



The

# Criterion

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## Twenty Something

Christina Capecchi reflects on a young woman's quest to find a husband while keeping the faith, page 12.

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# A bounty of transformation



Tracy Ross and her children, Jack and Hanna, pose for a photo in the community garden at Immaculate Heart of Mary Parish in Indianapolis on Aug. 7. The garden provides fresh produce for people in need. (Photo by John Shaughnessy)

## Parish gardens take root and offer lessons of family, food and faith

By John Shaughnessy

Nearly every garden offers a story of transformation, not just for the seeds that are planted, but also for the people who nurture the gardens.

And sometimes the true harvest of a garden comes in the lessons it provides, lessons overflowing in humanity, beauty, faith and God's grace.

Here are some stories and lessons from a few parish gardens in the archdiocese—and the people who tend them.

### A bounty of magical moments

Kathleen Berry Graham has experienced an abundance of spiritual and magical moments as she takes care

of her flowers and vegetables in the garden at St. Joan of Arc Parish in Indianapolis—including the moment that took her breath away when she was approached by a young woman holding a baby.

Noticing that Graham held a bunch of brightly-colored zinnias in her hand, the young woman asked Graham if she had also planted those same kind of flowers in a nearby bed a year ago. When Graham said yes, the woman replied, "Your zinnias were so beautiful last year that when I had my baby, I named her Zinnia."

Touched by the woman's words and name choice, Graham handed her the bouquet of zinnias she had just clipped.

"It just seemed the right thing to do," Graham recalls. "My mom always raised

me to do the next right thing. In this garden, I see people doing the right thing again and again."

Dig into the history of this parish garden, and you'll unearth another level of transformation. For a long time, it was a crumbling strip of asphalt for parking until a former parishioner named Joe Foster imagined it could be changed into an urban oasis. Six years ago, flower beds were built, soil was poured into them, and parish members and neighborhood residents were invited to claim a spot to add a touch of beauty or bounty to the world.

This year, about 35 people toil in their personal gardens. Some nurture

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## Pope designates Sept. 1 as World Day of Prayer for Care of Creation

VATICAN CITY (CNS)—Like their Orthodox brothers and sisters, Catholics formally will mark Sept. 1 as the World Day of Prayer for the Care of Creation, Pope Francis has decided.

The day of prayer, the pope said, will give individuals and communities an opportunity to implore God's help in protecting creation and an opportunity to ask God's forgiveness "for sins committed against the world in which we live."

Pope Francis announced his decision to add the annual prayer day to the Catholic calendar in a letter to Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, and to Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity.

The text of the letter, dated Aug. 6, was released by the Vatican on Aug. 10.

Pope Francis said he was instituting the prayer day for Catholics because he shares the concern of Ecumenical Patriarch Bartholomew of Constantinople, who initiated a similar prayer day for the Orthodox Church in 1989.

Metropolitan John of Pergamon, who represented the patriarch at the public presentation on June 18 of Pope Francis' encyclical, "Laudato Si", on Care for Our Common Home, had suggested there that all Christians join in prayer on Sept. 1.

"This would mark a step toward further closeness among them," he had said.

Pope Francis said Christians want to make their special contribution to safeguarding creation, but to do that they must rediscover the spiritual foundations of their approach to earthly realities, beginning with an acknowledgment that "the life of the spirit is not dissociated from the body or from nature," but lived in communion with all worldly realities.

The ecological crisis, he said, is a summons "to a profound spiritual conversion," and to a way of life that clearly shows they are believers.

Quoting his encyclical, he said, "living See CREATION, page 2

## Church leaders remind Iraqi refugees in Jordan they are not alone

FUHEIS, Jordan (CNS)—A papal envoy and top Mideast Catholic leaders, including the patriarchs of Iraq and Jerusalem, reminded the world that the persecuted Christians of Iraq are not to be forgotten or abandoned.

The appeal came at a prayer service expressing solidarity with Iraqi Christian refugees made homeless a year ago by Islamic State attacks on Mosul, Iraq, and surrounding villages. Then, Christians were told to convert to Islam, be killed or flee. Approximately 12,000 of them are sheltering in Jordan.

Waving white, black and red Iraqi flags and their prayer service leaflets, the refugees sang in Arabic and in their native Chaldean and Syriac languages, imploring for peace to be restored to their homeland.

Pope Francis sent Bishop Nunzio Galantino, secretary-general of the Italian bishops' conference, to tell the refugees that they are not alone.

"I want to reach through a word of hope those who are

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A woman raises her arms in prayer during an Aug. 8 service in Fuheis, Jordan, to remember the first large exodus of Iraqi Christians targeted by Islamic State. (CNS photo/Nader Daoud)

# GARDENS

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sunflowers that reach for the sky. Others plant peppers, tomatoes, lettuce and other vegetables, sharing their harvest with food pantries. Graham enjoys bundling her zinnias into bouquets that she leaves secretly on her neighbors' porches and doorsteps.

The school's students and teachers use the garden for educational projects. Neighbors visit the garden with their children, taking in its colorful glory.

"Sometimes, I'm in my garden space by myself in the early evening, the sun is setting, the church bells are tolling, and I look up at the silhouette of the church tower. It's a meaningful and spiritual moment for me," says Graham, who helps coordinate the use of the garden.

"This space provides goodness for so many people from many walks of life. It's a good thing to do. And when you are doing something good for people, I think that's when you can say we're all closer to God."

## Lesson of family, food, faith takes root

Growing up on an Indiana farm, Tracy Ross learned early the close connection that binds people to their land. From her parents, she also learned the importance of creating bonds and sharing your bounty with people in your community.

"One of the fun things about growing vegetables is sharing what you have," she says. "On his farm, my father grows corn and soybeans, and he also has a garden for cabbage, carrots, potatoes, corn and raspberries. My dad invites people to his garden to pick what they want. He just likes to grow it. He takes what he needs and shares the rest."

That approach also guides the community garden that Ross coordinates at Immaculate Heart of Mary Parish in Indianapolis.

About 40 parishioners are involved in the effort from late May to early October, helping to grow tomatoes and a variety of peppers that are shared with people who live near Anna's House, a clinic and resource center on the near west side of Indianapolis that provides food, dental care, medical help and educational services.

"We grow tomatoes and peppers because there's a predominantly Hispanic population that comes to Anna's House, and that's what they like," she says. "We also encourage families to bring their extra produce from their home gardens so that it can be delivered as well. People leave them by the statue of Mary on Friday night and early Saturday morning."

Tracy also encourages the parish's gardeners to take their families to Anna's House when the vegetables are distributed on Saturday mornings. She and her husband Greg make that effort with their children, 9-year-old Jack and 8-year-old Hanna.

"You feel like you're making a difference in the world because you see how many people need the food," Jack says.

His words make his mother smile, knowing that the family's history of reaching out to others has taken root in a new generation.

"It's just part of teaching our children to give back," Tracy Ross says. "It's the lesson Jesus gave all of us—to give back to your community."

## The unexpected growth of seeds of hope

As he stands in the SHarP (Shared Harvest Project) Community Garden near St. Thomas Aquinas Parish in

said, will be a time for individuals and communities to "reaffirm their personal vocation to be stewards of creation, to thank God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live."

The pope asked Cardinal Koch to

consult with and work with the Catholic Church's ecumenical partners and the World Council of Churches to make sure the prayer day becomes a sign of Christians' commitment to work together to safeguard creation "in order to be more credible and effective."

He entrusted to the Pontifical Council for Justice and Peace the task of working with Catholic bishops' conferences and

environmental organizations to publicize and coordinate the specifics of the celebration.

"I invoke upon this initiative the intercession of Mary, mother of God, and of St. Francis of Assisi, whose Canticle of the Creatures inspires so many men and women of goodwill to live in praise of the Creator and with respect for creation," he said. †



Above, Kathleen Berry Graham poses for a photo in the community garden at St. Joan of Arc Parish in Indianapolis on Aug. 8. She shares vegetables with others and grows flowers that she makes into bouquets that she gives to neighbors. (Photos by John Shaughnessy)



Left, Bill Scott, a member of St. Thomas Aquinas Parish in Indianapolis, talks with Becky French on Aug. 8 about the latest harvest from the SHarP Community Garden that is across the street from the parish. Scott, French and Mary Ellen Gadski are coordinators of the garden that provides produce for local food banks.

Indianapolis, Bill Scott marvels at how seeds of hope and beauty can sprout and blossom from unexpected sources.

First, Scott shares the story of how he often travels to work on an IndyGo bus that has a stop near the parish—and how the bus driver on that route gave him some seeds to plant after noticing him weeding and watering in the garden.

Then Scott talks about his friendship with a man named Richard.

"He was living on the edge," says Scott, who helps coordinate the garden. "He would grow his food here, and then he would give it to his family and friends. He knew the people who needed it. He also cut the grass for us. He died a year ago."

The main idea behind the SHarP Community Garden is to provide a setting where "gardeners grow for themselves and the community—helping to address local needs by providing produce to neighborhood food banks."

The harvests of zucchini, cabbage, turnips, peppers, tomatoes, green beans, cucumbers and summer squash have been a blessing to the nearby Boulevard Place St. Vincent de Paul Food Pantry.

"The last two years, we've been bringing in 200 pounds of food. We may double that this year," says Mary Ellen Gadski, another coordinator of the garden.

Fresh produce makes a huge difference to people who

can't afford to buy it in stores, says Mark Varnau, the director of the Boulevard Place Food Pantry, who is also a member of St. Thomas.

"The SHarP gardeners have always been very generous to us, as have the other church gardens in the area, such as Immaculate Heart and St. Joan of Arc," Varnau says. "Our own pantry garden supplies collard greens, peppers and tomatoes, which help make for more nutritious meals. Our shoppers love the fact they can select fresh produce."

Scott also views the garden as providing a bounty beyond food. The garden is a combined effort between members of St. Thomas and its across-the-street neighbor, Common Ground Christian Church. And the connections extend from there.

"We're out here in the open," he says. "People will stop their cars and talk about the garden. I love how this garden brings people together from different cultures, different ages and different backgrounds."

It also draws him closer to God.

"When you garden, Jesus' parables have a deeper meaning when he talks about scattering the seeds and the other references he makes to the growing process.

"I enjoy seeing the whole growth process. It gives me a sense of security and satisfaction. It speaks to a sense of God being in control." †

# CREATION

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our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience."

The annual World Day of Prayer for the Care of Creation, Pope Francis



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# Forgiveness at heart of healing after violence, says archbishop

ST. LOUIS (CNS)—Forgiveness.

Such a simple word, a mere 11 letters but it's at the heart of the Catholic faith, along with love, peace and justice.

"Jesus tells us that if we receive him as the bread of life, we will have his life within us," Archbishop Robert J. Carlson of St. Louis said in his homily at a Mass for peace and justice on Aug. 9 at the Cathedral Basilica of St. Louis. "He shows what this life means on the cross, when he forgives those who killed him."

With a crowd topping 600, the Mass commemorated the first anniversary of the shooting death of Michael Brown, an African American teenager, in a confrontation with a white police officer.

It also marked the 70 years since the United States dropped atomic bombs on the Japanese cities of Hiroshima (on Aug. 6, 1945) and Nagasaki (on Aug. 9, 1945).

"We know [the atomic bombs] inflicted tremendous human suffering," Archbishop Carlson said. "Likewise, we know the events [in Ferguson] uncovered a culture of systemic racism, rage just below the surface of daily life, and a court system which failed to recognize institutional injustice in its manner of operation."

But after the release of pent-up rage, what comes next? The real work begins with forgiveness.

"There is much that needs to be done in our work for ... meaningful change and healing—fostered by a better understanding of the pain of others, our brothers and sisters in Christ," Archbishop Carlson said. "If we ever hope to sit at a common table with our brothers and sisters—black or white, red or yellow, the color of the skin makes no difference—we need to ask God to bless us with the grace of mercy and love that we see in Jesus."

"When we receive him as the bread of life," the archbishop continued, "we can let go of hate and hurts and grievances and forgive one another—a healing that interconnects with faith—and is the first step toward building relationships and assisting those who live in poverty."

Archbishop Carlson said that healing and justice "can only be achieved in our respect for one another and our commitment to being with one another in the suffering."

No one should let their brothers and

sisters "bear their suffering alone," he said, citing two of the day's readings as examples.

"As we read in the Old Testament, 'This is what Yahweh asks of you: Only this, to act justly, to love tenderly and to walk humbly with your God' " (Mi 6:8), Archbishop Carlson said. "We are being invited to take the first step in a pilgrimage of trust, which begins when we are willing to admit our failures, ask pardon and seek the forgiveness of one another."

"And we cannot miss what St. Paul says in his letter to the Ephesians: All bitterness, fury, anger, shouting and reviling must be removed from you, along with all malice' (Eph 4:31). Instead, he invites us to kindness and compassion and forgiveness—indeed, as God forgives us."

That would be in the words to the "Our Father."

Archbishop Carlson urged Massgoers to remember the next time they recite the Our Father that "you ask God to forgive you to the same degree you forgive others."

This is important, he said, "for the Christian message of love and justice."

"Our message shows its effectiveness through the actions we take in the cause of justice in the world and especially here in St. Louis, our own backyard," he added. "We will not gain any credibility as a people of faith if we refuse to serve those closest to us."

In that regard, at the archdiocese's first Mass for peace and justice some months ago, Archbishop Carlson had called for the formation of a Peace and Justice Commission. Its 27 members were commissioned during the Aug. 9 Mass.

Archbishop Carlson called them "dedicated men and women [who] will look at the challenges all around us, and from a Catholic perspective provide pathways to change."

He quoted Pope Francis, from his visit to Bolivia in July: "Working for justice is not simply a moral obligation for Christians, it is a commandment, an invitation that comes from Christ. Let us take that which divides us to the foot of the Cross, and before the Lord, commit ourselves to one another."

Forgiveness also was front and center for an ecumenical prayer service held four days earlier at the grotto at Our Lady of Guadalupe Church in Ferguson. But the



St. Louis Archbishop Robert J. Carlson greets Ophelia Wilson Court following a Mass for peace and justice on Aug. 9 at the Cathedral Basilica of St. Louis. With a crowd topping 600, the Mass commemorated the first anniversary of the shooting death of Michael Brown, an African-American teen, in a confrontation with a white police officer. (CNS photo/Weston Kenney, St. Louis Review)

basic needs of life come first, said the parish's pastor.

"How does one console another who has experienced an unspeakable tragedy? Often, there are no words," Father John O'Brien said in a reflection at the service. "We respond by doing the most essential things: We express our presence and human connection; we bring food, we ask if they are getting enough rest, we pray for them."

"In the process of healing, we begin with the simplest things. ... When we are hurting the most, we tend to forget the things that are most essential, the things we most need," he explained.

"So often, the best counsel for someone who has hit bottom is to simply take the next step," he continued. "Healing does not begin with grandiose strategies or enormous upheaval. Healing begins by focusing on the things we cannot fail to do."

Father O'Brien offered a short list of things that must be done after the trauma of last year in Ferguson

"Forgive and prophesy," the pastor said. "These are divine obligations, and as such, God will give us the strength to

do them."

Father O'Brien acknowledged the difficulty of forgiveness "after taking so many beatings, and yet this is what the Gospel demands. ... Untie and loose the debt or it will keep doing harm. If you want to put an end to it, let go of it or it will continue damaging you."

"When another hurts us, it is not the pain that bothers us so much; it is the injustice. And injustice makes us want to respond with further injustice. But God's mercy allows us to respond with mercy," he said.

Ferguson released the racial tension lurking just below the surface.

"There is a reason why this place has become the precipitator of questions regarding racism, prejudices, and human dignity," Father O'Brien said.

In turn, the community must be "a prophetic catalyst of reform, renewal and reconciliation," he said.

"May we become more transformed into a community of justice and peace, a place of acceptance and hope, a people that suffered and healed because of our willingness to forgive and our commitment to prophesy." †

## Pope marks Hiroshima anniversary by calling for nuclear weapons ban

VATICAN CITY (CNS)—Marking the 70th anniversary of the atomic bombings of Hiroshima and Nagasaki, Pope Francis repeated the Catholic Church's call for a ban on nuclear weapons and all weapons of mass destruction.

Seventy years after the Aug. 6, 1945, bombing of Hiroshima and the bombing of Nagasaki three days later, "this tragic event still gives rise to horror and revulsion," the pope said on Aug. 9 after reciting

the Angelus with visitors gathered in St. Peter's Square.

The atomic bombings of the two Japanese cities by the United States during World War II, he said, have become a symbol of "the vast destructive power of human beings when they make distorted use of scientific and technical progress."

At the same time, he said, the destruction unleashed is a lasting call to humanity to reject war, and "ban nuclear weapons and all weapons of mass destruction."

"Most of all, the sad anniversary is a call to pray and work for peace, to spread throughout the world an ethic of brotherhood and a climate of serene coexistence among peoples," Pope Francis said.

"From every land," he prayed, "let one voice rise: no to war, no to violence, yes to dialogue, yes to peace!"

"The only way to win a war is not to make war," the pope added.

Pope Francis also told the crowds gathered in St. Peter's Square that he was following with deep concern the news coming out of El Salvador, where suffering is increasing because of growing violence, economic difficulties and "acute social contrasts."

"I encourage the dear Salvadoran people to persevere, united in hope, and I exhort all to pray that in the land of Blessed Oscar Romero justice and peace will bloom again," he said.

In his main Angelus address, Pope Francis spoke about the day's Gospel reading from St. John, which includes Jesus telling the people, "No one can come to me unless the Father who sent me draw him" (Jn 6:44).

Jesus, the pope said, is teaching the people that faith is a relationship between "the human person—each of us—and Jesus," a relationship in which the Father and the Holy Spirit each have essential roles.

While reading the Bible is important, he said, reading the Scriptures or even witnessing a miracle is not enough to bring someone to faith. Many people met Jesus during his lifetime—and some even wanted to make him king—but in the end, they turned on him and handed him over to the authorities.

Pope Francis said that does not mean that God did not give them the gift of faith, but rather it means "their hearts were closed to the action of the spirit of God. And if you have a closed heart, faith cannot enter."

The pope prayed that people would learn to leave their hearts open, like Mary did, to the gift of faith, "a gift that is not private—a gift that's not private property—but a gift to be shared. It is a gift for the life of the world." †



Pope Francis



## Evening prayer liturgy on Sept. 13 to celebrate Year of Consecrated Life

As part of its observance of the Year of Consecrated Life, the Archdiocese of Indianapolis is hosting a solemn evening prayer liturgy at 4 p.m. on Sept. 13 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Archbishop Joseph W. Tobin will be the liturgy's presider. Members of religious orders that minister across central and southern Indiana have been invited to take part in it.



Archbishop Joseph W. Tobin

During the liturgy, members of religious orders in the archdiocese who are celebrating 25-, 50- and 75-year jubilees will be recognized.

All archdiocesan Catholics are invited to attend the evening prayer liturgy as well.

A reception will follow in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center, which is across the street from the cathedral.

The Year of Consecrated Life was called for by Pope Francis to help the Church celebrate the life, ministry and witness of men and women religious. It began on Nov. 29, 2014, and will conclude on Feb. 2, 2016.

For more information about the Year of Consecrated Life and its observance in the Archdiocese of Indianapolis, visit [heargodscall.com/year-of-consecrated-life](http://heargodscall.com/year-of-consecrated-life). †



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## Editorial



Pope Francis speaks as he leads his general audience in St. Peter's Square at the Vatican on Dec. 10, 2014. In his talk, the pope reviewed the October 2014 extraordinary Synod of Bishops on the family. There is another meeting of the Synod of Bishops on the family this October. (CNS photo/Paul Haring)

# Preparing for the synod

We are all well aware that the family, which has always been considered the basic unit of society, is in trouble. And nobody seems more aware of that than Pope Francis. That's why he called for a meeting of the Synod of Bishops on the family in October. Since we are all members of a family, no matter how different, this synod should be important to us all.

The bishops who will attend the synod now have what is called the *instrumentum laboris*, sort of a roadmap for the work they will undertake. You can read the document by Googling "Synod on the Family *Instrumentum Laboris*." It shows that the bishops will have an enormously busy three weeks.

Fortunately, they have a head start, thanks to last fall's extraordinary meeting of the synod on the same subject. They have the *relatio*, the summary of last fall's synod. And they have the results of a questionnaire that was sent to dioceses throughout the world to determine how much Catholics understand and follow Church teachings regarding the family.

The *instrumentum* has three parts: the challenges of the family, the discernment of the family vocation, and the mission of the family today. Each part is broken down into three or four chapters, so there's not much about the family that won't be discussed.

The bishops will not ignore the first two parts of the document, but the most controversial items appear in Part III. That's where the bishops find material about couples who are cohabitating, civilly married but not sacramentally married, divorced and not remarried, and divorced and remarried.

Here, too, are discussions about integrating these couples into the life of the Church, such as giving Communion to those who should not be receiving Communion, including cohabitating couples and those who are divorced and civilly remarried. The questionnaires about current practices indicate that a large percentage of those couples in some parts of the world are receiving Communion.

There is a lot about "mercy" in this document, reflecting the emphasis that

Pope Francis has given, and not just in Part III. The last paragraph of Part II, for example, states, "The Church's point of departure is the concrete situation of today's families, all in need of mercy, beginning with those who are suffering most. In fact, mercy manifests the sovereignty of God, which permits him to be faithful, time and again, to his very being, which is love."

There may be clashes among the bishops during the synod. Pope Francis has said, in fact, that he "would be very worried and saddened if it were not for these temptations and these animated discussions; this movement of the spirits, as St. Ignatius called it."

Two groups, in fact, seem to be gearing up for a vigorous discussion. In May, some European bishops met in Rome for a "study day" on family issues. These are the bishops who would like to make changes in current practices, and are emphasizing the concept of mercy. In June, African bishops met in Accra, Ghana. They are the bishops who were most outspoken against some of the proposals made during last year's synod.

So where is Pope Francis in all this? This pope's style, as we should have learned by now, is not as monarchical as that of some of his predecessors. He called last year's synod an expression of "collegiality and synodality." He obviously wants to implement what the Second Vatican Council taught about collegiality.

This undoubtedly reflects the fact that he is the only pope to have served as president of a national bishops' conference (two terms in Argentina) and played an important role in reviving the Conference of Latin American Bishops, known as CELAM. He wrote in his apostolic exhortation "The Joy of the Gospel" that one of his goals as pope was to practice collegiality and synodality. Toward that end, he established the Council of Cardinal Advisors.

We can be sure that he will make the necessary decisions after the synod is finished, but first he wants to get the advice of the other members of the Church's magisterium. He will not forget that the synod's objective is to strengthen the family in this age of secularism.

—John F. Fink

## Be Our Guest/Stephen Kappes Church helps lead us to salvation as it supports our hopes and dreams

This letter is in response to the front-page Catholic News Service story "Serra canonization should be call to respect cultures, Franciscan superior says" in the Aug. 7 issue of *The Criterion*.

First, there is no salvation outside of the Church because God has made it thus. All the universe that has ever been, is, and will ever be is God's. (*Code of Canon Law*, #204, §1 and §2)

Jesus came into this world so that all peoples of every nation shall behold salvation—no matter the culture, the faith base or the race. God calls all people to himself. For those who never arrive at this knowledge nor are baptized, they are never lost.

Those who have accepted baptism and—while in this life may not be pure, holy and perfect—are not in mortal sin shall go at their passing to purgatory, while those who behold salvation, the beatific vision, at their mortal portal shall hear, "Well done, my good and faithful servant. Inherit thy reward: heaven."

Only those who reject truth, repudiate God, and do not repent of mortal sin need to be concerned of their loss of salvation.

Second, our Church does follow the flag, and that is why historically at the time of St. Junipero Serra we did follow the flag. Even in 1960, when Americans feared

that the pope would rule the White House if a Catholic was elected president, John Fitzgerald Kennedy stated: My politics are from home, and my religion is from Rome. This was in order to quell the doubt regarding his and our allegiance and flat-out pledge to the flag.

Thankfully, it is the same U.S. flag that protects us pro-lifers from threats because our flag represents freedom of speech—at least until the U.S. Supreme Court strikes that down.

Third, to suggest that our Church curtails man's dreams is erroneous; history does prove otherwise. The life of Leonardo da Vinci, who dreamed unimaginable things from 1452-1519—such as helicopters, parachutes, parasails, submarines and scuba gear—is one example.

Other examples of how Holy Mother Church walks side by side with those who have dreams include Pope Paul VI, who watched the lunar landing via a television on July 20, 1969; the Church marched with Martin Luther King, in Selma, Ala., on March 7, 1965; and every January, the Church walks in the annual March for Life in Washington, D.C., as we dream of an abortion-free America and globe.

(Stephen Kappes, O.F.S., is a member of Most Holy Name of Jesus Parish in Beech Grove.)

## Letters to the Editor

### Pray rosary novena for family and marriage, reader says

I am saddened that your publication did not promulgate Milwaukee Archbishop Jerome E. ListECKI's request launching a "54-Day Rosary Novena" for the family and marriage.

Archbishop ListECKI wrote to all the archbishops and bishops of America asking them to endorse that all Catholics pray this novena. Our post-Christian society is facing a lot of crises, but the attack on the family is most critical because it attacks the Catholic Church by stealth utilized by clever "elite" who profess socialism. Archbishop ListECKI said, "So anytime we're faced with a crisis, we turn to prayer ... and the rosary."

The rosary has saved the day throughout history, Lepanto being a prime example. Oct. 7, the Feast of Our Lady of the Rosary, celebrates the victory at Lepanto in 1571, the battle that saved the Christian West from defeat at the hands of the Ottoman Turks.

We need people to pray the rosary now, every day, for our country. The rosary is the great weapon of conversion as testified to by Our Blessed Mother at Fatima under the title of Our Lady of the Rosary.

The novena begins on Aug. 15, the Solemnity of the Assumption of the Blessed Virgin Mary, and ends on Oct. 7, the Memorial of Our Lady of the Rosary. The novena incorporates 27 rosaries for the intention of the family and marriage, and 27 rosaries in thanksgiving.

Paul Kachinski  
Indianapolis

### Newspaper does good job of recognizing richness of local and universal Church

It is good to see *The Criterion* not ignoring non-Caucasian ethnic groups.

I am sure there are many readers of *The Criterion* who are influenced in a positive way when they read about various ministries with different ethnic

groups and events, as well as the causes and ministries in which the various ethnic groups participate in the archdiocese.

It is important not to put emphasis on only one ethnic group, which the press—religious and secular—has had a habit of doing for a long time in the past.

It was interesting to read about the four organizations of black Catholics. Congratulations to the honorees! The statement about the death penalty "hit the nail on the head"—it incorporated good ideas, and was worded so that any lay person can read it without having to study it beyond reading it once. Let us all take it to heart!

I do not agree with Rep. Bill Patmon, the Ohio state representative, when he says that the "Black Lives Matter" movement is hypocritical. The tragic loss of lives that sparked the birth of the Black Lives Matter movement cannot have been in vain!

If there were no such movement, the babies who are saved from being murdered in the womb would have no more hope for good quality of life—or life beyond their first decade or two—than they have right now. Both the movement against killing helpless babies and the Black Lives Matter movement are needed to help us move toward that moment in time when every person on this planet can participate in a truly civil and just society.

Thank you for your efforts to give us relevant and attention-holding articles, both within our own archdiocese and in the rest of the world.

Jane N. Pictor  
Napoleon

### Letters Policy

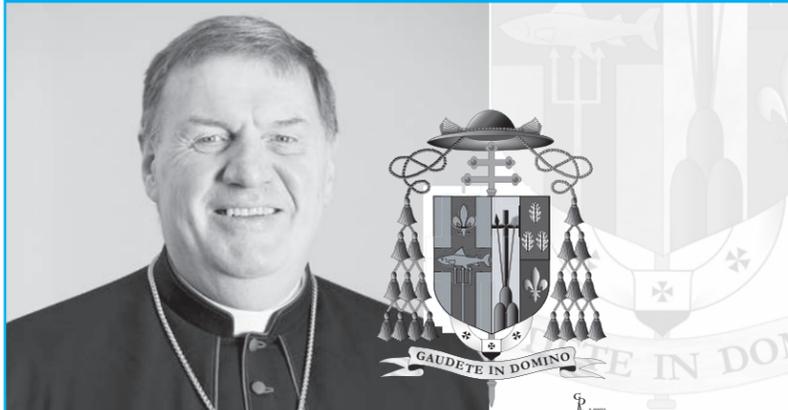
Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# Health care should be affordable, accessible to all

For decades, the bishops of the United States have insisted that access to decent health care is a basic safeguard of human life and an affirmation of human dignity from conception until natural death. We are strong advocates for health care reform legislation and implementation that: 1) ensures access to high quality, affordable, life-giving health care for all; 2) retains long-standing requirements that federal funds not be used for elective abortions or plans that include them, and effectively protects conscience rights; and 3) protects the access to health care that immigrants currently have and removes current barriers to access.

In our recent pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*, we write:

"We bishops in Indiana repeat the call for a genuine reform of health care that is accessible and affordable for all. We invite all Hoosiers to join us in working for health care systems that will:

- Promote and defend human dignity from the moment of conception until natural death;
- Attend to the whole person (body, mind and spirit), while pursuing a genuine pluralism that respects freedom

of religion and conscience;

- Care for poor and vulnerable persons, regardless of race, ethnicity, economic or social or legal status;
- Practice a careful stewardship of resources by restraining costs and applying them equitably across the spectrum of those who must pay for health care."

The Catholic Church is committed to following in the footsteps of Jesus, whose compassion for the poor was frequently manifested in his healing ministry. Jesus did not deny access to health care to anyone. His healing power was available to all who called his name, including members of the occupying Roman army, Samaritans and the unclean lepers who were required to exist on what Pope Francis would call "the peripheries."

When we Catholics insist on the importance of providing affordable access to quality health care to everyone regardless of their social, legal or economic status, we are affirming our belief that every human being is a child of God who deserves to be treated with dignity and respect no matter what his or her situation in life. In our society today, health care should not be an option available only to those few who have the

means to afford it.

In *A Framework for Comprehensive Health Care Reform: Protecting Human Life, Promoting Human Dignity, Pursuing the Common Good*, the American bishops support health coverage that is affordable for the poor and needy, moving our society substantially toward the goal of universal coverage. The bishops are equally clear in stating that this must be done in accord with the dignity of each and every human person, showing full respect for the life, health and conscience of all.

As Pope Emeritus Benedict XVI stated in his "Message to the Pontifical Council for Health Care Workers" on Nov. 15, 2010, in the health care sector "it is important to establish a real distributive justice which, on the basis of objective needs, guarantees adequate care to all." Moreover, "if it is not to become inhuman, the world of health care cannot disregard the moral rules that must govern it." We bishops in Indiana wholeheartedly commit ourselves to health care reform that achieves these worthy goals.

*Poverty at the Crossroads* does not offer practical legislative or public policy solutions to the many challenges

that make affordable and accessible health care hard to accomplish. We know that health care is expensive and that government intervention, by itself, is not the answer to all our health care challenges. We are also keenly aware of the threats to religious freedom that have presented themselves along with recent "health care mandates."

At the same time, we refuse to give up the fight for quality health care systems that are affordable and accessible to all. To do so would be to turn our backs on 2,000 years of the Church's healing ministry and on our commitment to Christian charity. The Lord commanded us, his disciples, to heal the sick and to feed, clothe and shelter "the least of these," his brothers and sisters. What's more, he made it perfectly clear that if we fail to do these things for others, we fail to do them for him (See Mt 25:31-46)!

*Poverty at the Crossroads* commits us bishops to work with all people of good will to find workable solutions to the health care challenges facing us here in Indiana. I invite you to join us by your prayers, your advocacy and your charitable works as we strive to make the healing of ministry of Jesus available to all. †

# La atención médica debe ser económica y accesible para todos

Durante décadas los obispos de los Estados Unidos han insistido en que el acceso a una atención médica decente es una protección básica para la vida humana que reafirma su dignidad desde la concepción hasta la muerte natural. Somos defensores incansables de una reforma a la legislación de la atención de salud y una forma de implementarla que: 1) garantice el acceso a una atención médica de alta calidad, económica y vivificante para todos; 2) preserve el requisito de larga data de que los fondos federales no se utilicen para practicar abortos electivos ni planes que los incluyan, y proteja eficazmente el derecho de conciencia; y 3) proteja el acceso a la atención médica que tienen los inmigrantes en este momento y elimine las barreras existentes que impiden dicho acceso.

En nuestra carta pastoral publicada recientemente, titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*, los obispos escribimos:

"Los obispos en Indiana repetimos el llamado para que se logre una reforma de salud genuina que sea accesible y asequible para todos. Invitamos a todos los habitantes del estado a que se unan a nuestro esfuerzo por conseguir un sistema de salud que:

- promueva y defienda la dignidad humana, desde el momento de la concepción hasta su muerte natural;
- atienda a la persona como un ser integral (cuerpo, mente y espíritu), practicando al mismo tiempo un

pluralismo genuino que respete la libertad de credo y de conciencia;

- atienda a los pobres y a los vulnerables, sin distinción de raza, origen étnico, situación económica, social o legal;
- administre cuidadosamente los recursos mediante la restricción de costos y su aplicación equitativa en todo el espectro de quienes deben pagar por la atención de salud."

La Iglesia Católica tiene el compromiso de seguir los pasos de Jesús cuya compasión por los pobres a menudo se manifestaba en su ministerio de sanación. Jesús no le negaba a nadie el acceso a la atención médica. Su poder sanador estaba a disposición de todo aquel que acudiera a él, inclusive para los integrantes del ejército romano de ocupación, los samaritanos y los leprosos impuros quienes estaban obligados a habitar en lo que el papa Francisco denomina "la periferia."

Cuando los católicos insistimos sobre la importancia de ofrecer acceso a una atención médica de calidad y económica para todos, independientemente de su condición social, legal o económica, estamos afirmando nuestra creencia de que cada ser humano es un hijo de Dios que merece ser tratado con dignidad y respeto, sin importar cuál sea su situación de vida. En nuestra sociedad actual, la atención médica no debería ser una opción que se encuentre a disposición únicamente de aquellos pocos que tengan los medios para costársela.

En la resolución titulada "A

*Framework for Comprehensive Health Care Reform: Protecting Human Life, Promoting Human Dignity, Pursuing the Common Good*" (Marco para una extensa reforma sanitaria: protección y fomento de la vida humana, y búsqueda del bien común), los obispos estadounidenses apoyan una cobertura médica que sea económica para los pobres y los necesitados, y que decididamente enfle a nuestra sociedad hacia el objetivo de alcanzar una cobertura universal. Los obispos también expresan claramente que esto debe realizarse en consonancia con la dignidad de cada persona humana, demostrando un profundo respeto por la vida, la salud y la conciencia de todos.

Tal como lo señaló el papa emérito Benedicto XVI en su "Mensaje al Consejo Pontificio para Trabajadores Sanitarios" el 15 de noviembre de 2010, en el sector de la salud "es importante establecer una justicia distributiva que, basándose en las necesidades objetivas, garantice una atención adecuada para todos." Más aún, "a fin de evitar que se deshumanice, el mundo de la atención médica no puede ignorar las normas morales que deben regirlo." Los obispos de Indiana nos entregamos de todo corazón a una reforma de la atención de salud que cumpla con estos objetivos tan importantes.

*Pobreza en la Encrucijada* no ofrece soluciones prácticas en el ámbito legislativo o de la política pública para los numerosos desafíos que hacen que una atención médica económica y accesible sea una meta ardua de

conquistar. Sabemos que la atención médica es costosa y que la intervención gubernamental por sí misma no es la solución para todos los problemas del sector de la salud. También estamos profundamente conscientes de las amenazas a la libertad de credo que han acompañado a los "mandatos de la atención de salud" promulgados en época reciente.

Pero al mismo tiempo, nos negamos a tirar la toalla en la lucha por conseguir un sistema de atención de salud que sea económico y accesible para todos. Rendirse significaría ignorar la historia del ministerio de sanación de la Iglesia de 2000 años de antigüedad y nuestro compromiso con la caridad cristiana. El Señor nos ordenó a nosotros, sus discípulos, que sanáramos a los enfermos y alimentáramos, vistiéramos y diéramos cobijo a "aun el más pequeño" de sus hermanos y hermanas. Es más, dejó bien claro que si no hacemos esto por el prójimo, no lo hacemos por Él (consulten Mt 25:31-46).

*Pobreza en la Encrucijada* señala el compromiso de los obispos de trabajar junto con todas las personas de buena voluntad para hallar soluciones prácticas a los desafíos de la atención de salud que enfrentamos aquí en Indiana. Los invito a que se unan a nosotros en oración, en labores de representación y en obras de caridad a medida que nos esforzamos por poner a disposición de todos el ministerio de sanación de Jesús.

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

**August 14**  
Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker Harvard offensive lineman Cole Toner, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, [cmw\\_76\\_99@yahoo.com](mailto:cmw_76_99@yahoo.com).

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Radio Indy Mass and Luncheon to honor St. Maximilian Kolbe**, 11:30 a.m. RSVP required: 317-870-8400.

**August 14-15**  
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustravaganza**, 4 p.m.-midnight, bingo, food, music, entertainment: Sat. 5:30 p.m. 5k Walk/Run and 1 mile Family Run. 9 a.m., Mass 5:30 p.m. Information: 317-357-1200.

**August 15**  
**Helpers of God's Precious Infants Prayer Vigil, Terre Haute**. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on

sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

**August 17-22**  
**On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show**, "Managing Christian Values with Sports," Cathedral High School coach Howard Vogle, Dr. John and Maddie Lucia, 10 a.m. Aug. 17 and 20, 4 p.m. Aug. 18 and 21, 9 a.m. Aug. 22. "Preview of New Call-in Show" with Father Ryan McCarthy, and "Underwriter Spotlight" with Connie Marten of Berkshire Hathaway, 4 p.m. Aug. 17 and 20, 10 a.m. April 18 and 21, 9:30 a.m. Aug. 22.

**August 20**  
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

**August 21**  
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "A Sabbatical from the Corporate Life: A family of 5 sails the ocean for 2

years," Marc Konesco, founder/president, TACK, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

**August 21-22**  
St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Sausage Fest**, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight, food, music, games. Information: 317-253-1461.

**August 22**  
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

Knights of Columbus, 1040 N. Post road, Indianapolis. **Rummage sale**, 8 a.m.-1:30 p.m. Information: 317-356-9941.

Convent of the Immaculate Conception, 22143 Main St., Oldenburg. **Sisters of St. Francis, project filling bags with personal items to be given to agencies that work with the poor, homeless and battered**, 2-3:30 p.m. Information: 812-933-6431.

Holy Spirit Parish at Geist, 10350 Glaser Way, Fishers, Ind. (Lafayette Diocese). **Citywide Ultreya**, 5:30 p.m. Mass followed by pitch-in dinner for all Cursillistas and friends, bring side dish or dessert. Information: [Cursillo.hsp@gmail.com](mailto:Cursillo.hsp@gmail.com) or call Susie Shereda, 317-823-2683.

**August 22-23**  
St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. **"On Eagle's Wings," 5k Walk/Run**, Sat. 9 a.m. in memory of Steve and Denise Butz and Don and Barb Horan, Kids Fun Run 10 a.m. ([www.oneagleswings5k.com](http://www.oneagleswings5k.com) for costs), Mass 4:30 p.m.; **Parish Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-4 p.m., food, games, bake sale, music; Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427 or [www.stmarysfestival.com](http://www.stmarysfestival.com).

**August 23**  
All Saint Parish, St. Pearl Campus, 9798 N. Dearborn Road, Guilford. **Ladies Sodality breakfast buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

St. Anthony Parish, Ryan Hall, 349 Warman Ave., Indianapolis. **Euchre Party**, 1:15 p.m., doors

open 12:30 p.m., \$4, includes snacks and prizes.

**August 24-29**  
**On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show**, "Symbolon," Gospel of Life Sister Diane Carollo, 10 a.m. Aug. 24 and 27, 4 p.m. Aug. 25 and 28, 9 a.m. Aug. 29. "A Journey in the Writings of John Fink," *The Criterion's* Editor Emeritus John Fink, 4 p.m. Aug. 24 and 27, 10 a.m. April 25 and 28, 9:30 a.m. Aug. 29.

**August 27-29**  
St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Annual Summer Festival**, 5-11 p.m. rides, games, food. Information: 317-821-2909.

**August 28**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **Pro-Life Film Series**, "Anonymous Father's Day," film 6:30-7:30 p.m., panel discussion 7:30-8:30 p.m., no charge. Information: 317-408-0528 or [holyrosary.prolife@gmail.com](mailto:holyrosary.prolife@gmail.com).

**August 28-29**  
Pope John XXIII School, 221 W. State St., Madison. **Prince of Peace Parish Community Festival**, 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

**August 29**  
St. Patrick Parish, 950 Prospect St., Indianapolis. **Catechesis training for Spanish-speaking catechists**, 8:30 a.m.-noon, free, registration required. Information and registration: Sister Karen Durliat at [kdurliat@thedome.org](mailto:kdurliat@thedome.org) or 317-631-5824.

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5k Run/Walk**, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6 people, children 6 and under no charge; **Fall Kick-Off Fest**, 4-11 p.m., food, music, games, adults \$1 admission, under 21 free. Information: 317-257-2266.

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Picnic**, 11 a.m.-midnight, chicken dinner, games, quilts, Mass 4 p.m. Information: 812-923-8817. †

## Retreats and Programs

### August 28-30

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Being Born Anew,"** Benedictine Father

Adrian Burke, presenter, \$235 single, \$395 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

(For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).) †

## Sisters of Providence offer workshop on Gospel of Luke and Acts on Sept. 12

The Sisters of Providence will offer a one-day workshop called "Luke: Herald of Justice," at Providence Hall Community Room at Saint Mary-of-the-Woods, 1 Providence Place, in St. Mary-of-the-Woods, from 9:30 a.m.-3:30 p.m. on Sept. 12.

The workshop focuses on the Gospel of Luke and the book of Acts, both attributed to the evangelist St. Luke. Facilitator Providence Sister

Cathy Campbell will examine the stories in the Gospel of Luke, explore in Acts how the first Christians evolved from being a movement to forming the Church, and more.

The cost is \$40, and participants are asked to bring their own Bible and journal.

The deadline to register is Sept. 7. To register or for more information, call 812-535-2952 or e-mail [jfrost@spsmw.org](mailto:jfrost@spsmw.org). †

## St. Louis De Montfort Parish offers 'Songs of Praise' concert on Aug. 23

St. Louis de Montfort Church, 11441 Hague Road, in Fishers, Ind., just north of the archdiocese in the Diocese of Lafayette, will offer a "Songs of Praise" concert at 2 p.m. on Aug. 23. The concert is free of charge,

although freewill offerings will be accepted to help offset the cost of the parish's new Steinway piano.

No reservations are required, and all are invited to enjoy this uplifting celebration. †

## 'Behold Your Mother' retreat to be held at Bloomington retreat center on Sept. 18-20

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington, will offer a Marian devotion retreat called "Behold Your Mother" on Sept. 18-20.

The retreat will be led by Father Ronan Murphy of Dublin, Ireland, who now serves in the Diocese of Camden, N.J., as chaplain of a Carmelite monastery in New York. He has given missions and conferences in many countries for the Marian Movement of Priests, an organization which

seeks to develop devotion to the Immaculate Heart of Mary.

Check-in is from 5-7 p.m. on Sept. 18, followed by Mass, orientation, announcements and prayer, and the opportunity for confession and adoration. The retreat ends with 10 a.m. Mass on Sept. 20.

The cost is \$50. Onsite lodging is available at extra cost, if needed.

To register or for more information, call 812-825-4642, ext. 1, or e-mail [marianoasis@bluemarble.net](mailto:marianoasis@bluemarble.net). †

## Church art, architecture is topic of Dolle Lecture at Saint Meinrad on Sept. 15

David Biagi, inaugural director of the School of Architecture at the University of Kentucky College of Design, will give the Dolle Lecture on Church Art and Architecture in St. Bede Theater at Saint Meinrad Seminary and School of Theology, 200 Hill Drive, in St. Meinrad at 7 p.m. Central Time on Sept. 15.

Biagi spent several years in New York City at Eisenman Architects and Gwathmey Siegel Architects. In 1996, he was selected for the once every 10 years "40 under 40" list at the Cooper Hewitt Museum in New York City, and has received numerous other awards.

He has worked on several religious projects, including Pax Christi Catholic Master Plan and Church in Lexington, Ky.; St. Jerome Catholic Church in Louisville, Ky.; Church of the Annunciation Master Plan and Church in Shelbyville, Ky.; and The Center for Jewish Life at Duke University in Durham, N.C.

The lecture is free and open to the public.

Parking is available behind St. Bede Hall, as well as in the Guest House and student parking lots.

For more information, contact Mary Jeanne Schumacher at (812) 357-6501. †



## Rice Bowl Superstar

Theresa Chamblee, center, archdiocesan director for the Catholic Campaign for Human Development, was named a Catholic Relief Services (CRS) Rice Bowl Superstar for the work she did to increase participation in the Lenten Rice Bowl program in the Archdiocese of Indianapolis last year. She was presented the award on July 9 at a gathering of diocesan volunteers and staff hosted by CRS's Midwest Regional office in Chicago. She poses with her award above, with CRS relationship manager Beth Knobbe, left, and Joan Rosenhauer, CRS executive vice president for U.S. operations. (Submitted photo)

# Book shares stories of teacher who loves what she does

By John Shaughnessy

It's one of her favorite stories from her 22 years of teaching, a story that also led to the unusual title of her self-published book.

As she monitored a classroom of students taking a test, Evelyn Karozos was approached by a boy who finished the exam early.

"I have two things," the boy said to her in his typically low-key tone. "First, where do we put our test?"

After Karozos told him to put the test on the front desk, the boy continued ever so calmly, "And the other thing, there's a spider in your hair."

"I screamed and told him to get it out of my hair," Karozos recalls. "And he batted my hair to get rid of it."

*There's a Spider in Your Hair (and other classroom vignettes)* is Karozos' effort to share her experiences with students from her 22 years of teaching at St. Mark the Evangelist School in Indianapolis.

There's the memory of "the soccer game that one particularly troubled boy invited two of us teachers to watch. After the game, he performed a few cartwheels off the field as his way of thanking us for coming."

There's the story of the unexpected by an eighth-grade boy who was known for bullying.

"He publicly acknowledged his faults to his peers and to the upcoming class of seventh graders, and advised them to not be like him and to treat their fellow classmates better than he did," she writes. "On the contrary, I hope they all have the courage to be like him—to face their flaws and ask forgiveness of those they've wronged."

There's also the tale of her own memorable mistake, one she made as a first-year teacher that she was convinced

would end her teaching career. Exhausted and overwhelmed one day, she "snapped" as she listened as some students blamed the other for something that happened. She blurted, "If you don't stop lying, you're going to go to . . ."

"Mouths gaped as deep as the Grand Canyon," she writes. "I got up from my chair and marched myself straight to the principal's office to confess my sin. I needed to tell her that her phone might be ringing about three seconds after dismissal. And I needed to prepare myself for my own permanent dismissal. Unflappable Mrs. C—she smiled, shook her head, and said that if this were the worst thing I ever did that I would be one lucky teacher."

In all, she shares more than 70 stories, most just a page in length. One story she doesn't share in her book is what led her to become a teacher.

"For 13 years, I lived in Chicago, and I worked for a bank," she recalls in an interview. "Then I came back to Indianapolis and wanted to do something different."

"I have a nephew who has cerebral palsy. He was born in 1988. When it was time to change my life path, I thought special education would let me help others and help him. I went back to school for two years to get my teaching degree. That's how it started—with his special needs. He lives here in Indianapolis. He just celebrated his 27th birthday. He's one of the happiest guys I know."

Karozos has found happiness, too, as a special education teacher and a Spanish instructor at St. Mark School. Her joy shows when she writes about her "most poignant gift" from a student: "Actually, I have long since forgotten the gift, but the card read, 'Thank you—you were there when I needed you most.'"

Her love of being a teacher also shines through in a list of her "favorite moments":



St. Mark the Evangelist School teacher Evelyn Karozos is pictured with a copy of her book, *There's a Spider in Your Hair (and other classroom vignettes)*. (Submitted photo)

- "Tying neckties in the narthex just before graduation Mass begins."
  - "Supervising an after-school detention and then spending the time having a meaningful conversation instead of making the student do the writing assignment."
  - "Answering a phone call at home from a former student who just wanted to say hi."
  - "Being introduced to your former student's fiancée who tells you she's heard so much about you [and in a good way!]"
  - "Holding the newborn baby of that student you hoped would make a good mother. Or father."
- Karozos says her 106-page book is just her way "to share her experiences and help me remember."
- "I started writing things down about eight years ago. I started collecting little

scraps of paper about this incident and that incident, this student and that student. I shared the stories with family, and I got a lot of encouragement. So I kept writing. My experiences aren't unique. I'm not telling stories that haven't happened in other classrooms."

She is just sharing the stories of a teacher who loves what she does, who loves the students she teaches.

"I learn more from them than they will ever learn from me," she says. "It has opened my eyes to children of so many different backgrounds and parents from so many walks of life. It's humbling."

(Available for \$18, *There's a Spider in Your Hair (and other classroom vignettes)* can be ordered through the website, [www.spiderinyourhair.com](http://www.spiderinyourhair.com).) †

## St. Mary's Festival

### August 22-23

**SATURDAY SCHEDULE**

**8:00am (until 11:00am)**  
"On Eagle's Wings" 5K  
in memory of Steve & Denise Butz and Don & Barb Horan  
[www.oneagleswings5k.com](http://www.oneagleswings5k.com)

**4:30pm**  
Evening Mass  
(in school gymnasium)

**5:30pm (until 11pm)**  
"Adult Night"  
Pork Chop Meal  
Pork Chop Sandwich  
Baked Beans  
Cole Slaw  
Chips  
Cookie  
Drink

Casino Style Games  
Black Jack  
7 Card Stud  
Over/Under & More!!!!

Beer Garden

Live Entertainment  
by "Skeeter McGee" from 7pm-11pm

Raffle Tickets Sold  
Regular Raffle  
Basket Raffle  
Super Raffle

**SUPER RAFFLE**  
Super Raffle tickets on sale for \$50. You could win \$5,000!! Contact the following people for a ticket!  
Jerry Sebo .....614-3796  
Brian Wenning.....614-1388  
Jeff Dougan.....614-7300



**St. Mary's Church**  
GREENSBURG, IN

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Thank you to our sponsors, who are helping to make this event possible.

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Springmeyer Brothers  
Trenkamp Excavating  
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Wickens & Wickens, LLC  
Mark Wickens Insurance

**SUNDAY SCHEDULE**

**7am, 9am & 11am**  
Mass  
(at St. Mary's Catholic Church)

**10:30am (until 2:30pm)**  
Fried Chicken & BBQ Dinner  
Fried Chicken or BBQ Pork  
Cheese Potatoes  
Green Beans  
Cole Slaw  
Dessert  
Drink

**10:30am (until 5:00pm)**  
"Family Day"  
Bake Sale  
Kid's Games  
Pop Toss  
Balloon Bust  
Face Painting  
& LOTS more!!!  
Inflatables  
Putt-Putt  
Adult Casino Games  
Black Jack  
7 Card Stud  
Over/Under & More!!!!  
BINGO  
Concessions  
Live Entertainment  
by Keith Swinney Band from 12pm-4pm  
Raffle (5pm)  
Regular Raffle  
Basket Raffle  
Super-Raffle

**Location**  
St. Mary's School  
1331 E. Hunter Robbins Way  
Greensburg, IN 47240

Proceeds will benefit the **St. Mary's Building Fund.**

UP-TO-DATE information on SPONSORS, SCHEDULES & parking can be found at:  
[www.stmarysfestival.org](http://www.stmarysfestival.org) Festival # 137102

**SATURDAY, AUGUST 22, 2015**



"Those who hope in the Lord will renew their strength, They will soar on wings of eagles, They will run and not grow weary, They will walk and not be faint." -Isaiah 40:31

In Memory of Steve & Denise Butz and Don & Barb Horan

<p><b>SCHEDULE OF EVENTS</b></p> <p><b>8:00am</b> Registration &amp; packet pick-up</p> <p><b>8:30am (until 11:00am)</b> Kids' Games Open</p> <p><b>9:00am</b> 5K Run/Walk</p> <p><b>10:00am</b> Kids' Fun Run</p> <p><b>10:15am</b> Awards</p>	<p><b>LOCATION</b></p> <p>St. Mary's School 1331 E. Hunter Robbins Way Greensburg, IN 47240</p>	<p>Proceeds will benefit <b>St. Mary's School</b> and the <b>On Eagle's Wings Scholarship Fund</b> as requested by the families of Steve &amp; Denise Butz and Don &amp; Barb Horan.</p>
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 2px solid purple; padding: 5px; text-align: center;"> <p><b>T-shirts guaranteed ONLY if you pre-register by Aug. 10<sup>th</sup></b></p> </div> <div style="text-align: center;"> <p><b>REGISTRATION</b></p> <p>Download Registration Form at <a href="http://www.oneagleswings5k.com">www.oneagleswings5k.com</a></p> <p>OR</p> <p>Register online at <a href="https://www.racemenu.com/events/37341-On-Eagles-Wings-5K">https://www.racemenu.com/events/37341-On-Eagles-Wings-5K</a></p> </div> </div>		
<p><b>Gold Level</b></p> <p>Best Way Disposal Crossroad Farms Dairy Don Meyer Ford Entheos Architects Game Plan Graphics Helen Kramer Indianapolis Bakery KB Specialty Foods Lowe's Pellets &amp; Grain, Inc.</p>	<p><b>Moffett's Watercare</b> Obermeyer Agri Group O'Mara Foods Scheidler Glass Schutte Excavating State Avenue The Horan Clan Weber's Greenhouse Worthington Industries</p>	<p><b>Silver</b></p> <p>Acra Automotive Group Clear Sound, Inc. Friendship State Bank Chris &amp; Rebecca Harpring Winchester Farms America's Beverage Company Gauck Chiropractic &amp; Wellness Center SE Indiana Vision Development Ctr—Dr. Eric Weigel</p>
<p><b>Bronze</b></p> <p>Ag Production Enterprises Anytime Fitness Bruns-Gutzwiller, Inc. Dr. Jon Geers Dr. Paul Nahmias Ford Abstract GECOM Agresta, Storms &amp; O'Leary, PC</p>		

## Knights' founder drew principles from 'heart of Gospel,' says archbishop

PHILADELPHIA (CNS)—St. John Paul II often referred “to the witness of holy men and women as ‘transfigured lives capable of amazing the world,’” Baltimore Archbishop William E. Lori told members of the Knights of Columbus in a homily on Aug. 6.

Father Michael J. McGivney, the founder of the Knights, is an example of just such a holy man, he said.

Archbishop Lori made the comments in a homily at a Mass on the feast of the Transfiguration, the last day of the Knights of Columbus Supreme Convention in Philadelphia.

It was the annual memorial Mass for deceased members of the Knights.

“Father McGivney’s charity as a parish priest,” Archbishop Lori said, “revealed a soul that had been transfigured, changed, transformed by the Holy Spirit into the living image of God’s glory, that is to say, his love. How many lives has Father McGivney’s ministry changed and transformed?”

The day’s Gospel account of the Transfiguration describes how Jesus “revealed his glory before the awestruck Apostles Peter, James and John” on Mount Tabor, he said.

It is “presented as the high point of Jesus’ ministry, for here, on the heights of Tabor, Jesus not only reveals in human flesh the divine glory that is his for all eternity, but he also reveals how we are to be transformed so as to share the glory of God,” Archbishop Lori said.

“You might say that when we climb Mount Tabor with Peter, James and John, our eyes of faith behold the divine origin of that charity and unity which are at the heart of our beloved order, the Knights of Columbus,” said Archbishop Lori, who is supreme chaplain for the Knights.

Father McGivney did not “just invent these principles” that are the foundation of the fraternal organization, he said, “but he drew them from the very heart of the Gospels he knew and loved so well.”

“He knew that if we were to share the glory of God,” Archbishop Lori continued, “we must be people who are united in charity: united in opening our hearts to the love of God poured forth by the Holy Spirit; united in bearing witness to the love of God we have received by leading lives of unhesitating charity, especially on behalf of the poor, the sick and the vulnerable.”

Approximately 2,000 members of the

Knights of Columbus from around the country and abroad gathered at the Pennsylvania Convention Center in Philadelphia for the Catholic fraternal organization’s 133rd Supreme Convention.

The theme for the Aug. 4-6 convention was “Endowed by Their Creator with Life and Liberty,” paraphrasing the famous words penned by Thomas Jefferson in the same city 239 years ago.

In the business portion of the convention, the Knights passed several resolutions, including one on traditional marriage.

“We will remain steadfast in our efforts to promote the Church’s understanding of marriage as the faithful, exclusive and lifelong union of one man and one woman joined in an intimate partnership of life and love,” it stated.

“We pray that the Holy Spirit enlighten elected officials to adopt laws, and judges to make judicial decisions that affirm the family and the authentic nature of marriage,” it continued.

The Knights said they would work to push for the protection of traditional marriage at all levels of government.

They also expressed their continued solidarity and ongoing humanitarian assistance to Christians and other religious minorities being persecuted in the Middle East.

On the opening day of the convention, Supreme Knight Carl Anderson and two archbishops from the Middle East, from Syria and Iraq specifically, discussed the ongoing strife in the region. Anderson said the Knights remained committed to raising more money for the organization’s Christian Refugee Relief Fund.

In other resolutions, the Knights also called on Catholics to push the Obama administration to rescind the federal contraceptive mandate requiring most religious employers to provide employees with coverage of contraceptives, other birth control measures and abortifacients, even if they are morally opposed to doing so.

They called the mandate “a clear and direct violation of our religious liberty rights.”

In a resolution on supporting “a culture of life,” the Knights said: “We will continue to speak out to our elected representatives about the need to enact legislation protecting human life in all its stages and to oppose abortion, embryonic stem-cell research, human cloning,



Baltimore Archbishop William E. Lori delivers the homily during the Aug. 6 closing Mass at the Knights of Columbus annual convention in Philadelphia. Approximately 2,000 Knights from around the country and abroad gathered at the Pennsylvania Convention Center for the Catholic fraternal organization’s 133rd Supreme Convention. (CNS photo/Knights of Columbus)

euthanasia, assisted suicide, or other offenses against life.”

The Knights called for laws “that recognize and protect in law the right of conscience” for doctors, nurses, pharmacists and other medical personnel, as well as for Catholic hospitals.

They also reiterated their long-standing support for Church teaching on the death penalty, which states that the times it is an absolute necessity “are very rare, if practically non-existent” (*Catechism of the Catholic Church*, #2267).

A resolution welcoming Pope Francis to the U.S. in September urged all Knights to express “solidarity with the Holy Father through a commitment to prayer, fasting and acts of charity for the intention that God may protect him during his visit to the United States, and grant him the courage and wisdom to guide the Church at this time.”

It added: “The Knights of Columbus offers its deep appreciation to Pope Francis for his witness and for his encyclical ‘*Laudato Si*’, on Care for Our Common Home,” which reminds us that the protection of God’s creation is inextricably linked to healthy family life.” †

## Bismarck bishop tells Catholic groups with troops to sever ties with Boy Scouts

BISMARCK, N.D. (CNS)—Bishop David D. Kagan of Bismarck told Catholic parishes, schools and institutions in his diocese they must cut ties with the Boy Scouts of America because of the organization’s decision to allow openly gay troop leaders and employees to serve in their ranks at the national level.

He said in an Aug. 3 letter to parishioners that “effective immediately,” any Catholic organization connected with the Boy Scouts is “formally disaffiliated” with the Scouting organization.

Bishop Kagan wrote that even though the Boy Scouts of America may have a religious organization exception, it “will provide no protection for any of our parishes and/or schools

which sponsor troops.”

“I regret my decision, but as the chief shepherd of the Diocese of Bismarck, I cannot permit our Catholic institutions to accept and participate directly or indirectly in any organization which has policies and methods which contradict the moral teachings of the Catholic Church,” the bishop wrote.

Bishop Kagan urged sponsors and leaders of Scout troops to consider joining other organizations. For boys, he suggested alternatives such as the Federation of North American Explorers, Columbian Squires of the Knights of Columbus and Trail Life USA.

For girls, he suggested American Heritage Girls, the Little Flowers Girls’ Club as well as the Federation of North American Explorers.

Although the Girl Scouts of the United States of America has not adopted a formal policy on lesbian leaders, it has maintained that it is nondiscriminatory toward members and adult leaders.



Bishop David D. Kagan

## JORDAN

continued from page 1

oppressed by violence, forced to abandon their homes and their homeland,” said the pope’s message, underscoring the “Church does not forget or abandon its exiled children because of their faith.”

“Let everyone know that a daily prayer is raised for them together with thankfulness for the witness that they offer us.”

Pope Francis also called on the international community to not remain indifferent in the face of religious persecution.

“More than once, I wish to give open voice to the atrocious, inhumane and unfathomable persecutions of those in many parts of the world, and especially of Christians, who are victims of fanaticism and intolerance under the eyes and the silence of all,” the message said. “These are today’s martyrs, humiliated and discriminated against because of their faithfulness to the Gospel.”

The gathering was held at the Latin-rite Catholic Church’s white limestone compound in this tiny Christian town, some 13 miles outside the capital, Amman. The Catholic charity, Caritas Jordan, which helps to care for the refugees, co-sponsored

the event.

Catholic leaders in the Middle East took to the podium to voice their support for the faithful. Among them were Chaldean Catholic Patriarch Louis Sako of Baghdad; Latin Patriarch Fouad Twal of Jerusalem; Bishop Maroun Lahham, the Latin Patriarchate of Jerusalem’s vicar to Jordan; and Chaldean Catholic Auxiliary Bishop Shlemon Warduni of Baghdad. The ambassadors to Jordan from the Vatican and Iraq also attended.

To show appreciation for Pope Francis, those in attendance sent a handmade white rosary to him.

Patriarch Sako lamented the extremism, terrorism and sectarian violence wracking Iraq since the aftermath of the 2003 war that toppled Saddam Hussein and its latest abhorrent form perpetrated by Islamic State. During this period, 1,265 Christians have been martyred in Iraq, including several bishops, he said.

“We need to see laws that will protect our religions and people of all faiths,” he told the Christians, who have often been caught in the crosshairs between Iraq’s Shiite and Sunni Muslims.

He urged that all members of society be regarded equally before the law, and that their human rights be recognized in his call for national reconciliation.

“Those forced from their homes must be

allowed to return and live in freedom under established guarantees for their safety,” Patriarch Sako urged. People should be able to return to their churches and schools. He said forgiveness was imperative.

Various members of the refugee community offered prayers for the people, including for fellow Syrians, suffering from spiraling regional conflict.

As they intoned their prayers, the supplicants held incense, which was placed in an opened censer at the end of each prayer as a symbol of all prayers rising like incense before the heavenly throne.

An Iraqi Christian refugee man from Mosul, Abu Ayad, told Catholic News Service (CNS) that life in exile is extremely difficult. Using his familial nickname, the father of four said it is because of Islamic State that he and other religious minorities in Iraq have lost everything.

“It’s impossible to return home. America has the power and responsibility to solve the problem,” he said.

“Our homes, work, cars, everything were left behind in Iraq,” another former Mosul resident, Abu Miriam, told CNS at the prayer service.

“We cannot work in Jordan, and so it is becoming more difficult to survive,” said the former owner of a large supermarket lost to Islamic State militants. “Our only hope is that we can rebuild our families’

lives somewhere else.”

As those in attendance marked a year from the start of the massive migration, international organizations have cut back on badly needed financial and material assistance to Iraqi and Syrian refugees, citing a lack of donations as refugee numbers continue to swell.

Several refugees held a silent protest during the event, demanding badly needed aid be given.

Bishop Galantino told Catholic News Service that the Italian Church is contributing funds to educate 1,400 Iraqi Christian refugee youths in Jordan “to attain educational titles that can also be recognized abroad.”

“The Holy Father invites international organizations not to abandon them,” he said.

The Catholic Near East Welfare Association, a papal agency for humanitarian and pastoral support, continues to fund educational and catechetical programs for children and health care assistance for the entire family, including counseling for all those refugees struggling to cope.

The international Catholic charity Aid to the Church in Need recently announced \$4 million in additional aid funding to assist the bulk of displaced Christians inside Iraq with food and rent. †

# Benedictine sisters to honor women as 'Angels of Grace'

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of Heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

For the last eight years, the Sisters of St. Benedict in Beech Grove have identified three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an "Angels of Grace" award.

This year's recipients are online St. Paula's Young Catholic Widow Group co-founder Jennifer Trapuzzano for the "messenger" Archangel Gabriel Award; Beggars of the Poor longtime volunteer Lynda Knable for the "defender" Archangel Michael Award; and "He Knows Your Name" ministry founder Linda Znachko for the "companion" Archangel Raphael Award.

These women will receive their award on Sept. 26 at a fashion show and luncheon fundraiser honoring all women and benefiting women's programs at the Benedict Inn Retreat & Conference Center in Beech Grove.

Fashions by The Secret Ingredient in Indianapolis will be modeled by friends of the Benedict Inn and will be available for purchase, with 10 percent of the proceeds going toward the cause. Gift baskets and a vacation getaway will be raffled.

Here are the stories of this year's messenger, defender and companion.

## Archangel Gabriel Award winner Jennifer Trapuzzano

Starting a Facebook page ministry for young Catholic widows was not something Jennifer Trapuzzano, 26, imagined she would one day do.



Jennifer Trapuzzano with her daughter Cecelia

That changed on April 1, 2014, when her husband Nathan was shot and killed during a robbery in their west side Indianapolis neighborhood—just weeks before their first anniversary and the birth of their first child, Cecelia.

Shortly after Nathan's death, Trapuzzano was contacted by a young Catholic widow in Florida, Cristina Buerkle, who also

lost her husband while expecting a child before their first anniversary.

"Talking with someone in the same place I was in was so nice," says Trapuzzano, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "We developed a sisterhood."

Trapuzzano's search for a Facebook page for other "sisters" in the same position turned up only secular sites.

"I believe my husband is in heaven, and I want to meet him there," she says. "I didn't want to lose my faith—I wanted to grow stronger in it."

So along with Buerkle and two other young Catholic widows, Trapuzzano started a Facebook ministry in October 2014 called St. Paula's Young Catholic Widow Group, named for the patron saint of widows. The desire was to provide a place "for other young Catholic widows

who can bond in their faith through [their] crisis," she explains.

The group has grown from its original four members to 30 members.

"It's bittersweet," Trapuzzano admits. "We don't want it to grow—we don't want to see widows. But we're glad there's a place for them when it does happen—to ask tough questions or have someone commiserate with them who won't bash God or take a secular approach."

Trapuzzano says she was "humbled and honored to have been considered, let alone selected to receive" the Archangel Gabriel Award.

"I live one day at a time and doing what I can each day, just like everyone else who suffers a loss," she says. "For me, [this ministry] has been a healing process."

## Archangel Michael Award winner Linda Znachko

When Indiana resident Linda Znachko heard about a baby found in a dumpster in New Jersey in 2009, she had questions about what would happen to the baby.

Znachko, a Christian dedicated to espousing the dignity of all life, made some calls—and didn't like the answers



Linda Znachko

she received, especially that the baby would be buried unnamed in an unmarked grave.

"I wasn't looking to start anything," Znachko admits. "But step by step, God was inviting me into something. He cares deeply about each of us and wants the Gospel to come alive through the issue of life."

Ultimately, Znachko was able to provide a funeral

for the baby. In the meantime, the coroner told her about another abandoned child in need of burial.

"The coroner asked me if we—my organization—would do x-y-z," she recalls. "I told him I'd call him back. And then I prayed, 'Lord, what "organization"? What are you doing? Who is "we"?"

"And then I realized it's me and God. I felt him asking me to take his hand and follow him. I put my hand in his and followed step by step through door after door."

Znachko was referred to more opportunities to provide human dignity in death—a family who could not afford a headstone for their child, orphaned children who could not afford a funeral for their mother, and more. Eventually she did form a non-profit organization. She called it, He Knows Your Name.

"I just keep walking through the doors and see ... where I can share the gospel of hope," she says. "I see people in a Good Friday state, where all is dark, they're in despair, they don't know what just happened."

"But I know the end of the story. '[God] has a purpose, and he has not forsaken you.' That is my overriding message with all I do and every family I encounter—bringing light to them, so they can experience some love and healing from their loss."

Znachko, her husband and their four children now live in Indianapolis. She looks forward to the Angels of Grace event.

"God uses story as testimony," she says. "I get really excited every time I get to share a story—the power of the message is in the sharing."

## Archangel Raphael Award winner Lynda Knable

Lynda Knable admits that 15 years ago, "if you had told me I'd be on the streets making friends with [homeless] men, I'd say you must be thinking of someone else."

But now, after 15 years, those men she serves through the Beggars for the Poor ministry in Indianapolis have indeed become friends.

"They look for you, you look for them. You worry when you don't see them," says the member of St. Jude Parish in Indianapolis.

Her involvement with the ministry began after her two children left for college. She was looking for something to occupy the time she had given "ministering as a mom."

"My husband and I always knew about St. Vincent de Paul," she says. "One of the ladies at St. Jude [Parish] was doing Beggars for the Poor, and introduced me to it. It was like God gave me an instrument, and I just took off with it."

Beggars for the Poor, a ministry of the Society of St. Vincent de Paul's Indianapolis conference, provides food, clothing and hygiene items to homeless men in the city on Saturdays.

"We're feeding up to 225 men every week," says



Lynda Knable

Knable. "It's a huge job. It's nothing for us to give out 350 hot dogs."

"Of course, we'll serve anyone who is there. We'll feed them until we can't scrape any more [out of the containers]!"

While most food, clothing and items are donated, she orders undergarments, socks and hygiene items with the stipend given to the ministry

by the Society of St. Vincent de Paul.

Most volunteers come every other month on their parish's regularly scheduled Saturday, but Knable finds herself there almost every weekend.

She couldn't do it, she says, "without the help of my husband, my friends and St. Jude [volunteers]. I feel like they all deserve the award."

Of course, her work would be nothing without God's help, Knable says.

"When you're in your lowest point thinking, 'How will I ever pull this off?' God sends you an angel." Like the woman who showed up on her doorstep with three sleeping bags to donate—just after three men had requested sleeping bags that morning.

"There's no way I could give back what I've been given," she says. "I tell people, 'If you want to see Christ, come with me and you'll see him every Saturday.'"

*(The Angels of Grace fundraiser and luncheon will be held at Primo Banquet Hall & Conference Center, 2615 National Ave., in Indianapolis, from 10:30 a.m.-2 p.m. on Sept. 26. Tickets are \$35 per person, or \$260 for a table of eight. Fashions by The Secret Ingredient will be modeled and available for purchase, with 10 percent of proceeds going toward women's programs at the Benedict Inn Retreat & Conference Center in Beech Grove. The event includes raffles for gift baskets and a week's stay at a home on Lake Michigan. For reservations or questions, contact the Benedict Inn at 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).) †*

# In Japan, U.S. bishop says USCCB will push for nuclear disarmament

HIROSHIMA, Japan (CNS)—For a long minute on a sunny morning, silence fell over the memorial park that commemorates the Aug. 6, 1945, atomic bombing of the city.

A gong sounded repeatedly as local residents and visitors from around the world stopped to remember a similarly sunny morning 70 years ago when a fireball ripped apart the skies.



Bishop Oscar Cantu

Among the visitors to Hiroshima was Bishop Oscar Cantu of Las Cruces, N.M. It was the bishop's first visit to Japan, and he said he was moved by what he saw and heard from Japanese Catholics, who have been adamant in demanding an end to nuclear weapons.

"It's important for an American delegation to be here with the Japanese in this moment, because we celebrate the efforts they have

made for peace, and we stand in solidarity with them," Bishop Cantu told Catholic News Service (CNS). "They are part of a Church that around the world has spoken against the proliferation of nuclear weapons, a message that here is directed particularly at the United States.

"So although our countries were enemies 70 years ago, we have become allies in this effort," he continued. "We do, however, recognize that there's movement in Japan toward building up their military capabilities again. We caution

against that, and we stand with the bishops of Japan in opposing that."

Bishop Cantu, who serves as chairman of the U.S. bishops' Committee on International Justice and Peace, said that as a U.S. citizen, he arrived in Hiroshima with a sense of "sorrow and repentance."

He also traveled to Nagasaki, the second Japanese city on which the U.S. dropped an atomic bomb, for similar ceremonies on Aug. 9.

"The Japanese bishops have much to teach us. I was heartened to read their statement from earlier this year in which, on behalf of all Japanese, they repented for the harm they did to people of the region [in the wars]. That attitude allows us to start moving forward," he said.

Following a Mass that marked the bombing's anniversary at the Catholic Memorial Cathedral for World Peace, Bishop Cantu spoke to the congregation about the work that U.S. bishops are doing to ensure that the world will experience no more Hiroshimas.

The bishop said that since the end of the Cold War in 1991, Americans think little about nuclear weapons and the threat they pose. The recent agreement negotiated by several countries with Iran "puts nuclear weapons in the forefront of political debate after years of being an afterthought in the minds of most Americans," he said.

For many of his generation, Bishop Cantu said, "the return to a serious discussion of nuclear disarmament may seem like an outdated exercise. Sadly, it is not."

He cited the nuclear threats of Russia over Ukraine and Russia's announcement in June that it is boosting its nuclear

arsenal by putting 40 new intercontinental ballistic missiles into service. He said those developments have lent fuel to hawks in the U.S. Congress, who in turn want to modernize the U.S. arsenal, replacing old weapons systems they claim are obsolete. Such an attitude likely reflects changing public opinion in the U.S., he said, noting that opinion polls show declining support for reducing nuclear arsenals.

That means the U.S. bishops, who have for decades argued for reducing and eliminating nuclear weapons, have major work ahead, he said.

"The task of the U.S. bishops is to convince the majority of Americans ... that they need to support the vision of a world without nuclear weapons. They need to believe that such a goal is possible," he said.

But the bishops cannot go it alone, and have often partnered with others with similar interests in peace, he explained.

"Happily, our partners in nuclear non-proliferation and disarmament are not confined to just the religious community in the United States. There are scientists, politicians, business and military leaders, academics, and civil society activists who have joined this effort," he said.

Yet the bishop warned that the struggle against nuclear weapons in the U.S. has encountered difficulties of late in Washington's hot political climate. Given what he called the "increased political polarization within our Congress," all signs indicate the road to authentic disarmament will be long and difficult, but Bishop Cantu pledged that the U.S. bishops will continue "to fight the good fight to eliminate nuclear weapons." †

# Divorced and remarried are not excommunicated, pope says

VATICAN CITY (CNS)—Catholics who have divorced and are civilly remarried “are not, in fact, excommunicated—they are not excommunicated—and they absolutely must not be treated as if they were,” Pope Francis said.

Resuming his Wednesday general audiences on Aug. 5 after a month’s break, Pope Francis returned to the series of talks he has been giving on the family. It was the 100th general audience of his papacy.

At his last audience, on June 24, he talked about the damage caused especially to children when couples fight and hurt each other. “Today,” he said, “I want to draw our attention to another reality: how to care for those who, after the irreversible failure of the matrimonial bond, have undertaken a new union.”

Without an annulment of the sacramental marriage, “such a situation contradicts the Christian sacrament,” which is meant to be an indissoluble bond, the pope said.

According to Church teaching, in most cases such couples are not permitted to receive Communion. But bishops at the extraordinary Synod of Bishops on the family last October and preparing for the general synod on Oct. 4-25 have been studying and debating possibilities for allowing some couples in some situations to return to the sacraments.

The Church, Pope Francis said at the audience, must have “the heart of a mother, a heart that, animated by the Holy Spirit, always seeks the good and the salvation of persons.”

The children of such couples suffer most and deserve particular care, the pope said.

“How can we tell these parents to do everything possible to raise their children in the Christian life, giving them the example of a convinced and lived faith, if we keep them at a distance from the life of the community as if they were excommunicated?” the pope asked.

Particularly over the past few decades, he said, “the Church has not been insensitive or lazy” when it comes to providing pastoral care to the divorced and civilly remarried.

In his apostolic exhortation, “*Familiaris Consortio*,” St. John Paul II saw an “obligation, ‘for love of the truth,’ to exercise a ‘careful discernment of situations,’” noting for example “the difference between one who has endured a separation and one who provoked it,” Pope Francis said.



People react as Pope Francis arrives to lead his weekly audience in Paul VI Hall at the Vatican on Aug. 5. (CNS photo/Giampiero Sposito, Reuters)

Retired Pope Benedict XVI also studied the question, he said, “calling for an attentive discernment and wise pastoral accompaniment, knowing that no ‘simple recipes’ exist.”

As the studies and discernment continue, Pope Francis said, it is essential that Catholic pastors “openly and coherently demonstrate the willingness of the community to welcome and encourage” divorced and remarried couples and their families to participate in Church life.

Prayer, listening to the word of God, attending Mass,

educating their children in the faith, serving the poor and working for justice and peace should be part of their lives, he said.

Quoting his apostolic exhortation, “The Joy of the Gospel,” Pope Francis told those gathered for the audience, “The Church is called to be the house of the Father, with doors always wide open. ... Everyone can share in some way in the life of the Church; everyone can be part of the community.” †

## First Chinese bishop ordained publicly since 2012 in Anyang

HONG KONG (CNS)—When Father Joseph Zhang Yinlin was ordained coadjutor bishop of Anyang Diocese, he became the first publicly ordained Chinese bishop in three years and the first since the Vatican and China restarted its dialogue in June 2014.

The new bishop was consecrated at Sacred Heart Cathedral in Anyang by three Vatican-approved and government-recognized bishops. Bishops not recognized by the Vatican were not present at the ordination, reported [ucanews.com](http://ucanews.com).

Aug. 4 was chosen as the ordination

date because it is the feast of St. John Vianney, patron saint of priests, [ucanews.com](http://ucanews.com) reported.

According to the official website of the Henan Catholic Church, the ordination Mass was concelebrated by 75 priests and attended by about 1,400 people, including 120 nuns.

One Church source said authorities limited participants to 25 people from each of the diocese’s 17 parishes. Another source who attended the Mass told [ucanews.com](http://ucanews.com) that those who did not have identity cards could not get into the venue. †

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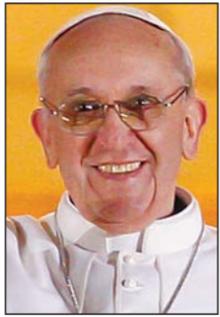
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# Philly officials discuss transportation details for papal visit

PHILADELPHIA (CNS)—Mayor Michael Nutter of Philadelphia and other officials on Aug. 5 described road closures, traffic restrictions and other transportation details for Pope Francis' September visit to the city.

The pope will be in Philadelphia the weekend of Sept. 26-27, which



Pope Francis

will conclude the Sept. 22-25 World Meeting of Families.

An area described as a "traffic box" will be designated in the center city starting at 6 p.m. (Eastern time) on Sept. 25. How long it will be in effect after the end of

the papal Mass on Sept. 27 has not been determined, but is likely to go into Sept. 28, depending on the number of people leaving the area of the Benjamin Franklin Parkway.

That is the location near the Philadelphia Museum of Art where the pope will celebrate Mass for a projected 1.5 million people.

During that weekend, cars will be allowed to travel within the traffic box and leave it, but will not be allowed back into the perimeter. The restrictions include personal vehicles and any sort of bus—including motor coaches, school buses, mini buses, RVs and passenger vans with a capacity of eight to 14 people.

Pedestrians and cyclists, however, will face no restrictions leaving and re-entering the traffic box.

Only emergency vehicles will be exempted from the restrictions, and they will have designated travel lanes as streets begin to fill with pedestrians walking to the papal events. ([CatholicPhilly.com](http://CatholicPhilly.com), the news site of the Philadelphia Archdiocese, has details on the borders of the traffic box: [tinyurl.com/pyc3rjq](http://tinyurl.com/pyc3rjq).)

Nutter admitted the restrictions may create challenges for those living or working in and around center city, but he presented the information with optimism, noting that of any location in the world, Vatican officials in 2012 chose Philadelphia for the site of the World Meeting of Families that traditionally concludes with a visit by the pope.

"We as a city, we are the chosen people. We are the chosen city," the mayor said. "Yes, we will face challenges, but we will

overcome them together as a city, region and community. This is our moment in time, our moment to shine on a national and international stage."

Various city and state officials also presented information on how visitors would get to that stage on the last weekend of September.

Leslie Richards, secretary of the Pennsylvania Department of Transportation, or PennDot, said several area highways—key arteries into the city from southeastern Pennsylvania—would close effective 10 p.m. (Eastern time) on Sept. 25. (See [tinyurl.com/pyc3rjq](http://tinyurl.com/pyc3rjq) for the complete list of routes.)

One option for visitors from New Jersey put to rest some speculation that had arisen in recent weeks: the Ben Franklin Bridge, spanning the Delaware River from Philadelphia to Camden, N.J., will be closed from 10 p.m. (Eastern time) on Sept. 25 through noon on Sept. 28.

John Hanson, CEO of the Delaware River Port Authority, said only emergency vehicles will be permitted to drive across the bridge. But pedestrians able to walk to Philadelphia will have free use of the span.

Those wanting to ride a train into town for the papal events had to place their name into a lottery on Aug. 3 for one-day papal passes on SEPTA's Regional Rail lines. SEPTA is the Southeastern Pennsylvania Transportation Authority.

Joe Casey, general manager of SEPTA, explained how the transportation agency intends to more than double its normal train passenger capacity, up to 350,000 for the weekend. He said the lottery system for passes ran successfully.

All winners of the lottery were being notified on Aug. 6, and were required to use a link to pay for their pass on the SEPTA website by Aug. 9. Any unsold passes will be distributed to those entrants who did not initially win the lottery.

A similar lottery was planned for two other transportation lines, the Sharon Hill and Norristown High Speed lines. The system's Airport line, he said, is the only one operating both inbound and outbound for the weekend for airline travelers.

Of all the travel options to the weekend's events, bus transportation appeared the most effective, a point underscored by an analysis of projected visitors.

An early estimate last spring projected some 5,000 buses would carry passengers into the city. Assuming 60 passengers per bus, 300,000 could be expected to use that means of travel, especially on Sept. 27 for



A police officer stands outside his car near the Philadelphia Museum of Art along Benjamin Franklin Parkway in Philadelphia during a July 9 preview tour for Pope Francis' trip to the U.S. in September. (CNS photo/Bob Roller)

the papal Mass on the parkway.

Indeed, many parishes in the Archdiocese of Philadelphia, plus Church groups from the Northeast and mid-Atlantic regions, and beyond, have signed up busloads of pilgrims.

Adding another 175,000 people per day from the Regional Rail trains brings the total to 475,000.

Cars could bring in thousands more people, but major highway closures would leave local roads as drivers' only options. And once all those drivers arrive they would face the challenge of parking. Buses will have priority ahead of cars, according to PennDot's Richards. That means drivers would have to seek parking farther from the sites of events, requiring a longer walk into center city.

Richards added that all available parking sites would be used, including the South Philadelphia stadium sites and across the river in Camden, and that more information on road transportation will be announced in coming weeks.

The dilemma for cars makes transportation by bus, because of its high passenger capacity, the ideal way to get into the city that weekend.

"It is the most effective and efficient

way to travel," said Donna Crilley Farrell, executive director for the World Meeting of Families.

She stressed the importance of all commercial buses planning to transport visitors for papal events to get registered as soon as possible. Buses must register at [wmo.fgoground.com](http://wmo.fgoground.com) by Aug. 31, and the bus operator is responsible for registration.

However people come into the city for the papal events, Nutter said, they should "be prepared to walk, for at least a few miles."

Food, water and other provisions in bags will be permitted at papal events, but they will be subject to security screenings.

Farrell noted that "all who wish to participate [in the papal events] can," especially since it will be a "transformative and unforgettable moment [for Philadelphia] on the world stage."

She echoed Nutter's assertion that the city has often pulled off large-scale events and managed transportation and security issues. But the difference this time is, "we're doing it all at once."

With enthusiasm, she expressed confidence that "we've done it before, and we've got this. Let's enjoy this, and celebrate it." †

## What was in the news on August 13, 1965? The Civil Rights Voting Act, remembering Hiroshima, mixed marriage changes and new rules on cremation

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 13, 1965, issue of *The Criterion*:

### • Two legislature milestones in civil rights battle

"When the Senate passed the Voting Rights Act of 1965 and sent it to President [Lyndon B.] Johnson for his signature, a milestone was passed in the fight for civil rights. This completed a vital piece of unfinished business in the historic Civil Rights Act of 1964.

Paradoxically, however, the Senate on the same day took another action which may in the long run be more important for Negro rights than the Voting Rights Act. The defeat of the so-called Dirksen amendment on reapportionment may well prove to be the capstone in the struggle for a fully integrated society. The paradox may be explained in this fashion. The power to vote insures the Negro, and other minority citizens, of the opportunity to secure basic civil rights. But the securing of civil rights is only a first, although highly necessary, step in the direction of full equality. Equally essential are the provision of good education, job opportunity, elimination of slums, and open housing."

### • Hiroshima bombing draws papal censure

"CASTEL GANDOLFO, Italy—"May the world never again see a day of misfortune like that of Hiroshima," Pope Paul VI prayed during his usual appearance on the balcony of his summer home here."

### • Five-point statement: See government role in family

### planning

#### • Six nuns choose jail, but lawyers pay fines

#### • Denies need for friction in Church

#### • Pope urges confidence in Church

#### • Franklin church dedication set

#### • Red radio cites pope's message

#### • Bishop Gallagher is consecrated

#### • 10,000 Poles start pilgrimage

#### • Ukrainians called 'martyrs'

#### • Change in Church stand on cremation explained

"WASHINGTON—A change in the 'overtones' associated with cremation led the Church to relax its opposition to the practice, according to a canon law expert. Whereas in the 19th century cremation was often an expression of an 'anti-Christian spirit' and was 'equivalent to a challenge thrown in the face of the Church,' today it has 'lost its historical overtones,' according to Father John Russell, S.J. 'It is so common and accepted a practice today that it no longer serves as a gesture of rebellion against the Church,' he says in explaining a Vatican instruction that 'tolerates' cremation of Catholics."

#### • U.S. Sisterhoods to discuss change

#### • St. Catherine wins another tennis crown

#### • Profession ceremony slated at St. Meinrad

#### • Fourth session outlook: Council impact greatest in field of liturgy

#### • Pope counsels vacationers

#### • Noted theologian is hospitalized

#### • List current officers for Council of Women

#### • 'Theology of work' groundwork cited

#### • Opposition voiced to ecumenism

- Life was in danger, Selma priest says
- 600,000 refugees flee Viet Cong terror
- Editor cites impasse in Catholic press
- Contends Christ was probably born in 6 B.C.
- Cincinnati paper gets lay editor
- Population study group names listed
- Goya canvas discovered
- 'Star Council' rating given four KC units
- 1966 Jesuit meeting expected to be brief
- Changes authorized for mixed marriages

"WASHINGTON—U.S. bishops have been authorized to permit the celebration of Mass at mixed marriages and allow the non-Catholic partner's minister to bless the newlyweds at their home after the Catholic rite. ... Presently, mixed marriages involving a Catholic and a baptized non-Catholic are held in Catholic churches with the priest acting as witness, but without celebration of Mass."

#### • Nearly 45 million in mission areas



Read all of these stories from our August 13, 1965, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †

From the Editor Emeritus/John F. Fink

## Medieval Church: A time of missionary activity

(First in a series of columns)

Technically, I guess, my last column, about Pope Gregory the Great, should have been part of this series about the medieval Church, instead of the series about the early Church, because historians usually date the beginning of the Middle Ages with the fall of the Roman Empire in 476.

The decline of imperial Rome actually dates from the sacking of Rome by the Vandals in 455, which Pope Leo the Great was unable to prevent. After that date, most of the people of Western Europe were no longer subjects of the Roman emperor.

Many Germanic tribes were living in Europe: the Visigoths in Spain, the Franks in what is now France and Germany, the Angles and Saxons in England. In 496, a significant event occurred when Clovis, King of the Franks, converted to Christianity and became a defender of the Church. The

Franks became a Catholic people.

St. Benedict (480-543) was the most significant Churchman during the beginning of the Middle Ages. A hermit early in life, he eventually shifted toward community life and began to build one of the most famous monasteries in the world—Monte Cassino. The rule he developed for his monks prescribed a life of liturgical prayer, study, manual labor and living together in community under a common father (abbot).

During the Middle Ages, all monasticism in the West was brought under the rule of St. Benedict, while the monks of the East continued to follow the rule of St. Basil from the fourth century.

The early Middle Ages were also the time of missionaries. St. Patrick spanned the end of the early Church and the beginning of the medieval Church since he arrived in Ireland in 432, and he died in 460 or 461. By the time of his death, most of the country had been converted from paganism, monasteries were founded and a hierarchy established.

As we saw in last week's column, Pope Gregory the Great sent 41 Benedictine missionaries, under the leadership of St. Augustine of

Canterbury, to England in 596. Augustine also met with great success, and much of England was converted.

That led to one of England's greatest saints, St. Bede (672-735). Although he spent his entire adult life in the Benedictine monastery of St. Paul in Jarrow, he exercised great influence through his 45 books, 30 of which were devoted to commentary on the Bible. He was also learned in philosophy, astronomy, arithmetic, grammar, ecclesiastical history and the lives of the saints.

While St. Bede was writing in England, St. Boniface (672-754) was making converts out of the pagans in Germany. He established bishoprics and numerous houses of prayer that took the form of Benedictine monasteries. He and 53 of his companions were massacred in 754 while he was preparing converts for confirmation.

Germany at the time was part of the Frankish kingdom, and one of the reasons Boniface had so much success was that he had a letter of safe conduct from Charles Martel, the powerful Frankish ruler. I'll write more about him and his successors next week. †



Cornucopia/Cynthia Dewes

## Sometimes, we really can't go home again to the places we knew

Having had time to reflect upon our recent trip "home" to Minnesota, I've decided that people don't change much over time. But places do.

My hometown of Wayzata in my day was a pleasant little town on the edge of beautiful Lake Minnetonka.

It was a resort area in summer, and at the turn of the 20th century it featured several large resort hotels which catered to people from all over the country. Later, my husband and I discovered that his grandparents had come up the Mississippi River from St. Louis on their honeymoon to stay in one of these hotels.

It was also the permanent home of wealthy people from Minneapolis, including the Pillsburys and the Bells and others from the milling trade. My father, and most of my friends' parents, served the rich as caretakers of their estates, chauffeurs, gardeners and the like. Being a servant in those days was an honorable profession.

Today, big money interests from outside the state or somewhere have taken over, making the town almost unrecognizable. They buy up the older,

Coming of Age/Karen Osborne

## Making plans, not excuses, to attain what you want in life

How much do you like the band One Direction? What would you do to see them in concert? Would you work hard for the ticket money? Or would you make an excuse and not go?

My niece saw One Direction for the first time last year. She had the time of her life. When

she discovered that One Direction's new tour was coming to the city where I live but not hers, she decided she still wanted to go.

The problem was that her allowance wouldn't cover the ticket and the flight, and that the bill for the whole trip was too expensive for her mom to pay. There were a lot of reasons—or excuses—preventing her from going to the concert, but she was determined to go. Her excitement reminded me of when my

historic buildings, tear them down and build gigantic condo complexes and a hotel whose cheapest room costs \$500 per night. The local historical society is wringing its hands, and longtime residents are being squeezed out because it costs too much to live there.

I'm told that businesses are eager to locate in Wayzata because a Wayzata address or phone number assures big money clients. Even the lovely mansions of the wealthy in Ferndale, the most fashionable site in town, are falling to the wrecker's ball in favor of ostentatious, architecturally undistinguished McMansions. There are many boutiques in town, but no groceries, hardware or drug stores to be found. Money, as usual, is the name of the game.

The people we visit are another matter. Although their surroundings have changed, they have not. They seem to be impervious to the temptations of glitz and trendy disasters that pass for progress. Maybe it's because they're older, or maybe the tired maxim that wisdom comes with age is actually true. Whatever the case, they're largely the same "kids" I knew back in kindergarten.

Yes, kindergarten. So we were children of the Great Depression, among other things. Most of us were poor, but not poverty stricken. We had enough to

eat, especially if we lived on a farm as I did. Once a year, my mom took me to get one new dress and a pair of shoes for school. The "dress shop" was a corner at the back of the hardware store.

Saving was a way of life, which my old (literally) friends and I maintain to this day. If ever I must throw out a leftover, or leave food on my plate at a restaurant, I feel guilty. The "starving Armenians" referred to often by my mother come to mind, although I was middle-aged before I learned that Armenians actually did starve around the time of World War I. As usual, Mom was right.

Thus, it's understandable that "natives" of the Wayzata area who've lived there for generations are not very receptive to the kind of progress which is occurring there. Now, building more modern places to live is surely not a bad thing, nor is opening new shops and restaurants which feature stylish items. Inviting business investment will certainly profit an entire community.

But when history is disrespected or destroyed, and the motivation for "progress" is simple greed, maybe it is time to go home again. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †



Twenty Something/

Christina Capecchi

## Waiting for a husband, keeping the faith

Arleen Spenceley can't remember the last time she went on a date. It must've been 2014, she says without a trace of panic.



Even though she's in the thick of wedding season and nearing her 30th birthday, the fact that she's still single doesn't seem to bother Arleen. She's not freaking out. She's not losing sleep. She's not pulling back-to-back novenas for a husband. When she prays, she can hardly bring herself to ask God for anything, she feels so richly, wildly blessed.

Arleen Spenceley, the girl with the bouncy hair and bouncy name, the cradle Catholic from Tampa, Fla., with the large Twitter following, has much to be thankful for—a dynamic journalism career, an award-winning book, a bustling speaking schedule, friends who are like family and family who are friends.

"God has given me so many awesome opportunities," she said.

In the summer of 2009, back when Arleen was 23, the spirited brunette made a gutsy decision: She outed herself as a virgin, writing in Florida's biggest newspaper, the *Tampa Bay Times*, about her faith-based reasons for saving herself for marriage.

It was a terrifying move, one that she tried to back out of at the last minute, but her editor pushed for. And ultimately, her convictions compelled her to act. "There came a point where I decided, 'If I don't do this, nobody else will.' Because I know the truth. I know chastity is what equips us to love authentically."

Half an hour after the column was published, Arleen's phone began ringing. The calls, e-mails and tweets continued pouring in for two years.

Arleen realized she had hit a nerve. She had not just written a column; she had inadvertently launched a chastity campaign and rendered herself its poster child.

With grace and humility, she has embraced that mission, letting it carry her on a series of adventures she never anticipated: explaining her mystifying virginity to National Public Radio, coping with cruel comments from readers, blogging voraciously at [ArleenSpenceley.com](http://ArleenSpenceley.com), writing her 2014 book *Chastity is for Lovers: Single, Happy, and (Still) a Virgin* and reporting on celibate singles. (A researcher at the National Center for Health Statistics admitted that she hadn't bothered gathering data on the 2 to 3 percent of Americans ages 25 to 44 who are virgins. "It's just so rare," she told Arleen. "I don't even know what their prognosis would be.")

Making the case for chastity—which, Arleen is quick to clarify, is the Church's call to all Catholics, married and single alike—feels important. "I consider this a privilege and also a responsibility," she said. "I know virgins exist who feel alone, and I want them to know they're not. I know people are saving sex from now on who aren't sure it's possible, and I want them to know it is."

A national speaking campaign would seem like a sure-fire way to change Arleen's single status, introducing her to like-minded men and aspiring grandmas.

No, she says, that simply isn't the case. "The men aren't lining up."

Occasionally, Arleen throws herself a pity party or lets herself dabble on wedding-themed Pinterest boards. But even when her heart aches, she's pretty good about keeping her head on straight. "When we feel unhappy," she writes in her book, "is it because we're single or is it because of what we say to ourselves about being single?"

For now, she's working on herself—managing her time and her messes, practicing forms of sacrifice, whether it's forgoing sugar or Facebook for a year. She wants to be her very best at the ultimate vocation—love—which is something she can imagine for tomorrow and live out today.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of [SisterStory.org](http://SisterStory.org).) †

Twentieth Sunday in Ordinary Time/Msgr. Owen F. Campion

# Sunday Readings

Sunday, August 16, 2015

- Proverbs 9:1-6
- Ephesians 5:15-20
- John 6:51-58

The Book of Proverbs is the source of this weekend's first biblical reading. Proverbs is part of the wisdom literature, an important part of the Old Testament. The wisdom books came to be in an interesting development of history. As the years passed, and as circumstances occurred, good and bad, many Jews left the land of their heritage and moved to other areas in the Middle East or North Africa. In another movement, the armies of Alexander the Great swept across much of this same territory.

The Greek armies of Alexander militarily subdued all that was in their path. Many were killed. But peace came after the various invasions, and the Greeks left a deep imprint upon the cultures of the conquered lands.

In the midst of this overwhelmingly Greek situation, the Jews who had come from the Holy Land or were descended from ancestors who emigrated from it felt a need to reinforce their own faith, rooted in their ancient religious traditions, and pass it on to new generations.

The pursuit of knowledge of reality was very important in Greek culture. The Greeks cherished the sciences and process of logic. They were great philosophers.

So in places where Greek culture dominated, the Jews had to discern any possible harmony between revelation, as it had been given them by God through Moses and the prophets, and logic. This helped the Jews to convince others, most importantly their own communities and their own children, that the teachings of Moses and the prophets made sense.

Proverbs was one such effort in this process. In this reading is an interesting technique used by the author of Proverbs. It is the personification of wisdom. Thus, wisdom, as if a person, speaks in the first person.

In this passage, wisdom invites anyone who is "simple" to come (Prv 9:4). Awaiting is a marvelous meal of the finest food and wine.

Extending such an invitation to the "simple" was novel at the time. The "simple," or the poor and powerless, were not regarded with great admiration or

attention. Of course, very likely, many of the Jews to whom these writings were directed were among the "simple."

St. Paul's Epistle to the Ephesians provides the second reading.

Here, as in all the epistles, the purpose was both to strengthen and to encourage the early Christians. In this case, the early Christians were those followers of Jesus who lived in Ephesus, then a great seaport with a very important pagan shrine, on the Mediterranean coast of what today is Turkey.

Paul admonishes these Christians of Ephesus to watch their conduct. They should live as true disciples of Jesus. Lip service is not enough for true discipleship.

St. John's Gospel supplies us with the last reading.

It is one of the most memorable passages in this thoroughly memorable Gospel. It is familiar to all believers, in itself showing the early Christians' intense love for the Eucharist.

Jesus declares, "I myself am the living bread" (Jn 6:51). The Lord then continues, in great eloquence and depth, to explain this revelation.

He is real food and real drink. He is not being imaginary or symbolic or casual. As other New Testament texts about the Eucharist, the message is precise. The bread is the Lord. Those who consume this living, life-giving bread will be raised on the last day.

## Reflection

For weeks this summer, the Church has called us to discipleship. Having put before us the image of Jesus, the crucified, the risen Lord at Holy Week and Easter, with all the accompanying lessons of the Ascension and Pentecost, the Church has invited us to follow Jesus.

It has reminded us of our limitations. We cannot find peace and true happiness alone. We cannot secure eternal life alone. We need God.

This is a difficult lesson for Christians, for humans, to learn and accept. The Church repeats it again and again, but while warning us, the Church also reassures us. Although we are limited, even though we cannot achieve salvation by ourselves alone, God is lavishly and mercifully forthcoming. He envelops us in mercy, love and strength. He guides us. He sustains us.

God gives us all this in Jesus, the very bread of life. In the Eucharist, we, even if "simple," are united with Jesus, the Son of God. He is our life and our joy and our hope. †



## Daily Readings

Monday, August 17

Judges 2:11-19  
Psalm 106:34-37, 39-40, 43ab, 44  
Matthew 19:16-22

Tuesday, August 18

Judges 6:11-24a  
Psalm 85:9, 11-14  
Matthew 19:23-30

Wednesday, August 19

St. John Eudes, priest  
Judges 9:6-15  
Psalm 21:2-7  
Matthew 20:1-16

Thursday, August 20

St. Bernard, abbot and doctor of the Church  
Judges 11:29-39a  
Psalm 40:5, 7-10  
Matthew 22:1-14

Friday, August 21

St. Pius X, pope  
Ruth 1:1, 3-6, 14b-16, 22  
Psalm 146:5-10  
Matthew 22:34-40

Saturday, August 22

The Queenship of the Blessed Virgin Mary  
Ruth 2:1-3, 8-11; 4:13-17  
Psalm 128:1b-5  
Matthew 23:1-12

Sunday, August 23

Twenty-first Sunday in Ordinary Time  
Joshua 24:1-2a, 15-17, 18b  
Psalm 34:2-3, 16-21  
Ephesians 5:21-32  
or Ephesians 5:2a, 25-32  
John 6:60-69

Question Corner/Fr. Kenneth Doyle

## Issues of public policy do not carry the same moral weight in Church's view

**Q**I am a faithfully practicing Catholic and read the Bible daily. As a supporter of Israel, I see their task in protecting the



Holy Land as difficult but necessary. I find it hard to accept the Vatican's proposal of a two-state agreement as a solution to the woes of the Middle East. I base my opinion on the history of the Palestinians' actions, and on their too-close affiliation with the terrorist organization Hamas. I feel guilty disagreeing with the Vatican, but I see this personally as the moment to side with Israel. Because of my Catholic faith, am I wrong to think this way? (Indiana)

**A**The Vatican has long believed that the way to peace in the Middle East is best served by the creation of two separate independent nations living side by side.

In a May 2014 visit to Tel Aviv, for example, Pope Francis called for the "universal recognition" of "the right of the state of Israel to exist and flourish in peace and security within internationally recognized borders." At the same time, Pope Francis said "there must also be a recognition of the right of the Palestinian people to a sovereign homeland and their right to live with dignity and with freedom of movement."

The position of the Vatican is that both parties should respect the legitimacy of the other with no recourse to violence. As Pope Benedict XVI told the president of Israel in 2009, "A nation's true interest is always served by the pursuit of justice for all."

To your question, the Catholic Church acknowledges that all issues of public policy do not carry the same moral weight and that there is a hierarchy of values. Stances

regarding intrinsic evil—on racism, for example, or on the unborn child's right to life—have special claim to a Catholic's conscience.

There are other issues, though—such as health care, immigration and foreign policy—where moral teaching, prudential judgment and political strategies are intermingled. On these, the positions taken by the Church, while deserving of thoughtful examination, do not carry the same binding authority. The two-state solution in the Middle East is one of these.

**Q**Two friends (who are in their 40s) asked me to "officiate" at their wedding. The bride is a baptized Catholic, and the groom was previously married. They claim that a person can go online and become licensed in their state (in this case, Georgia) to perform weddings and some other ceremonies.

Though I was honored to be asked, I said no because I think that, because marriage is a gift from God, a wedding should be performed by a priest, deacon or other ordained minister. That said, I am curious as to what the position of the Church might be on a Catholic layman's "officiating" at a wedding. (Georgia)

**A**I have seen websites, such as the one for Universal Life Church, which offer "online ordination." A Catholic could not accept such an offer even if his state were to recognize it because it would imply that you had joined that church and that you are a minister of a non-Catholic religion.

You properly declined the invitation from your friends.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St. Albany, N.Y. 12208.) †

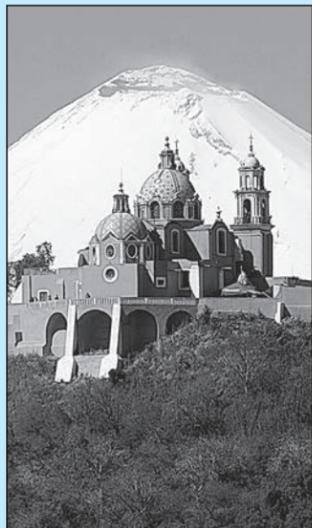
## My Journey to God

### Majesty

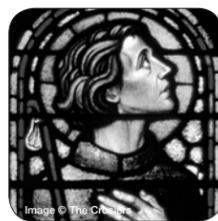
By Anthony M. Cestaro

Looking out at the great mountains  
Watching the smoke rise from the ground  
Just like ashes rise from the flames of a burning fire.  
In the distance I listen to the birds singing  
And the Quiet, what a wonderful sound.

Eagles fly high above the blue sky  
The giant trees stand straight and tall  
As an artist puts paints to canvas  
Right outside my window I see God's painting  
Of nature's beauty and majesty.



(Anthony M. Cestaro is a member of Holy Family Parish in New Albany. The snow-covered Popocatepetl volcano provides a white backdrop for the Church of Our Lady of Remedies in Puebla, Mexico, in this photo from February 2010. Popocatepetl, which means "smoking mountain" in Aztec, is located 34 miles east of Mexico City and is North America's second highest volcano.) (CNS photo/Imelda Medina, Reuters)



### Stanislaus Kostka

1550 - 1568  
feast - Aug. 15

Born in the family castle in Poland, Stanislaus was educated privately, then at a Jesuit college in Vienna, Austria. After having visions during a serious illness, he decided to enter the Jesuits. His father, a Polish senator, opposed this; he wanted Stanislaus to become a diplomat. Rejected by the Vienna Jesuits, Stanislaus walked to the Upper Germany province, where Peter Canisius took him in, then sent him to Rome. In 1567, the father general accepted Stanislaus into the Society of Jesus; for the nine months before his death in Rome, he lived a life of mortifications, ecstasies and holiness. A patron saint of Poland, he was canonized in 1726 with another Jesuit novice, Aloysius Gonzaga.

CNS Saints

# 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 serving our archdiocese are listed elsewhere in *The Criterion*. Order priests 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.

**ARAUCO, Albina**, 103, Holy Spirit, Indianapolis, July 27. Mother of Edmundo Arauco. Grandmother of three. Great-grandmother of six.

**BIERMAN, Douglas Anthony**, Sr., 68, St. John the Baptist, Starlight, Aug. 4.

**BROTHERS, Ralph**, 85, St. Jude, Indianapolis, Aug. 2. Father of Cynthia O'Donnell, Julie Wilson and Chip Brothers. Brother of Betty Gritt, Georgianne Herbertz, Darlene Kunster and Barbara Prieshoff. Grandfather of nine. Great-grandfather of nine.

**CAMPBELL, Ralph H.**, 91, Holy Spirit, Indianapolis, July 24. Father of Mark Campbell. Foster father of David Kilty. Brother of Barbara Adams, Mary Kay Blue,

Patricia Foster and David Campbell.

**CARPENTER, Mary Beverly (Dunn)**, 89, Prince of Peace, Madison, July 24. Mother of Kathryn Ayers, Tamara Wynn and Richard Carpenter II. Sister of Harold Dunn. Grandmother of five. Great-grandmother of nine.

**CURTSSINGER, Kenneth E.**, 91, St. Anthony of Padua, Clarksville, July 21. Husband of Lorena Curtsinger. Father of Diana Weise, David Curtsinger and Doug Lopez. Brother of Beulah Brown and Wanda Jump. Grandfather of five. Great-grandfather of five. Great-great-grandfather of two.

**DOYLE, John Cecil**, 81, Immaculate Heart of Mary, Indianapolis, July 28. Husband of Caroly Sue (Bush) Doyle. Father of Julie Durway. Brother of Barbara Halvorson and Mary Kay Poinsette. Grandfather of four.

**DUENHOFT, Lawrence**, 66, St. Teresa Benedicta of the Cross, Bright, July 22. Husband of Susan Duenhoft. Father of Carissa Harrell. Brother of Lori Berning, Elizabeth Esterkamp, Deborah and Mike Duenhoft. Grandfather of one. Great-grandfather of two.

**FREEMAN, Pamela S.**, 62, St. Charles Borromeo, Bloomington, June 16. Mother of Jocelyn Bower, Jaclyn Hardin, Charles and Ron Freeman. Daughter of Lucille Freeman. Grandmother of three.

**GAUDZELS, George Michael**, M.D., 65, St. Martin of Tours, Martinsville, July 25. Husband of Eileen Murphy. Father of Elizabeth and Michael Gaudzels. Grandfather of three.

**HAMILTON, Carolyn S.**, 80, Good Shepherd, Indianapolis, July 19. Mother of Angela Majino, Elizabeth Swiezy, Michael Hamilton, Joe, Mike and Phillip Campbell. Sister of Mary Wilson. Grandmother of five. Great-grandmother of nine.

**HARRIS, Eugene Paul, Jr.**, 73, St. Jude, Indianapolis, Aug. 2. Husband of Shirley (Iozzo) Harris. Father of Ann Marie Baker and Dawn Gardner. Grandfather of six. Great-grandfather of two.

**HELLMICH, Frieda M.**, 74, St. Mary, Greensburg, July 31. Mother of Daniel, David and Phillip Hellmich. Sister of Mary Kathryn and Marilyn Berkemeier, Carol Bishop, Jeanie Campfield, Clara Dwenger, Rita Meyer, Alvin, Harold, James, Michael and Norbert Kramer. Grandmother of four.

**HUMPHREY, Esperanza Valera (Amparado)**, 39, Prince of Peace, Madison, Aug. 4. Wife of Kevin Humphrey. Mother of Ellaine Edna Mae Amparado. Daughter of Jose and Delores Barela Amparado. Sister of Erlinda, Mary Grace, Salivacion, Rhoderick and Rommel Amparado, Maribel Buenague, Mary Joy Khamis, Ma. Rowena Papillera, and Ma. Corazon Wagner.

**IRRGANG, Clare E.**, 92, St. Louis, Batesville, Aug. 3. Wife of Allen Irrgang. Mother of Christine Evans, Ellen Lutterloh, Martin Brunner and John Irrgang. Sister of Ruth Simmermeyer and Anthony Voegelé. Grandmother of 10. Great-grandmother of five.

**KANIZER, Martha Marie**, 87, Sacred Heart, Clinton, July 22. Mother of Mary Jeanette Milligan and Joseph Kanizer.



## Serra Chapel

A stand of devotional candles features an image of Our Lady of Guadalupe inside the Serra Chapel at Mission San Juan Capistrano in San Juan Capistrano, Calif., on July 27. The 1782 chapel is the oldest extant building in California and the only remaining church where Blessed Serra celebrated Mass. (CNS photo/Nancy Wiechec)

Grandmother of seven. Great-grandmother of 15. Great-great-grandmother of three.

**KNIGHT, Clara**, 89, St. Mary, Richmond, July 29. Mother of James Knight. Grandmother of one.

**LEE, James E.**, 83, Our Lady of Perpetual Help, New Albany, Aug. 1. Husband of Agnes Lee. Father of Laura Goad, Trudy Reister and Richard Lee. Brother of Patty Jefferson, Dickie Knable, Jackie Kraft, Donna Walton and Larry Lee. Grandfather of 11. Great-grandfather of five.

**McINTYRE, Evelyn A.**, 84, Our Lady of Perpetual Help, New Albany, July 28. Sister of Irvin Thomas.

**MILLER, Paul Robert**, 80, Nativity of Our Lord Jesus

Christ, Indianapolis, July 25. Husband of Shirley (Eckstein) Miller. Father of Brenda, Christy, Cindy, Teri and Bob Miller. Grandfather of 14. Great-grandfather of 16.

**NABERHAUS, Nancy L.**, 73, St. Jude, Indianapolis, Aug. 3. Mother of Marianne Smith, Michelle Waters, Patricia and Gregg Naberhaus. Grandmother of eight.

**ROGERS, Florence Catherine**, 61, Mary, Queen of Peace, Danville, July 30. Wife of Steven Rogers Sr. Mother of Jason and Steven Rogers Jr. Sister of Alice Johnson and Rosemary Stockdale. Grandmother of three.

**SCHROEDER, Carolyn Ann (Barrett)**, 84, St. Mary, Greensburg, Aug. 2. Mother of Carla Strong, Chris and Ted Schroeder. Grandmother of seven. Great-grandmother of eight.

**SCHUMAN, Teresa**, 94, All Saints, St. Leon, July 14. Mother of Margie Fluegeman, Mary Lou Jonas, Carol

Schwanholt, Judy Sutthoff, Loraine Werner and John Schuman. Grandmother of 19. Great-grandmother of 15.

**SHELEY, Rosemary**, 82, Mary, Queen of Peace, Danville, July 17. Wife of John Sheley. Mother of Susan Romie and John Sheley Jr. Sister of Sally Smith, Albert, Anthony, David, Donald and Gerald Gillig. Grandmother of four.

**WEBER, Marian Elizabeth (Odenbeck)**, 89, Holy Family, New Albany, July 29. Wife of Leon Weber. Mother of Amy Allen, Laure Gesenhues, Missy Oakes and Lee Weber. Grandmother of six.

**WOLLENWEBER, Kenneth**, 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 7. Father of Amanda Wollenweber. Brother of Cindy McCloud, Cary and Cory Wollenweber. †

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Carla Hill, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410

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# British composer's music chosen for official Year of Mercy hymn

VATICAN CITY (CNS)—Paul Inwood and 89 other composers around the world had two months to submit their compositions of music for the official hymn of the Year of Mercy.

Inwood, a British composer whose work is a staple of many parish liturgies across North America, said he learned in June that his music was chosen, and that the Sistine Chapel Choir was about to record it. The only problem was, they wanted a little extra musical flair.

"I spent the next 24 hours writing a brass prelude and interludes and a choral coda" for the ending, he said on Aug. 6 in a telephone interview with Catholic News Service (CNS).

The hymn's title and refrain, "*Misericordes sicut Pater*," is the official Latin theme of the Year of Mercy and translates to "Merciful Like the Father."

The Pontifical Council for Promoting New Evangelization, which is charged with coordinating the Year of Mercy

events, released the hymn on Aug. 6, posting the text and music on its website—[www.im.va](http://www.im.va)—and posting the Sistine Chapel Choir's recording of the hymn in Italian on YouTube: [youtu.be/-N0Dto5s9fg](http://youtu.be/-N0Dto5s9fg).

The text of the hymn in Latin and Italian was written by Jesuit Father Eugenio Costa and was sent to the 90 composers on March 31, just over two weeks after Pope Francis announced the Year of Mercy would open on Dec. 8.

The verses feature lines from Scripture punctuated by the Latin phrase "*in aeternum misericordia eius*," which means "his mercy is forever."

The interspersed Latin, Inwood wrote in a press release, makes the verses "a kind of litany."

Like the text, he wrote, "my music is also a mixture, with elements in the style of a Taize response and a Gelineau tone," a modern homage to chant often used today when singing the Psalms at Mass and other liturgies.



*'... you realize that if it helps them pray, that is what matters.'*

*—Paul Inwood, British composer of music for the official hymn of the Year of Mercy*

Inwood said he wrote the English and French words of the song, and the Gelineau tone, which allows for a wide variety of syllables to be sung in every bar, should make it easy to translate the song into other languages as well.

The composer said he will be present in St. Peter's Basilica on Dec. 8 for the opening of the Holy Year when the song will make a very public debut under the direction of the Sistine Chapel Choir and accompanied by professional brass players.

"Hopefully it will work in more simple settings, too," he told CNS. "There are even guitar chords, so it should be doable even in

the smallest groups."

As someone who has written and composed liturgical music for decades, Inwood said, "you get used to hearing your music slaughtered in parishes around the world. But you realize that if it helps them pray, that is what matters."

Father Costa, who wrote the original text, told Vatican Radio that Inwood "is very talented," and "understands what it means to compose with a precise intention—not 'for angels and archangels,' but for a real assembly, nonprofessionals, people who sing because they are gathered to pray and to sing." †

## Milwaukee Archdiocese reaches \$21 million settlement with abuse survivors

MILWAUKEE (CNS)—The Archdiocese of Milwaukee has reached a \$21 million settlement with abuse survivors, according to an Aug. 4 announcement.

The settlement is part of an agreement on a reorganization plan reached by the archdiocese and the Official Committee of Unsecured Creditors, which has sought compensation for victims/survivors of clergy sexual abuse.

Chief Judge Susan V. Kelley of the U.S. Bankruptcy Court for the Eastern District of Wisconsin now must rule on the organization plan. It will be submitted to her on Aug. 24, with a ruling expected in early November.

The agreement comes more than four years and eight months after the archdiocese filed for Chapter 11 bankruptcy. That action followed failed mediation with 15 abuse victims/survivors in which the archdiocese had offered a settlement of \$4.6 million.

According to the agreement, 330 abuse survivors will share \$21 million. The amount for each will be determined by a court-appointed claims administrator, who will evaluate claims in two of the four classes of abuse survivors listed in the plan, and make recommendations to the committee as to final compensation.

The four classes include 579 claims

filed in Chapter 11. The first class includes 223 abuse survivors whose claims were against "an Archdiocese of Milwaukee priest with a previous substantiated allegation of sexual abuse of a minor," according to information provided by the archdiocese.

The second class is comprised of 107 claims involving abuse by a religious order priest, brother, sister or lay employee who experienced the abuse at an archdiocesan parish, school or institution where the abuser worked.

Jerry Topczewski, chief of staff for Milwaukee Archbishop Jerome E. ListECKI, explained why those claims of the second class were included, even though they did not involve archdiocesan priests.

"To get a settlement, we compromised. We thought because this abuse occurred at an archdiocesan parish, school or institution where the abuser was working, we felt that was a compromise that was just," he said.

The 92 claimants in the third class are those whose claims against the archdiocese are not substantiated or could not be substantiated, or where abuse occurred by someone at a non-archdiocesan organization.

"The creditors' committee—and that's an important distinction—is setting aside money to say to them, 'We will give to

them a small amount of money, \$2,000 each, at our choice, out of the settlement,'" Topczewski said, noting it is a set amount not subject to review by the claims administrator.

The fourth class is comprised of 157 claimants whose claims were either disallowed or dismissed or whose claims are not for sexual abuse or do not identify the abuser. This group also includes claims filed by 84 individuals who had previously received a financial settlement from the archdiocese. None in this class receive payment.

Part of the compensation for victims/survivors will come from insurance settlements totaling \$11 million, including \$7.4 million from Lloyd's of London and \$2.3 million from OneBeacon Insurance Group.

The archdiocesan Cemetery Perpetual Care Trust "will voluntarily lend us \$3 million—the same as they were going to do in the original plan [of reorganization]," Topczewski said.

Funds in the trust are earmarked for cemetery maintenance to provide perpetual care for the archdiocesan cemeteries that cover 1,000 acres of land where more than 500,000 people are interred.

Attorneys for the victims/survivors had argued the funds should be used to compensate victims.

The trust will reimburse the archdiocese \$5 million for perpetual care that covers the last five years. The trust will contribute another \$8 million "to settle all pending litigation to bring closure to the cemetery trust issue," according to information provided by the archdiocese.

The market value of the cemetery trust has been listed as high as \$65 million, providing it with the resources to continue providing the perpetual care for which people paid.

One of the concerns regularly mentioned by the court, attorneys and public throughout the proceedings was the cost of the Chapter 11 process. More than \$12 million has been paid to attorneys and other professionals, while another \$6.5 million has been accrued but not paid. As part of the agreement, additional legal fees have been capped at \$1.25 million.

Topczewski said, "Abuse survivors will receive more money than will be paid out in professional fees, which was important to abuse survivors, and it was important to us, too."

From the outset, Archbishop ListECKI insisted any plan of reorganization had to include a therapy fund. That \$500,000 fund, made possible by contributions from parishes, will provide abuse survivors with access to therapy and counseling for as long as they need it. †

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## Help wanted: Marketing Manager

# Alabama parish a waypoint for NAACP Selma-to-D.C. march

WASHINGTON (CNS)—A small parish in Montgomery, Ala.—with its own links to the civil rights movement—became the first stopover in the NAACP’s “America’s Journey for Justice” march, which started on Aug. 1 in Selma, Ala., and is scheduled to end in Washington in mid-September.

St. Jude Parish hosted 100 to 150 marchers for the first week of the march. While some marchers have continued walking the 860-mile trip to Washington, the other marchers fanned out to nearby Alabama cities for advocacy and educational events before getting into buses and heading back to St. Jude.

St. Jude’s brush with the public side of the civil rights movement came with the birth of the Rev. Martin Luther King Jr.’s children at a hospital that had operated on the grounds. The hospital was the first integrated hospital in Montgomery, according to Douglas Watson, executive director of City of St. Jude Inc. It closed in 1975 after white doctors left and fundraising efforts dwindled, then reopened again with black physicians until it closed again. The building was later converted into senior citizen apartments.

Meeting the needs of the African-American population in Montgomery and its environs has been one of the chief aims of St. Jude since its founding in the 1930s, when Jim Crow laws were the order of the day.

“Father Harold Purcell, a Passionist priest, had this vision of a Church that built the spiritual and the health needs of the black community in the 1930s,” Watson told Catholic News Service (CNS). The order was sending missionary priests to Africa, but “he wanted to do something right here in the United States,” Watson said. “He was writing about a lot of these injustices, but then he found he wanted to do more than just write about it.”

Unfortunately, Father Harold’s Passionist superiors didn’t agree, causing the priest to leave the order and minister in the then-Diocese of Mobile, Ala. He built the parish, a school and the hospital. The school closed just last year because of declining enrollment.

St. Jude also has a pediatric nursing home on its grounds for developmentally disabled children, with room for 58 kids. “They come in from right after birth, and they stay there sometimes until they die,” Watson told CNS from Louisville, Ky., where he was attending a grant-writing conference to find ways to get more funds for St. Jude.

The parish also operates a social service center that serves 1,000 people a month on average, according to Watson.

“That was our commitment then, and that is our commitment now,” he said. “St. Jude was a big champion of human



Marchers leaving Selma, Ala., cross over the Edmund Pettus Bridge on Aug. 1 to head to Montgomery, Ala. To mark the 50th anniversary of the Voting Rights Act of 1965, the marchers launched “America’s Journey for Justice,” an 860-mile trek to Washington. (CNS photo/Michael Alexander, Georgia Bulletin)

rights 30 years before the civil rights movement came along.”

The NAACP’s Journey for Justice is meant to link the 50th anniversary of two milestones in the civil rights movement: the march in Selma—the current march started at the foot of the Edmund Pettus Bridge in Selma—and the signing into law of the Voting Rights Act. Watson recalls when five U.S. bishops concelebrated Mass at St. Jude to mark the 50th anniversary of the original Selma march.

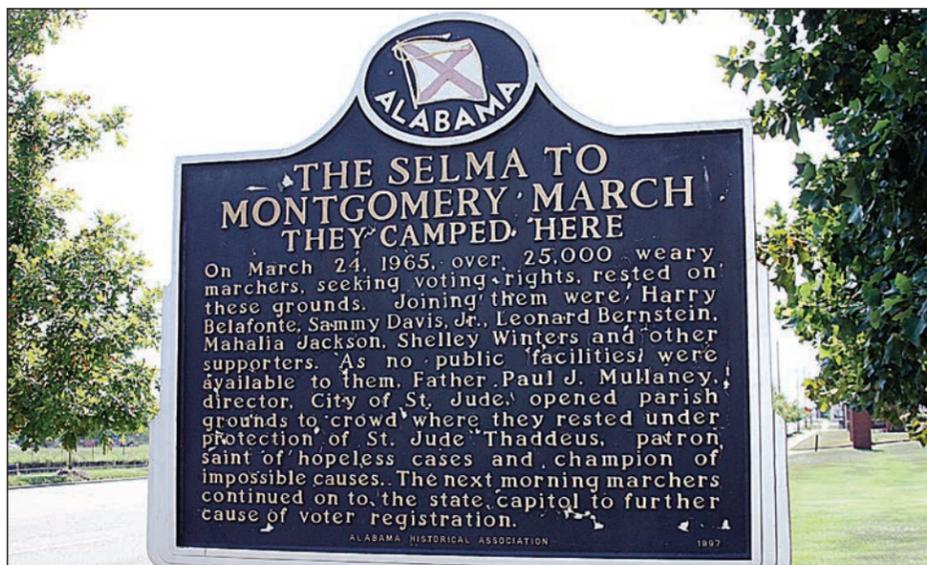
Making arrangements to house and feed 100-plus people every day for a week was done a bit hastily, he added.

“We only got the request three weeks ago,” Watson said. “It was kind of hectic. We didn’t finalize it until last week. It was a kind of a challenge, but we could accommodate 100-150 marchers.”

The marchers were eating in the cafeteria of the old school and sleeping in cots in the school gym.

Feeding them has been largely the job of another Catholic, Debbie Kemsel, a member of nearby St. Bede Parish, who runs a catering company.

Kemsel’s duty has been to prepare three meals a day, including a take-with lunch for the road. She noted how the heat index in the Montgomery area has reached triple digits since the march and associated



A historical marker is seen on July 31 at the bottom of the driveway to the entrance of St. Jude Church in Montgomery, Ala. During the Selma, Ala., to Montgomery marches in 1965, participants camped on the St. Jude campus. (CNS photo/Michael Alexander, Georgia Bulletin)

activities started.

“It’s not pleasant for them,” she said. “They look fine. I’m sure they’re hot and tired, but they’re very cordial to us.”

The St. Jude-based marchers left on Aug. 7 “with a sack lunch I’ll prepare for them,” Kemsel said.

The march will work its way through Georgia, South Carolina, North Carolina

and Virginia before finishing in Washington. Organizers said the march is expected to last 40 days.

Besides commemorating the historic events of the civil rights movement, the march also intends to promote a fair criminal justice system, ballot-box access, equitable public education and sustainable jobs with a living wage. †

# Being an altar server is call to prayer and mission, Pope Francis says

VATICAN CITY (CNS)—Catholics are more fortunate than the Old Testament prophets were because in the Eucharist they experience Jesus’ closeness and know that God is not far off on a lofty throne, Pope Francis told thousands of altar servers

from across Europe.

“In the Eucharist and in the other sacraments,” the pope said, “you experience the intimate closeness of Jesus, the sweetness and power of his presence.”

Pope Francis ended his three-week

summer vacation at the evening meeting and prayer on Aug. 4 with some 9,000 altar servers. The largest groups of young men and women came from Austria, Germany and Italy.

The pope thanked the young people for braving Rome’s August heat, although they did find some relief before the pope arrived. They began gathering in St. Peter’s Square about three hours earlier when the sun was still at its strongest. To deal with the high summer temperatures in the square, the young people stood under showers of cooling water provided by the hoses of the Vatican fire department.

The theme of the gathering was, “Here I am! Send me” (Is 6:8).

“You are more fortunate today than the prophet Isaiah,” Pope Francis told the youths. In the Eucharist, Jesus is not “placed on an inaccessibly high throne, but in the bread and wine.”

Isaiah was purified and forgiven by God and sent to bring God’s word to others, the pope said. “Isaiah realized that, by entrusting himself into the hands of the Lord, his whole existence would be transformed.”

God’s word, the pope said, “does not shake the doorposts, but rather caresses the

strings of the heart.”

Like Isaiah, Christians recognize that “it is always God who takes the lead, because it is he who created you and willed you into being,” the pope said. “It is he who, in your baptism, has made you into a new creation; he is always patiently waiting for your response to his initiative, offering forgiveness to whoever asks him in humility.”

God’s call, the pope said, is a call to go out and share God’s mercy and the joy of faith. It cannot be lived or protected “in an underground bunker to which we flee in difficult moments.”

Serving at the altar, the pope told the young people, is a privileged way to draw closer to Jesus, which in turn “enables you to open yourselves to others, to journey together, to set demanding goals and to find the strength to achieve them.”

“The closer you are to the altar,” he told them, “the more you will remember to speak with Jesus in daily prayer; the more you will be nourished by the word and the body of the Lord, the better able you will be to go out to others, bringing them the gift that you have received, giving in turn with enthusiasm the joy you have received.” †



Pope Francis waves as he arrives to attend an audience with some 9,000 altar servers in St. Peter’s Square at the Vatican on Aug. 4. (CNS photo/Giampiero Sposito, Reuters)