Congress recesses, leaves Washington without funds for migrant surge; actions ramp up

WASHINGTON (CNS)—Members of Congress left Washington for their summer recess without approving funding to help manage the surge of unaccompanied minors and families that has been taxing the resources of federal agencies.

Meanwhile, both the activists who favor smoothing the path for the immigrants and those who want to deport them more quickly ramped up public campaigns directed at Congress and the White House. At the same time, churches and other organizations pulled together housing, legal aid and emergency services for the kids and families.

In a series of posts in diocesan and secular newspapers, bishops around the country have offered various types of assistance, and many have called for legislative and administrative actions to protect the migrants and to help prevent violence and other problems in their home countries that have prompted the departures.

The end of July and early August saw protests in Washington and across the country, including the arrest of more than 100 religious and civil rights leaders outside the White House on July 31, who were urging action to protect migrants. Across the southwest, a Border Convoy

See FILM, page 8

Twenty Something

A year later, faith still at heart of ‘mystery priest’s’ actions, writes Christina Capecci, page 12.

Priest, young adults collaborate on film about Church’s teaching on same-sex attraction

By Sean Gallagher

Father John Hollowell had a problem. The teenagers he taught at Cardinal Ritter Jr./Sr. High School in Indianapolis a few years ago accepted nearly everything that he taught them about the Catholic faith—except the Church’s teachings on one topic.

“When I taught on the issue of homosexuality, I was shocked by the reaction of the students and how angry and upset they were at the Church’s teaching,” said Father Hollowell, now pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle. “As soon as I started talking, it was clear that they were not even listening to what I was saying.”

The students’ reaction mirrors the high level of acceptance of gay and lesbian relations among young people. According to a 2012 Gallup poll of people ages 18-34, nearly two-thirds said that gay and lesbian relations were morally acceptable, more than any other age group polled.

And in a Gallup poll completed earlier this year, nearly 80 percent of people 18-34 years old supported redefining marriage to accommodate same-sex couples—nearly 25 percentage points higher than the next highest supporting age group.

The results of this latest poll were announced around the same time that Father Hollowell and the young adult filmmakers at the Indianapolis-based Blackstone Films released The Third Way, which tells the stories of several people with same-sex attraction, but who seek to live according to the Church’s teachings on homosexuality.

The Catechism of the Catholic Church holds that having same-sex attraction is not in itself sinful, and that homosexual people should be accorded the respect that belongs to all people.

At the same time, it notes that homosexual acts are “intrinsically disordered” because they cannot result in the creation of a new life and “do not proceed from a genuine affective and sexual complementarity” (#2357).

It also calls people with same-sex attraction—and all unmarried people—to lives of chastity. (See sidebar on page 8 for more information.)

These teachings and the grace-filled striving of people with same-sex attraction to live them out are presented by the makers of film as the “third way” to look

‘I think this film is a prime example of the new evangelization.’

—John-Andrew O’Rourke, the director and founder of Blackstone Films, which produced The Third Way

See related story, page 3, and Archbishop Tobin’s column, page 5.
VATICAN CITY (CNS) — The sign of peace at Mass has not always led to serenity among liturgists or within the congregations gathered each Sunday in Catholic churches around the world.

After many years of study and consultation, the Vatican’s Congregation for Divine Worship and the Sacraments has told Latin-rite bishops around the world that the sign of peace will stay where it is in the Mass.

However, the congregation said, “it is unforeseen that it will work properly,” it can be omitted. But when it is used, it must be done with dignity and awareness that it is not a liturgical form of “good morning,” but to witness to the Christian belief that true peace is a gift of Christ’s death and resurrection.

The text of the congregation’s “circular letter” on “the ritual expression of the gift of peace at Mass,” was approved by Pope Francis and posted in Spanish on the Vatican’s website of the Spanish bishops’ conference, Jesuit Father Federico Lombardi, Vatican spokesman, confirmed its authenticity on Aug. 1.

Catholic News Service obtained a copy of the letter in English.

In 2005, members of the Synod of Bishops on the Eucharist adopted a formal proposition questioning whether the sign of peace might be better placed elsewhere in the Mass, for example at the end of the prayer of the faithful and before the offering of the gifts.

Cardinal Antonio Canizares Llovera, current prefect of the congregation, and Archbishop Arthur Roche, the congregation’s current secretary, said Pope Benedict XVI had asked the congregation to study the matter again. So in 2008, it asked bishops’ conferences around the world whether to keep the sign of peace where it is, or move it to another place, such as between the prayer of the faithful and before the offering of the gifts.

But that does not exclude the need for new or renewed efforts to explain the importance of the sign of peace so that the faithful understand it and participate in it correctly, the congregation’s letter said.

It asked bishops to study whether it might be time to find “more appropriate gestures” to replace a sign of peace using “familiar and profane gestures of greeting.”

And, it said, they should do everything possible to end “abuses” such as:

• “The introduction of a ‘song for peace,’ which is nonexistent in the Roman rite.”

• “The movement of the faithful from their places to exchange the sign of peace amongst themselves.”

• “The departure of the priest from the altar in order to give the sign of peace to some of the faithful.”

• “People using the sign of peace at Christmas, Easter, baptisms, weddings, ordinations and funerals to offer holiday greetings, congratulations or condolences.”

In some Catholic liturgical traditions, the letter said, the exchange of peace occurs before the offering in response to Jesus’ exhortation in the Gospel of Matthew: “If you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift” (Mt 5:23-24).

But in the Latin rite, the letter said, the exchange of peace comes after the consecration because it refers to “the ‘paschal kiss’ of the risen Christ present on the altar.” It comes just before the breaking of the bread during which “the Lamb of God is implored to give us his peace.”

In another case, the Vatican’s Congregation for the Clergy has denied a petition by a group of Catholics in the Batesville Deanery who sought to have the merger of Holy Guardian Angels Church in Cedar Grove with St. Michael Parish in Brookville rescinded.

The appeal to the Congregation for the Clergy was the first appeal of the decision to the Vatican. Any further appeal must be made to the Apostolic Signatura.

Although both parishes cited in the appeals have been merged by invoking neighboring faith communities, Holy Rosary Church in Cedar Grove and St. Michael Parish in Brookville have remained open for limited sacred use, such as for weddings and funerals.

Correction

Rose Swower was incorrectly identified in a photograph that accompanied a July 23 story in The Criterion about a Mass at the Indiana Women’s Prison in Indianapolis.
Arizona community rallies to show support, compassion for child immigrants

Oracle as a community “has a heart” when it comes to immigrant seekers building a better life in the United States.

“The effort is in response to a string of protests that began in Murrieta, Calif., when hundreds of Central American migrants and protest signs blocked the path of buses carrying migrant children and families, forcing buses to turn around before they reached the next Border Patrol station. The inspiration for the campaign arose when parishioners of St. Helen Parish, located in the center of Oracle, saw flyers around town announcing that taxpayers planned to block the buses, those who stood with the Have a Heart Campaign were mostly locals and numbered around 100 people. They carried signs reading “Love thy neighbor as thyself,” “Oracle and peace,” “Buenaventura a todos” (“Welcome all”). Pierson said the group wanted to show that they were peacemakers.

“Very thankfully, the migrant kids did not arrive at that point because they would have seen a very ugly situation. Now there’s more time to reconsider how to actually handle that situation.”

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Pierson is helping lead the campaign and is a member of St. Helen Parish in Oracle.

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“Very thankful...
The clergy sex-abuse scandal that came to light early in the 21st century has arguably done more damage to the Catholic Church than anything else since the Protestant Reformation in the 16th century. The hierarchy was slow to realize the extent of the problem and, in some cases, were themselves part of the scandal when they moved priests who abused from one parish to another. All Catholics hope that those days are long gone, and the facts seem to bear that out. Once the U.S. bishops established a system for handling abuse, the number of new cases has just about disappeared. Part of the system is an annual audit of each diocese, and those audits have shown only a handful of new cases, a contrast to what was discovered decades ago.

In the July 18 issue of The Criterion, we carried a front-page article about what Pope Francis has been doing regarding this issue. He devoted about 3½ hours to his first meeting with six men and women who had been abused from one parish to another. Moreover, he actually spent several days with them, celebrating a Mass with them and eating several meals with them.

During the homily at that Mass, Pope Francis said emphatically, “There is no place in the Church’s ministry for this issue. He devoted about 3½ hours to his first meeting with six men and women who had been abused from one parish to another. Moreover, he actually spent several days with them, celebrating a Mass with them and eating several meals with them.

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We are all immigrants and members of the family of God

Since 2011, the United States has seen an unprecedented increase in the number of unaccompanied migrating children arriving in the country, predominately at the U.S. and Mexico border. Whereas the number of these children averaged 6,800 between 2004 and 2011, the total jumped to more than 13,000 in 2012 and more than 24,000 in 2013. It is estimated that more than 60,000 unaccompanied minors could enter the United States during 2014.

Last fall, the bishops of the United States published a report on this crisis. “Mission to Central America: Flight of Unaccompanied Migrants to the United States.” I urge every Catholic in central and southern Indiana (and all concerned citizens) to read prayerfully this important document, which is available in English and Spanish on the website of the U.S. Conference of Catholic Bishops at www.usccb.org.

This crisis described in this report cry out to heaven for a response from all of us who have been blessed with stable homes and families in a country that cherishes our dignity and basic freedoms. The fact that so many unaccompanied migrating children have found their way to our border—in spite of many difficulties and challenges—is a reminder that we must open our hearts and souls to embrace the stranger among us.

Pope Francis has asked all baptized Christians to embrace the Lord’s call to be “missionary disciples” and “spirit-filled evangelizers.” We are called to reach out in faith to members of our own families, to neighbors and fellow parishioners, to the strangers we meet in our workplaces and in the marketplace. We are all immigrants—pilgrims on a journey to heaven. We are all members of the family of God, brothers and sisters in Christ, and to one another. No one should be an alien or outcast in our eyes.

Unidad en diversidad is the vision that the bishops of the United States proclaimed in “Welcoming the Stranger Among Us: Unity in Diversity,” which was published in 2000 during the Great Jubilee year.

Looking back on the history of Catholicism in our country, the bishops called attention to the waves of immigration that shaped the character of our nation and of our local Churches, including the Archdiocese of Indianapolis.

They also observed that the immigrant experience, which is deeply rooted in our country’s religious, social and political history, is changing. Whereas previous immigrants came to the United States, “predominately from Europe or as slaves from Africa, the new immigrants come from Latin America and the Caribbean, Asia and the Pacific islands, the Middle East, Africa, Eastern Europe and the former Soviet Union and Yugoslavia.”

Our Church has complementary teachings: the right of a sovereign state to control its borders in furtherance of the common good, and the right of human persons to migrate so that they can realize their God-given rights.

We recognize that our government must impose reasonable limits on immigration. However, the common good is not served when the basic human rights of the individual are violated. Regardless of their legal status, immigrants, like all persons, possess inherent human dignity that should be respected.

Every member of the Catholic community, regardless of his or her place of origin, ethnic or cultural heritage, economic or social position, and legal status, should be welcomed as Christ, and should be encouraged to feel a genuine sense of membership and belonging in our parish communities and our archdiocese.

When we encounter a stranger, we meet Christ. When we welcome new neighbors, we welcome the Lord who comes to us in and through the needs of others. When we love our neighbor, we discover the face of God, and we experience the power of God’s love for us—poured out above all in the sacrificial love of Christ, who suffered and died to secure for each of us an everlasting welcome in his Father’s house.

Let’s open wide the doors to Christ! Let’s accept the call to be missionary disciples here in Indiana and wherever our children and their families need us—whether far away or close to home!

May your Blessed Mother guide you to welcome and embrace all our brothers and sisters with the same loving kindness that she shows to each of us, her children.

Todos somos inmigrantes y miembros de la familia de Dios

Desde el año 2011, Estados Unidos ha experimentado un incremento sin precedentes en la cantidad de menores inmigrantes que viajan sin acompañante a nuestro país, predominante en la frontera entre Estados Unidos y México.

En tanto que entre los años 2004 y 2011 la cantidad promedio de estos menores era 6800, el total se ha disparado a más de 13,000 en el año 2012 y a más de 24,000 en 2013. Se calcula que durante el año 2014 más de 60,000 menores sin acompañantes podrían ingresar en Estados Unidos.

Durante el pasado otoño los obispos de Estados Unidos publicaron un informe sobre esta crisis, titulado, “Misión a Centroamérica: el vuelo de inmigrantes sin acompañantes con destino a Estados Unidos.” Escribieron a cada católico del centro y del sur de Indiana (y a todos los ciudadanos a quienes les preocupe este asunto) a que lean con reconocimiento este importante documento que se encuentra disponible en inglés y en español en el sitio web de la Conferencia de Obispos Católicos de EE. UU.: www.usccb.org.

Las aberraciones que se describen en este informe no son más que un clamor al cielo para recibir una respuesta de todos nosotros que hemos sido bendecidos con hogares y familias estables en un país donde se aprecia la dignidad y se valoran las libertades fundamentales. El hecho de que tantos menores inmigrantes sin acompañante hayan logrado llegar hasta nuestra frontera—a pesar de todas las dificultades y obstáculos que esto supone—está indicando que estamos ante un asunto de interés nacional, pero es algo que debería concernirnos independientemente de nuestro país de origen, que acontece en el mundo, sea en Siria, Europa Oriental, Centro y Sudamérica, África y en toda Asia.

He estado planteando la interrogante: “¿Qué oportunidad nos brinda el espíritu Santo en la arquidiócesis de Indianapolis?” Mis viajes por todo el centro de Indiana y mis conversaciones con miles de católicos devotos me han convencido de que la oportunidad de “darle la bienvenida a los extranjeros” es algo que debemos explorar en mayor profundidad.

El papa Francisco les ha pedido a todos los cristianos bautizados que respondan al llamado del Señor a ser “discípulos misioneros” y “evangelizadores con espíritu.” Estamos llamados a acercarnos en fe a los integrantes de nuestras propias familias, a los vecinos y a los compañeros parroquianos, así como también a los extraños que conocemos en nuestros sitios de trabajo y en los centros comerciales. Todos somos inmigrantes, peregrinos en una trayectoria hacia el cielo. Todos somos miembros de la familia de Dios.

Recuerden que nosotros, como miembros de la familia de Dios, somos soberanos de controlar nuestras fronteras en aras del bien común, y el derecho de la persona humana de inmigrar para poder ejercer los derechos que Dios ha otorgado.

Reconocemos que nuestro gobierno debe imponer límites razonables a las migraciones. Sin embargo, no se atiende el bien común cuando se violan los derechos humanos fundamentales de la persona. Independientemente de su situación legal, los inmigrantes—al igual que todas las personas—poseen una dignidad humana inherente que debemos respetar.

Cada integrante de la comunidad católica, sin importar cuál sea su lugar de origen, estrato social o cultural, posición económica o social, y su situación legal, debe ser acogido como Cristo y debe fomentar en él un genuino sentido de pertenencia en nuestras comunidades parroquiales y en nuestra arquidiócesis.

Cuando conocemos a un extraño, conocemos a Cristo. Cuando les damos la bienvenida a los nuevos vecinos, estamos dando la bienvenida al Señor que se acerca a nosotros a través de las necesidades del próximo. Cuando amamos al próximo, descubrimos el rostro de Dios y experimentamos el poder de Su amor por nosotros que esma, por encima de todo, el amor paternal de Cristo que sufrió y murió para asegurarnos a cada uno de nosotros una bienvenida eterna en la casa de su Padre.

¡Abramos nuestras puertas de par en par a Cristo! Aceptemos el llamado a ser discípulos misioneros aquí en Indiana y dondequiera que nuestros hijos y nuestras familias nos necesiten, ya sea que estén lejos de casa o cerca de nosotros.

Que la Santísima Virgen nos enseñe a dar la bienvenida y a acoger a nuestros hermanos que buscan un hogar, una amorosa bondad que ella nos muestra a cada uno de nosotros, sus hijos.

Traducido por: Daniela Guanipa

ARCHBISHOP/ARZOBISPO JOSEPH W. Tobin

REJOICE IN THE LORD
ALÉGRENSE EN EL SEÑOR
August 8
Sisters Comfort Food, 2236 E. 100 S., Indianapolis. Sisters Comfort Food restaurant grand opening. St. Joan of Arc parishioners will host and operate, donated, door prizes include tickets to Colts game and Indianapolis Indians game, no charge. 5 p.m. Information: 317-223-6922, ext. 1504.

August 9
St. Roch Parish, Family Life Center, 3603 S. Meridian Rd., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-847-4207.

August 10
St. Mary Parish, 2500 St. Mary’s Drive, Lanesville. Parish Picnic, 10 a.m.-4 p.m. Information: 317-952-2853.

St. Vincent de Paul Parish, Shumrock Center, 17251 S. St. Bede, Beach Grove, 10:30 a.m. Mass, free food, bring dish to share if possible, Bingo, bounce houses, face painting, prizes.

St. Susanna Church, 1210 Main St., Plainfield. Central Indiana Cursillo 50th Anniversary Mass, 10 a.m., followed by lunch, talks, sharing, 5:30 p.m. Mass, coffee-in, dinner, 7:30 p.m. Non-Cursillists also invited. Information: 317-641-4288 or contact c0035@comcast.net.

St. Michael the Archangel Church, 3534 W. 30th St., Indianapolis. Mass in French, 1 p.m. Information: 317-523-4193 or gfrsd2014@gmail.com.

August 12
St. Paul Hemitage, 501 N. 17th Ave., Beach Grove. Ave Maria Guild, 12:30 p.m. Information: 317-888-7625 or glimas@saintmeinrad.edu.

Sacred Heart Parish, 1125 S. Meridian St., Indianapolis. Eucharist party, singles and retirees, 12:30 p.m. Information: 317-787-0522.

August 14
St. Luke Church, 7575 Holliday Drive, East Indianapolis. Mass to celebrate Feast Day of St. Maximillian Kolbe, 11 a.m. Catholic Radio, 11:30 a.m. complimentary lunch follows Mass.

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. Hope and Healing Survivors of Suicide support group, 7 p.m. Information: 317-851-8344.

August 15

August 16
St. Michael the Archangel Church, 3534 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, Mass and Divine Mercy Hour, 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

August 20
St. Joseph University Parish, 1135 S. 5th St., Terre Haute. Divine Mercy Chapel and Pro-Life Mass, 3 p.m. Information: Connie Kehl Fitch, conniekfitch@yahoo.com or 317-823-2857.

Howl at the Moon, 20 E. Georgia St., Indianapolis. Eucharist on Tap, Catholic singer/songwriter PJ Anderson speaks on his journey of faith, free, ages 21-35, 7 p.m., arrive early to order food. Information: 317-592-4067.

August 21
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Seasonal Community Labor Day weekend, 7-1:15 p.m. explanation, 7:15-8:30 p.m. walk. Free-will donations graciously accepted. Information: 317-788-7581 or www.benedictinn.org.

(For a list of retreats scheduled for the next eight weeks, log on to www.archindy.org/retreats.)

August 22
Sisters of Providence, 1402 Southern Ave, Beech Grove. Third Thursday Adoration, interceding for women experiencing crisis pregnancy 11 a.m.-7 p.m., with Mass at 5-45 p.m.

August 23
St. Ann Parish, 6530 S. Mooreville Road, Indianapolis. Parish Festival, rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 24

Silent directed retreat available at Benedict Inn Aug. 18-20
The Benedict Inn, 1402 Southern Ave. in Beech Grove, is hosting a three-day silent directed retreat on Aug. 18-20. The retreat will allow participants to focus on silence and listening through prayer, with an option to join the community for daily prayer. It will also provide time for participants to meet daily with a spiritual director. The retreat costs $280, which includes two nights of lodging, meals and spiritual direction. For more information, contact 317-788-7581 or e-mail the Benedictin@benedictinn.org.

Pregnant mothers needed to help nurses learn ultrasounds third week of August
Great Lakes Gabriel Project, which helps women choose life for their unborn children, is looking for expectant mothers, preferably in their first trimester, to help nurses learn to perform ultrasounds for Gabriel-1, the organization’s new mobile recreational vehicle pregnancy center. The training will take place during the third week of August at 1st Choice for Women in the Polaris Building, 5455 W. 30th St. in Indianapolis. A registered ultra-sonographer will be present to instruct the nurses. Family and friends may come along to see your baby on the large screens. Participants will not only be treated to an ultrasound, but will also be part of God’s work to help mothers who believe their only choice is abortion. Call or text Megan Conway at 317-413-5591 to make an appointment, or e-mail her at conway714@gmail.com.

Retreats and Programs
August 19-21
Satchels and Sandals Archdiocese Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Midweek retreat, “Living Monastic Values in Everyday Life,” Benedictine Brother Martin Erspamer, presenter. Information: 812-357-6855 satchelsandsandals@smtnet.in.

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Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Seasonal Community Labor Day weekend, 7-1:15 p.m. explanation, 7:15-8:30 p.m. walk. Free-will donations graciously accepted. Information: 317-788-7581 or www.benedictinn.org.

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Black Catholic Institute accepting participants
The Black Catholic Institute, sponsored by the Black Catholic Ministry of the archdiocesan Office of Indian Ministry, is accepting students for participation in their 2014 lecture series. All are welcome to participate.

The lecture series engages, enriches and celebrates the traditions of the Church, and addresses the reality of being black and Catholic from a theological, social, spiritual, historical, philosophical, psychological and aesthetic perspective, as these impact contemporary pastoral practice and life.

This series seeks to follow the mandate that St. Pope John Paul II charged Africans and those of African descent: “to enrich the Roman Catholic Church with their gifts of ‘blackness.’ ”

Unless otherwise noted, sessions are held at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. The following sessions have been scheduled:

• Evangelization in the Black Community, Dominican Sister Dr. Jamie Phillips presenting, on Sept. 6.
• Catholic Education in the Black Community, Michael Joseph and Shellyn Pillow presenting, on Oct. 11.
• Black Saints, Father Kenneth Taylor presenting, on Nov. 1.
• Advent African-American Catholic Women’s Retreat, Daughters of the Heart of Mary Sister Anita Baird presenting, on Dec. 5-6 at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

For more information or to register, contact Black Catholic Ministry coordinator Franciscan Sister Jannette Pruitt at gpruitt@archindy.org or call 317-236-1474.

Sisters of Providence Hole-y-One Golf Scramble set for Sept. 12
The Sisters of Providence of Saint Mary of the Woods will host the 12th annual Hole-y-One Golf Scramble at the Country Club of Terre Haute, 57 Allendale, on Sept. 12.

The tee time/morning group is scheduled for 7:30 a.m., with registration beginning at 7 a.m. Lunch will be served at 11 a.m. The afternoon group will begin at 1 p.m.

Cost for a foursome, which includes lunch, gifts, bars and beverages, is $350. Individuals may also register for $90.

This year’s special event will be tee box areas for women golfers.

There are three prize divisions, including men, women and mixed teams. Cash prizes will be awarded at approximately 6 p.m. Prizes will also be awarded for a hole-in-one, longest drive, closest to the pin and longest putt on designated holes.

Proceeds from the tournament will be used to support the Sisters of Providence mission and ministries, many of which are in the Wabash Valley. Sponsorships are currently available.

To register, become a sponsor or for more information, contact Diane Weidenbenner at 812-353-2802, or e-mail dwweiden@spsmw.org.

Two priests initiated into Fourth Degree Assembly of Knights of Columbus
Fourth Degree Assembly of the Knights of Columbus Council #247 serving Columbus, Seymour, Four Corners and North Vernon, initiated two priests into the fourth degree (patrician degree) of the Knights of Columbus on July 14 at St. Ambrose Church in Seymour. The priests are Father Jerry Byrd and Father Douglas Marcotte. The Fourth Degree is especially active in civic and patriotism activities, including providing service at Veterans Administration hospitals and promoting respect for the flag of the United States.
Compassion, sharing and the Eucharist: Steps on the path to heaven, Pope Francis says

VATICAN CITY (CNS)—Going forward for Communion at Mass, Catholics must do so with a desire to imitate Jesus’ compassion for others and with a commitment to sharing what they have, Pope Francis said.

“One who goes to the Eucharist without having compassion for the needy and without sharing is not right with Jesus,” the pope said on Aug. 3 before reciting the Angelus prayer with visitors gathered in St. Peter’s Square.

As a morning rain shower tapered off, tens of thousands of people gathered in the square to pray with the pope and listen to his reflection on the day’s Gospel, Matthew 14:13-21, which recounts the miracle of the loaves and fish.

With a multitude of people surrounding him, Jesus takes the five loaves of bread and two fish, blesses them and gives them to the disciples to distribute. More than 5,000 people eat their fill, and 12 baskets of leftovers are collected.

The miracle, the pope said, prefigures the Eucharist. “You see this in the Jesus of who ‘recites the blessing’ before breaking the bread and distributing it to the people. It is the same thing Jesus will do at the Last Supper when he institutes the perpetual memorial of his redeeming sacrifice.”

“Compassion, sharing, Eucharist: This is the path of Jesus indicates for us in this Gospel,” the pope said. “It is a path that leads us to face the needs of this world with brotherhood, but one that leads us beyond this world because it starts with God the Father and returns to him.”

Pope Francis said the Gospel account, which begins with Jesus going off by himself but being followed by the crowd, is a lesson in compassion. “Jesus does not react with irritation, he doesn’t say, ‘These people bother me,’ because he knows they have need and hunger. “Jesus teaches us to put the needs of the poor before our own,” he said. “Our needs, while legitimate, will never be as urgent as those of the poor who do not have what they need to live.”

RESPONSIBLEfeeding.

Sister of Providence professes first vows on June 29 at Saint Mary-of-the-Woods

On June 29, Providence Sister Su-Hsin Huang, a native of Taiwan, professed perpetual vows as a Sister of Providence of Saint Mary-of-the-Woods.

The profession of vows took place at the Sisters of Providence motherhouse in Saint Mary-of-the-Woods.

The second year of the novitiate is referred to as the mission novice year. Novices live the everyday life of a fully professed sister during this time, but they have not yet professed vows as a member of the congregation.

Sister Arrianne currently ministers as a teacher to toddlers at a child day care facility in Indianapolis.

She is a native of Germantown, Wis., and is the daughter of Dr. Michael and Kathleen Whittaker.

She attended Marquette University in Milwaukee, Wis., where she earned a bachelor’s degree in biomedical sciences and a minor in psychology.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to spsmw.org.)

(See CRITERION STAFF REPORT.)

Sister Su-Hsin began carving out her commitment to sharing what they have, Pope Francis said.

commitment to sharing what they have, Pope Francis said.

“Jesus teaches us to put the needs of the poor before our own,” he said. “Our needs, while legitimate, will never be as urgent as those of the poor who do not have what they need to live.”

Sister Su-Hsin, who was working with the Sisters of Providence.

At Saint Mary-of-the-Woods is located northwest of Terre Haute.

Mother Theodore Guerin, the first saint from Indiana, founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840. Today, Sisters of Providence minister in 19 states and the District of Columbia and Taiwan, Singapore and China.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to spsmw.org.)

While professing perpetual vows as a Sister of Providence at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on June 29, Providence Sister Su-Hsin wore a traditional Taiwanese tribal dress her mother made for her. (Submitted photo)

Sister of Providence professes perpetual vows as Sister of Providence

Taiwanese woman professes perpetual vows as Sister of Providence

Sister of Providence professes perpetual vows as Sister of Providence

The mission of the Sisters of Providence is to honor Divine Providence and to work further God’s loving plans by devoting themselves to works of love, mercy and justice through service among his people. A congregation of more than 300 women, the Sisters of Providence motherhouse at Saint Mary-of-the-Woods is located northwest of Terre Haute.

Mother Theodore Guerin, the first saint from Indiana, founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840. Today, Sisters of Providence minister in 19 states and the District of Columbia and Taiwan, Singapore and China.

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While professing perpetual vows as a Sister of Providence at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on June 29, Providence Sister Su-Hsin wore a traditional Taiwanese tribal dress her mother made for her. (Submitted photo)
at homosexuality. They see it as standing in contrast to the two other ways of viewing this issue offered by society—total acceptance or rejection of people with same-sex attraction.

Father Hollowell came up with the idea for the film after finding he didn’t have teaching resource to help young people on this controversial topic, and present to them the Church’s “third way.”

$2,000 per minute

Coming up with an idea for such a film is one thing. Finding the financial resources to make it a reality is another. But Father Hollowell, the film’s executive producer, and John-Andrew O’Rourke, the director and founder of Blackstone Films, knew that it couldn’t become a reality without significant financial support.

So for about a month in late 2012, Father Hollowell and O’Rourke sought to raise online a minimum of $70,000 to support the making of The Third Way. Some $84,000 ended up being contributed by nearly 900 donors. The average donor contributed $97.

“God saw ‘hands in’ the fact that the financial support for the film came from such a grassroots effort,” said O’Rourke, a member of Our Lady of the Medjugorje Rosary Parish in Indianapolis. “There were people out there who could bankroll the entire thing with one check. But nobody happened.”

The funds raised paid for such expenses as the licensing of music used in the film, travel costs, equipment and paying the film crew.

Father Hollowell explained that many documentaries cost about $10,000 per minute to produce, whereas The Third Way cost about $2,000 per minute.

Once enough funds were raised to make the film, Father Hollowell knew that he had been given a serious responsibility.

“It was humbling. It was inspiring,” said Father Hollowell. “It was scary, because in a sense, both myself and the guys at Blackstone knew that we needed to produce something that rewarded people for the time they had done and did what we would do it.”

‘How powerful their testimony was’

The filming of The Third Way started in February 2013. The film crew traveled to various parts of the country to interview both Catholics who experience same-sex attraction and various experts on the Church’s teaching on sexuality.

When they started interviewing people with same-sex attraction, Father Hollowell and O’Rourke simply let the cameras roll and the people tell their stories.

“When we realized how powerful their testimony was, we really let them kind of carry the film,” Father Hollowell said.

“You want to know these people more. You want to see their testimony was, we really let them kind of go on their own,” O’Rourke said.

Anytime you have an issue that touches people’s lives as intimately as this one, then if you’re not talking to individual people and seeing the specifics of how it touches their lives, then you’re not going to understand anything at all,” said Prever, who lives near Boston.

Hollowell and O’Rourke knew that letting people like Spencer and Prever simply tell their stories was key. It avoided lumping people with same-sex attractions into one category.

“The film gets the focus back on what this lifestyle does to individual persons,” Father Hollowell said.

When you let individuals tell their stories, then it shifts the focus off of generic arguments that are just thrown around.”

He and O’Rourke also knew that this approach would be key to having people open the film’s message.

“I can stand up and teach what the Church says and approach it from, ‘This is the truth,’” Father Hollowell said. “But, if I don’t have same-sex attraction, then people aren’t going to listen to me, because I’m not a credible witness in their eyes.”

‘We’re opening up the conversation’

Spencer For The Third Way took about six months, followed by several months of editing and post-production.

It premiered in a movie theater in Indianapolis on April 25 and was released online two days later.

“Reactions to the film that spanned the spectrum soon poured in. Various Church leaders, including Bishop Christopher J. Coyne, vicar general, archbishop Charles J. Chaput of Philadelphia and Samuel J. Aquila of Denver, praised it. A commenter at DemocratUnderground.com, a website that often supports homosexual advocacy, said that The Third Way was “slick, state of the art,” but that Triumph of the Will, a Nazi propaganda film.

“O’Rourke says how people ultimately react to the film isn’t important to him, but that they react in a positive way. “If we hadn’t done it well, no one would have talked about it,” he said. “But people are talking about it. So whether it be positive or negative, we’re opening up the conversation.”

Spencer has seen the film have a positive effect on his relationships with Catholic friends.

“They told me that they didn’t realize the impact they were having on me before they knew what I had come out of,” she said. “They’d sit there and talk about those evil gay people,” not realizing that she and several others had come to see it after watching it and said, “I am so sorry.”

Prever thinks the film speaks best “to those inside the Church who deal personally with homosexuality in their own lives, but don’t know where to turn and don’t have a lot of hope.

“In that, I think the film is a huge success, mainly as a starting point for people,” Prever added.

‘A prime example of the new evangelization’

At 35, Father Hollowell was by far the oldest person involved in producing The Third Way. The people at Blackstone Films are all in their early 20s, the exact age group that polling reveals offers the most support for acceptance of gay and lesbian relations.

Father Hollowell knew that the young adult Catholics with whom he worked were up to the task of making an effective film in this topic.

“If this film just shows what happens when we unleash their potential as a group and don’t treat them as sexual infants, but instead say, ‘Show us the way. Lead us and teach us how to reach out to your peers, your friends, your unchurched,’ ” Father Hollowell said.

“They did not disappoint.”

O’Rourke said this film can reach his peers as a part of the Church’s new evangelization—both through the way it is available on the Internet and social media, and in the priority of beauty in the film.

“I think this film is a prime example of the new evangelization,” O’Rourke said. “It’s meeting people in a way that they can accept … through the Internet.

“What the Church teaches on homosexuality

The Catechism of the Catholic Church presents the Church’s teachings on homosexuality in the broader section on the Catholic vision for human sexuality. The following are the specific Church teachings from the catechism on homosexuality:

2357—Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex.

2358—The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity.

Every sign of unjust discrimination in regard to the person should be avoided. These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the service of the Lord’s Cross the difficulties they may encounter from their condition.

2359—Homosexual persons are called to charity. By the virtues of self-mastery that they teach us, freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.†
ANGELICAN CANON SAYS WITH FOCUS ON GAZA, ISLAMISTS CAN KILL AT WILL IN IRAQ

JEFFREEZELAND (CNS)—With close to one-quarter of a million Palestinians rendered homeless by the continuing and intensifying fighting between Hamas and Israel in Gaza, the Coordinating Catholic Aid Organizations met three times in as many days to organize action to confront the humanitarian crisis.

Anglican canon says with focus on Gaza, Islamists can kill at will in Iraq

In additional to the current material needs—food, water, personal hygiene items, medicine and diesel fuel for generators—the Catholic aid associations from the Holy Land, U.S. and Europe are beginning to plan for the psychosocial needs of Gazans at the eventual end to the confrontation.

“We are talking about a massive number of people who will be in need of help, and of at least 200,000 children who will need intervention,” said Sami El-Yousef, regional director of the Jerusalem Office of the Catholic Near East Welfare Association.

CNWEA ran such a program after the Islamic incursion into Gaza in 2012, he said.

In addition, he said, lack of drinking water has become a critical issue with the bombing of Gaza’s only electrical power plant, which has left the area largely without electricity for pumping water and sewage treatment. Diesel fuel is urgently needed for generators while milk for young children is also in short supply, he said.

CNWEA had been supplying the Anglican Al Ahli Arab Hospital with fuel for the generator for intermittent power outages, but after the attack on the power plant in late July, the hospital was left without any fuel and had to shut down all operations, El-Yousef, who received a phone call from the hospital in the middle of the night. The next day, he was able to provide the hospital with funds to purchase more fuel. The hospital needs some 500-600 liters of fuel per day now because the generator is its only source of power, said El-Yousef.

The unsanitary conditions in the streets are also causing illnesses, and El-Yousef said many children are coming to the hospital with cases of malnutrition, diarrhea and fever. The hospital is also treating many of those injured, he said.

Other clinics are located in dangerous areas and have been shut down almost from the start of the hostilities, he said.

“It is really desperate,” he said. Though there are medicines available in Gaza, there is a shortage of medications in the hospitals.

People and institutions have used up their credit lines, and cash to purchase them is not available, El-Yousef said. CNWEA has been able to give written financial assurances to the banks, enabling the hospital to make necessary purchases, he said.

“Every day, the situation is getting worse and people are reluctant to move outside,” said El-Yousef.

Catholic Relief Services’ country representative in Jerusalem, Martha McGarry, credited the “heroic” staffers in Gaza for their continued dedication in distributing aid kits to those most in need during lulls in the fighting. Several of the staff members have lost family members, and others are now homeless but have continued to work to provide for others, he said.

“The staff are a committed, selfless team,” he said. “They are doing God’s work.”

In the last week of July, CRS supplied 500 families with nonfood kits, which included such items as cooking sets, cleaning supplies, personal hygiene kits, water storage buckets and solar powered lanterns. Staffers normally would have been able to distribute 500 packages per day but could not because of the precarious situation, McGarry said.

He said CRS was in the process of procuring and distributing another two, 500 such aid packages and was working to get medical relief supplies via the U.S. Agency for International Development.

McGarry said people were desperate, and on July 30 the staff halted distribution when dozens of people who had not been registered came to the distribution point demanding the packages. Their details were taken, and CRS will look to see if they fit the CRS criteria: people whose homes have been destroyed and who are not receiving any other assistance, said McGarry.

He said staffers have been able to procure some of the supplies locally, which helps Palestinians, while other supplies came from USAID shipments through the Israeli border, in cooperation with Israeli authorities, he said.

“The situation is increasingly desperate and catastrophic,” he said.

“The numbers are so huge, and the needs so enormous.”

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A Palestinian family rides a motorcycle as they flee their house in Khan Younis, Gaza Strip, on Aug. 1.

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ANGELICAN CANON SAYS WITH FOCUS ON GAZA, ISLAMISTS CAN KILL AT WILL IN IRAQ

AMMAN, Jordan (CNS)—With the world’s attention focused on Gaza’s increasingly desperate situation, some in Iraq feel that brutal Islamist militants can do whatever they want and literally get away with murder.

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A Palestinian family reacts upon seeing destruction in Khan Younis, Gaza Strip, on Aug. 1. The city was hit by Israeli shelling and airstrikes. The president of Caritas Internationalis suggested Israeli and Hamas leaders pick up a pair of binoculars so they can see “that most of your victims are innocent people.”

(IPS photo/Adam Bleier, Reuters.)

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(IPS photo/Adam Bleier, Reuters.)

Girls pray for peace in Iraq and Gaza during a Mass at Our Lady of Nazareth Church in Amman, Jordan, on July 30. One Anglican official said more than 1,500 people were killed in late July in Iraq’s violence perpetrated by the Islamic State extremists.

(IPS photo/Adam Bleier, EPA.)

A Palestinian family rides a motorcycle as they flee their house in Khan Younis, Gaza Strip, on Aug. 1.

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Former major leaguer shares baseball skills, deep faith at camp

KENT, Wash. (CNS)—After Anthony Adams received a baseball-lead rosary at Mike Sweeney Catholic Baseball Camp, he posted a photo of it on Instagram. “Like it if you love God and you like my baseball rosary,” the 12-year-old wrote.

“It was very bold of him,” said his mother, Silvia Adams, a member of St. Anthony Parish in Renton. “I think Mike Sweeney has helped him to realize it’s good and it’s cool to love God, to just be outspoken about your faith.”

Using baseball to help boys and girls grow in faith and love of Jesus is the mission of the camp created by Sweeney, a longtime Kansas City Royals player who was a Seattle Mariner in 2009 and 2010.

“This is something that God put in my heart to lead,” Sweeney, an energetic father of five, told 152 campers and their parents at Russell Road Sports Complex in Kent. “I do this because I love you kids. I love the Lord, and it’s my way to give back.”

Sweeney said he isn’t paid for the camps: “Our inheritance is in heaven, and that’s what we want to show these kids.”

He has held his Catholic camps in San Diego and the Kansas City suburb of Shawnee, Kan., but this was the first time the camp came to the Seattle area. It drew kids ages 8 to 16 from 48 cities around the Seattle Archdiocese, as well as British Columbia, Oregon and California.

Twenty-five kids with parents deployed from Joint Base Lewis-McChord (JBLM) near Lakewood, Washington, attended the July 22-24 camp for free. Each day of the camp began with Mass, followed by work on baseball skills led by 16 former major league players and coaches who donated their time. Faith was integrated into the day through guest speakers with inspirational stories, Sweeney’s enthusiastic talks about the Scriptures, time for praying the rosary and the opportunity to receive the sacrament of reconciliation.

“It’s really cool,” said Max Rooney, 10, of Sammamish, who was named “saint of the day” for his positive attitude and effort on the first day of camp. “Max eats, lives, sleeps, breathes baseball,” said his dad, Brian Rooney, who teaches confirmation class at their parish, St. Monaca on Mercer Island.

“He’s been on a cloud,” Brian told Northwest Catholic, the magazine of the Seattle Archdiocese.

On the second day of camp, the clouds opened up and drenched the campers with a record July rainfall, but they kept a positive attitude. The next day, they were thrilled by a visit from Seattle Mariners pitching ace Felix Hernandez. Whatever the low or high of the day, the kids heard a consistent message: Make Jesus the center of your life, and you’ll find true joy.

“You can love baseball, and you can love Jesus at the same time. You can play hard and still be a good person,” said Father Burke Masters, who shared his story of becoming Catholic and playing college baseball before answering the call to the priesthood. Now he is vocation director for the Diocese of Joliet, Ill.

On the last day of camp, to the kids’ chants of “Father, Father,” and stomping feet on the metal bleachers, Father Masters showed them he can still swing the bat pretty well.

While the kids were the official camp participants, their families were encouraged to stay and attend Mass, watch the drills and listen to the speakers. Several parents said the camp had an impact on them as well as their sons.

“The men speaking have had some really great stories and experiences,” said Marty Reese, a member of Immaculate Heart of Mary Parish in Sedro-Woolley, whose 10-year-old son, William, was a camper. Reese found it inspiring to hear how faith kept these men steady as they worked through tough times. “It’s nice to get that recharge,” the Mount Vernon resident said.

The kids gave a thumbs-up to the baseball experience, and though they didn’t gush about the faith part of the camp, many went to confession the first day and seemed engrossed by the way Sweeney turned baseball stories into faith lessons. “I really like that the archbishop came for Mass,” said Ezra Ho, 14, of Olympia, whose father is in the Army and attends Mass at JBLM’s Main Post Chapel.

Archbishop J. Peter Sartain of Seattle celebrated Mass to start the camp’s second day, telling campers that the concept of every baseball player having a role that’s important to the team reflects St. Paul’s teaching about the body of Christ. “Whatever God calls each of us to do is an important part of bringing the Church together and making the Church work,” the archbishop said.

The idea for bringing Sweeney’s camp to Seattle began with Forrest Fielder and Tom Ritter, two dads who took their sons to the San Diego camp last year. Once Sweeney agreed to come to Seattle, the dads turned first to the archdiocese’s CYO office for assistance.

Pulling off the camp required the effort of at least 50 volunteers and the help of major sponsors, including the Seattle Mariners, which donated 450 game tickets and 200 baseballs.

Fielder said on the last day of camp, Fielder said he was “ecstatic” about the experience they were all able to give the kids. “I see their faces, and this is what I envisioned.”
The House on Aug. 1 stayed a day past its scheduled recess date to take a second crack at a bill that would provide $694 million in supplemental funding for agencies that deal with the influx. It also would change a 2008 law that requires the government to allow minors to come from Central America to have time to seek protection in the U.S., instead of being immediately returned home, as is the case with other nations. The House bill would deport those children in a matter of a few days, instead of allowing them to seek refuge under various laws.

The process has taken more than a year, during which time the minors typically are in the custody of family members in the sending countries to address societal invasion events in several cities along the border.

President Barack Obama first focused attention on the surge of migrants in early June, announcing a series of responses including shifting immigration judges and other federal staff among agencies to address backlogs, and funding programs in the sending countries to address societal problems and debunk rumors that the U.S. was allowing children to stay in the country without consequences. A few weeks later, he requested $3.7 billion in supplemental funding for government response to the surge, but was unable to get the 60 votes necessary to bring it to a filibuster-proof floor vote before recessing until after Labor Day.

In one of many blog and op-ed articles on the situation by Church leaders, Seattle Auxiliary Bishop Eusebio L. Elizondo, who chairs the U.S. bishops’ migration committee, said in an Aug. 2 column in The Washington Post that the debate can “be boiled down to one clear choice: Protect them and give them due process or change the law and send them back to possible death. While some may disagree with this characterization, the truth is inescapable, as are the life-and-death consequences facing this most vulnerable population.”

—Bishop Eusebio L. Elizondo, who chairs the U.S. bishops’ migration committee

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the August 7, 1964, issue of The Criterion:

• Cardinal Alfrink explains ‘little council’ suggestion
• ST. LOUIS—Cardinal Bernard Alfrink said here his proposal for a central committee of bishops to consult with the pope would be a ‘constant sign’ of the collegiality of bishops with the pontiff. The Dutch Cardinal’s interview was conducted during his stay as a guest of Cardinal Joseph Ritter of St. Louis. … The graying, distinguished 64-year-old prelate said his proposal ‘is a continuation of a process that was meant to be a “little council” with the pope. … The central committee should not be called a “senate” or a “parliament,” he said, because it would convey the impression of a democratic body.’

• In Indianapolis, Seymour: Archdiocese planning 2nd annual festival
• “The training of lay catechists for religious instruction of school-age children will begin this month, according to an announcement by the Archdiocese School Office. Msgr. James P. Galvin, archdiocesan superintendent of schools and director of the Conference of Christian Doctrine, said that two Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, will conduct classes in Seymour and Richmond during the coming weeks. ‘The day may not be too far off when the demand for lay catechists for those children who will not be able to attend parochial schools will pose quite a problem in the archdiocese,’ Msgr. Galvin stated in a letter to Catholic educators and priests.”

• England will start vernacular Nov. 29
• Communications seminar set at Lady of Grace
• Station to drop ‘Rosary Radio’ from schedule
• Ecclesial due this coming week
• Report from Panama
• Warns of ‘re-toosin’ in shared-time program
• Symposium slated on use of rhythm
• Oldenburg slates investiture, vows
• Roman temple found inside cathedral walls
• ‘St. Matthew’ is Latin translation ‘awkward’
• Permits granted for education TV
• Be proud to be workers, pope tells CWC group
• Vernacular only in Low Mass
• St. Catherine’s again tops tennis honors
• Sunday Visitor to print President newsletter
• Admission ‘changes’ up for K.C. action
• Catholic Institute issues ‘unity’ hymnal
• Senate votes budget, Defense Education Act
• Racial violence branded offset of prejudice
• Flannery O’Connor dies at age of 39
• St. Bernard’s ready to kick off its annual festival
• Can’t convert to Judaism
• ‘Sports Week’ held for nuns
• Changes in the liturgy are seen as restoration
• Only third as long: Reports major revisions in new missal
• Priest attacked in race dispute
• Portugal court acquits priest

What was in the news on August 7, 1964? A suggestion for a ‘little council,’ and the archdiocese trains lay catechists

(Read all of these stories from our August 7, 1964, issue by logging on to our archives at www.CriterionOnline.com.)
The Old Testament is not afraid to detail the human frailties chosen by God to be Israel’s greatest kings. Nor does it also tell us of David’s repentance and God’s punishment for his sins.

Chapters 11 and 12 of the Second Book of Samuel give us the familiar story of David and Bathsheba. Bathsheba, a beautiful woman bathing and, using his kingly power, sent men to take her from the baths. It is said that she was already knowing well full that she was married to Uriah the Hittite. We are told nothing about Bathsheba’s feelings about the affair.

Bathsheba became pregnant and let David know. David tried to make it appear that the child was Uriah’s by making it possible for him to sleep with his wife. Failing that, he ordered his general, Joab, to make sure that Uriah was killed in battle. Then David took Bathsheba as his wife. The last sentence in Chapter 11 tells us that the Lord was displeased with what David had done. (2 Sm 11:27)

So God sent prophet Nathan to instruct David to repay his sins. He told David that the sword would never depart from his house. That same day, David repented and God accepted the repentance. However, as punishment to David, he said that Bathsheba’s son would die. David tried to do the best he could, mind through fasting and other penalties, but the punishment remained.

Afterward, David comforted Bathsheba, bore another son, Solomon, who would succeed David as king. The stories that follow show how Nathan’s prophecy that the sword would not depart from David’s house was fulfilled. First, in Chapter 15, is the rape of David’s daughter Tamar by Amnon, David’s oldest son. The narrator of the story goes into detail about the last that Amnon felt for Tamar, how he entered into his bedroom, and how he raped her. David learned of the rape and was angry, but did nothing since Amnon was his first-born. But David’s son Absalom, filled with hatred for Amnon for what he had done, determined to make revenge on behalf of his sister. The opportunity came two years later, and he successfully carried out his plan. Amnon was murdered.

Fearing retribution, Absalom fled to Geshur, where he stayed for three years while his father attempted to organize a rebellion against him. Afterwards, David convinced Absalom to allow Absalom to return to Jerusalem. However, David decided Absalom was not to appear before him. That continued for two years until Absalom begged to be allowed to appear before David. Finally David relented and he and Absalom were reconciled.

But not for long. Amnon’s death put Absalom in line for the throne, and he was impatient to have that throne. I’ll write about his rebellion next week.

It’s the season for family road trips, which may be the reason we just finished watching a rush of road trip movies we’d seen many years ago. We certainly come a long way from “Road to…” movies made by Bob Hope and Bing Crosby.

Once again, we enjoyed the romance of Two for the Road as Audrey Hepburn and Gregory Peck warmed and loved their way around Europe in a sports car to die for. They were an education in handling passionate love in or out of marriage.

And we laughed ourselves silly watching National Lampoon’s Vacation (rated “R”), as the Griswold family bumbled its way across the country. We missed our teenage kids whose hilarity had increased our own the first time we saw it. (In fact, we think that “نسي伪造” is a “mystery priest” on national news. The longtime priest, a 69-year-old native of Kilkenny, Ireland, reluctantly identified himself. Katie Lentz had plucked the perfect dress from Quincy, Ill., had just graduated from high school, and was driving home in her white Toyota Camry when he spotted ambulance lights and pulled over.

It wasn’t until Friday that a fellow priest told Father Patrick Dowling the story had made national news, and he learned the person who had been involved in the accident was a “mystery priest” on national news. The longtime priest, a 69-year-old native of Kilkenny, Ireland, reluctantly identified himself. Father Patrick had substituted for a sick priest that Sunday morning, and was doing home in his white Toyota Camry when he spotted ambulance lights and pulled over. It was a frightening scene, and Father Dowling didn’t want to get in the way of the emergency responders, but he felt compelled to approach the car. After 15 years in prison ministry, he’d learned the power of showing up, being there and reaching out. He’d even witnessed moments of grace among inmates on suicide watch. “It’s a matter of faith,” he said. “When the Lord sends you, he gives you his Spirit. Trust, you have faith in the Holy Spirit.”

One year later, Katie, who is walking unassisted and hoping to make a full recovery, still thanks God for Father Dowling’s presence that day. “I believed the Lord was with me and that he had a purpose in my life.”

Looking back on ‘mystery priest’ at car crash

Katie Lentz had plucked the perfect dress from Quincy, Ill., had just graduated from high school, and was driving home in her white Toyota Camry when he spotted ambulance lights and pulled over. It was a frightening scene, and Father Dowling didn’t want to get in the way of the emergency responders, but he felt compelled to approach the car. After 15 years in prison ministry, he’d learned the power of showing up, being there and reaching out. He’d even witnessed moments of grace among inmates on suicide watch. “It’s a matter of faith,” he said. “When the Lord sends you, he gives you his Spirit. Trust, you have faith in the Holy Spirit.”

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The first reading again this weekend is from the First Book of Kings. First and Second Kings prominently mention the kings of the united kingdom of Israel, but they are not political histories. Of course, politics and other realities of life in Israel under the king appear in these books, but the chief purpose of these writings is to reveal God’s mercy, justice and identity. So often more emphatically and extensively than their references to the kings, these books mention prophets, who spoke for God. The reading for this weekend from First Kings is in this mode of writing. Principal in the reading is the prophet Elijah. God had spoken to him in the past, so Elijah knew that God was accessible and could communicate with him. Elijah looked for a fierce storm raging, but God was not in the wind or in the thunder. Next came an earthquake, not an unusual event in the Middle East. Elijah could not find God in the earthquake. At last, Elijah heard a tiny whispering sound. It was the voice of God.

Several lessons emerge from this reading. First, God interacts with humanity, and the resulting divine revelation is conveyed to humans by humans. Elijah, after all, was a human. Second, Elijah looked for God in great outbursts of nature, in a storm and in an earthquake. God is supreme over nature. The ancient Hebrew concept, therefore, was that God used nature and all its powerful manifestations to teach the people that they should live according to his plan.

It was graphic testimony to their shared destination. But despite all, he insisted that he would remain true to his calling as a Christian and as an Apostle. For its last reading this weekend, the Church gives us a passage from St. Matthew’s Gospel. It is a familiar story. Last weekend, the reading from Matthew was from verses immediately preceding these. It, too, was a familiar story, that of the Lord’s miraculous feeding of the 5,000.

In this story, the Lord walks across water to reach the boat in which the Apostles were crossing the Sea of Galilee. Peter, impulsive as he was, was his personality, leaped from the boat when Jesus invited him to come forward. As often happened, Peter’s impulsiveness gave way to uncertainty and doubt. When these feelings took hold, Peter’s own ability to walk on the water failed. He began to sink. Jesus, not outdone by Peter’s lack of faith, pulled Peter from the water, rescuing Peter from death. Understanding Peter’s weakness, Jesus assisted him, giving him security and life.

Reflection

Last weekend, the lesson from the Gospel was that Jesus alone is the source of life. He is the only security. Life cannot be measured just by earthly standards. It must be measured by its totality, with attention given the fact of eternity.

Jesus alone gives eternal life. He alone is the source of life, including eternal life. Nothing else possesses the power of the Lord, because Jesus is God. We humans must believe that Jesus alone gives true life. Otherwise, left to ourselves, we will drown. 

Surrender

By Gina Langferman

My children, you do not have to strive
To prove your love for me
Sometimes you need to just sit still
And let my glory be.

I’ve given you this world so vast,
I’ve given you Muslims,
The gifts of love and family
Of work, but not of strife.

I’ve come to Earth in humble ways,
Can you hear my still small voice
In the silence of your own heart
Can you stop amid the noise?

Your plans may have to wait for you
Maybe they weren’t meant to be
Remember that a centered heart
Is what really pleases me.

Just breathe and let my plans take hold
For my gifts I will give free
When you surrender all your plans
And give yourself to me.

Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Transitional deacons pray prostrate during an ordination Mass at St. Peter’s Basilica at the Vatican. Prostration of those being ordained is a symbol of their surrendering to God’s will for them. (CNS photo/Tony Gentile, Reuters)

Daily Readings

Monday, August 11
St. Clare, virgin
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, August 12
St. Jane Frances de Chantal, religious
Ezekiel 2:8-34
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-3, 10, 12-14

Wednesday, August 13
St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 9:1-7, 10:18-22
Psalm 113:1-6
Matthew 18:15-20

Thursday, August 14
St. Maximilian Kolbe, priest and martyr
Ezekiel 12:1-2
Psalm 78:56-59, 61-62
Matthew 18:21-23
John 11:51-55 (Gp of the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16;
16-17
Psalm 12:6-7, 9-10, 13-14
1 Corinthians 15:54-57

Question Corner

Fr. Kenneth Doyle

Church’s liturgical rules guide when the Gloria and creed are included in liturgies

Recently, my wife and I were visiting friends in the Chicago area and decided to attend a weekday Vigil Mass for the feast of St. Peter and Paul. As to whether to accept the prayer of a Muslim offered on your own behalf, I should decline the offer, so as not to offend our own God? (Midlothian, Virginia)

A

According to the liturgical guidelines of the Catholic Church, on most weekdays neither the creed nor the Gloria is recited during the celebration of Mass. The creed is used during Sunday celebrations and on solemnities (e.g., on holy days of obligation, the Nativity of St. John the Baptist, the feast of SS. Peter and Paul, etc.)

When the creed is called for, usually the Nicene Creed is the form Mass. I was surprised when we did not recite the creed, which I had always thought was a critical part of the Mass. My friends said that frequently, at this parish, they recite neither the Gloria nor the creed. I knew that during certain periods of the year, the Gloria was not recited, but I thought that the creed was always used. Has something changed with the Mass that I am not aware of? (Floyds Knobs, Indiana)

Q

What would be the proper reaction to our non-Christian (Muslim) friend who has offered to pray for us to “her God”? Should we decline the offer, so as not to offend our own God? (Midlothian, Virginia)

A

The Muslim understanding of God has striking similarities to the Christian view, but also some important differences.

The religion of Islam, like Christianity, is monotheistic. For Muslims, as for Christians, God is the all-powerful and all-knowing creator, sustainer and judge of the universe. Muslims, though, reject the Christian doctrines of the Trinity and the divinity of Jesus. The Christian notion of God as a loving, personal father who has entered human history to reveal himself and to rescue us from our sinfulness is foreign to Muslims.

As to whether to accept the prayer of a Muslim offered on your own behalf, I would take my cue from Pope Francis. In June of this year, when he invited Israeli President Shimon Peres and Palestinian President Mahmoud Abbas to the Vatican, the three were joined by an interfaith group of Muslims, Jews and Christians who prayed for the common cause of peace at the same time and in the same place, but each in their own traditions.

It was graphic testimony to their shared belief that they are brothers and sisters, and children of the same God. 

Friday, August 15
The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a
Psalm 15:10-16
1 Corinthians 15:44-46
1 Corinthians 15:47-49

The Criterion Friday, August 8, 2014
Funeral at St. Peter’s

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, priests of our archdiocese are listed elsewhere in The Criterion. Order friends and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


BURRIG, Janice Mae, 68, St. Agnes, Nashville, July 26. Mother of Rebecca Hutchins and Elizabeth Merk. Grandmother of three.

CHRISTOPHER, Virginia, 91, Sacred Heart, Clinton, July 5. Grandmother of one.


WASHINGTON, Elzrother and Gary Hofmeister.
Serra Club vocation essay

Priests, deacons and religious show God’s love in ‘chaotic, complex world’

(Editor’s note: The following is the sixth in a series featuring the winners of the Indianapolis Serra Club’s 2014 John D. Kelley Vocations Essay Contest.)

By Michael Melbards
Special to The Criterion

In the Gospel of John, Jesus proclaims to the Apostles that he is sending them with a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another” (Jn 13:34-35).

In these profound words, Jesus commands us to love as—-to bring God’s love to others in our daily lives. In today’s chaotic, complex world, it can become easy to lose sight of what these powerful words mean. Despite this, priests, religious brothers and sisters and permanent deacons help us follow in Jesus’ footsteps and provide us with a unique perception of God’s love.

They encourage us to consider how we can better live out God’s call to love in our lives through our own unique vocations. Priests, religious brothers and sisters and permanent deacons, through their lives and works, respond to Christ’s calling of love for us in many different ways throughout our local and worldwide communities.

For those who chose the religious life or holy orders, they promise to live, love, and serve like Christ. Priests, religious and deacons are instruments of God’s love and allow the spirit to work through them to make his love known to others.

In our local community, especially in parish communities, priests and permanent deacons answer Christ’s call to love every time they proclaim the Gospel and lead us in prayer at Mass. By celebrating the Eucharist and serving as chaplains for athletic teams, hospitals, prisons and the military, priests act as witnesses of God’s love in order to bring hope to those going through difficult times and to point to the presence of Christ.

In addition, priests bring God’s forgiveness to us in the sacrament of reconciliation and invite us to respond to Christ’s call to love one another. Along with priests, deacons often serve as catechists and counselors and also assist at parish and liturgical ministries, such as the RCIA (Rite of Christian Initiation of Adults) program. They reveal God’s everlasting love to us by providing support and guidance for those who are preparing to enter the Catholic faith.

Outside parish communities, religious brothers and sisters live our Christ’s call to love in much the same way. Many of us work as missionaries in foreign lands, working to establish schools, care for the sick and serve the poor. Acting as teachers, caretakers and nurses, they bring God’s love to people of all ages and of all backgrounds.

Priests, religious brothers and sisters and permanent deacons stand with us through all our triumphs, joys, and sorrows to be witnesses of and respond to Christ’s love.

When they are serving as teachers, catechists, administrators, pastors or counselors, those who choose the religious life or holy orders call to holiness lead us to Christ’s call to love others.

By looking to them as examples for our lives, we can also respond to Christ’s invitation of love and live as faithful witnesses who can communicate God’s love to the world, “for if God loved us, we also must love one another” (1 Jn 4:11).

(Michael and his parents, Andrew and Jean Melbards, are members of St. Simon the Apostle Parish. He completed the 12th grade at Cathedral High School in Indianapolis last spring, and is the 12th-grade division winner in the Indianapolis Serra Club’s 2014 John D. Kelley Vocations Essay Contest.)

EWTN builds West Coast studio on campus of California diocese’s new cathedral

IRONDALE, Ala. (CNS)—A new West Coast studio currently under construction for the Eternal Word Television Network (EWTN) will be “of great benefit to [us] in programming efforts around the globe,” said Michael P. Warsaw, CEO of the broadcast organization.

The studio is being built on the campus of Christ Cathedral in Garden Grove, Calif. The almost all-glass cathedral in Garden Grove is the former Crystal Cathedral made famous by the Rev. Robert Schuller, a popular televangelist. The cathedral complex was purchased by the diocese in November 2011.

“The location of the facility gives EWTN a presence in an area of the country where the network will be able to execute programs that would be difficult to produce elsewhere, particularly for our Spanish-language channels,” Warsaw said in a news release announcing the new studio.

He said EWTN, which has its headquarters in Irondale, hopes to broadcast news, televised Masses and stories of faith from the studio by the end of the year.

The Orange Diocese took possession of the cathedral property in September 2013. It then began an extensive renovation of the 34-acre campus and its seven buildings, upgrading them to meet modern earthquake and energy efficiency standards and to accommodate the large cathedral parish. The diocesan pastoral center, a Catholic school and a worship site called the Atrium are now located on the campus.

“The diocese will consecrate Christ Cathedral sometime in mid-2015. “As we transform the Christ Cathedral campus into a dynamic and inspirational center of Catholic worship and outreach, we are blessed to partner with EWTN to share our community’s energy and faithful witness with the world,” Bishop Kevin W. Vann of Orange said in a statement.

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Director of Planned Giving to promote planned and endowment gifts to Catholic schools, and Catholic Charities’ agencies and ministries, such as the Archdiocese of Indianapolis’ Catholic Community Foundation. Priests, religious brothers and sisters work closely with the Director to encourage and secure planned and endowment gifts to support Catholic schools, and Catholic Charities’ agencies and ministries.

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer an off–for-credit online theology classes.

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

CarlaPull, Archdiocese of Indianapolis

Director of Planned Giving

The position requires a Bachelor’s degree and a minimum of five years of experience in development, planned giving or related financial or legal fields. An advanced degree or certificate is desired. The ability to communicate effectively, the ability to speak to large groups of individuals from various professions and backgrounds, excellent computer skills (especially in Word, Excel, Outlook and relational database programs such as Raiser’s Edge), the ability to work independently, manage multiple tasks, coordinate details, and meet deadlines, and the ability to work with confidential and sensitive information are essential. Candidates for the position of Director of Planned Giving must be a professed and practicing Catholic in good standing and have a deep commitment to supporting the ministries of the Archdiocese of Indianapolis.

Please e-mail cover letter, resume, and list of references, in confidence, to: 
Ed Buskens, Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: ebuskens@archindy.org

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St. Monica Church of Indianapolis is accepting applications for a full-time Director of Liturgy and Music. This position is responsible for music performance and leadership of music within the liturgical celebrations of the parish. Responsibilities include music preparation and coordination of music at all weekend masses (English and two Spanish) and occasional liturgical celebrations. Personal leading music for at least three masses per weekend; recruitment, formation and supervision of all music ministers; administration of music resources and equipment; and active partnership and collaboration with parish staff, including providing leadership for the parish Liturgy committee.

Experience in a bilingual and multicultural environment is highly desired. An undergraduate or graduate degree in liturgy/musical arts is preferred. Experience leading and directing liturgical music is a must. Evening and weekend work required. Applicant must be a practicing and participating Catholic.

Please e-mail cover letter and resume, in confidence, to:
Search Committee for Director, Liturgy and Music
St. Monica Church of Indianapolis
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Indianapolis, IN 46220
E-mail: parishoffice@stmonicaind.org

Deadline for application is August 15, 2014.

Archdiocese of Indianapolis
Iowa campus ministers see colleges as ‘places of evangelization’

By Carol Nathan
Special to The Criterion

BOISE, Idaho (CNS)—They are, without a doubt, an odd couple.

One is a Jesuit with a history in campus ministry, taking over the reins at St. Paul Catholic Student Center in Boise. The other is a tattooed, earring-and-bandanna-wearing, lifelong youth minister stepping in at St. John’s Parish in Pocatello.

During an interview at a break from a campus ministry meeting on July 22, Jesuit Father Jack Bentz and Jean Pierre “Pete” Espil shared a common vision aimed at reaching students through their unique talents and abilities—adapting their ministry model to a new environment, Espil said.

Three years ago Espil was hired to take over the reins at St. Paul Catholic Student Center in Pocatello. He was named the campus minister at St. John’s Parish in Pocatello, a position he started working in on July 1.

“I said, ‘Sure, Boise.’ I am from eastern Oregon so I am pretty used to this area,” Espil said.

Father Bentz, whose assignment is for a year, said he wants St. Paul’s to be a center for learning about Ignatian spirituality, and bringing in Jesuit scholars from around the country to speak in Boise. He is also interested in seeing how St. Paul’s interacts with the university community and the surrounding neighborhood.

Espil, a convert to Catholicism, has a long history in Idaho. In 2003, while pursuing his undergraduate degree at Boise State, he began working in parish youth ministry full time.

He is married to Jaime Thietten, a national Christian music recording star. In 2007, the couple moved to Tennessee for Thietten’s career. Three years later, they relocated to Utah to be with Espil’s father, who suffered a stroke. In Tennessee, Espil worked as a parish youth minister and in Utah, he was campus minister at Judge Memorial Catholic High School.

Two years later, Espil was hired at Our Lady of the Valley Parish in Caldwell. He spent his last semester at Gonzaga University in Spokane, Washington. He said the Jesuits assigned him to Boise because “we were asked.”

Judging commutes from Utah two weekends each month before finally returning to Idaho in June 2012.

Last fall, Espil and Thietten moved back to Twin Falls. Espil left ministry to work on his master’s degree in social work at the Boise State extension.

But he was unhappy, and he applied for the campus ministry job at St. John’s, where he will work with a longtime friend, Benedictine Father Hugh Feiss.

“I really believe this is what God wants of me right now,” Espil said. “My ministry model since day one has been [building] relationships. … That’s the only language I know how to speak well. It’s a universal language among teens and young adults.”

He hopes to make St. John’s “a home away from home, with an emphasis on hospitality and the corporal works of mercy, slightly adjusted for a student center.” That means having a sandwich available for a student who needs a bite to eat, or providing a place for a student to do laundry if that’s needed.

“They need to know they belong somewhere, and they are certainly welcome at St. John’s,” Espil added.

Both campus ministers readily accept the differences in their styles and backgrounds.

“It’s a big Church and the more that we can represent that, the more space students can find for themselves,” said Father Bentz. “Diversity is a sign of strength,” added Espil.

Both said students need to know they are welcome at the Catholic centers on campus.

The centers are “places of evangelization” that need Catholic’s support, Father Bentz said.

“This is where young people are encountering a whole new way of being, to be agents in their lives and make their own choices as adults,” he added. “It will be life-giving for them if these programs are robust and are able to do a lot of really solid outreach.”

Youth volunteer outreach helps Brown County residents

Carol Nathan/Brown County

BOISE, Idaho (CNS)—Each summer, teenagers from St. Agnes Parish in Nashville and young people who participate in Terre Haute youth ministry come together with adult leaders to help needy persons in Brown County.

Indiana Nazareth Farm is a service camp sponsored by St. Agnes and five Terre Haute parishes which has combined their youth ministry efforts—St. Benedict, Sacred Heart of Jesus, St. Patrick, St. Margaret Mary and St. Joseph University.

The camp is based on four cornerstones—community, prayer, simplicity and service.

This summer, the outreach effort occurred on July 25-29 and included 17 teenagers, seven young adults and 12 adults.

The youth directors for the project were Adrianne Spahr from St. Agnes Parish, and Tom Gattuso and Mary Kate Hasty Becker, youth ministers for the Terre Haute parishes.

The youths and their leaders reached out to the Brown County community. They provided their spiritual and physical strength to make the lives of some residents easier, and to help them manage their homes.

Some of the projects included cutting and stacking firewood; dismantling and constructing a deck; building a ramp; staining decks and a storage shed; weeding and mulching; building a dog training pen; digging a drainage trench; building storage shelves; yard cleanup; gutter cleaning; and adding railing to steps at a home.

Each teenager and adult leader averaged 36 hours of intensive hard labor in just four days, equaling 1,296 person hours.

In addition, the youths and leaders shared prayers and reflections each day.

The original Nazareth Farm was formed as an association of the Catholic Church and is located in the Diocese of Wheeling-Charleston, W.Va. Its purpose is to provide volunteer service to the people of Appalachia.

In 1994, the program was started in Brown County by Benedictine Sister Mildred Wannemuehler, then parish life coordinator at St. Agnes Parish, former youth Ministry Coordinator Janet Roth at St. Benedict and Sacred Heart of Jesus parishes in Terre Haute, and Mike Lewis, then youth ministry coordinator at St. Agnes Parish in Nashville. Dee and Gene Suding have been instrumental in the ongoing success of the project, providing space for the camp and continuing support of the mission.

The appreciation of the people served by these outstanding youth and adult leaders is impressive and heartfelt, youth leaders said. They added the spirit of warmth and caring was so sincere that it was “vibrant and magnetic.”

The Nazareth Farm project is held each summer at the end of July.

Brown County residents who need assistance are encouraged to keep this outreach in mind for themselves, or if they know of others who might benefit from the gift of service provided by these youths and their leaders.

For more information about Nazareth Farms, contact Adrianne Spahr, youth ministry coordinator at St. Agnes Parish in Nashville, at spahr6@gmail.com.

Idaho campus ministers see colleges as ‘places of evangelization’

BOISE, Idaho (CNS)—They are, without a doubt, an odd couple.

One is a Jesuit with a history in campus ministry, taking over the reins at St. Paul Catholic Student Center in Boise. The other is a tattooed, earring-and-bandanna-wearing, lifelong youth minister stepping in at St. John’s Parish in Pocatello.

During an interview at a break from a campus ministry meeting on July 22, Jesuit Father Jack Bentz and Jean Pierre “Pete” Espil shared a common vision aimed at reaching students through their unique talents and abilities—adapting their ministry model to a new environment, Espil said.

Three years ago Espil was hired to take over the reins at St. Paul Catholic Student Center in Pocatello. He was named the campus minister at St. John’s Parish in Pocatello, a position he started working in on July 1.

“I said, ‘Sure, Boise.’ I am from eastern Oregon so I am pretty used to this area,” Espil said.

Father Bentz, whose assignment is for a year, said he wants St. Paul’s to be a center for learning about Ignatian spirituality, and bringing in Jesuit scholars from around the country to speak in Boise. He is also interested in seeing how St. Paul’s interacts with the university community and the surrounding neighborhood.

Espil, a convert to Catholicism, has a long history in Idaho. In 2003, while pursuing his undergraduate degree at Boise State, he began working in parish youth ministry full time.

He is married to Jaime Thietten, a national Christian music recording star. In 2007, the couple moved to Tennessee for Thietten’s career. Three years later, they relocated to Utah to be with Espil’s father, who suffered a stroke. In Tennessee, Espil worked as a parish youth minister and in Utah, he was campus minister at Judge Memorial Catholic High School.

Two years later, Espil was hired at Our Lady of the Valley Parish in Caldwell. He spent his last semester at Hangman Catholic High School.

Judging commutes from Utah two weekends each month before finally returning to Idaho in June 2012.

Last fall, Espil and Thietten moved back to Twin Falls. Espil left ministry to work on his master’s degree in social work at the Boise State extension.

But he was unhappy, and he applied for the campus ministry job at St. John’s, where he will work with a longtime friend, Benedictine Father Hugh Feiss.

“I really believe this is what God wants of me right now,” Espil said. “My ministry model since day one has been [building] relationships. … That’s the only language I know how to speak well. It’s a universal language among teens and young adults.”

He hopes to make St. John’s “a home away from home, with an emphasis on hospitality and the corporal works of mercy, slightly adjusted for a student center.” That means having a sandwich available for a student who needs a bite to eat, or providing a place for a student to do laundry if that’s needed.

“They need to know they belong somewhere, and they are certainly welcome at St. John’s,” Espil added.

Both campus ministers readily accept the differences in their styles and backgrounds.

“It’s a big Church and the more that we can represent that, the more space students can find for themselves,” said Father Bentz. “Diversity is a sign of strength,” added Espil.

Both said students need to know they are welcome at the Catholic centers on campus.

The centers are “places of evangelization” that need Catholic’s support, Father Bentz said.

“This is where young people are encountering a whole new way of being, to be agents in their lives and make their own choices as adults,” he added. “It will be life-giving for them if these programs are robust and are able to do a lot of really solid outreach.”

Campus ministers Pete Espil and Jesuit Father Jack Bentz pose for a photo on July 21. Espil is the campus minister at St. John Catholic Student Center, which serves Idaho State University in Pocatello. Father Bentz is chaplain and campus minister at St. John’s Parish in Pocatello, which serves Boise State University students in Boise. (CNS photos/Mike Brown, Idaho Catholic Register)