Bishop feels ‘deep ache in my heart’ after fatal shootings of police

BATON ROUGE, La. (CNS)—Baton Rouge Bishop Robert W. Muench renewed a call for a diocesan-wide week of prayer, fasting and reflection after the latest fatal shootings in the city, which this time took the lives of three law enforcement officers.

He urged all to “work toward a lasting peace in our communities.”

Early on July 17, a former Marine fatally shot three police officers, and wounded three more, one crucially, less than a mile from the city’s police headquarters. The gunman, later identified as Gavin Long of Missouri, was killed at the scene, officials said.

Baton Rouge was still reeling from the fatal shooting of Alton Sterling, 37, by police during an altercation outside a convenience store on July 5. The first week of July also saw the fatal shooting of Philando Castile, 32, in suburban St. Paul, Minn., by police officers on July 7.

“Words cannot express the emotions we feel for those who have lost loved ones in the tragic events of this day,” Bishop Muench said in a statement. “Their entire lives have been unexpectedly and terribly turned upside down.”

He said he and the diocese’s vicar general, Father Tom Ranzino, visited two of the families affected by the shootings later that afternoon to share “prayer and support in the midst of their shock, horror and grief.”

“Prayer is a powerful path to follow when tragedy happens, but even the most devout communities.”

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“Prayer is a powerful path to follow when tragedy happens, but even the most devout communities.”

Bishop Robert W. Muench

Volunteers for the Indianapolis council of the Society of St. Vincent de Paul stand with a “Mission 27 Resale Coming Soon” sign on July 11 outside of the thrift store’s soon-to-be-home at 1201 E. Maryland St. in Indianapolis. The volunteers are Changing Lives Forever director Domini Rouse, left, distribution intake manager Barbara Niezgodski, president John Ryan, linens and bedding coordinator Kathleen Williams, distribution center executive director Jeff Blackwell and south district council president Charlie Mazzie. (Photo by Natalie Hoefer)

Thrift shop will help fund St. Vincent de Paul Society’s goal to ‘help those most in need’

By Natalie Hoefer

The distribution center for the St. Vincent de Paul Society’s Indianapolis Council monopolizes one end of the 1200 block of East Maryland Street near downtown.

Inside the late 19th-century former mattress factory, old bricks lie in piles on the floor. Gaping holes exist where glass windows stood, and sunlight filters through the drapery of dust in the air.

These sights are not the death knell for the distribution center. Rather, they are signs of new life as the council prepares the building in order to open Indianapolis’ first-ever St. Vincent de Paul resale store—“Mission 27 Resale”—in October.

The council already operates a food pantry, a distribution center, the Changing Lives Forever program to help people break the cycle of poverty, a bike program, ministries for the homeless, and more.

So why start a thrift store? The answer touches upon both the services of the Indianapolis St. Vincent de Paul Council and the mission of the society as a whole: to help those most in need.

“Wouldn’t it be great if we could...”

The process of establishing the thrift shop began in the spring of 2015, six months after Immaculate Heart of Mary parishioner John Ryan became the council’s volunteer president.

“What I did as president for the first six months was just listen and learn about all the good things about the organization, and what the challenges of the organization are,” says Ryan.

In the feedback he received, two items rose to the top. First was the need for more nutritional food at the food pantry. Currently, the food pantry is primarily only able to offer what is provided by Gleaners Food Bank, weekly donations from Second Helpings, contributions from a food bank in Fort Wayne, parish food drives and the occasional unsolicited offer to buy overstock foods.

“The repeated issue is that we have an awful lot of candy and crackers. But couldn’t we have more produce, milk and eggs on a consistent basis?” says Ryan.

“So the [members of the] organization thought, ‘Is there a way we can do what we’re doing now, but supplement and buy [food]? Wouldn’t it be great if we could give the 3,000 people a gallon of milk a week and a carton of eggs and some choice of meat?’

“The second challenge that caused

Pope Francis offers to help, meet families following massacre during Bastille Day celebrations in France

VATICAN CITY (CNS)—Pope Francis offered his help to the people of Nice in a surprise phone call following a deadly attack during Bastille Day celebrations, said the head of an association of Italians living in France.

Paolo Celi, president of the France-Italy Friendship society, told Vatican Radio that he was shocked upon answering his phone and hearing, “Paolo, I am Pope Francis.”

“There was a moment of silence from my part. Then he asked me to impart to the entire city of Nice, to all the families of the victims, his message of solidarity and comfort saying, ‘What can I do.’” Celi said in an interview published on July 18.

Celi also said the pope expressed his desire to meet with the families of the victims of the July 14 massacre.

“We also spoke for quite some time over the phone about a meeting in Rome in the near future without setting a date,” he said.

People gather around flowers and burning candles on July 17 to pay tribute to victims of the Bastille Day attack in Nice, France. Pope Francis prayed that God may give comfort to grieving families and foil the plans of those who wish to harm others. (CNS photo/Pascal Rossignol, Reuters)

Fascination with words
Retiring editor, columnist says communications ‘the ministry of my priesthood,’ page 16.
It's time for double blessing of helping children, getting tax credit

By John Shaughnessy

As the beginning of another school year nears, archdiocesan officials want to alert people that the time period has already started for making donations that "give families access to a high-quality Catholic education”—contributions that also offer a substantial tax credit to the donor:

On July 1, $9.5 million in tax credits became available from the state of Indiana for the initiative that helps families choose the school of their choice for their children, said Mary McCoy, an assistant superintendent for Catholic schools in the archdiocese.

"Donors will earn a 50 percent state tax credit on gifts made through the Institute for Quality Education as long as they are received before the tax credits run out," McCoy said. "During the last fiscal year, all of the tax credits were exhausted by early February of 2016, so we are encouraging people to make their gifts early."

Such donations helped about 2,300 students attend Catholic schools in the 2015-16 school year, McCoy noted.

"We appreciate all of the generous donations made to the schools in the archdiocese," she said. "These funds go a long way to give families access to high-quality Catholic education."

Indiana's Tax Credit Scholarship program was created to give families who meet certain income guidelines an opportunity to send their child to a participating private school.

McCoy explained that a Tax Credit Scholarship of at least $500 per child given for one year, allows an eligible student to receive the state school voucher for the following year and for up to 12 years of education in a Catholic school—a potential of $60,000 in state vouchers.

Donors are also able to maximize the tax benefits of contributing to a scholarship. With a 50 percent state tax credit and, for example, a 35 percent federal deduction, a donor can give $10,000 toward scholarships for as little as $3,250, McCoy noted.

For donors who pay taxes at a federal rate of 28 percent, and with a 50 percent state tax credit, they could give $1,000 toward scholarships for as little as $630 out-of-pocket cost, she said.

"Tax Credit Scholarship needs reach well into the middle class, especially for families with multiple children in our schools. Our hope is to raise enough funds in order for all families that choose a Catholic education for their children to be able to do so."

—Mary McCoy, an assistant superintendent for archdiocesan Catholic schools

Who would you honor for living their Catholic values? Nominate them now

By John Shaughnessy

Nominations are now being accepted for the archdiocese’s Career Achievement Award, an honor that is presented annually at the Celebrating Catholic School Values event.

Archdiocesan officials also announced that the Celebrating Catholic School Values event will be held on Feb. 7 of this upcoming school year—a change from its traditional time in October.

One of the two main reasons for moving the awards event from October to February is so it coincides more closely with Catholic Schools Week, which traditionally is scheduled in late January.

The other reason is the archdiocese’s desire to invite all the people who contribute throughout the year to the Indiana Tax Scholarship program, which helps families in need choose a Catholic education for their child.

"It will be a perfect opportunity to not only celebrate all of the wonderful things going on in our schools, but also celebrate the generous donors who make it all possible," said Mary McCoy, an assistant superintendent of Catholic schools in the archdiocese. "By moving the event to February, this also allows us to invite all of those who have donated up to the last day of [2016]."

The Feb. 7 celebration of Catholic education will once again be held in the Grand Hall of Union Station at the Crowne Plaza Hotel in Indianapolis.

The event will also continue to celebrate "Catholic school graduates who exemplify the values of a Catholic education—individuals whose ethics, leadership, service and achievements are significant to their parish, school, work and/or civic community."

Nominations for this year’s Career Achievement Award will be accepted by the archdiocese until Aug. 31.

"Many of our honorees from past Celebrating Catholic School Values events tell us they consider their Career Achievement Award the greatest honor of their life," said Gina Fleming, the archdiocese’s superintendent of Catholic schools.

"They cherish their award above all others because it represents the values they espouse every day in their lives as a result of their education in Catholic schools."

—Gina Fleming, archdiocesan superintendent of Catholic schools

After violence, Catholics, all people of good will, urged to pray for peace in U.S.

BALTIMORE (CNS)—The National Black Catholic Congress on July 13 issued a prayer and call to action following a week of violence across the United States that saw police in Louisiana and Minnesota shoot two suspects and a sniper in Dallas kill five police officers.

The Baltimore-based organization said it joined the nation “in mourning over the tragedies. As we commend to the Lord those who have died, we pray for the consolation of all who are grieving.”

"It is important for black Catholics to contribute to the ongoing national conversation about the underlying issues which have existed for too long,” the congress said. “These issues include racism, inequality, poverty, and violence. During this Jubilee Year of Mercy, we must be signs of God’s love which promotes justice. Justice promotes right relationships, which includes upholding the dignity of human life.”

The Criterion’s print edition has been redesigned and now combines the print and digital edition. Visit criterion.org for more information.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion? E-mail us: criterion@archindy.org

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For more information about Tax Credit Scholarships, contact Cindy Riley in the archdiocese’s Office of Stewardship and Development by email at cynthia@archindy.org or by phone at 317-236-1413 or 800-382-9836, ext. 1413. Information about scholarships is also available online at www.ided.gov/schools/.

Correction

In the Marriage Supplement, in the July 15 edition of The Criterion, the marriage and family life enrichment coordinator was incorrectly identified. His name is Scott Seibert. and his e-mail address is seiberr@archindy.org.
Healing racial divides starts with dialogue, African-American bishops say

WASHINGTON (CNS)—Father Bryan Massingale, a priest of the Milwaukee Archdiocese and a well-known theologian, knows what it’s like to be watched by police.

He said that as a young black man there have been occasions when he has been followed by police officers on the campus of Marquette University, where he taught for 12 years, as he walked on campus when he was a student and following his priestly vocation.

It’s a fact, Father Massingale told Catholic News Service (CNS), of the widespread racism that is entrenched in American culture.

Racism takes many forms: unequal access to housing, economic segregation, differences in the quality of schools between poor and well-to-do communities, and how police approach people at a traffic stop or a street-side altercation.

“That’s why we need to understand that racism is more than negative speaking,” said the priest, who will join the theology faculty at Fordham University on Aug. 1. “It’s really a cult of white supremacy. [Saying] that it’s white people who have it isn’t that it’s a subtle culture of white belonging, that some people have grown comfortable using terms like ‘us’ in a way [that] for others they are not.

This is time, Father Massingale said, for the U.S. Catholic Church, led by the bishops, to hold up racial injustice as a scandal.

“Indeed this is a life issue,” he said.

But Father Massingale is not alone in his call, nor in using strong language when discussing racism that is described as systemic racism. Other Catholic theologians and social justice leaders, including the U.S. Conference of Catholic Bishops (USCCB) to openly and honestly confront the “original sin” of racism, and acknowledge that a sense of white privilege is widespread and continues to harm communities of color.

While teaching about racism has been clear, they told CNS, Church teaching practice has not always been forthright.

Some initiated a call for the bishops to develop a pastoral letter on racism to address 21st-century concerns. The last, “Brothers and Sisters to Us,” was issued in 1979. In it, the bishops called racism a sin. A report commissioned by the USCCB for the 25th anniversary of the document in 2004 found that while some progress in addressing racism had been made within the Church, results had fallen short of expectations.

In ongoing efforts to address race relations, the USCCB established the Secretariat for Cultural Diversity in the Church in 2008 to coordinate the bishops’ outreach to African-American, Asians and Pacific Islander, Hispanics, Native Americans, and migrants, refugees and travelers.

Donna Grimes, assistant director of the Secretariat for Cultural Diversity in the Church teaching,” she added.

Beyond the bishops, parishioners must take charge in the fight against racism, Copeland added. We’re all responsible. It’s not about guilt. It’s about responsibility. Whether you came to the United States last week or came 300 years ago, we’re all responsible for the condition of our country.

Copeland suggested that parishes assemble groups of people to “sit together” and be quiet enough to surface what is happening in our country. It’s asking people to step aside some time. It’s asking people who think to try to do is break down how whiteneess works, and how white people talk about the history [within the context of Church teaching],” she added.

The answer to racism rests in prayer, reflection and action. Workshop leaders and policymakers talked about the need for better ways of understanding that human dignity is foremost in Church teaching and for the need to promote peace and understanding.

“The very simple answer is love of God and love of neighbor. And it’s also the most complex answer because it requires the most profound conversion of mind and heart,” she said.

But the bishops, parishioners must take charge in the fight against racism, Copeland added. We’re all responsible. It’s not about guilt. It’s about responsibility. Whether you came to the United States last week or came 300 years ago, we’re all responsible for the condition of our country.

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Beyond the Fortnight, we are called to be stewards of religious liberty

The U.S. bishops’ Fortnight for Freedom began on June 21, the eve of the Feast of St. John Fisher and St. Thomas More, and concluded with the closing Mass at the Basilica of the National Shrine of the Immaculate Conception on July 4. The purpose of this 14-day annual observance is to call attention to religious liberty, “our most cherished human freedom,” which the bishops believe is seriously threatened in the United States of America today.

The bishops cite several examples of the challenges being made against our religious liberty. The most well-known example is the Affordable Care Act’s mandate, which requires most Church-related organizations to provide abortifacients, sterilizations and contraceptives despite the Church’s opposition to such medicines and procedures. Here the federal government forces religious institutions to facilitate and fund products contrary to their own moral teaching, and parties to define which religious institutions are “religious enough” to merit protection of their first amendment rights?

Other examples include:

• State immigration laws which prohibit, harass, or discriminate against immigrants, thus effectively preventing the Church from exercising Christian charity or providing social services in violation of Catholic social teaching.

• Laws designed to force Catholic congregational churches to change their governance structures and become like congregational churches.

• Requirements imposed on Catholic foster care and adoption agencies that force them to place children with unmarried or same-sex couples.

• Universities as quasi-governmental organizations status to Catholic groups that require their leaders to be Catholic and to reject variances from sexual activity outside of marriage.

• Government contracts that require Catholic social service agencies to provide contraceptive and abortion services in violation of Catholic teaching.

What all of these threats have in common is a worldview that seeks to confine the expression of deeply held religious beliefs to Sunday worship or private prayer. The conviction that religion should permeate all of daily life is expressly denied. What’s more, the constitutional provision for separation between church and state—which was in part originally intended to protect religious freedom from government intrusion—is now turned upside down, and used to justify the systematic exclusion of religious expression any time or place where some might object.

The Fortnight for Freedom is an important reminder that freedom is a gift from God, that every human being is made in the image and likeness of God and endowed with inalienable human rights and dignity. When we forget this basic truth, all kinds of injustice and inhumanity result from our failure to protect and defend this most basic of human rights.

This election year, we must all be especially conscious of the importance of religious liberty. In a free society, voters are presented with difficult choices every time they go to the polls to exercise their civic duty. But this year it seems we are confronted with a set of maddening contradictions: Where are the candidates who are pro-life, concerned for the rights of immigrants and their families, and their religious communities to practice their faith in peace at home and abroad, unwilling to force religious institutions to violate their teachings, and willing to support religious liberty for all?

Where are the candidates who are consistent, true to their word and open to the ideas and opinions of others? Where are the candidates who are trustworthy, people of integrity? And where is there room for dialogue, for honest debate and for the building of consensus? Where is there common ground and genuine concern for the common good?

Beyond the Fortnight for Freedom, all of us are called to be responsible stewards of the gift of freedom. We must all cherish and defend the liberties—that our ancestors gave their lives and fortune to achieve and defend. We are but stewards of this freedom. We do not own it, and we dare not manipulate it to our own ends. As Pope Francis reminds us repeatedly, we cannot remain in our comfort zones. We cannot hide behind closed doors and wait until another unelected election season is over. We must “go out to the peripheries,” which, in this context, means speaking out, showing up, and casting our ballots no matter how difficult the choices may appear to be.

Being stewards of freedom, we must prayerfully discern which candidates are most likely to serve the common good (or are least likely to do us lasting harm)? Which party platform best promotes liberty, life and the pursuit of happiness?

Which economic policies help the poor and grow the middle class? Who is in the best position to promote international relations and fair trade? Who stands for virtue over self-indulgence, temperance over unbridled consumption, bandwidth over bandwidth, love over hate?

These clearly articulated concerns remind us of our obligation to respect the remains of the dead, even in their earthly interments. Funeral directors and priests have a moral responsibility to bury our beloved dead. The sacred memory of our departed family members is a tangible reminder that the human body is not, then we shouldn’t do the same with anyone else’s ashes.

Moreover, cremation can lead to problematic practices, which Cardinal Raymond Burke references in a pastoral letter to the faithful in the Diocese of La Crosse, Wis., in the year 2000:

“The growing practice of cremation, there has also developed a certain lack of care for the cremated remains of the dead. Funeral directors who have been asked to store the cremated remains report that those remains often are left unclaimed by family or friends. There are those who change with the arrangements for the funeral rites of the deceased should see that the cremated remains are interred or entombed at the earliest possible time. … It is not permitted to scatter cremated remains over a cemetery, aatisfying place, and it is not permitted to keep cremated remains in one’s home or place other than a cemetery.”

“The cremated remains of one deceased person may not be mixed with the cremated remains of another person. It is not permitted to divide the cremated remains and inter or entomb them in more than one place.”

These clearly articulated concerns remind us of our obligation to respect the remains of the dead, even in their ashen state. By becoming lax in our approach to handling cremains, we can easily betray the respect that is owed. A story comes to mind involving a friend of mine who works as a pilot. He was helping take a passenger in a small plane for the “final repose of ashes” into the ocean.

As we were taking off, he told the passenger, “Just be sure that you don’t ever open that urn! It needs to be thrown onboard!” At which point the pilot began to laugh and say, “I’m afraid that’s no problem!”

The passenger, however, was distressed at this comment, and when the pilot opened the window, he popped off the top of the urn and tried to scatter the ashes as he said, “I’m afraid that’s no problem!”

It is scandalous to treat human remains with the kind of vague and wispy nothingness. Keeping Grandma’s ashes on the fireplace mantle or up in the attic alongside the antique paintings is another problematic practice that can easily end up disrespectful of their sainthood. Treating us to scatter cremains about the landscape is another challenge that should not be taken lightly. It is not permitted to scatter cremains anywhere on the face of the earth, in a manner similar to how we’d think about a full body. Would we keep a casket and corpse at home for a few weeks? If not, then we shouldn’t do the same with someone else’s ashes.

Beyond the Fortnight, we are called to be stewards of religious liberty.

Letters from readers are published in The Criterion as part of the newspaper’s commitment to the task of providing a forum for the free and open expression of freely-held and expressed opinion among the People of God (Commenno et Pros in its titis). Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Letters to the Editor,” The Criterion, 1440 N. Meridian Street, Indianapolis, IN 46202-2367. Readers are invited to send letters to criterion@archindy.org.
Children are love’s greatest gift to us

Pope Francis is famous for his colorful expressions frequently delivered “off the cuff” in interviews with reporters on an airplane. One of my favorites is the pope’s statement that—especially for bishops—should take on “the smell of the sheep.” By this, he means that we should not be aloof or antiseptic, but should enter into the concrete realities lived by our people. “The flock” entrusts to our care by the Lord himself.

Another of the pope’s vivid expressions is that married couples do not have to “breed like rabbits,” but can—and should—be responsible in their openness to new life. Here the pope is countering the false notion that all Catholics are required to have large families because the Church opposes all forms of birth control. Pope Francis affirms the value of large families. “Large families are a joy for the Church,” he writes. “They are an expression of the fruitfulness of love.”

But Pope Francis also acknowledges, as “saint John Paul” once did, that responsible parenthood does not mean unlimited procreation or lack of awareness of what is involved in rearing children, but rather the empowerment of couples to use their inviolable liberty wisely and responsibly, taking into account social and demographic realities, as well as their own situation and legitimate desires (“The Joy of Love,” #167).

Above all, married couples are challenged to use their “inviolable liberty” as wise and responsible guardians of the great gift that has been given them—the privilege of participating in the generation of new life! (#167)

Pope Francis is very direct in his condemnation of the abuse of children, who are loved by God “even before they arrive.” Far too many children “are rejected, abandoned and robbed of their childhood and future.” This is totally unacceptable, a complete and total contradiction of God’s plan. “There are those who dare to say, as if to justify themselves, that it was a mistake to bring these children into the world. This is shameful! How can we issue solemn declarations on human rights and the rights of children, and then turn a blind eye to the problems for children for the errors of adults?” (#166)

Nothing excuses the abuse of children whether they are still in the womb, or have been born into the world. No child is a mistake. No child is unwanted. Pope Francis states unequivocally, that “each child has a place in God’s heart from all eternity, once he or she is conceived, the Creator’s eternal dream comes true. Let us pause to think of the great value of that embryo from the moment of conception!” (#168)

Children are a gift. Each one is unique and unrepeatable. God “awaits the birth of each child, accepts that child unconditionally, and welcomes him or her freely” (#170).

What an amazing, countercultural point of view! This perspective is the result of understanding married love as essentially living, true. Love fills us to the point of overflowing. It cannot be contained, but must result in abundant generosity.

“So it matters little whether this new life is convenient for you, whether it has features that please you, or whether it fits into your plans and aspirations,” Pope Francis writes. “We love our children because they are beautiful, not because they are beautiful, or look or think as we do, or embody our dreams. We love them because they are children. A child is a child” (#170).

Once conceived, every child has the right to be loved and to be reared in a loving home. “Every child has a right to receive love from a mother and a father; both are necessary for a child’s integral and harmonious development” (#172). Far too many children today feel orphaned, “rejected, abandoned and robbed of their childhood and future.” There is no excuse for this, and every one of us is responsible for defending the rights of children here in central and southern Indiana and throughout the world.

In my next column, I will reflect on what Pope Francis has to say about the unique role that parents—especially mothers—play in providing care and nurture for their children. “Mothers are the strongest antidote to the spread of self-centered individualism,” the pope says. “A society without mothers would be dehumanized, for mothers are always, even in the worst of times, witnesses to tenderness, dedication and moral strength” (#174).

Children are love’s greatest gift, the fruit of generous self-giving. May we always treasure them for the invaluable gift that they are. May we learn to cherish and protect them always!”

Los hijos son el don más excelsol que recibimos del amor

El papa Francisco es famoso por sus expresiones vívidas que a menudo pronuncia de forma improvisada en entrevistas con reporteros mientras viaja en avión. Una de mis favoritas es aquella en la que el Papa declara que los pastores, especialmente los obispos, deben adquirir “el olor a oveja.” Con esto quiere decir que no seamos indiferentes ni tenemos “remangarnos la camisa,” sino que nos adentremos en las realidades concretas que vive nuestro pueblo, “el rebaño” que el Señor mismo quiere que adquieran “el olor a oveja.” Con esto el papa Francisco es famoso por sus expresiones elocuentes que improvisa en entrevistas con reporteros “off the cuff” en el sur de Indiana y en todo el mundo.

Traducido por: Daniela Guanipa

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Tradució
July 25
Our Lady of Fatima Retreat House, 5555 E. 156th St., Indianapolis. Steak dinner, 7-8 p.m. Information: 317-599-5445.

July 26-August 3
Archbishop Edward T. O’Connell Catholic Center, 140 N. Meridian St., Indianapolis. Divorce and Reconciliation, Tuesdays 7-9 p.m., $30 includes book. Information: 317-236-1586, 800-382-9836 ext. 1586. thoumay@archindy.org or www.archindy.org/divorce.html.

July 30-31
All Saints Parish, Dearborn County, St. Martin Campus, 8044 Xorkid Road, Guiford. St. Martin Festival, Sat. 5:30 p.m. mid-night, Skalysters Band, Sun. 5K run/walk 9:30 a.m., festival 11 a.m.-9 p.m., chicken dinners

August 7
Benedict Inn Retreat & Conference Center, 1400 N. Meridian St., Indianapolis. Solar Sundays, Catholic, educational, discussion groups and breaks. 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

August 5
Marin University chapel, 3200 Cold Spring Road, Indianapolis. Lumen Divi Catholic Business Group, Mass and monthly prayer meeting 6:30-8 a.m., breakfast, $15 per person. Information: 317-435-3447 or lumen.divi.com.

August 3
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. First Friday devotion, exposition of the Blessed Sacrament, 5:30 p.m. reconciliation, 5:45-6:45 a.m. Mass, 7 p.m. Liturgy of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

August 5
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday Charismatic Renewal Praise and Mass, 10 a.m. 3 p.m., drawing for $10,000 with only 333 tickets sold for $100 each, country fried chicken dinners, homemade noodles and pies served in an air-conditioned dining hall, silent auction, games for kids and adults, 50/50 raffle, handmade quilts, games of chance, live music 11 a.m.-1 p.m. Information or ticket purchase: 812-247-2326 or SaintBernard@Catholic.Church@gmail.com.

August 9
St. Patrick Adoration Chapel at 1807 Pope St. for Divine Mercy Chapel, completed around 10:30 a.m. at St. Michael Church, 145 S. Michael Blvd. Brooklyn First Saturday Devotions Prayer Group, prayers, rosary, confession, meditations, 8 a.m. Information: 317-888-2661 or info@olgreenwood.org.

August 7
St. Lawrence Church, 6644 E. 46th St., Indianapolis. Parish First 5K run/walk 9:30 a.m., festival 11 a.m.-3 p.m., chicken dinners

August 11
A foster parent information session will be held at St. Meinrad Church on August 7. A foster parent information session will be held at St. Meinrad Church on August 7.

August 13-14
All Saints Parish, St. Paul Campus, 9798 N. Dearborn Road, Guildford. St. Paul Festival, Sat. 5-8 p.m., Sun. 11 a.m.-11 p.m., $30.

Retrospective

Retrievlle

Retrievlle retreat set for Aug. 5-7 at Our Lady of Fatima in Indianapolis

St. Lawrence School Class of 1966 to hold its 50th reunion on Aug. 13

St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. ‘Benedictine Brother Matthias Zuerlein, presenter, $255 single, $425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Retrouvaille

Retrouvaille retreat set for Aug. 5-7 at Our Lady of Fatima in Indianapolis

A foster parent information session will be held at St. Meinrad Church, 1306 237th St., in Columbus, will host a banquet sponsored by Retrouvaille, led by Jon Stemkoski, on Aug. 7. Retrouvaille is a Christian group from California consisting of 10 singers and a 12-piece orchestra. They minister through music, song and testimony. For more information, log on to www.retrouvaille.org.

Retrouvaille has helped many couples at all stages of disillusionment or misery in their marriage.

For confidential information about Retrouvaille, or to register for the program, call 317-489-1557, ext. 1586 or log on to www.archindy.org/retreats.

Foster parent information session to be held at St. Meinrad Church on Aug. 7

A foster parent information session will be held at St. Meinrad Church, 1969 S. 4th St., in St. Meinrad, at 6:30 p.m. CT on Aug. 7.

Interested foster parents and individuals who have a heart for children are invited to attend to learn about the foster care process, and have their questions answered about becoming a champion for children in their community.

There are more than 20,000 children in foster care in Indiana. The Villages—Indiana’s largest not-for-profit child and family services agency—is responding to this need by launching a new, dynamic foster parent recruitment initiative.

Indiana desperately needs more foster parents who are ready to open their hearts and their homes at a moment’s notice to safely care for an abused child, to nurture a neglected child and to love a child that desperately needs to be loved, helping them heal.

For more information, contact the parish office at 812-357-5533.

Celebrant Singers to perform concert at St. Bartholomew Church on July 30

St. Bartholomew Church, 1306 237th St., in Columbus, will host a concert sponsored by Celebrant Singers, led by Jon Stemkoski, on Aug. 7. Celeante Singers is a Christian group from California consisting of 10 singers and a 12-piece orchestra. They minister through music, song and testimony. For more information, log on to www.retrouvaille.org.

None are welcome to this free event.

The group will also sing at each Mass at St. Bartholomew Church on the weekend of July 30-31. Mass times are 5 p.m. on Saturday, and 8 and 10:45 a.m. on Sunday, with a Spanish Mass at 1 p.m.

The July 30 concert begins the 2016-17 St. Bartholomew Concert Series. For more information, log on to www.stbartholomew.org or click on Music Ministry then Concert Series.

St. Lawrence School Class of 1966 to hold its 50th reunion on Aug. 13

The Class of 1966 from St. Lawrence School in Indianapolis will hold its 50th reunion on Aug. 13.

The event will begin by meeting at St. Lawrence Church, 6944 E. 46th St., in Indianapolis, at 4:30 p.m. for 5 p.m. Mass and a tour of the school.

Mass and tour will be followed by dinner at Maggiano’s, 3550 E. 86th St., in Indianapolis. The cost is $15 for class members and $30 for spouses.

Send an RSVP to Matt Hammun at 317-908-0407 or johnm@comcast.net, although those showing up without an RSVP will be welcome. Participants can pay the evening of the event.

Events Calendar

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

August 8
Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove. Personal Retreat Day, 9 a.m.-4 p.m., $35 includes a room for the day and lunch, spiritual direction available for an additional fee. Information and registration: 317-788-7581, www.benedictin.org.

August 15
Our Lady of Fatima Retreat House, 5555 E. 56th St., Indianapolis. Ignatian Spirituality Project, monthly evening of prayer and community, 6:30-7 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

August 16-18

August 18

August 21
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Living Monastic Values in Everyday Life,” Benedictine Brother Martin Enger, presenter, $255 single, $425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 27
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Engaging Compassion, presenter Vanessa Holt. 9 a.m.-3 p.m., $65 includes lunch, or register and pay in advance with a friend for $55 per person. Information and registration: 317-452-0004, program@archindy.org.

Retrieved

Arrivederci, Father Wyciskalla

Archdiocesan priests who graduated from the Pontifical North American College (INAC) in Rome gathered for a dinner at the Our Lady of the Greenwood Parish rectory in Greenwood on June 29 to say “arrivederci” to Father Timothy Wyciskalla, who departed for Rome on July 11 to begin three years of studies in canon law. Posing in the photo are, front row, Msgr. Stephen Usozama of the Diocese of Isele-Uku, Nigeria (a guest at the rectory and not a INAC graduate), left, Father Patrick Beidelman, Father Larry Richardson, Father Sean Donda, Father James Bonnie and Msgr. Mark Svarczkopf. Second row, left, Father James Farrell, left, Father Martin Rodriguez, Father Timothy Wyciskalla, Msgr. Frederick Easton, Father Douglas Marcotte, Msgr. Joseph Schaadell, Father Robert Gilday, Father Jonathan Meyer and Father Daniel Mahan. (Submitted photo)
Notre Dame team designs program to help Holy Angels’ students soar

Biennial grants are awarded to parishes, schools and archdiocesan agencies

Nuncio to U.N.: Create Palestinian state, use faith-based diplomacy

UNITED NATIONS (CNS)—Archbishop Bernardino Azaa, permanent observer of the Holy See to the United Nations, told the U.N. Security Council in a July 12 debate that it was time to make peace between Israel and Palestine.

Archbishop Azaa said the Security Council should accept the recommendations made on July 1 by the Quartet on the Middle East—the fourournée of the U.N., the United States, the Russian Federation and the European Union—founded in 2002 to work toward peace in the Middle East.

“The time is long overdue to put an end to the Israeli-Palestinian conflict, which has become increasingly unacceptable as it has become increasingly intractable,” the archbishop said. He called for the full implementation of the U.N. General Assembly’s Resolution 181, which called for the creation of a Palestinian state almost 70 years ago and has not been fulfilled.

Archbishop Azaa also echoed the pope’s denunciations of nations that simultaneously call for peace and supply weapons to parties involved in the conflict. He said that providing funding and weapons to non-state actors was especially harmful to civilians.

The archbishop also called for religious understanding and dialogue to promote peace in the region.

"As a Prelate of the Holy See, I am convinced that only an honest and just peace is possible which respects the rights of all and takes into account the just aspirations of both peoples,” the archbishop said.

The United States has been a vocal supporter of Israel and it has been criticized for its policies and for not working hard enough to promote peace. The archbishop said that the United States has not done enough to help peace efforts.

The archbishop also pointed out the importance of the role of the United Nations in promoting peace and security in the region.

Archbishop Azaa said that the Security Council should take a strong position in favor of peace and that the United States should be more active in promoting peace efforts in the Middle East.

The archbishop said that the United States has a duty to lead the way in promoting peace efforts in the region and that the United States should work with other countries to promote peace.

The archbishop also called for more attention to be paid to the Palestinian people and their rights.

"The Palestinian people have been denied their rights for too long,” the archbishop said. "They have been subjected to occupation and their rights have been violated."
**THRIFT STORE**

continued from page 1

the most concern was how to obtain finances to expand the successful 18-week Changing Lives Forever program, which was originally offered at the council level just once a year.

Ryan says many members of the society asked, “Wouldn’t it be wonderful if we could have 20 conferences/parishes have two Changing Lives programs a year?”

Four Indianapolis parishes with St. Vincent de Paul conferences are already offering the program. But the cost to do so is about $57,500 per class, notes Ryan.

“We might have 200 graduates a year,” he says. “Some might say that’s not very many. But those are 200 people in this community who have broken the cycle of poverty or are on their way to breaking that cycle, and the people around them have been positively affected, too.”

Because “poverty is not overcome in 18 weeks,” says Ryan, members of the program are being trained by Trusted Mentors Association to learn how to mentor the Changing Lives graduates.

Additionally, the program has teamed up with United Way and Center for Working Families to offer more life skills and job search classes to graduates.

“We’re being told that we have one of the best structural programs in the country,” says Ryan. “But how do we pay for [its expansion]?”

$1 million versus $20 million

To find a solution, a group of leaders with the Indianapolis Council canvassed other nearby St. Vincent de Paul councils.

“We got on the phone to Cincinnati, Dayton, Louisville and South Bend to see what they’re doing, and how they run their councils,” says Jeff Blackwell, a member of St. Matthew the Apostle Parish in Indianapolis. He volunteers as the Indianapolis Council’s executive director of the distribution center. “All of them, especially Cincinnati, had ongoing thrift stores.

“It became clear that they were outdistancing us. They deal with budgets of $15-, $18-, $20 million. We are on a $1 million budget [not taking into account the roughly $1 million raised by individual parish conferences]. And they’re doing so much more.”

Thrift stores have already proven successful for St. Vincent de Paul conferences in the archdiocese. The conference at St. Mary Parish in North Vernon opened a new thrift store in February.

“It’s been an amazing success,” says conference president Nora Campbell. “Our income is more consistent now. I believe if you build it, they will come. That’s what happened here.”

For 15 months, Blackwell and his team researched the financial and administrative implications of opening a local thrift store. Although the distribution center at 1201 E. Maryland St. is “a little off the beaten path,” says Blackwell, the group made the case for part of its space for the thrift store, since the building is already paid for.

The resale shop will offer clothing, accessories, shoes, housewares, home décor, knickknacks, bedding, linens, toys and furniture that have been donated to the society, and are in excess of what is provided to those in need.

The shop will also have a room with higher-end furniture for sale, pieces donated that might not serve the needs of the poor, but will do well to raise funds for the organization’s mission: to serve those most in need.

‘People would start lining up at midnight’

“I don’t want people to think that we are no longer taking care of people who can’t afford to buy anything,” notes Blackwell. “That’s an integral part of what the society does, and we’re not going to depart from that. . . . The home visit is still as central to our mission [in Indianapolis] as it is globally for [the Society of] St. Vincent de Paul.”

Diane Powers, who volunteers as co-chair for the resale shop committee, says the thrift store will actually be an advantage for the organization’s clients—those who have recently filled out a referral form for the food pantry. “They’ve got to have furniture and appliances as result of a home visit by a St. Vincent de Paul member.”

She points out that the distribution center is now only open for clients on Saturday mornings. With the thrift store being open six days a week, she says, they will be able to collect the items on the referral form on Monday through Saturday.

“They’re the people who would start lining up at midnight because they know it’s first come, first served for an appliance, a couch, table and chairs or for beds,” Powers says.

While volunteers will still be utilized at the distribution center and also at the store, a full-time manager will be hired to operate the resale shop. Other paid positions will be available as well to help with inventory, stocking, and providing donation pickup service during the week. Graduates of the Changing Lives program will serve as a primary source of employees.

“Just getting them into a consistent job three days a week, and providing a recommendation to get them to their new jobs— that’s what we’re looking for,” says Powers. “We’re looking for funding to help support that, because looking at employing, there will be a cost.”

Instead of constantly just giving things to people, let’s continue to do our charity work—but let’s add value to that, and let’s give these folks [a way to] literally change their lives.”

—John Ryan, president of Society of St. Vincent de Paul’s Indianapolis Council

A worker for Stenz Construction removes bricks from a covered former window on June 15 inside the distribution center of the St. Vincent de Paul Indianapolis Council in preparation for the opening of the council’s new thrift store, Mission 27 Resale, in October.

**St. Vincent de Paul Society thrift stores in the archdiocese and the surrounding region**

<table>
<thead>
<tr>
<th>Archdiocese of Indianapolis</th>
<th>Address</th>
<th>Contact Information</th>
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<tbody>
<tr>
<td>Indianapolis: Mission 27 Resale</td>
<td>1201 E. Maryland St.</td>
<td>317-687-1006</td>
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<tr>
<td>Indianapolis: St. Vincent de Paul Society</td>
<td>1325 W. 16th St.</td>
<td>317-687-1006</td>
</tr>
<tr>
<td>Jasper: St. Vincent de Paul Society</td>
<td>10 E. O and M Ave.</td>
<td>812-288-1655</td>
</tr>
<tr>
<td>Cincinnati: St. Vincent de Paul Society</td>
<td>2300 Beechmont Ave.</td>
<td>513-231-1239</td>
</tr>
<tr>
<td>Cincinnati: St. Vincent de Paul Society</td>
<td>4530 Este Ave.</td>
<td>513-681-9038</td>
</tr>
<tr>
<td>Cincinnati: St. Vincent de Paul Society</td>
<td>9864 Reading Road</td>
<td>513-563-2949</td>
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<tr>
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<td>9864 Reading Road</td>
<td>513-231-1239</td>
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<tr>
<td>Cincinnati: St. Vincent de Paul Society</td>
<td>3015 Glenhills Way</td>
<td>513-687-0169</td>
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<tr>
<td>Cincinnati: St. Vincent de Paul Society</td>
<td>3015 Glenhills Way</td>
<td>513-347-0342</td>
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**Diocese of Evansville**

| Evansville: St. Vincent de Paul Society | 707 E. Walnut | 812-425-3148 |
| Evansville: St. Vincent de Paul Society | 1402 S. Meridian Road | 812-482-3601 |
| Evansville: St. Vincent de Paul Society | 1402 S. Meridian Road | 812-482-3601 |

**Citation report staff**

Here is a list of St. Vincent de Paul Society thrift stores in the archdiocese and the surrounding area:

Archdiocese of Indianapolis
- Bedford: 9147 17th St.; Mon.-Fri. noon-4 p.m., Sat. 10 a.m.-2 p.m.; 812-277-0051.
- Clarksville: 3015 Glenhills Way; Mon.-Sat. 9 a.m.-5 p.m., Sun. noon-6 p.m.; 812-288-1655.
- Indianapolis: Mission 27 Resale; 1201 E. Maryland St.; slated to open in October.
- North Vernon: 10 E. O and M Ave.; Tue.-Fri. 10 a.m.-4 p.m., Sat. 10 a.m.-1 p.m.; 812-346-2576.

Archdiocese of Cincinnati
- Cincinnati: 8201 Colerain Ave. Mon.-Sat. 9 a.m.-8 p.m., Sun. 10 a.m.-6 p.m.; 513-741-1641.
- Cincinnati: 4530 Este Ave.; Mon.-Sat. 9 a.m.-8 p.m., Sun. noon-6 p.m.; 513-681-9038.
- Cincinnati: 9864 Reading Road; Mon.-Sat. 9 a.m.-8 p.m., Sun. 10 a.m.-6 p.m.; 513-563-2949.
- Cincinnati: 2300 Beechmont Ave.; Mon.-Sat. 9 a.m.-8 p.m., Sun. 10 a.m.-6 p.m.; 513-231-1239.
- Cincinnati: 3015 Glenhills Way; Mon.-Sat. 9 a.m.-9 p.m., Sun. 10 a.m.-6 p.m.; 513-347-0342.

The Chronicle  Friday, July 22, 2016
Bill Cunningham, Times photographer, lived his Catholic faith, says priest

NEW YORK (CNS)—He was a fashion photographer who worked in Manhattan and regularly went to Paris. He shopped at Bloomingdale’s, bought inexpensive clothes.

Bill Cunningham, who was responsible for both a street fashion and society grand-dame, was responsible for both a street-fashion and society coverage in The New York Times Style section every Sunday, chose a life of simplicity. For years, he slept on a cot in a cramped single room. No kitchen, no bathroom. He got around the city on a bicycle. He didn’t own a television and never went to movies.

Seeing Miley Cyrus at an event, he asked his assistant if she was Madonna. After taking a photo of Katy Perry he asked him if she was the kind of person he would date? It wasn’t just that he was indifferent to celebrity. To him, anyone who was dressed well—old or young, male or female, in a hat, scarf, or dress—was a celebrity.

Father Kevin Madigan, pastor of St. Thomas More Parish in Manhattan, which gives gala to cover the Times, what mattered more to Bill was the nature of the charity, than the celebrity guest list. Bill would always be respectful of the person whose picture he was taking, whether it was some street kid or a society grand-dame.

He described Cunningham as “clean of heart.”

Since his death on June 25 at 87, there has been a constant stream of admirers who remembered how he worked and what mattered to him. More importantly, they remembered him for his kindness, modesty and integrity. But while most people remembered him taking photos at 57th and Fifth Avenue, few commented on where he was on every Sunday morning—at Mass.

Cunningham didn’t talk about it. In a 2010 commentary, he responds with a cheerful laugh, a joke or a story to every question, except one. When asked about his weekly Mass attendance, he falls quiet and looks at the floor for a long time before answering. Finally, he recalls with a smile that as a child his main interest in church was looking at the hats women wore. Then, after another long pause, all he really says is that his religion is “centered. We as people must propel by selfishness and self-centeredness. We as people must look ‘outside of ourselves,’ we must turn to God, for it is in this that our true peace lies.”

Cunningham chose those words for his episcopal consecration because he felt that within the heart of God is a desire to comfort us in our pain. “Each of us reacts differently to violent tragedy. Some of us may be angry. Violence pierces our hearts and leaves us in pain. Others grieve from pain,” Bishop Fabre said.

For those of us who are angry, I simply remind us that we need to understand the anger, in the pain, there is God wanting to ‘comfort his people’” (Is 40:1). He said also asked people should consider three things in prayer: “First, to each personally pray daily for an end to violence. Violence is a complex evil; however, violence is often propelled by selfishness and self-centeredness. We as people must look ‘outside of ourselves,’ we must turn to God, for it is in this that our true peace lies.”

Secondly, he said people should come together in prayer, asked every Catholic Church in the diocese over the next two weeks to offer a Holy Hour “to pray for an end to violence.”

Thirdly, “let us continue to voice our prayers for an end to peace,” Bishop Fabre said.

“As Pope Francis has indicated,” he continued, “we must truly seek to ‘encounter’ those who are racially or ethically different from us in a real effort to appreciate the countless gifts that unite us, and to seek to address and solve the challenge and seek to divide, complicating our lives together. When we learn to ‘see’ people, with the eyes of the Lord, we will then move forward in justice and peace.”

In a July 18 statement, the president of the U.S. Conference of Catholic Bishops offered his prayers for the officers and families “affected by the horrible violence.”

“We find ourselves amid a prolonged prayer of lament as we seek to address the tragedy and support the suffering,” said Archbishop Joseph E. Kurtz of Louisville, Ky. “People are suffering because their uniform is blue, suffering because their skin is black and to simply because of their station in life.”

“Violence is a complex evil; however, violence is often propelled by selfishness and self-centeredness. We as people must look ‘outside of ourselves,’ we must turn to God, for it is in this that our true peace lies.”

Cunningham’s “clean of heart”

Since his death on June 25 at 87, there has been a constant stream of admirers who remembered how he worked and what mattered to him. More importantly, they remembered him for his kindness, modesty and integrity. But while most people remembered him taking photos at 57th and Fifth Avenue, few commented on where he was on every Sunday morning—at Mass.

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Oldenburg Franciscan sisters celebrate jubilees

Eleven Sisters of the Congregation of the Third Order of St. Francis in Oldenburg are celebrating significant anniversaries of their entrance into religious life.

75-year jubilarians, entrance class of 1941, professed solemn vows on Aug. 12, 1947:
- Sister Ruth Ann Wirtz is a native of Princeton, Ind., in the Evansville Diocese. She earned a bachelor’s degree in music education from Marian College (now Marian University) in Indianapolis in 1956, and a master’s degree in music from Butler University in Indianapolis in 1960.

In the archdiocese, she served as a choral director and taught music in Indianapolis at St. Theresa of the Infant Jesus (Little Flower), Our Lady of Lourdes and the former Holy Trinity parishes, and at the former St. Mary Academy. In Richmond, she served at the former St. Andrew Parish. In Oldenburg, she served at Immaculate Conception Academy. From 1959 to 2011, she served on the faculty at Marian University, retiring as associate professor of music.

She now resides at the motherhouse in Oldenburg and contributes to the Motherhouse Ministry.

- Sister Lavonne (formerly Sister Francis David) Long, was born in Rushville. She earned a bachelor’s degree in education from Marian University in 1948, a master’s degree in English from John Carroll University in Cleveland in 1963, and certification in guidance and administration from Butler University in 1976.

In the archdiocese, she served as a teacher at Most Holy Name of Jesus School in Beech Grove, as an English teacher and administrative assistant at Father Thomas Sciccarelli Memorial High School in Indianapolis, and as principal at the former St. Mary Academy in Indianapolis.

She currently resides at the motherhouse in Oldenburg.

70-year jubilarians, entrance class of 1946, professed solemn vows on Aug. 12, 1952:
- Sister Marie Camille Schmaltz is a native of Cincinnati, Ohio. She earned a bachelor’s degree in education from Marian University in 1958, and a master’s degree in education in 1972 from Xavier University in Cincinnati.

In the archdiocese, she served as a teacher at St. Louis School in Batesville, the former Holy Trinity School in Indianapolis and at St. Mary School in North Vernon.

She also served in Missouri and Ohio. She now resides at the motherhouse in Oldenburg and directs the media room and religious books section of the motherhouse libraries.

- Sister Noreen McLaughlin was born in New Albany. She earned a bachelor’s degree in education from Marian University in 1956.

In the archdiocese, she served as a teacher at the former St. Francis de Sales and Our Lady of the Most Holy Rosary schools in Indianapolis. She also served in the Evansville Diocese, in Kentucky, and as a missionary in Papua New Guinea.

She resides at the motherhouse in Oldenburg and serves in a ministry of prayer.

- Sister Teresa Trick was born in Dayton, Ohio. She earned a bachelor’s degree in education from Marian University in 1957.

In the archdiocese, she served as a teacher in Brookville at St. Michael School; in Indianapolis at St. Christopher School and the former St. Michael School; in New Albany at the former Catholic Central School; and in Richmond at the former Holy Family School.

She also served in the Evansville Diocese, and in Ohio. She now resides at the motherhouse in Oldenburg. She works in the convent’s media and spiritual library and engages in community outreach.

60-year jubilarians, entrance class of 1956, professed solemn vows on Aug. 12, 1962:
- Sister Marilyn Chalt is a native of St. Louis, Mo. She earned a bachelor’s degree in history from Marian University in 1965.

In the archdiocese, she served as a teacher at the former St. Rita School in Indianapolis.

She also served as a missionary in Papua New Guinea mission and continues to serve in Missouri.

- Sister Mary Stella Gampeter was born in Covington, Ky. She earned a bachelor’s degree in English from Marian University in 1961, and a master’s degree in English from the University of Notre Dame in 1969.

In the archdiocese, she served as a teacher at Oldenburg Academy of the Immaculate Conception in Oldenburg, and for 41 years at Marian University, retiring as associate professor of English.

She also served in the Evansville Diocese.

She resides at the motherhouse in Oldenburg, and serves as a substitute teacher at Oldenburg Academy.

- Sister Bernice Roell was born in Harrison, Ohio. She earned a bachelor’s degree in history from Marian University in 1960, and a master’s in theology from Xavier College in Chicago in 1968.

In the archdiocese, she served as a teacher in Indianapolis at Our Lady of Lourdes, St. Mark the Evangelist and St. Simon the Apostle schools; and at Holy Name School in Beech Grove.

At the motherhouse in Oldenburg, she served on a formation team for high school students interested in religious life, as novice director from 1968-74, and has been Motherhouse Minister since 1985.

- Sister Linda Bates was born in Rushville. She earned a bachelor’s degree in education from Marian University in 1963, a master’s degree in English from Xavier University in Cincinnati in 1969, and a master’s degree in pastoral studies from Loyola University in Chicago in 1986.

In the archdiocese, she served in Indianapolis as a teacher at St. Lawrence School and the former St. Gabriel School, and as a teacher and principal at the former St. Christopher and St. Rita schools; as campus minister at Marian University; and as pastoral associate at St. Nicholas Parish in Ripley County.

She also served in Iowa, Michigan, Ohio and West Virginia.

She resides at the motherhouse in Oldenburg.

- Sister Ruth Marie Kluemper was born in Cincinnati, Ohio. She earned a bachelor’s degree from Maran University in 1963, a master’s degree in English from Xavier University in Cincinnati in 1969, and a master’s degree in pastoral studies from Loyola University in Chicago in 1986.

In the archdiocese, she served as a teacher in Indianapolis at St. Lawrence and St. Mark the Evangelist schools, and at Holy Name School in Beech Grove.

At the motherhouse in Oldenburg, she served as pastoral minister and on a formation team for high school students interested in religious life.

She also served in Ohio.

She resides at the motherhouse in Oldenburg.

50-year jubilarians, entrance class of 1966, professed solemn vows on Aug. 11, 1974:
- Sister Margaret Horney was born in Cincinnati, Ohio. She earned a bachelor’s degree in business administration from Marian University in 1975, and a master’s in administration from the University of Notre Dame in 1981.

In the archdiocese, she served as a teacher at the former St. Michael School in Indianapolis and the former St. Anthony School in Morris. She served at Marian University as assistant treasurer and as director of student financial aid, and still serves on the university’s board of trustees.

At the motherhouse in Oldenburg, she has served as congregational treasurer since 1990.

She resides at the motherhouse in Oldenburg.
What was in the news on July 22, 1966? Racial tensions, the war in Vietnam, clerical celibacy and a deficit for Catholic high schools

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 July 22, 1966, issue of The Criterion:

• Pope makes appeal for airmen’s safety: Norms cited by pontiff in address
  • CASTELGANDOLFO, Italy—Pope Paul VI has made a direct appeal to U.S. airmen, himself once a general officer in the Italian Navy, to be more careful in signing documents, as many of these are of a sensitive nature.
  • The pope also addressed the issue of clerical celibacy, saying that the Church should be more open to considering the issue of married priests.

• Vermont resident wins CVD swim title
  • Action is winding up in baseball, softball

• Time out? program aids nuns
  • Vatican daily hits bombing of Hamo
  • Holy Spirit Festival to lift the lid today

• Letter ‘suppressed’ in Spanish journal
  • Archbishop rakes labor over coals

• Many Japanese are still bitter over A-bomb, Hoover reports

• 22 Providence nuns note golden jubilee
  • Says clergy celibacy for Church to ‘judge’

• UTRECHT, The Netherlands—While the Church can alter her laws concerning priestly celibacy from one era to another, it is for the Church herself and not individuals to be the judge. Cardinal Bernard Alfrink said here. Speaking at the ordination of 22 deacons, the archbishop of Utrecht said that at this moment the Church asks her priests to accept celibacy of their own free will.

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The Church rebound: Pope Leo XIII's intellectualism

(Fourth in a series of columns)

I've noted several times in this series that the Catholic Church changed in ways that Italy took them over, and made Rome the capital of Italy in 1870. After that, for almost 59 years, from Feb. 11, 1929, no pope left the Vatican. But they also refused to the pope's cathedral, St. John Lateran, or make the difference between a fulfilling with a Christian organization.

That's because time gives us the opportunity to gain more information, or assess the situation more completely than we could at the time. They wish we'd have the power to the past, and being scolded by hindsight? Next, we should plan the best way to rekindle our activities and the goal is peace and harmony. We should always remember the situation was not always the best, and it's not when we were the winning the war, we feared the slaughter. Of course, all those factors which resulted in their becoming stable, happily ever after. Maybe we persevered on Japan at the end of World War II.

To execute our actions. They must be this person or organization or country to or say this thing, will it eventually help this person or organization or country to connect with others. Ways to do this are 50 ways to perform corporal works of mercy, such as volunteering at a soup kitchen or giving pre-eminence to the teachings of the theologian known as the Angelic Doctor. He followed up his encyclical by naming St. Thomas Aquinas the patron of universities. One of his successors, Pope Pius XI, commanded that only Thomas's theology be taught in Catholic universities, and that was done for nearly 50 years.

Leo's most important encyclical, though, was "Rerum Novarum" ("The Condition of Human Labor"), which he issued in 1891. It was the first of a long line of social justice encyclicals issued by his successors, and was the Church's response to the harsh conditions connected to the Industrial Revolution. Pope Leo soundly rejected socialism and defended the right to own private property. He said this right required just wages for workers, and he defended the right of workers to organize into unions. The encyclical introduced the concept of subsidiarity—that laws should go no further than necessary to remedy evils or remove dangers. Leo's intellectual output helped the Church regain much of the prestige lost with the fall of the Papal States.
Sunday Readings

Sunday, July 24, 2016

• Genesis 18:20-32
• Colossians 2:12-14
• Luke 11:1-13

The Book of Genesis is the source of this weekend’s first story. As with other passages in this marvelously profound religious book, the story of Sodom and Gomorrah sadly so often is overshadowed by arguments about where these cities really were in Middle Eastern geography millennia ago, or even if they existed.

All this debate is unfortunate, even if at times it is fascinating, because it completely sweeps by the religious truths that, after all, are what Genesis is all about. In this reading, Abraham, regarded as the father of the Hebrew race, converses with God. The topic is the vice in the two cities of Sodom and Gomorrah. God, wholly just, insists that this vice will result in a divine retribution on the people of these cities. Abraham pleads instead for divine mercy. The conversation can be taken as a bargaining process. Abraham asks that, after all, are what Genesis is all about.

The reading from Genesis, and the reading from Luke, call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God after sinning. If we reject our sins, and instead turn to God, our sins will be forgiven. It is all a beautiful thought, but the Christians of Colossae give us evidence, as we need any, that our instincts and all around us can be very difficult to overcome.

Nevertheless, we can overcome sin and all that brings sin. Why? If we are sincere as believers, Christ will be in us with strength, insight and power. He will show us the way. He will sustain us. He will keep us safe forever.

Q Our understanding of purgatory is correct. It has been a clear and consistent belief of the Church, as stated in the Catechism of the Catholic Church, that “all who die in God’s grace and friendship, but still imperfectly purified, are separated from the fullness of joy and communion with the saints and are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven” (#1030).

What we don’t know, of course, is just what this transitional state consists of. How long it lasts, whether it might even be instantaneous and what it feels like are questions beyond our reckoning so long as we are still on this side of eternity.

What needs to be factored in, too—and some might be unaware of this—is a prayer called the “Apostolic Pardon.” This prayer of blessing is customarily administered by a priest when someone is close to death and follows the anointing of the sick and, or made a good confession and made our sins absolved before death. My question is this: On the day Jesus was crucified, he told the good thief, “Today you will be with me in paradise” (Lk 23:43). So are we to assume that no cleansing in purgatory was required for him? And if that’s the case, why not? (Indiana)

The Church offers prayers that free dying people from punishments in purgatory. As I understand purgatory, it is a place where a cleansing is done, even if we have received the sacrament of anointing of the sick and/or made a good confession and/or made our sins absolved before death.

Your understanding of purgatory is correct. It has been a clear and consistent belief of the Church, as stated in the Catechism of the Catholic Church, that “all who die in God’s grace and friendship, but still imperfectly purified, are separated from the fullness of joy and communion with the saints and are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven” (#1030).

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Nevertheless, we can overcome sin and all that brings sin. Why? If we are sincere as believers, Christ will be in us with strength, insight and power. He will show us the way. He will sustain us. He will keep us safe forever.

Q We just learned that a close family member will be getting married next year during Lent. We, of course, are excited about the couple’s pending nuptials, but we thought that the Church ordinarily did not allow weddings during Lent. Since they are getting married in another Midwestern state, it seems that the local church there must permit the practice. Does each diocese make its own decision on this issue? (Indiana)

A I have heard that there are parishes or even dioceses that discourage the celebration of marriages during Lent, but there is actually no universal rule of the Church that would ban them. I would even argue that it would be a violation of canon law to rule out Lenten weddings altogether based on Canon 943, Paragraph 1, which states that Catholics cannot be denied the sacraments if they ask for them and are properly disposed.

In 1988, the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments did rule that weddings may not take place on Good Friday or Holy Saturday, but those are the only days so indicated.

Liturgical guidelines of the Church do indicate, though, that if weddings are held during Lent both music and church decorations should be less lavish, in keeping with the penitential nature of the season.

Q My question is: Will a member will be getting married during Lent. If I fail at speech, I pray You will teach me kind words to speak. And when heart and thoughts blend together I realize listening in silence is so much better.

If I fail at speech, I pray You will teach me kind words to speak. And when heart and thoughts blend together I realize listening in silence is so much better.
Bernice Banet, mother of Father Stephen Banet, died on July 5 at the Villa of Guerin Woods in Georgetown.

Bernice (Schmidt) Banet, the mother of Father Stephen Banet, pastor of St. Jude Parish in Indianapolis, died on July 5 at the Villa of Guerin Woods in Georgetown. She was 90.

The Mass of Christian Burial was celebrated on July 11 at St. Mary-of-the-Knobs Church in Floyd County. Burial followed in the parish cemetery.

Bernice Banet was born on Nov. 16, 1925, in Floyd County. She attended New Albany High School in New Albany and lived with her whole life in nearby Floyd Knobs.

On May 17, 1947, at St. Mary-of-the-Knobs Church in Floyd County, Banet married her husband, Odell Banet, who preceded her in death. They were married 63 years.

She is survived by her children Joan Endris, Theresa Gettost, Michael, Paul, and Father Stephen Banet. She was the grandmother of 18 and great-grandmother of 23.

Along with being a homemaker, Banet worked for nearly 20 years at B&G Market, a grocery store in Floyd Knobs that her family co-owned. After it closed, she volunteered at Floyd Memorial Hospital in New Albany and at the St. Vincent de Paul Soup Kitchen in Louisville, Ky., for more than 25 years.

A prayerful woman, Banet went to Mass daily since she moved into an assisted living facility six years ago where she still prayed the rosary daily and took part in other devotional prayers. She also was a member of the Cenacle.

University president defends Catholic hiring for Catholic identity

NAPA, Calif. (CNS)—A majority of a university’s faculty “must be Catholic” for a university to be Catholic, said the president of The Catholic University of America in Washington, D.C. John Garvey, I want to make one point.

Building a Catholic university is not a complicated thing,” said John Garvey on July 7 during the Napa Institute’s annual conference, held on the Napa campus. “The plan was laid out in 1990 by St. John Paul II in Ex Corde Ecclesiae,” a document that runs about 50 pages.

“But the kernel of the argument is in four short lines near the end. St. John Paul says for a university to be Catholic a majority of its faculty must be Catholic,” Garvey said.

“He did not say he and the other bishops should superintend the Catholic character of a Catholic university,” Garvey said.

That was the pontiff’s “way of saying bishops are academics,” he continued. “We don’t know how to build university faculties. The only thing we insist on is that you choose Catholics to do it. This is as I say, a fairly simple plan. If the university follows it, the university will be Catholic. If it doesn’t, it isn’t.”

In the introduction to the apostolic constitution on the Catholic university, St. John Paul II states: “A Catholic university’s privileged task is ‘to ensure that, in an existentially serious intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the sacred and the secular, the certainty of already knowing the fount of truth.” ”

Garvey said that requiring commitment by faculty and administrators to a Catholic intellectual tradition and culture is not in opposition to academic freedom.

“The defense of originality does not demand the rejection of orthodoxy,” Garvey said, although there is “resistance in the academy” or university establishment to that idea.

The Catholic University of America is the only pontifical university in the U.S. Three popes have visited the school—St. John Paul in 1979, Pope Benedict XVI in 2008, and Pope Francis last September, when he canonized St. Junipero Serra during an outdoor Mass at the Basilica of the National Shrine of the Immaculate Conception right next to Catholic University. The Mass was on the east portico of the national shrine with the congregation gathered on the university grounds.

“Building a Catholic university, building a Catholic faculty is not tribalism,” Garvey said. “It is a recognition that in order to sustain a Catholic intellectual culture we need to build an intellectual community that is committed to our Catholic worldview. A shared commitment to the Gospel, the proclamation of human dignity, the providence of human beings, and human beings made in the image of God will spur creativity and the development of new ideas. We can’t predict exactly what sort of culture such a community would produce,” Garvey said. “History suggests it will be something distinctive and wonderful.”

The Napa Institute was created in response to “a growing trend toward secularization in American culture, with Catholics facing dwindling relevance, threatening their ability to be heard.”

Its mission statement says: “By leading participants to a deeper understanding of the truth behind the faith, the Napa Institute emboldens Catholics to live and defend their faith with a peaceful confidence that is borne out of solid formation, following Christ.”

Besides Garvey, this year’s conference included as speakers New York Cardinal Timothy M. Dolan, Princeton University president Christopher Eisgruber, former Republican presidential candidate Carly Fiorina and Archbishop Bernardin Azzau, the Vatican’s permanent observer to the United Nations.

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John Garvey

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Serra Club vocations essay

Priest shows ‘God’s unending love and mercy’ in confession

My friend’s insight opened my eyes to the true nature of how I was receiving the sacrament. Along with every other person who has been given this gift, who has been grown from grace, I constantly wrestle with God. Just like any teenager who sometimes disobeys a parent, I, occasionally, become upset and frustrated with the Lord. Fortunately, God always fights back with his unbounded mercy.

My friend didn’t seem to click in my head until I met Father Todd. After a few weeks of day, I was on my way home to the south side of Indianapolis after a volleyball tournament in Minnesota.

Gazing out the car window, watching rows of corn sprouts fly by, my mind began to wander through my relationship with God. Suddenly, I realized I hadn’t been to the sacrament of reconciliation in about six months.

Bored after a long day at my tournament, I decided to seek confession times for parishes on the way home. St. Mark the Evangelist happened to offer confession at about the same time I would be getting back to the south side. I ended up arriving at St. Mark with plenty of time to spare.

I’m usually not nervous before going to reconciliation, but this day was different. Here I was, stumbling into an unfamiliar parish in a sweaty volleyball warmup suit. However, my anxiety faded the moment I walked into the church. I welcomed to let God’s mercy be known to every sinner.

(Mike and his parents, John and Karen Ruthska, are members of St. Barnabas Parish in Indianapolis. He completed the Ohio State University Media School in Indianapolis last spring, and is the 12th-grade division winner in the Indianapolis Serra Club’s 2016 John D. Kelley Vocations Essay Contest.)
Communications ‘the ministry of my priesthood,’ says retiring editor

NASVILLE, Tenn. (CNS)—Throughout his life, Msgr. Owen Campion has had a fascination with words. That fascination led him into the Catholic media as a reporter, writer and editor, a mentor to Catholic journalists, and as a liaison between the Vatican and Catholic media around the world.

“It’s been the ministry of my priesthood,” said Msgr. Campion, a native of Nashville and a priest of the Diocese of Nashville for 50 years.

That ministry wound to a close on June 30, when he retired as associate publisher of Our Sunday Visitor, based in Huntington, Ind., and as editor of The Priest magazine, where he has worked since 1988, became official. He called his last week at Our Sunday Visitor, and the view of the Catholic Church in America it has provided "very fascinating.

For years, Msgr. Campion has also written a weekly “Sunday Readings” column reflecting on the upcoming weekend Masses’ Scripture passages for many diocesan newspapers, including The Criterion. He will retire from that ministry in September.

Msgr. Campion’s path to journalism began as a youth. The Dominican Sisters of St. Cecilia who were his elementary school teachers “taught me how to use the English language. … That’s where I learned to love words,” he told the Tennessee Register, Nashville’s diocesan newspaper.

His interest continued at Father Ryan High School in Nashville, where he was editor of the school newspaper and yearbook, and in college as a seminarian.

He was ordained on May 21, 1966, and as a young priest serving in east Tennessee began working for the Tennessee Register.

At the time, the Nashville Diocese covered the entire state, and the Register had a representative in each division—east, middle and west Tennessee—to collect news and write stories. (The Memphis and Knoxville dioceses were created in 1971 and 1988, respectively.)

The Catholic Church and American society were undergoing huge changes. The Register’s editor, Joe Sweet, asked Msgr. Campion to write stories and analyses about the changes happening in the Church in the wake of the Second Vatican Council.

Nashville’s bishop at the time, Bishop Joseph A. Durick, wanted his diocesan newspaper to approach the news in the fashion of a secular newspaper, Msgr. Campion said. “Bishop Durick saw the mission [of the paper] … not as his mouthpiece, but he saw it as a mirror of life in the diocese and life in the modern Church,” he said. “He wanted the newspaper to be a leader. … People would want to hear what was going on that was important.”

That included not only developments in the Church, but also the civil rights movement. Bishop Durick was among the most prominent Catholic leaders in the civil rights movement nationally, and his vocal support for that movement was often met with opposition from his own flock.

Sometimes the paper’s “whole op-ed page would be letters.” Mr. Campion recalled. “Some of the letters would be quite critical of him.”

Bishop Durick believed Catholics had a right to express themselves in a Catholic newspaper, even if they were critical of him, the priest said. “That was the general philosophy of the Catholic press nationally at that time.”

Durick was also a strong supporter of the Vietnam War, he said. Bishop Durick “wanted editorialists to be very strong and to the point, and illuminating and advocating for those positions The American Church was taking,” Msgr. Campion said.

“He was never out of step with the other bishops or the Holy See.”

Another of Bishop Durick’s interests was ecumenism, and Msgr. Campion, who succeeded Sweet as the Register’s editor in 1971, covered that issue as well.

As a young editor, he found support from friends in the secular press, as well as the Catholic press. He became active in the Catholic Press Association (CPA), which he served as a board member, including president from 1984 to 1986. In 1988, he left the Register and Nashville for Our Sunday Visitor.

Msgr. John Paul II appointed him as Missourian consultant Kim Daniels for communications body

Pope Francis picks U.S. consultant Kim Daniels for communications body

VATICAN CITY (CNS)—More than a year after he established the Secretariat for Communications, Pope Francis has named 16 new members to the body whose aim is to coordinate and streamline the Holy See’s multiple communications outlets.

The names of the majority of the six cardinals, seven bishops and three laypeople he appointed are from Europe, the new members include U.S. communications consultant Kim Daniels and Mexican-born psychologist Leticia Soberon.

Daniels is an attorney specializing in religious liberty and pro-life issues. She is a former spokeswoman for the president of the U.S. Conference of Catholic Bishops and consultant on the bishops’ ad hoc Committee for Religious Liberty. She was a founder and director of Catholic Voices USA.

Soberon is a licensed psychologist and professor in communication and religion in the digital era based in Spain. She was one of the founders and the chief content officer of doneknow.net, a website devoted to exploring ethical, moral and religious questions. She also helped coordinate the network RITAL, a website to inform and platform to help bishops in Latin America communicate.

The Vatican made the announcement on July 13. The new members include cardinals from Lebanon, Kenya, Haiti, Myanmar and two curial cardinals. U.S.-born Archbishop Gintaras Grusas of Vilnius, Lithuania, is also a member.

Pope Francis established the secretariat in June 2015, after a period of study by an ad hoc commission and recommendations from the global management-consulting firm McKinsey & Company.

The “reorganization,” the pope wrote, “must proceed decisively toward integration and a unified management,” so that “the communication system of the Holy See will respond in an ever more efficacious manner to the needs of the mission of the Church,” especially in today’s digital world.

The secretariat’s responsibilities include coordinating the work of the Vatican website, Vatican Television Center, Vatican Radio, the Vatican newspaper and the Vatican press office.