



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Olympic inspiration

Columnist Christina Capecchi explains how the Olympic spirit is a needed virtue, page 12.

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## New Zika infection fears spark renewed debate on abortion

WEST PALM BEACH, Fla. (CNS)—With a growing number of U.S. travelers returning from abroad with the Zika virus and with several cases of Zika-related microcephaly and birth defects reported in the U.S., the disease has inflamed the abortion debate domestically.

U.S. Sen. Marco Rubio, a Republican from Miami, where the Zika virus has now started spreading in one neighborhood through mosquito transmission, said he does not believe the Zika virus should be a pretext for an infected pregnant woman to get an abortion.



Sen. Marco Rubio

Rubio met in Miami on Aug. 4 with Dr. Tom Frieden, director of the Centers for Disease Control and Prevention, and Florida's Gov. Rick Scott. The senator also was making a renewed push to call the U.S. Congress back into session to approve funding for combating Zika domestically and to introduce legislation that would provide U.S. troops serving in high-risk areas with additional protections from Zika.

He also reportedly told the news magazine *Politico* on Aug. 8: "Obviously, microcephaly is a terrible prenatal condition that kids are born with. And when they are, it's a lifetime of difficulties," he said. "So I get it. I'm not pretending to you that that's an easy question you asked me. But I'm pro-life. And I'm strongly pro-life. I believe all human life should be protected by our law, irrespective of the circumstances or condition of that life."

Earlier this year, Rubio co-sponsored President Barack Obama's Zika-fighting legislation, which failed to pass into law in part because of partisan divisions over the bill's inclusion of components of birth control services from Planned Parenthood.

New York and California officials have indicated cases of babies in those states born with Zika-related microcephaly, and at least 15 babies nationally have been born with

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## A father's lesson, a son's gift

Brendan McCormick, left, and Johnny Malan had never met until a magical moment at an Indianapolis Indians' baseball game earlier this year brought the two Catholic school students together. (Submitted photo)

## Magical moment at baseball game strikes to the heart of a beautiful relationship

By John Shaughnessy

For nearly everyone who goes to a professional baseball game, the great hope is to come home with a souvenir baseball that was used on the field.

Having that hope become a reality is even more thrilling when you're 12 and your favorite sport is baseball—a passion that you learned from and share with

your father.

Which makes the story of what Brendan McCormick did at an Indianapolis Indians' game this season so special.

And it becomes even more heartwarming when you learn about Brendan and his dad.

The story begins near the end of the last school year when the Indians hosted

an "education outside the classroom" day for schools at Victory Field in Indianapolis. The idea is to create some educational challenges for students involving the sport of baseball, and then have them enjoy watching a game.

Brendan and the other sixth-grade students at St. Pius X School in Indianapolis were among the

See BASEBALL, page 9

## Archdiocesan pilgrimage to Notre Dame provides 'reality of being connected'

By Natalie Hoefler

NOTRE DAME, Ind.—It is said to have been a bitterly cold day on Nov. 26, 1842, when Holy Cross Father Edward Sorin arrived on the 524 acres in northern Indiana he'd been given by the bishop of the Vincennes Diocese to start a Catholic institute of higher learning.

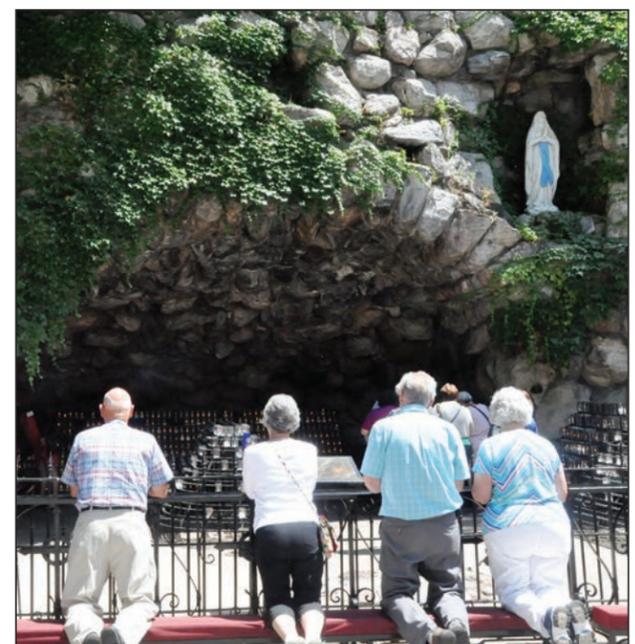
Aware of only one of the two lakes on the property due to the snow, the French priest decided to name the school "L'Université Notre Dame du Lac"—the University of Our Lady of the Lake.

In a letter to his superior, Father Sorin wrote that he envisioned a college that "cannot fail to succeed. Before long, it will develop on a large scale. It will be one of the most powerful means for good in this country."

Almost 175 years later on July 19, Archbishop Joseph W. Tobin and 51 other pilgrims from central and southern Indiana stood on the spot where Father Sorin named what is now the internationally acclaimed University of Notre Dame.

It is known for its academic rigor, its successful alumni, and of course

See PILGRIMAGE, page 11



Pilgrims from central and southern Indiana kneel in prayer in front of the Our Lady of Lourdes grotto at the University of Notre Dame during an archdiocesan pilgrimage on July 19. (Photo by Natalie Hoefler)

# Patience hailed as a virtue at eucharistic congress' closing Mass

WASHINGTON (CNS)—Practicing patience can be a great virtue, said Auxiliary Bishop Joseph N. Perry of Chicago in his homily at the Aug. 7 closing Mass of the African National Eucharistic Congress in Washington.

“What greater school for patience is there than family life?” asked Bishop Perry, who is episcopal liaison to the African Conference of Catholic Clergy and Religious in the United States, one of the eucharistic congress’ sponsors. “Jesus calls us to embrace the gift.”

Bishop Perry described situations where patience can be a virtue in his homily at the Mass, celebrated in the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington.

One such situation: “Imagine for a moment you are stuck in traffic as others lag out of work,” Bishop Perry said. All that is visible, he added, is a “line of taillights.”

Next, he said, imagine there’s “someone between you and the exit you call home.” Upon encountering that person, Bishop Perry added, would you give that person a wave to allow them to travel safely to their destination, “or would you give them another kind of hand gesture?” he asked to laughter.

Another case likely to test one’s patience is being greeted at the other end of a phone call by a prerecorded voice saying, “Your call is very important to us. ... Your call will be taken in the order in which it was received.”

Patience, the bishop noted, also can be diverted into irritation, anger and resentment, as he cited the situation of a man intentionally arriving early to wait outside a relative’s house to avoid her likely reproach for being late—and then being forced to wait an hour before she traipses out of the house entirely oblivious to his having waited.

The Gospel of Luke from the 19th Sunday of Ordinary Time proclaimed at the Mass included the parable of servants waiting for their master to return home from a wedding feast. Bishop Perry

said the servants did not know when the master would return, but they were happily expectant.

“Don’t miss the detail how Jesus described his heavenly Father” as the master in the parable, he said.

Bishop Perry also lauded the family structure in his homily. “The Church looks to you, families, to be models of the larger family of God,” he said. “Thank you, families, for your faithful witness of marital love and family life.

“I’m happy to see husbands and wives standing side by side to receive the Eucharist together,” Bishop Perry added. As food nourishes the body, “the holy Eucharist revives the soul,” he said.

The crypt church was filled to standing-room-only capacity. The vast majority in the congregation were Africans.

The music reflected the African continent’s culture as well. The opening processional, “We Are Marching in the Light of God,” was sung in other languages in addition to English. And the third Communion song, sung by a combined choir whose members were in ethnic dress and headdress, crescendoed in volume and intensity as it continued, eliciting shrieking and ululation from some in the assembly, which rose to give an ovation at its conclusion.

The Third African National Eucharistic Congress, held on the campus of The Catholic University of America, was sponsored by several partner organizations, including the Secretariat of Cultural Diversity in the Church and several other offices of the U.S. Conference of Catholic Bishops; the national shrine and Catholic University; the National Association of African Catholics in the United States; Trinity Washington University; the Knights of Columbus and Knights of St. John; the Catholic Health Association of the United States; and the St. John Paul II Shrine.

The African Conference of Catholic Clergy and Religious in the United States held its own meeting in advance of the eucharistic congress. †



A girl approaches Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo, for a blessing after an Aug. 6 Mass at the Third African National Eucharistic Congress at The Catholic University of America in Washington. (CNS photos/Rhina Guidos)



African Catholics gather for an Aug. 6 Mass during the Third African National Eucharistic Congress at The Catholic University of America in Washington.

## Grant applications for funds from three endowments are due by Oct. 31

Criterion staff report

Through the generosity of parishioners in the Archdiocese of Indianapolis, there are three endowment funds that support a semi-annual grant awarding process. This grant process is jointly administered by the archdiocese’s Finance Office and the Office of Stewardship and Development.

In the spring and fall, the parishes, schools and agencies

of the archdiocese may apply for grants which will be available from the following three endowments:

- Home Mission Endowment Fund, used to support parishes and schools that qualify as home missions;
- Growth and Expansion Endowment Fund, used to support growth and expansion initiatives throughout the archdiocese in our parishes, schools and agencies; and
- James P. Scott Endowment Fund, made possible

through a generous gift by James P. Scott to be used to support capital needs in the archdiocese.

The spring and fall grant application deadlines are on April 30 and Oct. 31 each year.

For more information, log onto [www.archindy.org/finance/grant.html](http://www.archindy.org/finance/grant.html), or contact Stacy Harris in the finance office at [sharris@archindy.org](mailto:sharris@archindy.org), 800-382-9836, ext. 1535, or 317-236-1535. †

## ZIKA

continued from page 1

Zika-related birth defects as of late July, according to the CDC.

In February, the National Catholic Bioethics Center issued a statement that Zika does not justify abortion or artificial birth control even with the suspected connection between the Zika virus and birth defects.

Zika is the most recent and high-profile instance of any number of diseases that might have deleterious effects on the unborn children whose mothers contract it while pregnant, the statement noted.

“In no way, however, would it justify a change in the Catholic Church’s consistent teachings on the sacredness and inviolability of human life and the dignity and beauty of the means of transmitting life through marital relations. Direct abortion and contraceptive acts are intrinsically

immoral and contrary to these great goods, and no circumstances can justify either.”

In February, U.N. officials said pregnant women infected with the Zika virus should be allowed easier access to abortion and birth control, and criticized countries whose governments urged women to hold off getting pregnant as Zika cases have increased.

In New York, Father Frank Pavone, national director of Priests for Life, issued a statement on the Zika-abortion debate

last April following the CDC’s finding that the Zika virus can cause some babies to be born with microcephaly.

“Naturally the Zika virus is a cause for concern, and we call upon governments and medical professionals to continue to develop appropriate treatments and interventions,” Father Pavone said. “But in no way does this justify recourse to abortion. The child in the womb is a patient too, and killing one’s patient is never an appropriate response.” †

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# Mercy, poor at center of Blessed Teresa's canonization events

VATICAN CITY (CNS)—The poor, the suffering and those who minister to them will be at the center of celebrations leading up to the canonization of Blessed Teresa of Kolkata at the Vatican.

The main event—the canonization Mass—will begin at 10:30 a.m. on Sept. 4, the Vatican announced on Aug. 5.

A “family feast” for the poor, a musical, Masses and prayer vigils will precede her canonization, according to programs published by the Vatican and by the Missionaries of Charity, the order she founded.

Known as the “saint of the gutters,” Mother Teresa was revered for ministering to the sick and the dying in some of the world’s poorest neighborhoods.

Born Agnes Gonxha Bojaxhiu in 1910 to an ethnic Albanian family in Skopje, in what is now part of Macedonia, Mother Teresa went to India as a Sister of Loreto in 1929. Receiving what she described as a “call within a call,” she began her missionary work with the poor and laid the foundation for what would become the Missionaries of Charity.

Following her death in 1997, St. John Paul II waived the usual five-year waiting period and allowed the opening of the process to declare her sainthood.

She was beatified in 2003.

The date of Mother Teresa’s canonization will coincide with the conclusion of the Year of Mercy pilgrimage for workers and ministers engaged in works of mercy.

Here are the main events planned around the canonization of Mother Teresa:

- Sept. 1, “feast for the poor and Missionaries of Charity family,” including a musical based on Mother Teresa’s life.
- Masses on Sept. 2 in various languages in Rome’s Basilica of St. Anastasia al Palatino and veneration of her relics. In the evening, a prayer vigil with solemn eucharistic adoration will be held at Rome’s Basilica of St. John Lateran with Cardinal Agostino Vallini, the papal vicar of Rome, presiding.
- Catechesis on Sept. 3 by Pope Francis for the jubilee celebration of workers and volunteers for mercy. In the evening, a prayer and musical meditation will be held at Rome’s Basilica of St. Andrea della Valle followed by veneration of Mother Teresa’s relics and Mass.
- Canonization Mass on Sept. 4. Pilgrims will be able



Blessed Teresa of Kolkata cares for a sick man in an undated photo. (CNS photo/KNA)

to venerate St. Teresa’s relics in the evening at the Basilica of St. John Lateran.

- Celebration on Sept. 5 of a Mass of thanksgiving and the first feast of St. Teresa of Kolkata in St. Peter’s Basilica with Cardinal Pietro

Parolin, Vatican secretary of state, presiding. Pilgrims will be able to venerate the relics of St. Teresa at St. John Lateran in the evening.

- Sept. 6, continuing veneration of the relics of St. Teresa at

St. John Lateran.

- Sept. 7-8, veneration of the relics of St. Teresa of Kolkata at Rome’s Church of St. Gregory the Great, along with the possibility of visiting her room at the convent of St. Gregory. †



## Vatican prepares ‘St. Teresa’ of Kolkata stamp for release

VATICAN CITY (CNS)—The Vatican will anticipate the canonization of Blessed Teresa of Kolkata with a special postage stamp, which will be released on Sept. 2, two days before Pope Francis officially declares her a saint.

The Vatican will anticipate the canonization of Blessed Teresa of Kolkata with this special postage stamp, which will be released on Sept. 2, two days before Pope Francis officially declares her a saint. (CNS photo/courtesy Vatican Philatelic and Numismatic Office)

The Vatican Philatelic and Numismatic Office announced the stamp’s release on Aug. 5, and distributed initial images of it.

The 95-cent stamp features a wrinkled but radiant Mother Teresa smiling in her blue-trimmed, white sari. Overlaid on the design by Patrizio Daniele is another image of her holding the hand of a small child.

“Frail but equally determined in her vocation, Mother Teresa loved God and the Church with great strength, simplicity and extraordinary humility, glorifying with her life the dignity of a most humble service,” said the brochure announcing the

stamp’s release.

“She was a humble messenger of the Gospel and of Christ’s love, known as ‘a small pencil in the hands of the Lord,’ doing her work quietly and always with great love,” it said. “She assisted the poor, the sick and the abandoned with tireless dedication, offering smiles and simple gestures, finding strength to persevere with her vocation through prayer and trust in God.”

The philatelic office said it would print and sell a maximum of 150,000 sheets of 10 stamps each. †

## The devil’s in the details: After-school Satan club seeks OK in several states

WASHINGTON (CNS)—It’s 3 p.m. Do you know where your children are?

Parents, schools and school districts are paying even closer attention to after-school activities ever since a group called the Satanic Temple announced in early August that it plans to introduce after-school Satan clubs at some U.S. public elementary schools this year.

Parents across the country, many of whom have yet to purchase their children’s necessary school supplies, had to scratch their heads when they heard this one. These clubs certainly don’t sound like the typical band, science or Scout groups that typically gather after the bell rings.

And the Satan clubs’ planned activities—focusing on reason and science, according to the website—also are not nearly as eerie as the group’s name implies. That’s because Satanic Temple, the political activist and religious group based in New York, is more about bringing attention to what it describes as an unfair after-school playing field than devil worship.

Their name alone has raised some red flags.

The group says it is making a statement showing their opposition to Christian after-school programs around the country called Good News clubs, which are sponsored by the Child Evangelism Fellowship. Doug Mesner, co-founder of the Satanic Temple, told *The Washington Post* that if Christian evangelical groups have a spot in after-school programs, why shouldn’t Satanists be able to do the same thing?

But he also has pointed out that the group is not religious in nature, and uses Satan more as a mythical symbol.

In 2001, the Supreme Court in *Good News Clubs v. Milford Central School*, said the clubs, which feature Bible lessons, songs and games, can meet in public

schools after school hours on the same terms as other community groups.

Dozens of organizations supported the Good News clubs with “amicus” or friend-of-the-court briefs including a group of 20 theologians and religion scholars of various denominations and law and philosophy professors from the University of Notre Dame.

“I don’t think the Satan club is interested in getting into the after-school business. They know the only way to make their point is to call the court’s bluff, saying what’s good for the Good News clubs is good for us,” said Charles Haynes, director of the Religious Freedom Center of the Newseum Institute in Washington.

Haynes said the Satanic Temple failed to make its point through litigation, so it is trying another avenue to raise awareness. Its request to meet for public school access in a letter to a number of school districts—near Satanic Temple chapters and schools where Good News clubs exist—is carefully written, Haynes said, adding that on face value it would likely be acceptable. The “only thing objectionable to some is the name,” he said.

The group has asked for permission to meet in school districts in the following states: Arizona, California, Florida, Georgia, Maryland, Missouri, Oregon and Utah. The requests are still under review.

But even if school districts provide meeting space for these clubs, Haynes is confident they will not take over the afternoon activities world.

“How many parents are going to sign a permission slip for a second-grader to go to a Satan club after school?” he asked, pointing out that the required permission slip of elementary school group activities provides a filter.

But he also noted that even if the group doesn’t attract many members, it will still draw attention—even more than it already has—because all groups have to be treated the same and each can send out fliers announcing their programs.

As he sees it, the discussion about Satan clubs provides a teachable moment for school districts and the nation.

“Many Americans are in favor of religious freedom until it’s tested, and then they are not sure they like it,” he told Catholic News Service (CNS) on Aug. 4. He noted that the proposed group is “tongue in cheek on one hand, but it is deeply serious on the Constitution side.”

Haynes said the key issue—providing an equal playing field for all religious and nonreligious groups—is a tricky balance to achieve and must constantly be re-evaluated.

He said some school districts will likely grant the Satan clubs access for after-school meetings and others won’t, but if they don’t they will have to stop other groups from meeting on school property after hours as well.

Jordan Lorence, senior counsel with Alliance Defending Freedom, who helped litigate the Good News Club case before the Supreme Court said in the online magazine *The Federalist*, that the Satanic Temple, with pushing its group’s inclusion, is missing the big picture. Many student groups, religious and non-religious, meet in public schools, so students learn to tolerate fellow classmates who do not share their beliefs, he said.

Lorence also said Satan clubs have the right to “espouse their views,” but he did not think the group’s leaders were showing “respect for First Amendment traditions or for the dignity of other people to advocate views that differ from theirs.”

Instead, he wrote: “What I see is a snarky disdain for anyone who believes in religion, demonstrated in part by the use of ‘Satan’ in their organization’s name to evoke responses that have nothing to do with their beliefs.”

These clubs “have the right to meet in public schools, but only on the same terms and conditions as everyone else,” he said, adding that the group’s leaders should “abandon their condescending attitudes toward fellow citizens with religious beliefs, and join with us to protect the dignity of all people to exercise their freedom of speech.” †





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## Editorial



The new Refugee Olympic Team arrives for the opening ceremony in Rio de Janeiro on Aug. 5. In a personal message addressed to each of the 10 members of the new Refugee Olympic Team, Pope Francis wished them success in their events and thanked them for the witness they are giving the world. (CNS photo/David Gray, Reuters)

## Refugee team offers testimony to the true spirit of Olympics

With the 2016 Summer Olympics in Rio de Janeiro, Brazil, garnering so much media attention this month, it should come as no surprise that Pope Francis' universal prayer intention for August is "that sports may be an opportunity for friendly encounters between peoples and may contribute to peace in the world."

What some sports enthusiasts may not have envisioned is a team this year competing under the auspices of the Refugee Olympic team.

Consisting of 10 members, the team includes athletes from South Sudan, Syria, Congo and Ethiopia. These games marked the first time a refugee team officially participated in the Olympics.

Team members marched under the Olympic flag in the opening ceremonies and, if a team member wins a gold medal, the Olympic anthem was to be played instead of the national anthem of the athlete's home country.

The group caught the attention of Pope Francis, who noted that he had read some of the interviews with team members, "so that I could get closer to your lives and your aspirations."

The pope's words concerning the team didn't stop there.

"I extend my greetings and wish you success at the Olympic Games in Rio—that your courage and strength find expression through the Olympic Games, and serve as a cry for peace and solidarity," he said in a personal message addressed to each of the 10 members, signed in late July.

Pope Francis also expressed his hope that through the team "humanity would understand that peace is possible, that with peace everything can be gained, but with war all can be lost.

"Your experience serves as testimony and benefits us all," the pope told the team members.

The heartrending stories some of the refugees bring to the competition make their participation that much more remarkable.

Yusra Mardini, an 18-year-old swimmer from Syria, fled her war-torn country through Lebanon and Turkey. She found a space on a rubber dingy to make her way to Lesbos, Greece, but

the motor stalled. She, her sister and another woman—the only people on the boat who could swim—pushed the boat to shore.

From Greece, Mardini traveled on to Germany, where she was given official refugee status in March, and continued her training as a competitive swimmer.

Five of the athletes—including Rose Nathike Lokonyen, 23, the team's flag bearer for the opening ceremony—are South Sudanese refugees who were living in the huge Kakuma refugee camp in Kenya.

In his message to all Olympic athletes in Rio during his weekly general audience on Aug. 3, the Holy Father reminded the participants that there were more important things to gain than a gold medal at the Summer Games.

"In a world thirsting for peace, tolerance and reconciliation," Pope Francis said, "I wish that the spirit of the Olympic Games would inspire all—participants and spectators—to fight 'the good fight' and end the race together, desiring as a prize not a medal, but something much more precious: the creation of a civilization where there reigns solidarity founded on the recognition that we are all members of one human family, no matter the differences of culture, skin color or religion."

Many of us are awed by the skill and excellence of Olympians in their chosen sport. But like the Syrian refugee family that arrived in Indianapolis last December and others who have fled persecution and violence in war-torn countries, the Olympic athletes who are refugees show us an unwavering spirit that should inspire us.

Let's each take to heart Pope Francis' evangelization prayer intention for August "that Christians may live the Gospel, giving witness to faith, honesty, and love of neighbor."

May that witness include not only our support and prayers for members of the Refugee Olympic team, all refugees and all Olympians, but all who cross our path each day.

—Mike Krokos

## Our Global Family/Carolyn Woo

### I have met hope ... in person

In July, I traveled to Serbia, Greece and Lebanon to review the refugee situation now that the borders to northern Europe



are closed. While the flow of people has diminished, it has not ceased. Migration is now largely dependent on traffickers, who charge individuals 4,000 to 6,000 euros to facilitate illegal crossings.

Most of the refugees I met in Serbia were young Syrian men in their 20s who were desperate to find work. They were weighed down with the responsibility to families back home who liquidated their belongings to pay for their journeys. Depending on their route, many encountered beatings and confiscation of everything they had. Broken arms and legs attested to this gratuitous brutality and cruelty.

Nevertheless, amid this deep suffering, a spirit of goodness and resilience broke through.

In Lebanon, I met a woman, herself a trafficked victim, who awoke from an accident without memory and missing one leg. Yet she gave thanks for the leg she does have, and devoted her energy as a volunteer at a shelter for abused women.

After four years, she joined the staff to build not only the capacity of the ladies for a trade, but also their spirit to imagine and have confidence in a new life. On her days off, she brings home-cooked food to the inmates of a prison. As she told me, there was no other place she would rather be.

The detention center for illegal workers in Lebanon is situated inside an underground garage with no sunlight and minimal ventilation. Five hundred to 600 detainees are held, sometimes for up to a year, in seven cells so crowded that occupants had to take turns alternating between sleeping and standing.

My first instinct, amid the heat, odor, darkness, sight of people caged and people

being booked, was to flee. Yet serving this detention center are nine women from Caritas who provide social and medical care 24/7. The majority of them are in their 20s and 30s.

They move without hesitation into the cells to offer care; their boom boxes broadcast music after 2 p.m. when most of the guards go off duty, and they host celebrations with foods and games on special days. "Angels" I call them. We met with the colonel of the center, who not only praised these women, but also formulated a memorandum of understanding that would guarantee Caritas' long-term presence.

I am happy to say a new above-ground detention center, brightly painted and with dignified accommodations, will open in September. In it is a wing for the Caritas operation. Somehow in the most oppressive physical environment both guards and volunteers found a way to honor the humanity of those being detained.

A woman who fled Kosovo for Serbia 20 years ago spoke of leaving with nothing but a Bible, the only possession her mother believed they needed as they would be in God's hands. She endured hardships of working without formal papers, but noted the kindness of people who took risks to hire her.

Since then, she has retrieved her documents with the help of a CRS partner, Balkans Migration Center, and now owns a business. I asked if her mother was right. She nodded without hesitation: God accompanied them.

A Muslim refugee from Syria who is now living and working in Athens with his family said that if it were all up to him, he would name his newborn daughter "Caritas" for the assistance and kindness his family had received from Caritas Greece. His wife did not quite buy into this, but what a sentiment!

Yes, I have met hope ... in person. Let us be hope, with God's grace, for each other.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

## Letter to the Editor

### Senator's thinking, actions do not jibe with his Catholic faith, reader says

Kudos to *The Criterion* for its story in the July 29 issue bringing to light the true picture of Hillary Clinton's pick as her running mate for vice president on the Democrat ticket, Sen. Tim Kaine of Virginia.

A lifelong Catholic who attended a Jesuit high school, he claims, "My faith is central to everything I do."

Kaine's mantra, though, has become more accepting of abortion since his time as governor of Virginia (2006-10)—going from funding for crisis pregnancy centers and 24-hour

waiting periods—to now supporting his party's aim to repeal the Hyde Amendment, which forbids federal funding for most abortions and continues to be included in many federal appropriation bills for abortions.

Though Kaine claims his is a traditional Catholic position on abortion, his personal position strongly supports a woman's "right to choose" life or death for her defenseless baby.

Noteworthy was his anguish over 11 death penalty executions carried out while he was governor with his concern and prayer, but no mention of daily prayer for thousands of Virginia babies aborted under his watch.

**Tom Schweitzer**  
Rising Sun

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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.

The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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 [critterion@archindy.org](mailto:critterion@archindy.org). †



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# Pope Francis asks: 'Where are our children?'

"Parents always influence the moral development of their children, for better or worse" ("The Joy of Love," #259).

Children are the concrete expression of their parents' love and generosity. Born of the self-giving of a man and a woman who have made a lifelong commitment to each other, children should be reared in a loving family that teaches them how to be as loving and generous as their parents. This is the grand vision of marriage and family that informs our Church's teaching and practice. It's the traditional view of marriage and family life that is threatened now by all kinds of destructive forces in contemporary culture.

In "Amoris Laetitia" ("The Joy of Love"), Pope Francis addresses both the authentic Catholic vision of love in the family and the practical reality of family life today. He challenges us to pursue the vision unhesitatingly, but not to presume that it is a reality in our own lives or in the lives of those around us. That's why the pope repeatedly calls our attention to the need for mercy—to bring healing and hope into situations that have

been bruised or broken by the reality of selfishness and sin.

In the seventh chapter of "The Joy of Love," the Holy Father turns his attention to the challenge of educating children today. He begins by asking, "Where are our children?" And he means this question both literally and figuratively. "Only if we devote time to our children, speaking of important things with simplicity and concern, and finding healthy ways for them to spend their time, will we be able to shield them from harm" (#260).

To devote time to our children, we have to know where they are, and we have to be with them—not occasionally or superficially, but really and truly "where they are" day in and day out.

"Obsession, however, is not education," the Holy Father points out. "We cannot control every situation that a child may experience. Here it remains true that 'time is greater than space.' In other words, that it is more important to start processes than to dominate spaces" (#261). What is most important, the pope tells us, is not to try to control children, but to guide them, form them and help

them grow "in freedom, maturity, overall discipline and real autonomy" (#261).

As a result, the real question is not where our children are physically (as important as it is to know this), but where they are on life's journey, on the road to happiness and eternal life.

This is not a question we ask very often: *Where are our children on the path to heaven?* But it is probably the most important question we can ask ourselves. And next, of course, is the question: *What are we doing, or not doing, to help lead our children to heaven?*

"Parents, as educators, are responsible by their affection and example, for instilling in their children trust and loving respect," the pope reminds us. "When children no longer feel that, for all their faults, they are important to their parents, or that their parents are sincerely concerned about them, this causes deep hurt and many difficulties along their path to maturity" (#263). There is simply no escaping the fact that "parents always influence the moral development of their children, for better or worse" (#259).

Parents today rely on schools (including home schooling) to provide

basic instruction for their children. But, as Pope Francis says, "The family is the first school of human values where we learn the wise use of freedom" (#274).

Parents who neglect this responsibility do their children grave harm. "In the family, we learn closeness, care and respect for others. We break out of our fatal self-absorption and come to realize that we are living with and alongside others who are worthy of our concern, our kindness and our affection" (#276). Unless these fundamental lessons on what it means to be an authentic human person are learned in the family, children are disadvantaged in every phase of their life's journey. Regardless of how much they learn in school or "on the streets," they are not prepared to live fully as adult women and men.

"The virtuous life thus builds, strengthens and shapes freedom, lest we become slaves of dehumanizing and antisocial inclinations" (#267). The Church stands firmly with parents as the primary educators of their children. May we always support and assist them in the great work of rearing their children in faith, love and hope! †

# El papa Francisco nos pregunta: '¿Dónde están los hijos?'

"Los padres siempre inciden en el desarrollo moral de sus hijos, para bien o para mal" ("La alegría del amor," #259).

Los hijos son la expresión concreta del amor y la generosidad de sus padres. Nacidos de la entrega de un hombre y una mujer que se han hecho un compromiso para toda la vida, los hijos deben crecer en una familia amorosa que les enseñe a ser tan amorosos y generosos como sus padres. Esta es la maravillosa visión del matrimonio y la familia que transmiten las enseñanzas y las prácticas de nuestra Iglesia. Se trata de la perspectiva tradicional del matrimonio y la vida familiar que hoy en día se encuentra amenazada por todo tipo de fuerzas destructivas procedentes de la cultura contemporánea.

En su exhortación apostólica "Amoris Laetitia" ("La alegría del amor"), el papa Francisco aborda la visión auténtica del amor en la familia según el catolicismo, así como también la realidad práctica de la vida familiar hoy en día. En ella nos exhorta a seguir esta visión sin titubeos, y a no presumir de que esta sea la realidad de nuestras propias vidas y de quienes nos rodean. Es por ello que el Papa dirige repetidamente nuestra atención a la necesidad de misericordia, de aportar esperanza y sanación a situaciones en las que se han sufrido las magulladuras o las rupturas que provoca la realidad del

egoísmo y del pecado.

En el séptimo capítulo de "La alegría del amor," el Santo Padre se concentra en el desafío de la educación de los hijos hoy en día. Abre su exposición con la interrogante: "¿Dónde están los hijos?" Plantea esta pregunta tanto de forma figurada como literal. "Sólo los momentos que pasamos con ellos, hablando con sencillez y cariño de las cosas importantes, y las posibilidades sanas que creamos para que ellos ocupen su tiempo, permitirán evitar una nociva invasión" (#260).

Para poder dedicar tiempo a los hijos tenemos que saber dónde están, y tenemos que estar con ellos, no ocasional ni superficialmente, sino estar real y verdaderamente presentes todos los días "donde ellos estén."

"Pero la obsesión no es educativa," apunta el Santo Padre. "No se puede tener un control de todas las situaciones por las que podría llegar a pasar un hijo. Aquí vale el principio de que 'el tiempo es superior al espacio.' Es decir, se trata de generar procesos más que de dominar espacios" (#261). Lo más importante, según nos dice el Papa, no es intentar controlar a los hijos, sino guiarlos, formarlos y ayudarlos en los "procesos de maduración de su libertad, de capacitación, de crecimiento integral, de cultivo de la auténtica autonomía" (#261).

Como resultado, la verdadera pregunta no es dónde están físicamente los hijos (si bien esto es sumamente importante saberlo), sino dónde se encuentran en el camino de la vida, en el sendero hacia la felicidad y la vida eterna.

He aquí una pregunta que no nos hacemos muy a menudo: *¿Dónde se encuentran los hijos en el camino hacia el cielo?* Sin embargo, es probablemente la pregunta más importante que podríamos plantearnos. A lo cual sigue, por supuesto, la pregunta: *¿Qué hacemos o qué no hacemos para ayudar a guiar a nuestros hijos hacia el cielo?*

El Papa nos recuerda que los padres, como educadores, tienen la responsabilidad de "generar confianza en los hijos con el afecto y el testimonio, inspirar en ellos un amoroso respeto." "Cuando un hijo ya no siente que es valioso para sus padres, aunque sea imperfecto, o no percibe que ellos tienen una preocupación sincera por él, eso crea heridas profundas que originan muchas dificultades en su maduración" (#263). Que "los padres siempre inciden en el desarrollo moral de sus hijos, para bien o para mal" es una verdad incontrovertible (#259).

Los padres de hoy en día dependen de las escuelas (incluso de las escuelas en el hogar) para que sus hijos reciban la formación académica básica. Pero tal como lo expresa el papa Francisco:

"la familia es la primera escuela de los valores humanos, en la que se aprende el buen uso de la libertad" (#274).

Los padres que no se ocupan de esta responsabilidad provocan un gran daño a sus hijos. "En el contexto familiar se enseña a recuperar la vecindad, el cuidado, el saludo. Allí se rompe el primer cerco del mortal egoísmo para reconocer que vivimos junto a otros, con otros, que son dignos de nuestra atención, de nuestra amabilidad, de nuestro afecto" (#276). A menos que los hijos aprendan en el seno de una familia las lecciones fundamentales sobre el significado de ser un verdadero ser humano, se encontrarán en una posición desventajosa en cada etapa de la vida. Independientemente de cuánto aprendan en la escuela o en la calle, no estarán preparados para vivir a plenitud como hombres y mujeres adultos.

"La vida virtuosa, por lo tanto, construye la libertad, la fortalece y la educa, evitando que la persona se vuelva esclava de inclinaciones compulsivas deshumanizantes y antisociales" (#267). La Iglesia respalda firmemente a las madres y los padres como los primeros y principales educadores de sus hijos. Que siempre los apoyemos y ayudemos en la gran labor de criar a sus hijos en la fe, con amor y esperanza.

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 17**  
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

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.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

**August 19**  
Louisville Slugger Field, 401 E. Main St., Louisville, KY. **New Albany Deanery Catholic Youth Ministries outing to see Louisville Bats vs. Indianapolis Indians**, meet at 6 p.m., game begins at 7 p.m., fireworks after game, \$10 includes reserved seating, Bat's hat and food voucher. Aug. 17 registration deadline. Information: 812-923-8355 or [sandy@nadyouth.org](mailto:sandy@nadyouth.org).

Harrison Lake Country Club, 524 N. Country Club Road, Columbus. **Golf Scramble to celebrate St. Bartholomew Parish's 175th anniversary**, 4-person golf scramble, 11 a.m. registration and lunch, shotgun start 12:30 p.m., \$100 per player, \$400 per foursome. Aug. 14 registration deadline. Information: 812-378-1944 or [athletics@stbirish.net](mailto:athletics@stbirish.net).

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, "In Pursuit of Equal Dignity" by Duke graduate and Rhodes Scholar Jay Ruckelshaus, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

**August 19-20**  
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augstravaganza**, 4 p.m.-midnight, bingo, Monte Carlo, catered dinner. **5K Walk/Run and 1 mile Family Run** Sat. 9 a.m., registration 8-8:30 a.m.

Information: 317-357-1200.  
St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Sausage Fest**, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight, sausage, food, music, games. Information: 317-253-1461.

**August 20**  
St. Barnabas Church, 8300 Rahke Road, McNally Hall Entrance 8, Indianapolis. **Substance Abuse Ministry Workshop**, 9 a.m.-3 p.m., free, register online at [www.archindy.org/plfl/ministries-sam](http://www.archindy.org/plfl/ministries-sam). Information: 317-236-1475, [jlebeau@archindy.org](mailto:jlebeau@archindy.org).

**Helpers of God's Precious Infants, Indianapolis.** Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Nuno Felted Scarves**, learn process of felting fibers to

create scarves, 1-4 p.m., \$100, registration deadline Aug. 13. Information: 812-535-2931, [wvc@spsmw.org](mailto:wvc@spsmw.org), [events.sistersofprovidence.org](http://events.sistersofprovidence.org).

**August 20-21**  
St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Road, Floyds Knobs. **"Knobfest,"** Sat. 9 p.m.-midnight, "Louisville Crashers," gambling and beer garden 6 p.m.-midnight, Sun. 10:30 a.m.-3 p.m., home-cooked chicken dinners, booths, prizes, quilts, bingo, kids' zone. Information: 812-923-3011.

**August 21**  
St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Parish Festival**, 11 a.m.-6 p.m., chicken and roast beef dinner. Information: 812-623-2964.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **"Welcome Back Everybody!"** pitch-in picnic, after 5:30 p.m. Mass. Information: 812-339-5561.

**August 22**  
Saint Mary-of-the-Woods College, 3301 St. Mary's

Road, St. Mary-of-the-Woods. **Registration deadline for T-shirt for Mary's Village Church Hunger Bust Fun Run/Walk on Sept. 10**, proceeds benefit Providence Food Pantry in West Terre Haute, check-in 9-9:45 a.m., race 10 a.m., download registration form from Facebook at Hunger Bust Fun Run/Walk, \$10 check made out to Hunger Bust/St. Mary's Village Church, mail to St. Mary's Village Church, P.O. Box 155, St. Mary-of-the-Woods, IN 47876, must be received by Aug. 22 to receive T-shirt, indicate Youth S, M, L or Adult S, M, L, XL, XXL, XXXL. Information: 812-535-3048, [jrichey75@gmail.com](mailto:jrichey75@gmail.com).

**August 23-October 25**  
St. Christopher Parish, Damascus Room, 5301 W. 16th St., Speedway. **Book of Genesis Scripture Study**, meets weekly for 10 weeks, 7-8:30 p.m., open to all, \$75, or \$100 if also sign up for spring study of Gospel of John, registration required by Aug. 21. Information and registration: Lois Jansen, 317-241-9169 or [mlj986@gmail.com](mailto:mlj986@gmail.com).

**August 24**  
St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **A Tribute to Primo Levi and the Holocaust**, musical tribute to Italian Jewish chemist, writer and Holocaust survivor Primo Levi, performed by music students from the University of Notre Dame, reception to follow, 7 p.m., freewill donations accepted. Information: 317-259-4373, [tnichols@stluke.org](mailto:tnichols@stluke.org).

Eagle Creek Golf Club, 8802 W. 56th St., Indianapolis. **Franciscan Alliance Foundation Central Indiana's 30th Annual Golf Outing**, morning 9-hole scramble at \$150 per person or \$600 per foursome, afternoon 18-hole scramble at \$250 per person or \$1,000 per foursome, continental breakfast or dinner reception corresponding to session of play, joint luncheon for all players, deadline to register is Aug. 12, proceeds benefit Franciscan St. Francis Neighborhood Health Center. Information: 317-528-7807, [Jessica.tooley@franciscanalliance.org](mailto:Jessica.tooley@franciscanalliance.org). †

## Retreats and Programs

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

**September 1**  
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: Care for Our Common Home**, session one of five stand-alone sessions (Sept. 1, 8, 15, 22 and 29), facilitators Benedictine Sisters Sheila Marie Fitzpatrick and Angela Jarboe, and Patty Moore, 7-9 p.m., \$25 per session or \$100 in advance for all five sessions, book \$15 if needed. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

**September 2-4**  
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive,

St. Meinrad. **"Simplicity: To Have is Not to Be,"** Benedictine Father Vincent Tobin, presenter, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**September 8**  
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., 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.benedictinn.org](http://www.benedictinn.org). †

## VIPs



**Tom and Jackie (Miller) Quarto**, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 13. The couple was married on Aug. 13, 1966, at Christ the King Church in Indianapolis. They have two children, Teresa Nunley and Michael Quarto. They also have four grandchildren. They celebrated with family and friends with a dinner at The Mousetrap in Indianapolis. †



**Peter J. and Joan T. (Uhl) Schickel**, members of St. Mary Parish in Lanesville, celebrated their 70th wedding anniversary on June 6. They were married on June 6, 1946, at St. Michael Church in Bradford. The couple has five children, Janet Hardy, Carol Hoehn, Marilyn Lines, Donna Zutt and Robert Schickel. They also have 12 grandchildren and 13 great-grandchildren. The couple celebrated with Mass at St. Mary Church in Lanesville followed by a family gathering at the couple's farm. †

## Sisters of St. Benedict offer Taizé service for peace and mercy on Aug. 18

As part of their Year of Mercy events, the Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, invite all to participate in a Taizé service in the monastery chapel at 7 p.m. on Aug. 18. The prayer will be for peace and mercy in the world.

The sisters are also offering two other events honoring the Holy Year of Mercy. The first is a morning of reflection called "God's Gift of Mercy," from 9-11:30 a.m. on Oct. 11, during

which participants will reflect on how God's mercy is at work in their life. Father James Farrell will lead the retreat. The cost is \$35, and information and registration are available by logging on to [www.benedictine.org](http://www.benedictine.org) or by calling 317-788-7581.

The second event is another prayer service at the monastery, again praying for peace, at 4:45 p.m. on Nov. 6. Participants are invited to remain for the sister's community prayer. †

## Vocation discernment panel discussion set for Aug. 25 at Holy Rosary Parish

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will sponsor a vocation discernment panel discussion in Priori Hall beneath the church from 7-9 p.m. on Aug. 25.

The panel will consist of men and women who have discerned religious vocations recently, including a recently ordained priest; two individuals who spent time living at a monastery and a convent but have since returned to the lay state; a young woman planning to enter a cloistered community next year; a Little Sister of the Poor who works

with young women in their discernment journey; and parents who have a child that has seriously discerned a religious vocation.

The panelists will share their discernment stories, and ample time will be allowed for questions.

Father C. Ryan McCarthy, pastor of Holy Rosary Parish, will also give a brief overview of different kinds of vocations and the importance of discernment.

For more information, e-mail Pam Malinoski at [pamalinoski@yahoo.com](mailto:pamalinoski@yahoo.com). †

## Sisters of the Living Word to host three hands-on discernment experiences this fall

The Sisters of the Living Word, based near Chicago, are offering three five-day hands-on discernment experiences on Sept. 12-16 and Sept. 26-30, and Oct. 17-21.

Participants will have the opportunity to join the sisters in assisting those in need, while also discerning the religious life.

All three events will take place in Holly Springs, Miss. Service projects include tutoring children, assisting at a food pantry, cleaning homes for the elderly, repairing tornado-damaged homes

and serving meals in a soup kitchen.

The discernment opportunities are free and include meals and lodging, although participants will need to provide their own transportation to and from Mississippi.

The events are co-hosted by the Chicago Archdiocesan Vocation Association and Sacred Heart Southern Missions.

For more information, contact Living Word Sister Sharon Glumb at [sglumb@slw.org](mailto:sglumb@slw.org), 847-577-5972, ext. 233, or 601-291-6738. †

## All catechists invited to day of formation on Sept. 10 at St. Agnes in Nashville

The archdiocesan Office of Catechesis is offering a day of formation called "The Catechist as Voice of God's Mercy" at St. Agnes Parish, 1008 McLary Road, in Nashville, from 9 a.m.-3 p.m. on Sept. 10. *Our Sunday Visitor* is co-sponsoring the event.

Joseph White, national catechetical consultant for *Our Sunday Visitor* and author of [www.sharingcatholicfaith.com](http://www.sharingcatholicfaith.com), will give the keynote address. The day will also include participants' choice of two of the following sessions, one in the morning and one in the afternoon:

- Conversation with God: Forming Learners to Pray in Many Ways
- Using Saints in Catechesis

• Helping Kids and Adults Get the Most Out of Confession

Parish catechetical leaders will take part in a business meeting in the afternoon.

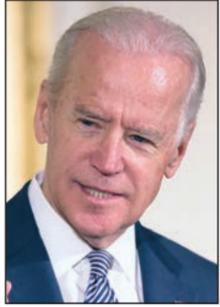
Check-in starts at 8:30 a.m. Lunch will be provided, and participants can bring a lawn chair if they wish to eat outside on the beautiful parish grounds. Participants are invited to stay—or visit Nashville then come back—for 4:15 p.m. confessions and 5 p.m. Mass at St. Agnes.

Each participant's parish will be assessed \$15 per participant.

The deadline to register is Sept. 1. To register, log on to [www.archindy.org/catechesis](http://www.archindy.org/catechesis). †

# Biden called 'counter-witness' to Church teaching for presiding at wedding

WASHINGTON (CNS)—By officiating at a same-sex wedding, Vice President Joseph Biden as a prominent Catholic politician has created confusion over Church teaching on marriage and “the corresponding moral obligations of Catholics,” three U.S. bishops said on Aug. 5.



Vice President Joseph Biden

“Questions revolving around marriage and human sexuality are deeply felt in our homes and communities,” said the bishops. “We join with our Holy Father Pope Francis in affirming the inviolable dignity of all people and the Church’s important role in accompanying all those in need.

“In doing so, we also stand with Pope Francis in preserving the dignity and meaning of marriage as the union of a man and a woman.”

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, was joined by two USCCB chairmen in writing a blog post about Biden presiding at a same-sex wedding of two longtime White House aides on Aug. 1. The posting is on the USCCB blog, [usccbmedia.blogspot.com](http://usccbmedia.blogspot.com).

Signing on to the blog post were Bishop Richard J. Malone of Buffalo, N.Y., chairman of the Committee on Laity, Marriage, Family Life and Youth; and Archbishop Thomas G. Wenski of Miami, chairman of the Committee on Domestic Justice and Human Development.

“The two strands of the dignity of the person and the dignity of marriage and the family are interwoven. To pull

apart one is to unravel the whole fabric,” they wrote.

“When a prominent Catholic politician publicly and voluntarily officiates at a ceremony to solemnize the relationship of two people of the same sex, confusion arises regarding Catholic teaching on marriage and the corresponding moral obligations of Catholics,” the prelates said. “What we see is a counter-witness, instead of a faithful one founded in the truth.

“Pope Francis has been very clear in affirming the truth and constant teaching of the Church that same-sex relationships cannot be considered ‘in any way similar or even remotely analogous to God’s plan for marriage and family,’” they continued, quoting from “*Amoris Laetitia*,” the pope’s apostolic exhortation summing up two synods on the family.

Referencing “Forming Consciences for Faithful Citizenship,” the bishops’ quadrennial document on political responsibility, the three prelates also noted that “laws that redefine marriage to deny its essential meaning are among those that Catholics must oppose, including in their application after they are passed.

“Such witness is always for the sake of the common good,” they added.

Archbishops Kurtz and Wenski and Bishop Malone also quoted from Pope Francis’ address to Congress last September: “He reminded us that all politicians ‘are called to defend and preserve the dignity of [their] fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics.’

“Catholic politicians in particular are called to ‘a heroic commitment’ on behalf of the common good,

and to ‘recognize their grave responsibility in society to support laws shaped by these fundamental human values and oppose laws and policies that violate [them],’ ” the three added, again quoting from the pope’s words to U.S. lawmakers.

According to AP, the wedding of Joe Mahshie and Brian Mosteller took place at the vice president’s official residence on the grounds of the Naval Observatory. The two asked Biden to officiate, AP said, adding that the vice president had to get a temporary license to do so from the District of Columbia to make the marriage legal.

In 2012, Biden said as a Catholic he was “absolutely comfortable” with same-sex couples marrying, adding they should get “the same exact rights” heterosexual married couples receive. Shortly after that, President Barack Obama announced his support for same-sex marriage. In a June 2015 ruling, the U.S. Supreme Court declared same-sex marriage legal in the nation.

Biden also has long-supported keeping abortion legal.

In their blog post, Archbishops Kurtz and Wenski and Bishop Malone said that “faithful witness can be challenging—and it will only grow more challenging in the years to come—but it is also the joy and responsibility of all Catholics, especially those who have embraced positions of leadership and public service.

“Let us pray for our Catholic leaders in public life, that they may fulfill the responsibilities entrusted to them with grace and courage and offer a faithful witness that will bring much needed light to the world,” the three bishops said. “And may all of us as Catholics help each other be faithful and joyful witnesses wherever we are called.” †

# 5,600-plus religious sisters call for civility by candidates in 2016 presidential race

SILVER SPRING, Md. (CNS)—More than 5,600 U.S. religious sisters have signed a letter asking for civil discourse in the presidential campaign.

The letter was to be sent on Aug. 8 to the candidates of the Democratic, Republican, Green and Libertarian parties, as well as their vice presidential running mates and the chairs of their respective parties.

“We simply ask that all who seek to lead refrain from language that disrespects, dehumanizes or demonizes another,” the letter said. “We pray that all who seek to influence public opinion will be mindful of the common good and respectful of the dignity of each and

every person.”

The letter was written by the Leadership Conference of Women Religious, which represents about 80 percent of the 49,000 women religious in the United States. LCWR, based in the Washington suburb of Silver Spring, has 1,362 members, who represent 308 congregations of women religious.

A total of 5,671 sisters have signed the letter. Their ministries include education, health care, and other pastoral and social services.

“We urge you to join us in pledging to engage in careful listening and honest dialogue that honors the

dignity of those with whom we disagree and treats all with the respect that is their God-given right,” the letter said. “Please join us in promising to seek the common good, to desire only good for all others, and to offer our own truth with equal measures of conviction and humility.”

The letter quoted from Pope Francis’ address to Congress when he visited the United States last September: “You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics.” †

## St. Mary's Festival

### August 27th-28th

**TOURS of the NEW CHURCH given throughout the day!**

**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 the new Church)

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

Casino Style Games  
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Raffle Tickets Sold  
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11:00am (until 2:30pm)  
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Cole Slaw  
Dessert  
Drink

11:00am (until 5:00pm)  
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Bake Sale  
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BINGO  
Concessions  
Live Entertainment  
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Raffle (5pm)  
Regular Raffle  
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**Location**  
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In Memory of Steve & Denise Butz and Don & Barb Horan

**SCHEDULE OF EVENTS**

8:00am  
Registration & packet pick-up

8:30am (until 11:00am)  
Kids’ Games Open

9:00am  
5K Run/Walk

10:00am  
Kids’ Fun Run

10:15am  
Awards

**LOCATION**  
St. Mary’s School  
1331 E. Hunter Robbins Way  
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Proceeds will benefit On Eagle’s Wings Scholarship Fund, Decatur County United Fund, St. Mary’s School, and the GCHS Wrestling Program as requested by the families of Steve & Denise Butz and Don & Barb Horan.

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# Saint Meinrad monks celebrate jubilees of monastic profession

Criterion staff report

Five Benedictine monks at Saint Meinrad Archabbey in St. Meinrad celebrated their 60-year jubilee of monastic profession on July 31.

**Father Meinrad Brune** grew up in Indianapolis as a member of the former St. Catherine of Siena Parish. He made his first profession of vows on Aug. 15, 1956, and was ordained a priest on May 7, 1961.

He has a master of arts degree from Butler University, a bachelor's degree in sacred theology from The Catholic University of America in Washington, and completed his theological training at Saint Meinrad Seminary and School of Theology.

Following ordination, Father Meinrad taught in the former Saint Meinrad High School and College for 16 years. For the next seven years, he served as pastor at St. Meinrad Parish in St. Meinrad, and at St. Mary Parish in Huntingburg, Ind., in the Evansville Diocese.

In 1984, he began work in Saint Meinrad's development office as an associate director and then as alumni director for nine years. He has served in his current position as director of the monastery's Benedictine Oblate Program since 1995.

**Father Denis Quinkert** is a native of New Albany where he grew up in the former Holy Trinity Parish. In 1950, he came to Saint Meinrad to study at the former St. Placid Hall, a high school for those interested in becoming a brother. He joined the Benedictine Blue Cloud Abbey in Marvin, S.D., in 1954. He made his first profession of vows on Feb. 10, 1956.

As a Benedictine brother, Father Denis worked on the abbey farm, helped with the construction of the monastery and farm buildings, and served as a prefect at the Indian schools staffed by monks of Blue Cloud Abbey.

He later studied theology at Pope John XXIII Seminary in Weston, Mass., and was ordained a priest on May 25, 1976. He served as a pastor at Ft. Totten in North Dakota, and in the towns of Wagner and Milbank in South Dakota, as well as at St. Paul Parish in Marty, S.D. He also served as a chaplain to the Benedictine sisters of Sacred Heart Monastery and the students of Mount Marty College in Yankton, S.D.

Father Denis was elected abbot of Blue Cloud two times, serving from 1986 to 1991 and again from 2009 until the abbey closed in 2012. At that time, he joined the Saint Meinrad community.

He serves as a commuting chaplain for Monastery Immaculate Conception in Ferdinand, Ind., and assists with transportation at Saint Meinrad.

**Father Lambert Reilly** is a native of Pittsburgh, Pa. He made his first profession of vows on Aug. 15, 1956, and was ordained a priest on Sept. 20, 1959.

He earned a bachelor's degree in philosophy from St. Vincent College in Latrobe, Pa., in 1955. He also holds master of divinity and master of religious education degrees from Saint Meinrad Seminary and School of Theology, as well as a master of science in education from Duquesne University in Pittsburgh. In addition,



Five Benedictine monks of Saint Meinrad Archabbey are celebrating their 60th anniversary of profession monastic vows. They are, from left, Fathers Timothy Sweeney, Denis Quinkert, Lambert Reilly, Brother Andrew Zimmermann and Father Meinrad Brune. (submitted photo)

he did graduate studies at The Catholic University of America, Georgetown University in Washington, the University of Evansville and Arkansas State University in Jonesboro, Ark.

Father Lambert served as the archabbot of the monastic community from 1995 to 2004. He then returned to his ministry of preaching and giving retreats. For more than 40 years, Father Lambert has been a retreat director and speaker on issues of spirituality and prayer.

He also taught Latin and education courses at Penn State University in State College, Pa., the former Saint Meinrad College, and the former Mount Sacred Heart College in Hamden, Conn. In addition, he served as principal of the former St. Elizabeth High School in Pittsburgh and as a consultant to the Office of Education in the Diocese of Peoria, Ill.

He also has assisted in parishes, worked in public relations, and served in the monastery as guest master, assistant oblate director, assistant to the novice master and pro-prior. He is the author of two books, *Because There Is Jesus* and *Latin Sayings for Spiritual Growth*.

**Father Timothy Sweeney** is a native of Indianapolis as a member of St. Philip Neri Parish, and made his first profession of vows on Aug. 15, 1956. He was ordained a priest on May 7, 1961.

He has a licentiate in sacred theology from the Pontifical International Institute of Saint Anselm in Rome, and a licentiate in philosophy from the Institute Catholique in Paris.

He taught at the former Saint Meinrad College for 10 years. From 1975-78, he was prior (second in leadership) of the archabbey. On June 2, 1978, he was elected archabbot of Saint Meinrad and served in that role for 17 years.

Father Timothy served as administrator of two parishes following his tenure as archabbot. Then from 1996-2005, he was pastor of the Parish of the Immaculate in Owensboro, Ky. From 2006-09, he served as pastor of St. Paul Parish in Tell City.

He is currently administrator of St. Isidore the Farmer Parish in Bristow and St. Martin of Tours Parish in Siberia. He also serves as archivist for Saint Meinrad and for the Swiss-American Congregation of Benedictine monasteries.

**Brother Andrew Zimmermann** was born in Richmond, Va. He made his first profession of vows as a Benedictine monk on March 11, 1956.

He worked in the monastery tailor shop until he was sent to assist at Saint Meinrad's priory in the South American country of Peru in November 1963. Seventeen years later, Brother Andrew returned to Saint Meinrad to work in the business office and mailroom/duplicating office.

From 1992-96, he worked in the monastery's vestry and transportation offices. Brother Andrew then served in Guatemala at Marmion Abbey's foundation from 1996-2004. He now works at the Guadalupe Center in Huntingburg, Ind. †

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### August 19

4:30 pm - Balloon Launch Opening  
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#### Catered Dinner

Fried Chicken and Kids Meal  
\$9 Adults - \$7 Kids 10 and Under

### August 20

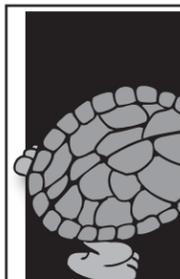
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1 mile family fun run

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# BASEBALL

continued from page 1

first students in the ballpark, and he and two close friends—Luke Bauer and Johnny Kraege—snagged three front-row seats down the left field line, close to where the Indians' pitchers warmed up in the bullpen area.

As he waited for the game to begin, 12-year-old Brendan noticed a group of third-grade students from SS. Francis and Clare of Assisi School in Greenwood settle into seats right next to the St. Pius group. He particularly noticed one boy because of the hearing aids and glasses the younger child wore.

Turning his attention back to the field, Brendan watched an Indians' pitcher and catcher warming up before the game when a ball got by the catcher. Hustling to retrieve it, the catcher picked up the ball near where Brendan sat. Then the catcher did something that Brendan never expected. He tossed the ball to Brendan.

As Brendan smiled and held the ball, some of his classmates begged to see and hold the ball while others made offers for him to give it to them. Yet Brendan already had plans for the ball.

He immediately moved from his seat and weaved his way through the St. Pius- and SS. Francis and Clare sections until he was face to face with the boy with the hearing aids and the glasses.

He held out the ball to Johnny Malan, a child he was meeting for the first time.

"I said, 'Here you go. Here's the ball,'" Brendan recalls. "He was really happy."

## 'That's every kid's dream'

As nice as that moment was, it's only part of the story.

In the SS. Francis and Clare section, one of the school's third-grade teachers had been keeping her eyes on her children. And if there's one thing that's true about third-grade teachers, it's this: They rarely miss anything that happens involving the children in their care. So Kathy Ducote had seen everything that unfolded in that special moment between Brendan and Johnny. And she was moved.

"He did something adults wouldn't do," Ducote recalls. "What he did exhibited what our faith is all about—love your neighbor."

Ducote left her seat and walked toward Brendan and Johnny. On the verge of tears, she thanked Brendan and asked to take a photo of the boys together. After the photo, she asked Brendan his name. When he told her his first name, she took a closer look at his face behind his sunglasses and baseball cap.

"I asked him, 'Are you an Alerding? Oops, a McCormick?'" Ducote recalls.

Brendan said yes to both his mother's maiden name and his family's name. Ducote immediately thought of Laurie and John McCormick, her friends from their days as fellow students at Cathedral High School in Indianapolis.

Ducote also thought of the devastating reality that, in early February of 2015, John McCormick had been diagnosed with a terminal brain cancer where the average extended life expectancy was another 15 months. And since Brendan had given Johnny the ball in early May of 2016, those 15 months had just about passed.

"I couldn't even fathom watching your dad struggle like that when you're 12,"



Above, a mutual love of baseball is just one of the characteristics that marked the close relationship between John McCormick and his youngest son, Brendan. (Submitted photos)

Left, in a family photo, Laurie and John McCormick pose with their three sons, Kiernan, left, Brendan and Sean.

says Ducote, who still struggles at times with the death of her father two years ago. "I had my dad more than 40 years, and it's hard for me as an adult."

Her thoughts return to what Brendan did in the midst of that heartbreaking time.

"OK, it's just a baseball, but that's every kid's dream when they go to a baseball game—to get a ball," Ducote says. "God had an angel in human form that day in Brendan."

## A father's approach to life and parenting

No one knows better the relationship between a father and his children than the mother of those children.

Laurie McCormick was attracted to her future husband shortly after he transferred to Cathedral High School as a junior when she was a sophomore. John gave a note to Laurie, asking her to give it to one of her fellow cheerleaders for him. She smiled and sweetly told him that he should give the note to *her*. They dated, became high school sweethearts, and married in 1995. Three sons followed: Sean, 18, Kiernan, 16, and Brendan, now 13.

As she watched her boys grow through the years, Laurie always marveled at the approach John had as a father. In describing him as "an amazing dad," she offers a list of his guidelines as a parent:

- From the day they are born, make your children your world.
- Teach them to respect others, and to especially look out for people who may need your help.
- Be involved in their lives, asking them questions and talking to them about what matters most to them.
- Show your children to stay close to God by living your faith.
- Always give them your love.

Like his older brothers, Brendan has been blessed by his father's approach to parenting and life. He is also the son who has completely embraced his father's love of baseball.

His closeness with his dad *and* his passion for the sport grew during John's years as a teacher and a baseball coach at three high schools in the Indianapolis area:

Bishop Chatard, Lawrence Central and Franklin Central.

"I just really enjoy baseball," Brendan says. "My dad would take me to the games and explain stuff to me. I would sit in the dugout with the players and help out the team."

## 'Thank you God for another day'

So a love of baseball and his dad's guidelines to life were ingrained in Brendan on that day in May when the Indians' catcher tossed him the ball.

It was also a time when John was continuing to teach and coach at Franklin Central, even as he came home many evenings exhausted.

"When he got the diagnosis, he was determined to fight it and win," Laurie says. "He went back to school, and taught and coached. And he wouldn't miss anything involving our kids. He didn't care how tired he was."

"The first thing he said every day when he got up was, 'Thank you, God, for another day.' He was deeply faithful. He would pray his rosary daily. But he also struggled with why this was happening."

Even if Brendan didn't know his father's struggle of faith, he daily saw the faith and courage his father showed in trying to overcome his physical struggles. And those thoughts and principles of his father were with him as he moved through the Victory Field crowd to give the ball to Johnny Malan.

His father would be the first person that Brendan told about what he did that day.

"When my dad came home, I told him," Brendan says. "He gave me a hug and told me he was proud of me. Then he said, 'I need to lie down.'"

## 'I wanted to have time with him'

Forty-six days later, Brendan and his brothers Sean and Kiernan spent their last Father's Day—June 19—with their dad.

By then, John McCormick's courageous effort to make the most of his last 16 months was in its final days. As he rested in hospice, his large, extended Catholic family had gathered to share their memories, their prayers and their love with him one more time. Before the family

saw John, Laurie made sure Brendan, Sean and Kiernan had some private time with their dad.

"I gave him a card," Brendan says. "It was very sad. At the time, I'm 12 and I'm about to see my dad die. I wanted to have time with him."

During that time, Brendan thought of one of the last gifts his dad had given him—the extensive collection of baseball cards that John McCormick had collected since he was a boy himself.

"He told me, 'You're the one who loves baseball,'" Brendan says with a smile.

Brendan also smiles when he remembers the last baseball game that he and his father shared together. It was the last game of Brendan's youth baseball league this spring, and John McCormick's friends had arranged for him to see the game from a golf cart. Brendan hit a triple that game, and made a couple of nice plays in the field as his proud father savored the moments.

"My dad insisted on seeing my last game," Brendan says. "I played really good."

## A father's lesson, a son's gift

John McCormick died on June 23—four days after Father's Day—at the age of 44.

At his viewing, more than 1,000 people showed up. Many of them were former students who shared stories of how he made a difference in their lives as a teacher, a coach, a friend and a mentor—including how he bought shoes and food for them in times of need.

All the stories captured the essence of the way her husband lived his life, Laurie says.

"You just give and give, and it becomes who you are," she says.

Then there is the story of what a father taught a son, a story of the moment when a 12-year-old boy who loves baseball gives a prized ball to a younger boy.

Brendan still remembers the look on his father's face when he first told him about what he did with the ball.

"I think he felt really good, kind of like, 'I taught my son how to do this. I taught my son to be a good person.'" †

# Pakistani Church deplures suicide blast at Quetta hospital

NEW DELHI (CNS)—The Catholic Church in Pakistan has condemned a suicide blast at a hospital in Quetta, Pakistan, where at least 70 people—many of them lawyers and journalists—were killed and more than 120 injured.

The Aug. 8 blast was carried out at the entrance of the emergency department of the hospital when the body of Bilal Anwar Kasi, president of Balochistan (provincial) Bar Association, was being taken after he was shot by two unidentified gunmen while on his way to court.

"Killing innocent people is [an] inhuman act and totally unacceptable," said the National Commission for Justice and Peace, a rights-based organization of the Pakistan Catholic Bishops' Conference, in a statement condemning the "tragic killing."

"The commission and the Catholic Church stand firmly with the people of Balochistan in this hour," and asked the government "to bring the perpetrators of this heinous crime to justice," said the Church statement signed by justice and peace officials, including Bishop Joseph Arshad of Faisalabad, chairman.

"This tragic incident has caused bereavement throughout the country," the statement said, offering prayers for peace and condolences to the families of the victims.

Pointing out that Balochistan province has experienced more than 1,400 incidents of violence and targeted killing over the past 15 years, the statement urged the government of Pakistan to improve security measures.

"This is terrible," Cecil Shane Chaudhry, executive director of the justice and peace commission, told Catholic News Service from Lahore. "The atmosphere is getting frightening. Lawyers and journalists are targeted like this."

While Prime Minister Nawaz Sharif expressed his "deep grief and anguish" over the killing, lawyers and journalists held protest demonstrations across several cities. According to local media reports, the slain Quetta Bar Association chief had condemned the early August killing of a lawyer and announced a two-day boycott of court sessions to protest the death.

On Aug. 8, 2013, gunmen shot dead a police official in Quetta, and a suicide blast at the funeral claimed the lives of nearly 30 people, including several police officials. †

# Forgive others and find peace, pope says during brief visit to Assisi

ASSISI, Italy (CNS)—Celebrating how God's mercy has been experienced for 800 years in a tiny stone church in Assisi, Pope Francis said people need to experience God's forgiveness and start learning how to forgive others.

"Too many people are caught up in resentment and harbor hatred because they are incapable of forgiving. They ruin their own lives and the lives of those around them rather than finding the joy of serenity and peace," the pope said on Aug. 4 during an afternoon visit to the Basilica of St. Mary of the Angels.

Before speaking about the importance of confession and forgiveness, Pope Francis set a bouquet of red and white roses on the altar and prayed silently for 10 minutes in the *Portiuncola*, a stone chapel in the middle of the basilica.

The abandoned ninth-century Benedictine chapel was entrusted to St. Francis of Assisi in the early 1200s. When St. Francis felt God calling him to rebuild the church, he first thought he meant the little chapel.

St. Francis restored the chapel in 1207, and two years later he founded his religious order there. The chapel is so important to the Franciscan family that when it was time to build a larger church, the new basilica was built around the chapel, leaving it intact.

But the reason Pope Francis visited on Aug. 4 and the reason thousands travel there each August is the "Pardon of Assisi," a plenary indulgence offered to visitors who are sincerely sorry for their sins, go to confession, receive the Eucharist, recite the Creed and pray for the intentions of the pope as a sign of their unity with the Church.

In Franciscan history, it was God who authorized St. Francis to offer the Assisi indulgence—a reduction of the temporal punishment one rightly should endure because of sins committed. Kneeling in prayer, St. Francis asked the Lord to grant full pardon to those who came to the *Portiuncola* and confessed their sins. The Lord agreed. The next day—on Aug. 2, 1216—Pope Honorius III agreed.

Although it was not written in the pope's prepared text or mentioned in the Vatican schedule for the visit, Pope Francis ended his talk in Assisi asking the Franciscan friars and bishops present to go to one of the confessionals and be available to offer the sacrament of reconciliation. He put on a purple stole and heard

confessions before making his scheduled visit to Franciscans in the nearby infirmary.

Earlier, Pope Francis told those gathered before the *Portiuncola* that St. Francis could ask for nothing greater than "the gift of salvation, eternal life and unending joy" for the townsfolk of Assisi.

"Forgiveness—pardon—is surely our direct route to that place in heaven" that Jesus promised his followers, the pope said. "What a great gift the Lord has given us in teaching us to forgive and, in this way, to touch the Father's mercy!"

In his brief remarks, Pope Francis offered a reflection on the parable of "the unforgiving servant" from St. Matthew's Gospel.

Like that servant, the pope said, many Christians feel they have a debt to God that they can never repay. "When we kneel before the priest in the confessional, we do exactly what that servant did. We say, 'Lord, have patience with me.'"

And the Lord does, he said. Over and over again, people confess the same sins and each time, God forgives them.

"The problem, unfortunately, comes whenever we have to deal with a brother or sister who has even slightly offended us," Pope Francis said.

Again, many people act like the servant in the parable who, after pleading for leniency, goes to those who owe him and demand they pay immediately.

"Here we encounter all the drama of our human relationships," the pope said. "When we are indebted to others, we expect mercy; but when others are indebted to us, we demand justice."

"This is a reaction unworthy of Christ's disciples and is not the sign of a Christian style of life," Pope Francis said. "Jesus teaches us to forgive, and to do so without limit."

God's forgiveness is "like a caress," he said, "so different from the gesture" of a threatening fist accompanied by the words, "You'll pay for that!"

The pardon St. Francis preached at the *Portiuncola*, Pope Francis said, is as necessary as ever.

"In this Holy Year of Mercy, it becomes ever clearer that the path of forgiveness can truly renew the Church and the world," he said. "To offer today's world the witness of mercy is a task from which none of us can feel exempt." †



Pope Francis prays in the *Portiuncola*, the medieval chapel preserved inside the Basilica of St. Mary of the Angels, in Assisi, Italy, on Aug. 4. (CNS photo/L'Osservatore Romano via Reuters)

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# PILGRIMAGE

continued from page 1

for its football team.

But the university as a pilgrimage site?

Absolutely, says Archbishop Tobin. (See the archbishop explain why in a video at [youtu.be/HkY2fjJtKV0](https://youtu.be/HkY2fjJtKV0).)

“A pilgrimage is a journey to a holy place,” he explained to the pilgrims on the bus ride to northern Indiana. “It’s a place where we go to pray and worship. It’s a place where we can enter into connection with lots of pilgrims before us. . . .

“I think today is a day for us to experience the reality of being connected. We leave our homes, and we experience a deeper connection with Father Sorin, who arrived at Notre Dame and began in a very bitter winter the institution there.”

To mark the day as holy, the pilgrimage began with a tour of the university’s Basilica of the Sacred Heart, whose doors are among those designated as doors of mercy during the Holy Year of Mercy. Construction on the basilica was started in 1870, replacing the first church on the campus. It was finally completed and consecrated in 1888, although the first Mass was held there in 1875 and the church was in continuous use thereafter.

Not part of that first Mass was the magnificent, high altar. Before being installed at the basilica, the multi-tiered, French-made altar was displayed at the Centennial Philadelphia Exposition in 1876, winning first prize for design.

For many members of the pilgrimage, the day’s highlight was Mass at the basilica, with Archbishop Tobin as the principle celebrant, accompanied by 17 concelebrants.

“Just being in the basilica for Mass, it was powerful,” said Mary Burk of St. Michael Parish in Brookville. “The church was packed. On a Tuesday? That’s great!”

Theresa Blevins of St. Ann Parish in Jennings County agreed.

“The Mass was so beautiful,” she said. “I’ve never seen so many priests up on the altar.”

She also appreciated the statues and art in the basilica. Luigi Gregori, who had been painter-in-residence at the Vatican, agreed to come to Notre Dame for three years to paint murals on the walls and ceiling of the basilica. Fifty-six murals, 14 Stations of the Cross and 17 years later, Gregori was finished. He also painted murals of Christopher Columbus and other areas within Notre Dame’s Main Building.

With its golden dome, the Main Building is probably the most known of the university’s structures. Its existence is a testament to the iron will of Father Sorin and his declaration that the university “cannot fail to succeed.”

The structure was just what its name suggests—the main building where virtually the entire university was originally housed.

As recounted by a student tour guide, the building was destroyed by a fire in

April of 1879. Many thought it was the end of the university, but Father Sorin vowed that the building would be completed for students to return for the fall semester in four months’ time. Through his determination, as well as donations and the herculean effort of 300 men working every day for four months, he held true to his promise.

The dome came later. Adorned with a 19-foot, two-ton statue of the Blessed Mother for whom the university is named, the dome is covered in eight ounces of nearly 24-karat gold leaf. When the dome is touched-up about every 10 years, said the tour guide, flakes of its gold are mixed in with the paint for the football team’s helmets. They are also mixed with the gold used for the diploma seals, “allowing us to take part of the dome with us,” the guide said.

Other stops on the campus tour/pilgrimage included a replica of the log cabin where Father Sorin and his six companion Holy Cross brothers first lived; a one-seventh scale model of the grotto at Lourdes, France; and a view of Hesburgh Library’s “touchdown Jesus” mural, so named for the position of Christ’s raised arms as visible in the background behind one of the end zones of the university’s football stadium. The mural actually depicts Christ and the “saints of learning,” and is officially called “Word of Life.”

Archbishop Tobin noted that the archdiocese is more connected with Notre Dame than just via the Catholic faith.

He mentioned how several of the archdiocesan schools benefit from the university’s Alliance for Catholic Education—or ACE—teachers.

“The alliance takes students who are interested in doing graduate work in education and provides that education in return for a contribution of teaching, usually in a difficult or marginalized area,” the archbishop explained. “Our relationship with ACE is going to intensify this year as they take a new and very serious responsibility for the five Mother Theodore Guerin Catholic Academies within the city of Indianapolis.”

A number of the principals in the archdiocese have attended the university’s Remick Leadership Program to become better administrators, specifically of Catholic schools, he said. And many parishes and schools have interns of Notre Dame’s Echo program—a two-year service-learning program preparing faith formation leaders in the Church.

Archbishop Tobin also gave credit to the university’s Center for Social Concerns. The center hosted an Indiana Catholic Poverty Summit in April 2013. Out of that summit came “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” a pastoral letter by the five bishops of Indiana.

The archbishop acknowledged that there were many among the pilgrims who had their own connections to Notre Dame, either as alumni or as parents of graduates.



The Basilica of the Sacred Heart towers behind a group of pilgrims from central and southern Indiana at the University of Notre Dame as they listen to a student provide some school history during a tour of the campus on July 19. (Photos by Natalie Hoefler)

Katherine and Norbert Krapf of St. Mary Parish in Indianapolis were among those with degrees from the university. Both earned advanced degrees from Notre Dame in the 1960s.

They also earned each other’s love and trust for life there.

“It was the fall of 1968,” Katherine recalls. “We met in the library. There was a place down in the basement of the library [with vending machines] called The Pit. . . . Usually it was full, but the day that I went down, we were the only two people in the room, so we had to meet!”

The Krapfs were married in the Lady Chapel of the basilica, and celebrated their 46th wedding anniversary in June.

The pilgrimage provided a good opportunity for them to “reflect on the past, to recall where we were in our lives when we met, and where we are now,” said Katherine.

“Whenever you come back to a place you’ve been before, there are always memories and associations,” Norbert said in agreement. “And it’s relaxing to do it with someone else driving!”

Unlike the Krapfs, Burk’s friend

Patty Meyer of St. Michael Parish in Brookville had never been to Notre Dame.

“I always wanted to go,” said Meyer. “[Seeing Notre Dame] was on my bucket list.”

When she read about the pilgrimage in *The Criterion*, she invited Burk to join her.

Though raised Catholic, Burk had fallen away from the faith for many years. Her faith was recently renewed through the Rite of Christian Initiation of Adults.

“As a kid, I learned what I learned [about the faith] because I had to,” she said. “And now it’s because I want to. That [program] made my faith a lot stronger.”

“I’m glad [Patty] asked me to come. I’ve been [to Notre Dame] for a football game before, but this was very different.”

Like Meyer, Cindy Redmon of St. Joseph Parish in Shelbyville had never been to the university.

“I’ve always wanted to see the campus, and [also] to have some quiet time, some still time,” she said of her reasons for joining the pilgrimage.

The experience was all she hoped for.

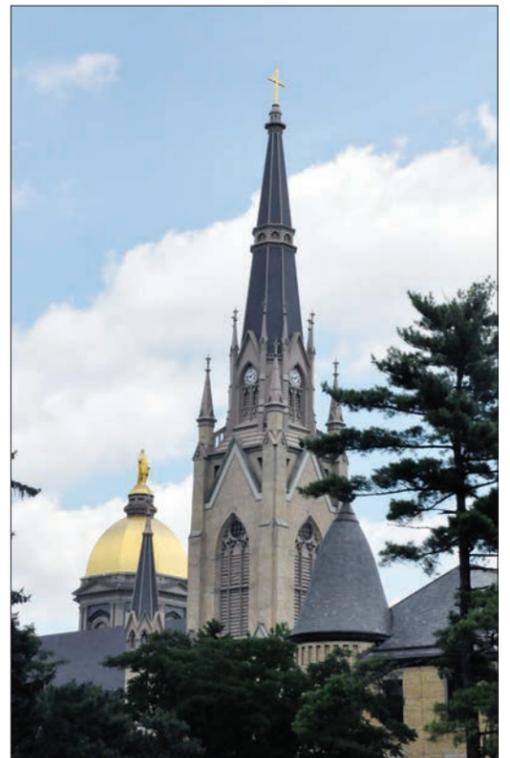
“It was a beautiful day, just perfect,” she said. †



Above, Archbishop Joseph W. Tobin delivers a homily in the Basilica of the Sacred Heart at the University of Notre Dame during an archdiocesan pilgrimage on July 19.

Left, the magnificent, 140-year-old high altar of the Basilica of the Sacred Heart at the University of Notre Dame shines in the background as Archbishop Joseph W. Tobin, back left, and other pilgrims from central and southern Indiana listen to a tour guide in the basilica during an archdiocesan pilgrimage on July 19.

Right, the golden dome of the Main Building and the spire of the Basilica of the Sacred Heart announce the Catholic presence of the University of Notre Dame. Archbishop Joseph W. Tobin and 51 pilgrims from central and southern Indiana made a pilgrimage to the basilica and campus on July 19.



From the Editor Emeritus/John F. Fink

## 20th-century Church: Vatican City State established

(Third in a series of columns)

Pius XI was pope from 1922 to 1939, between World War I and World War II. He built on Pope Benedict XV's efforts toward diplomacy, mainly by negotiating 18 concordats with the major powers. He was the first pope to head Vatican City State.



Benito Mussolini had come to power in Italy, and was anxious to win the good will of the Church. The pope, too, wanted to end the situation that had made five popes "prisoners in the Vatican" since 1870. After two years of negotiation, the Lateran Treaty was signed on Feb. 11, 1929, establishing the State of the Vatican City.

The treaty extended recognition to the Church's holdings outside the Vatican itself, such as Castel Gandolfo, various office buildings, and basilicas such as St. John Lateran and St. Paul Outside the Walls. It recognized the pope as the absolute owner and sovereign of Vatican City.

It also accepted Catholicism as

the only faith in all of Italy, called for Catholic education in Italy's cities, and gave freedom for Catholic Action, a lay organization which sought to increase the influence of the Catholic faith on society. It also compensated the Holy See for the loss of the Papal States by paying 750 million lire in cash and 1 billion lire in 5-percent negotiable government bonds.

In return, the Church accepted the loss of the Papal States, and agreed to recognize the Italian state with Rome as the capital of Italy.

Today, Vatican City State consists of 108.7 acres, plus the extraterritorial possessions mentioned above. The pope possesses full executive, legislative and judicial rights. The Pontifical Commission for the Vatican State carries out administrative duties.

Vatican City State should not be confused with the Holy See (or Apostolic See). The former term designates only the territorial possession of the papacy, while the latter term refers to the universal spiritual sovereignty, and authority of the pope over the Church.

The Holy See is the oldest sovereign state to participate in international relations, and it remained so after the loss of the Papal States. Diplomats

from various countries are posted to the Holy See, not to Vatican City State.

The Holy See, rather than the State of Vatican City, conducts the administration of the universal Church. The Secretariat of State, the papal congregations, tribunals, councils and commissions, all of which assist the pope in administration, are collectively known as the Roman Curia.

Meanwhile, Pope Pius XI tried to improve relations with Germany after Adolf Hitler and the Nazis took over that country in 1933. A concordat, negotiated by Cardinal Eugenio Pacelli, was signed that year guaranteeing liberty for the Church, independence for Catholic organizations and youth groups, and religious teaching in schools.

Good relations with Mussolini and Hitler didn't last long as it became apparent that they were intent on totalitarianism after Nazi racial policies were adopted in Italy. Pius XI wrote encyclicals against Italian Fascism, Nazism and Communism.

During his pontificate, Pius XI also spoke out strongly against the persecution of the Jews and against the persecution of the Church in Mexico, the Soviet Union and Spain.

More about Pope Pius XI next week. †

Cornucopia/Cynthia Dewes

## Remembering the wry northern sense of humor

Garrison Keillor will be sorely missed, at least in this household. He and his tales of Lake Wobegon resonate with those of



us who come from up north because he's right on target. Aside from the movie *Fargo*, he's the most accurate chronicler of that weird, rather dark humor that pervades up there. Somehow, all that cold and snow and winter darkness creates hilarious situations and characters and events.

Now, I don't think they set out to be funny. It just happened, as in the erection of my grade-through-high school building. Keep in mind that this is Minnesota we're talking about, a place with very cold and snowy winters.

When my mom was a junior in the same high school, the school building burned down and they had to build a new one. Contrary to all sense, they chose a southwestern style of architecture. The school looked like a big white pueblo, white with wooden beams poking out here and there. Inside, the décor was southwestern Indian, with paintings of

tribal gatherings and ceremonial costumes.

That's fine, but the problem was the flat roof typical of the southwest. Unlike that hot, sunny climate, Minnesota experiences frequent snowstorms which would cover the roof several feet deep with heavy snow. So the janitors spent most of their time up there shoveling snow off the roof before it could collapse.

Garrison liked to tease Lutherans, implying that they were dour and humorless. That isn't exactly true because they, like us, believe that God must have a sense of humor, and we are made in God's image. After all, God gave us free will, which led to all kinds of amusing behavior.

My hometown of Wayzata also had a strangely humorous beginning. It seems that Jim Hill, the empire builder and founder of the Great Northern Railroad, had a dispute with the city fathers about where his tracks would run through the town.

Hill wanted the more or less direct route through the middle of the downtown, connecting the trains from Minneapolis on to South Dakota. But the city didn't like that and refused permission. So Hill retaliated by building his railroad track through town right along the publicly accessible shore of beautiful Lake

Minnetonka on which the town fronted.

So here was a lovely scene dominated by trains rumbling by in front of it. The main street of town became a corridor next to the railroad, with buildings along the other side. To us, it seemed perfectly reasonable that the movie theater and the grocery and hardware stores admired the scenery through interruptions from noise and speeding behemoths.

Northern humor is largely laconic. Of course, people laugh raucously now and then and make jokes, but mostly their humor is the kind where you chuckle inside and share it with others through a look or a shrug.

It's also kind of politically incorrect. It's not socially acceptable to make fun of death or gruesome ways of achieving it, but northerners do. Think of the scene in the movie *Fargo* where the murderer is disposing of his crimes in a wood chipper.

Humor of any kind is a gift and a blessing. Personally, I agree with Garrison that up north the women are strong, the men are good-looking and the children are above average. And they're funny, too. †

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

Looking Around/Fr. William Byron, S.J.

## Micah, Xavier—what's in a name? Plenty, if we look

Recent weeks have brought violence and senseless killings to this nation. I am thinking in particular of Baton Rouge,



La., and Dallas. It intrigues me that the Dallas assassin bore the names Micah and Xavier.

What were his parents thinking when they gave those names to their infant son? Did Micah Xavier Johnson ever read the Book of Micah? Did he ever learn anything about St. Francis Xavier?

I was asked to deliver the invocation at the Democratic National Convention in Philadelphia on the evening of July 27. I chose to lace the words of both the prophet Micah and St. Francis Xavier into that invocation, because our nation stands in need of an interpretative framework through which to process our present thoughts and plans for building unity and establishing peace in our times.

God, of course, is the Creator and

ruler of the universe. God cannot be anything but interested in the decisions we as a nation decide now to make about governance in the immediate future. And God cannot be anything but faithful to us.

So, mindful that God holds our destiny in his hands, it makes a lot of sense to turn to him for guidance. Life is God's gift to us. What we do with our lives is our gift to God. Our decisions are important.

As we look to the future of our nation, we pray for the elimination of hatred and violence from our lives. And we need protection from confusion. So the words of St. Francis Xavier are just right for us at the present time: "In you, O Lord, have I put my hope. Let me never be confounded."

And the prophet Micah quite literally enables us to listen now to words God has spoken to us: "You have been told, O mortal, what is good, and what the Lord requires of you: Only to do justice and to love goodness and to walk humbly with your God" (Mi 6:8).

Without faith, as we know, Scripture is

an unlighted torch. But with faith, these words from Micah provide light for our path into an unknown future.

We simply have to decide now to work unceasingly for justice. We have to set our minds on the knowledge of what is good and seek it without fail. And we have to restore a good name to humility and let it put us on the path, with the Lord, to walk into a future full of hope.

It is idea time in America. Big ideas are needed.

They have to find their way into laws, policies and programs that will bring this nation together in unity, and thus enable our nation to meet its responsibilities of helping a tired world, suffering now from so much poverty and violence, make its way toward peace and prosperity.

Micah and Xavier can help us find our way.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at [wbyron@sju.edu](mailto:wbyron@sju.edu).) †

Twenty Something/

Christina Capecchi

## Olympic inspiration: waiting for that unifying moment

It was a rough July, on a national scale, marked by division: shootings, protests, funerals, conventions.



Whether you tuned into Trump and Clinton, clicked over to the late-night comics or braced for sharp Facebook exchanges, you likely felt a sense of separation, of people moving further apart, digging in their heels and drawing

circles around their camps.

"At times, it seems like the forces pulling us apart are stronger than the forces binding us together," former President George W. Bush observed at a Dallas memorial service. "Too often, we judge other groups by their worst examples while judging ourselves by our best intentions."

To reverse this impulse—to trust in others' better intentions and recognize our own bad examples—is the ultimate act of mercy, the virtue we need so desperately this year.

I'm hoping August can provide what July failed to deliver: unity. And I'm banking on the Olympics to give us that lift through 17 days of drama and daring, with more than 10,000 athletes from 207 nations coming together in 306 events. It's time to root for someone who doesn't look or sound like you, to cheer on athletes because you like their story or their anxious mom, because they're young or old, because they're shy or bold, because you can glimpse their spirit shining through.

The beauty of enduring Olympic moments is that they cannot be planned or predicted. They are unscripted. Part of the magic is watching them unfold before our eyes. We follow the athlete with the most hype, while an underdog sneaks up and stuns. A star is born, and we feel part of it because we have given witness to it.

History is replete with golden Olympic moments. They do not require athletic supremacy, though many contain it; they do require a triumph of human spirit.

Ethiopian runner Abebe Bikila ran a marathon in the 1960 Summer Games barefoot—and won. Hermann Maier, an Austrian skier, had a devastating crash in the downhill competition at the 1988 Nagano Games, then returned to the slopes days later to win two gold medals.

Eric Moussambani from Equatorial Guinea had just recently taken up swimming, and gained entrance into the 2000 Summer Games through a wildcard for athletes from developing countries. He lost the 100-meter freestyle qualifying race, but set a record for his home country, wowing fans with his memorable first swim in an Olympic-sized pool.

British sprinter Derek Redmond tore a hamstring during the 400-meter semi-finals in 1992, and struggled to rise to his feet. His father broke through security to join his son on the track, propping him up and helping him reach the finish line, which Derek crossed on his own.

Canadian sailor Lawrence Lemieux was expected to medal at the 1988 South Korea Olympics, but noticed a competitor's capsized boat amid dangerous winds and abandoned the race to rescue the two injured sailors. After handing them off to a crew, he returned to the race, still managing to beat out 11 other competitors and place 22nd out of 32. He was awarded an honorary medal for heroism.

Ultimately, epic Olympic moments reveal truth and beauty. They stir us to strive for something more.

"Sport, rightly understood, is an occupation of the whole man," Pope Pius XII once said, "and while perfecting the body as an instrument of the mind, it also makes the mind itself a more refined instrument for the search and communication of truth, and helps man to achieve that end to which all others must be subservient, the service and praise of his Creator."

(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/Msg. Owen F. Campion

# Sunday Readings

Sunday, August 14, 2016

- Jeremiah 38:4-6, 8-10
- Hebrews 12:1-4
- Luke 12:49-53

The Book of Jeremiah is the source of the first reading for this weekend.

Jeremiah is regarded as one of the more important prophets.



In fact, four prophets, Isaiah, Daniel, Ezekiel and Jeremiah, are considered major prophets.

Jeremiah was active as a prophet during the reign of King Josiah of Judah between 640 and 609 BC.

Generally, Josiah was seen as a good and upright king, loyal to God.

It is important to remember that kingship in the eyes of the devout ancient Hebrews was not a matter of governing the country primarily, or of conducting foreign affairs, or of commanding the military.

Instead, for God's people, the king's responsibility, regardless of the person who was wearing the crown at any given time, was to see that the law of God was obeyed, and that the people of the kingdom were attentive to their covenant with God.

Very often, this view meant that prophets placed themselves in conflict with the powerful.

Jeremiah in this reading certainly involved himself in politics, which can be controversial. So, Jeremiah made enemies. Indeed, enemies gathered to plot his death. The reading speaks of their wish to annihilate this annoying prophet.

Despite this threat, despite the scheming of his enemies, Jeremiah still spoke with determination that God deserved obedience. The covenant had to be honored. It was that simple.

The Epistle to the Hebrews provides the second reading.

The letter was written with eloquence and majesty for an audience of Jewish converts to Christianity. With many strong references to Hebrew history and symbols, this epistle splendidly proclaims the Lord Jesus to be the Redeemer, the Lamb of God and the High Priest.

The passage from the epistle

proclaimed this weekend says that Jesus was "shameless" even when dying the ignoble death of crucifixion (Heb 12:2). Regardless of the insults and scorn of others, Jesus rose to sit at the right hand of the Father in glory.

For its last reading on this weekend, the Church offers us a passage from St. Luke's Gospel.

Always in reading the Gospels, it should be remembered that they were written not at the time of Jesus, but likely many years later. This Gospel, for instance, is thought to have been written about 40 years after Jesus.

By the time this Gospel was composed, hostility against Christians already had begun to form in the Roman Empire. In a short time, this hostility would erupt into a full-fledged persecution. The hostility was to be expected. The Christian ethic stood utterly opposite the prevailing culture.

So, the Evangelist selected words spoken by Jesus to apply to conditions meaningful to his audience.

This being the case, it is easy to see why the Gospel in this reading quotes Jesus as saying that there would be no peace on the Earth. Jesus brought fire. It can be a sobering thought, even somehow a contradiction of the Gospel of peace.

In reality, it says that Christians must be prepared to withstand many pressures rather than forsake the one true message of Christ.

## Reflection

The Church is always inviting us to follow the Lord. Indeed, its most magnificent liturgical moments are in Holy Week when it tells us so brilliantly of the Lord's love for us, given in the Eucharist and on Calvary, and of the Lord's identity as Son of God, definitively affirmed by the resurrection.

Nevertheless, in inviting us to discipleship, the Church never leads us down a primrose path. It is very frank and blunt.

Following Christ may often cause us to swim against the tide. Pushing against us will be the setting in which we live, those among whom we love, or ourselves.

As did Jeremiah, as did Christ, we must withstand all that is contrary to God. †

## Daily Readings

### Monday, August 15

The Assumption of the Blessed Virgin Mary  
Revelation 11:19a; 12:1-6a, 10ab  
Psalm 45:10-12, 16  
1 Corinthians 15:20-27  
Luke 1:39-56

### Tuesday, August 16

St. Stephen of Hungary  
Ezekiel 28:1-10  
(Response) Deuteronomy 32:26-28, 30, 35cd-36b  
Matthew 19:23-30

### Wednesday, August 17

Ezekiel 34:1-11  
Psalm 23:1-6  
Matthew 20:1-16

### Thursday, August 18

Ezekiel 36:23-28  
Psalm 51:12-15, 18-19  
Matthew 22:1-14

### Friday, August 19

St. John Eudes, priest  
Ezekiel 37:1-14  
Psalm 107:2-9  
Matthew 22:34-40

### Saturday, August 20

St. Bernard, abbot and doctor of the Church  
Ezekiel 43:1-7b  
Psalm 85:9ab, 10-14  
Matthew 23:1-12

### Sunday, August 14

Twenty-first Sunday in Ordinary Time  
Isaiah 66:18-21  
Psalm 117:1-2  
Hebrews 12:5-7, 11-13  
Luke 13:22-30

## Question Corner/Fr. Kenneth Doyle

### The Church encourages participation in ecumenical and interfaith prayer services

**Q** We live in a rural area with several small churches of various denominations. For many years during



Lent and Advent, weekly ecumenical services have been held at different churches—along with a large interfaith service at Thanksgiving, and one in June as a baccalaureate for area high school graduates.

The former pastors of our Catholic parish always participated in these services, but our present priest is unwilling to do so. So my question is this: Is this a matter of official Church guidelines, or one of personal preference? Some Protestant neighbors have begun to ask why we no longer have Catholic representation. What do we tell them? (New York)

**A** The position of the Church is that such services as you describe are definitely encouraged. The Vatican's 1993 "Directory for the Application of Principles and Norms on Ecumenism" says that "prayer in common is recommended for Catholics and other Christians so that together they may put before God the needs and problems they share" (#109).

Although the Church encourages this kind of ecumenical prayer, it does not mandate it in all circumstances. So, in fairness to your priest, I don't know if circumstances in your local situation could be the reason for his reluctance.

Suppose, for example, that some Catholics were forgoing Sunday Mass during Advent and Lent, figuring that they were "covered" by the ecumenical services. That would be a clear misunderstanding: The Mass is the highest form of worship, the one that puts us in closest touch with the divine, and the one offered to us as a gift from Jesus himself. Not to mention the fact that Catholics have a serious religious obligation to share in the Sunday Eucharist.

Why not arrange to sit down with your priest, perhaps with two or three other parishioners who share your concerns, and try to determine the reason for your pastor's reluctance. If he still chooses not to participate in such services, you and other like-minded Catholics in your area are free to attend them. Hopefully your Protestant friends will realize that

the Catholic Church is represented through you.

**Q** Our new pastor has already brought up several times the notion of tithing. He says that, as Catholics, we are called to give 10 percent of our annual gross income to charity, and he promises us that "God will not be outdone in generosity."

Can you explain the Church's teaching on tithing: Is it really a requirement, like Sunday Mass attendance, that Catholics tithe? The *Catechism of the Catholic Church* simply says that the faithful "have the duty of providing for the material needs of the Church, each according to his abilities" (#2043). I agree, but we also have to balance that against our responsibility to provide for the material needs of our children. (Minnesota)

**A** The practice of tithing was formally established in the Torah, the Jewish law of the Old Testament. A person offered to God, by giving to the Temple, one-tenth of the harvest of grain of the fields or the produce of fruit of their trees. That practice carried over into the early centuries of the Church's history, and in the eighth century Charlemagne made tithing to the Church a civil law.

Today there is no obligation for Catholics to donate a specific fraction of their income—only, as you mention, the general obligation that all Catholics should, to the extent of their abilities, contribute to the material support of the Church.

In addition to the passage you cite from the *Catechism of the Catholic Church*, the Church's *Code of Canon Law* says that "the Christian faithful are obliged to assist with the needs of the Church so that the Church has what is necessary for divine worship, for the works of the apostolate and of charity" (Canon 222.1).

Studies have shown that Catholics typically give between one percent and two percent of their income to local parishes, but to that figure must be added the considerable donations made to religious orders as well as to Catholic hospitals and Catholic charitable agencies, which make up the largest private network of health care and social service agencies in America.

(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



### Ebony and Pearl

By Katherine Strathearn Baverso

(The late Katherine Strathearn Baverso is the mother of Josephine Borrasso, a member of St. Charles Borromeo Parish in Bloomington. Sardinian and Hungarian team members shake hands before their match at the Special Olympics international soccer tournament sponsored by the Knights of Columbus in Rome on May 21.) (CNS photo/Giampiero Sposito)

What beauty lies  
In black black eyes  
And warm brown chocolate skin,

What beauty lies  
In sky blue eyes  
And milk of honey skin.

Where oh where does hatred die  
And love for all begin?

When minds and hearts are opened wide  
Hands clasped in honest caring,  
Trusting, willing, sharing  
Like little children side by side  
All welcome God within—  
Then does love for all begin.

# 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.

**BERRY, Lois G. (Human)**, 89, Prince of Peace, Madison, July 25. Mother of Marianne Dahlem, Dolly Tuttle, David, John and Roger Berry. Grandmother of 12. Great-grandmother of 16. Great-great-grandmother of two.

**DAVIDSON, Caroline C.**, 86, St. John Paul II, Clark County, July 30. Mother of Deborah Miles, Donna Rogers and Terry Davidson. Sister of Tillie Cooke, Lucille Triplett and Robert Graf. Grandmother of six. Great-grandmother of 12.

**FITZGERALD, Ella L.**, 82, Nativity of Our Lord Jesus Christ, Indianapolis, July 27. Wife of Robert Fitzgerald. Mother of Janice Fitzgerald Milligan, Susan Reuter, Joseph and Richard Fitzgerald. Sister of Theresa Hedrick, Jane Minto

and Judy Neal. Grandmother of five. Great-grandmother of six.

**FLODDER, Harold D.**, 84, St. Louis, Batesville, July 26. Husband of Viola Flodder. Father of Ann Carlson and Bill Flodder. Brother of Jean Struewing. Grandfather of two. Great-grandfather of two.

**HAHN, Matthew L.**, 2, St. Mary, Greensburg, July 23. Son of Matt Hahn and Angie Robertson. Brother of Mataya Hahn, Nevika, Taylen and Logan DeBiase and James Supler. Grandson of Pat and Mona Hahn, Lavada Hennen and J.R. Robertson.

**KASPER, Marjory A.**, 70, Christ the King, Indianapolis, July 21. Wife of David Kasper. Mother of Kristin and Rebecca Kasper. Sister of Hugo Diehl.

**LEIDOLF, Oliver J.**, 94, St. Lawrence, Indianapolis, St. Mary-of-the-Knobs, Floyd County, July 31. Father of Van Leidolf. Brother of Arthur Leidolf. Grandfather of two.

**MEYER, Jr., George G.**, 98, St. Augustine, Jeffersonville, July 29. Father of Dorene Bruckert, Cynthia Meyer-England and Paul Meyer. Grandfather of four. Great-grandfather of five.



## Hispanic charismatic congress

Parishioners hold hands during a July 30 Mass at the Hispanic Congress of the Diocese of Sioux City, Iowa, held on July 30-31 in Sioux City. (CNS photo Jerry L. Mennenga, Catholic Globe)

**MEYER, Wilbur J.**, 89, Holy Family, Oldenburg, July 21. Father of Donna and Shirley Kieffer, Wanda Lecher, Bernard and Eugene Meyer. Grandfather of 10. Great-grandfather of 18.

**MORRISON, Suzanne M. (Otto)**, 79, SS. Francis and Clare of Assisi, Greenwood, July 30. Mother of Dolores Gualtieri, David and Dennis Morrison. Sister of Elizabeth Domer and Mary Margaret Sweeny. Grandmother of seven. Great-grandmother of two.

**MOSS, Mary**, 85, St. Luke the Evangelist, Indianapolis, July 16. Mother of Jim and Tom

Moss. Sister of Anne, Peg and Jim.

**NIEHOFF, Marilyn K.**, St. Mary, Rushville, July 28. Mother of Karen Wagner and Darren Niehoff. Sister of Glenda Fraley and Janet Wilson. Grandmother of five. Great-grandmother of two.

**NORRIS, Kathleen**, 65, Annunciation, Brazil, July 14. Wife of John Norris. Mother of Jennifer Walters, Christopher Krampe and Robert Norris. Sister of Barbara Gwen, Theresa Krampe and Diana Wetnight. Grandmother of three.

**PARTAIN, Rosemary H.**, 90, Our Lady of the Greenwood,

Greenwood, July 29. Mother of Mary Anne Davis, Sharon Tussinger, Kathleen Webb and Don Partain. Grandmother of seven. Great-grandmother of five.

**RUSSELL, G. Richard**, 95, St. Pius X, Indianapolis, July 26. Husband of Ruth Russell. Father of Margie Setterlof and Mike Russell. Grandfather of five. Great-grandfather of 12.

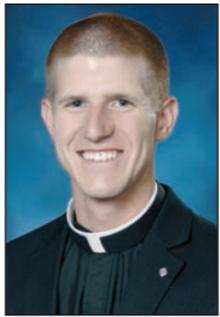
**SEMMLER, Juliana J. (Hess)**, 93, St. Christopher, Indianapolis, July 14. Mother of Taryn Blair, Joan Fitzpatrick, Gregory, Mark, Richard and Stephen Semmler. Grandmother of 16. Great-grandmother of 28.

**WALTERMAN, Rosemary E.**, 66, St. Mary, Greensburg, 66, July 29. Mother of Wendi Moore, Julie Weber, Gregory and Shawn Walterman. Daughter of Geraldine Wilson. Sister of Susan Henry, Sandra Loudin, Angela, Charles, Donald, John, Michael, Paul and William Wilson. Grandmother of eight. Great-grandmother of three.

**WILSON, Ronald L.**, 71, St. Mary, Rushville, July 29. Husband of Donna Wilson. Father of Jennifer and Daniel Wilson. Stepfather of Jan Wilhelm, Joni, David and Mark Osborne. Brother of Bill Wilson. Grandfather of six. †

## Body found in river near Wichita park identified as missing seminarian

WICHITA, Kan. (CNS)—Law enforcement officials in Wichita on Aug. 1 announced that a body found some days earlier in the Arkansas River near one of the city's parks was the body of Brian Bergkamp, a seminarian from the Diocese of Wichita.



Brian Bergkamp

*The Wichita Eagle* daily newspaper reported that a fisherman had spotted a piece

of a life vest floating in the water with a rosary attached to it. That discovery led to finding the body of the missing seminarian. The coroner on July 29 confirmed it was Bergkamp, and his family was given the news first.

Bergkamp, who was studying for the Kansas diocese at a Maryland seminary, had been missing since he saved the life of a woman who fell into the Arkansas River on July 9. Three days later, he remained missing and was presumed to be dead.

Bergkamp, 24, was among five people traveling in separate kayaks when all got caught in turbulent waters. According to *The Wichita Eagle*, Bergkamp jumped from

his kayak to save the woman before getting pulled under himself. He was not wearing a life jacket. The other kayakers made it to shore.

His family said his funeral and burial would be private.

"Our prayers continue to be lifted up for the consolation of Brian's family as they take the next step to honor the memory of their son and brother," the Wichita Diocese said in an Aug. 1 statement.

The diocese expressed "gratitude to God for his abundant graces offered to strengthen all impacted by Brian's death, to the members of the recovery team and personnel of the Wichita Fire and Police departments, and to those others who have helped in any way throughout this tragedy.

"Brian's diocesan family is also thankful that his mortal remains will be able to be laid to rest and have a place at which continued prayers may be offered for his eternal well-being," the statement said.

Bergkamp had just finished his second year at Mount St. Mary's Seminary in Emmitsburg, Md., which is in the Archdiocese of Baltimore. He is the son of Ned and Theresa Bergkamp of Garden Plain, and would have been ordained to the transitional diaconate at the end of the upcoming school year. His brother, Andy, was ordained to the transitional diaconate in May. He is preparing for the priesthood for the Diocese of Wichita at Mundelein Seminary in Mundelein, Ill.

"I knew Brian to be an exceptional seminarian, well on his way to demonstrating so many of the qualities needed to be a good and faithful priest," Wichita Bishop Carl A. Kemme wrote in an e-mail to *The Catholic Advance*, the diocesan newspaper, at the time of his rescue of the kayaker. "I personally looked forward to the day when I might be able to ordain him." †

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# Little Sisters provincial accepts highest award from Knights of Columbus

TORONTO (CNS)—The Little Sisters who fought the big system heard the cheers, held back tears and accepted the *Gaudium et Spes* Award from the Knights of Columbus at the Knights' annual gala "States Dinner" on Aug. 2 in Toronto.

Sister Loraine Marie Maguire, superior of the Little Sisters' Denver province, nearly cried as she described how happy she felt walking out of the Supreme Court of the United States in Washington after hearing a unanimous May 16 decision in *Zubik v. Burwell*. The Supreme Court ordered lower courts to find a compromise to exempt the Little Sisters of the Poor and other religious employers from having to pay for health insurance that covers the cost of artificial contraception, abortifacients and sterilization.

"I felt as if I was walking on air," said Sister Loraine. "It was one of the most hopeful, joy-filled days of my life."

The Knights of Columbus in the United States provided \$1 million to fund the exhaustive legal battle between the Little Sisters and the Health and Human Services' (HHS) mandate contained in rules for the 2011 Affordable Care Act.

"With a kind yet intrepid spirit, [the Little Sisters of the Poor] opposed government regulations that sought to force them to act against their consciences, so that they may continue to carry out their long-standing service to the poor," said the award citation.

The Little Sisters are the first religious order to receive the *Gaudium et Spes* Award, the highest honor bestowed only occasionally by the Knights. It was first given to Blessed Teresa of Kolkata in 1992. Other honorees include

L'Arche founder Jean Vanier in 2005, Cardinal Stanislaw Dziwisz in 2010 and Chicago Cardinal Francis George in 2015.

The award to the sisters fits into a religious freedom theme the Knights of Columbus promoted at its 134th Supreme Convention in Toronto. The Knights also brought bishops from Iraq and Syria to participate. The Knights of Columbus played a significant lobbying role in persuading the U.S. Congress to declare massacres of Christians by the Islamic State group "genocide."

Sister Loraine said the Little Sisters of the Poor did not go looking for a high-profile fight against Washington regulators.

"We would never have chosen to become the public face of resistance to the HHS mandate," she said.

In 2000, the Equal Employment Opportunity Commission ruled that companies providing insurance for prescription drugs to their employees, but excluding birth control violated the 1964 Civil Rights Act. After the contraceptive, abortifacient and sterilization mandate was included in the Affordable Care Act, the Little Sisters of the Poor argued in multiple courts that it violated their constitutional right to the free exercise of religion by forcing them to indirectly pay for medical procedures that violate Catholic teaching. Most courts ruled the burden on the Little Sisters' religious freedom rights was not substantial.

The Supreme Court found that the lower courts should have sought a compromise which would allow the order of Catholic sisters a way out of paying for contraception, abortifacients and sterilization.



Sister Loraine Marie Maguire, mother provincial of the Denver-based Little Sisters of the Poor, speaks to the media outside the U.S. Supreme Court in Washington on March 23 after attending oral arguments in the *Zubik v. Burwell* case. The Little Sister received the *Gaudium et Spes* Award, the highest honor bestowed by the Knights of Columbus, on Aug. 2 in Toronto. (CNS photo/Joshua Roberts, Reuters)

Sister Loraine told about 2,000 Knights gathered in Toronto's Allstream Centre that, rather than trying to win legal points, the Little Sisters want to get on with operating their 27 homes for vulnerable, elderly Americans.

"In this current cultural context, we wish nothing more than to continue serving the needs of the elderly poor," she said. She said she also hoped the media spotlight would help her order with new vocations.

This year, the Knights are celebrating \$175 million raised worldwide for worthwhile causes and more than 73.5 million hours of volunteering. Their

2015 global fundraising was \$1.5 million higher than in 2014. Last year was the 17th year in a row that the Knights set records for both hours of service and dollars raised.

In Canada, the Knights of Columbus in 2015 raised \$22.2 million and gave more nine million hours of volunteer service. Quebec was Canada's most generous province for the Canadian Knights.

The convention has attracted Knights from the Philippines, Puerto Rico, Poland, Mexico, Mindanao, Guam, the Dominican Republic and all parts of the United States. †

# Pope Francis: Encounter with suffering makes people authentic witnesses of truth

VATICAN CITY (CNS)—By encountering those who suffer, Christians will regain the passion of being witnesses of the truth rather than succumbing to the temptation to preach salvation through knowledge and not through the redeeming power of Jesus' death and resurrection, Pope Francis said.

"In the encounter with the living flesh of Christ, we are evangelized and we regain the passion to be preachers and witness of his love. We also free ourselves from the dangerous temptation of gnosticism which is so current today," the pope said on Aug. 4 to members of the Dominican order from around the world.

Attending to the cry of the poor and the marginalized

also can help preachers better understand and experience Jesus' message of compassion for people, he said. "The more we go out to satisfy the thirst of our neighbor, the more we will be preachers of the truth, of the proclaimed truth of love and mercy."

Dominican delegates were in Italy for their general chapter meeting in Bologna on July 15-Aug.5.

Founded by St. Dominic of Guzman, the Dominicans—also known as the Order of Preachers—are celebrating the 800th anniversary of the approval of their order by Pope Honorius III in 1216. According to the Vatican's 2016 yearbook, the order has 5,769 members, of whom 4,385 are priests.

Meeting with them a few hours before he was scheduled to travel to Assisi, Pope Francis jokingly said he was spending "a day among friars."

"Today we can describe this day as 'a Jesuit among friars' because in the morning I'm with you, and in the afternoon I'm in Assisi with the Franciscans," he said.

For eight centuries, he said, God has enriched the Church with the gift of Dominican friars and nuns whose ministry was built on "three pillars" of preaching, witness and charity, pillars that will "secure the future of the order" and "maintain the freshness of the foundational charism." †

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# Parish guide on ecology gives practical ideas to combat climate change

ARLINGTON, Va. (CNS)—In his encyclical “*Laudato Si’*,” on Care for Our Common Home,” Pope Francis does not mince words: “Living 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.”

But what does living that vocation look like for Catholics, and how can the faithful go beyond simply recycling bottles and newspapers at home and turning off lights?

A new guide draws from more than a dozen countries and cultures to offer practical ways to care for creation and respond to the pope’s call to action. The *Eco-Parish Guide: Bringing Laudato Si’ to Life* is a tool for pastors, staff, pastoral councils and parishioners to combat climate change—what Pope Francis refers to as “one of the principal challenges facing humanity in our day.”

Divided into three main sections, the guide includes initiatives that can help parishes reduce emissions, suggestions for how they can inspire and engage parishioners about environmental issues, and ways to practice solidarity and advocacy that serve the neediest and build up the common good.

It encourages parishes to form a Care for Creation Team, which spearheads projects with approval from the pastor; provides recommended resources; and contains a climate-action idea checklist. It also has a section on benchmarking—comparing energy performance of a church to buildings of comparable size and location—and certification.

Among the Catholic communities featured in the 45-page guide—available at [bit.ly/Eco-ParishGuide](http://bit.ly/Eco-ParishGuide)—is St. Francis of Assisi Church in Triangle, one of three parishes highlighted in North America.

St. Francis is noted for its certification through New Jersey-based GreenFaith, a national interfaith environmental coalition. The parish and school established nontoxic maintenance and cleaning practices; reduced energy, paper and water use; and became a National Wildlife Federation certified wildlife habitat.



Students from St. Francis of Assisi School in Triangle, Va., rake leaves as part of a clean-up effort in 2015. St. Francis of Assisi Parish was certified as a “GreenFaith Sanctuary” in 2014 and is featured in a new guide to help Catholic parishes combat climate change. (CNS photos/courtesy St. Francis of Assisi Church)

They also incorporated Catholic social teaching on the environment into parish celebrations and engaged and informed parishioners on environmental justice.

While the certification process was ambitious, “every parish can do something to help the environment,” said Rob Goraieb, a secular Franciscan, who is coordinator of Franciscan Action and Advocacy at St. Francis of Assisi. “It’s about taking incremental steps; you do what you can,” he told the *Arlington Catholic Herald*, newspaper of the Diocese of Arlington.

Goraieb said he hopes his parish’s certification and other examples in the guide will “bring the big march for climate change into the pews—making it practical and tangible so that it grows into an effort of the heart, not the fist.”

Real change will occur he said, not through a “fight for climate change” but by transforming behavior informed by faith. “Our foundation has to be the Gospel,” he said. “We must operate out of that.”

The *Eco-Parish Guide* was created by the Global Catholic Climate Movement,

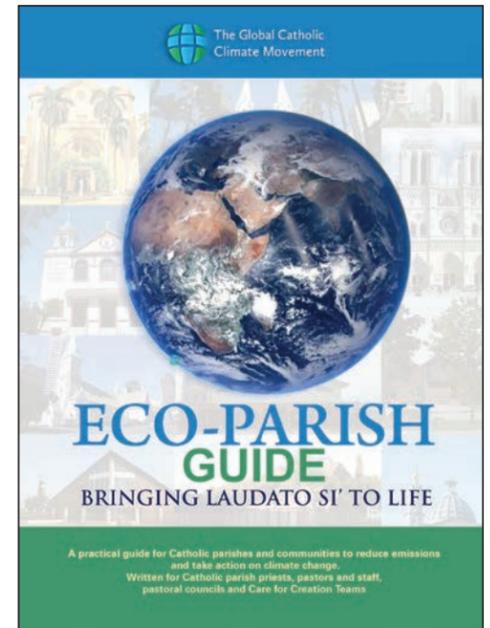
a worldwide network of more than 300 Catholic organizations. Composed of laypeople, priests, religious, bishops and others, the Catholic movement united by “the moral imperative of responding to and raising awareness about climate change,” according to the *Eco-Parish Guide*.

Lead author of the guide was Gail Kendall, a Massachusetts Institute of Technology-trained engineer with decades of experience in climate change work across the globe. Kendall said that with more than 220,000 Catholic parishes around the world, the Church can play an integral role in reducing greenhouse gas emissions.

To be useful to parishes worldwide, the guide reflects the diversity of parishes in the Catholic Church, said Kendall.

One parish featured in the guide is St. Peter’s in Bandra, a suburb of Mumbai, India. Parishioners installed nearly 200 solar panels on the church terrace to power parish buildings.

The guide points out that many efforts to combat climate change can



The cover of a new “eco-parish” guide is pictured in this photo. The guide gives Catholics practical ideas to combat climate change.

be implemented easily and for free.

And some initiatives can save parishes as much as 20 percent to 30 percent in energy costs, according to the guide. More importantly, the document shows how climate change is directly related to poverty and other social justice issues, said Kendall. In “*Laudato Si’*,” the pope writes that “our relationship with nature is inseparable from fraternity, justice and faithfulness to others” (#70).

Understanding such interconnectedness is part of the charism of the Franciscan order and thus interwoven into the spirit of St. Francis of Assisi Parish, said Franciscan Father John O’Connor, temporary administrator of the parish.

“Very much part of what it means for all of us to be disciples of Jesus is to understand that we are responsible for cherishing, protecting and celebrating creation,” Father John said.

“The average person goes through life not thinking much about creation—maybe just thinking how nice the trees or the birds are,” he said. “But if we’re not careful with the beauty of the world around us, we could lose it.” †

## What was in the news on August 12, 1966? Race violence affects a nun, parish holds a ‘Beatle Burning’ protest rally, and the council that never was

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 12, 1966, issue of *The Criterion*:

- **Raps ‘Catholic mob’ in ‘stoning’ of nun: Brick hits Sister in race march**

“CHICAGO—Rioters who cursed and injured a Catholic nun of Chicago’s Southwest Side were strongly criticized as ‘Catholic Know-Nothings’ by The New World, weekly newspaper of the Archdiocese of Chicago. ‘For the first time in the history of this city, a nun was attacked on the streets of Chicago in a public demonstration,’ wrote Father Williams F. Graney, New World assistant editor, in a signed editorial. ‘And the attack came from a mob of howling Catholics,’ he said. Father Graney described the nun, Sister Mary Angelica, as a ‘prime target’ of the mob of nearly 1,000 whites that gathered to battle Negro and white marchers led by aides of Dr. Martin Luther King, Jr. The violence occurred near Marquette Park. ‘Sister was struck with a brick or rock that drew blood. Some stitches were finally required to close the wound,’ the editorial said. ‘The cursing, yelling, frantic mob of Catholics [mainly, according to statistics for the neighborhood] cheered when the nun was struck. The mob cheered. Think about that for just a minute if you want to see how out of balance, how crazed and irrational the reaction was to the demonstration.’”

- **St. Mary-of-the-Rocks pilgrimage Monday**
- **Revelation Constitution seen working like leaven in Church**
- **Announce transfers of clergy**
- **Summer program: Girls get pre-career glimpse into social worker’s world**
- **Name Foster Parents’ Advisory Committee**
- **Civil rights bill passed by House**
- **Alcoholism: It could be you or your neighbor**

- **College to share facilities**
- **New Jersey creates commission for study of school aid issue**
- **Luci carried rosary, papal gift to Lynda**
- **Is compulsory arbitration the answer?**
- **Fr. Rivers named to receive medal**
- **St. Catherine captures sixth tennis crown**
- **‘Whoozit’ slated at Little Flower**
- **Value of suffering is pontiff’s topic**
- **Mammoth altar will be used for millennium rite**
- **Parent involvement in schools is urged**
- **Work of Catholic schools is cited as ‘extraordinary’**
- **CIC, Legion slate picnic**
- **St. Meinrad clergy assignments made**
- **Protest rally held: CYO’ers hold ‘Beatle burning’**  
“The now infamous remarks by Beatle John Lennon, referred to by some wags as ‘the Gospel according to John,’ that ‘Christianity will go’ received public reaction this past Tuesday evening in Indianapolis. St. Catherine’s parish Junior CYO, one of the most active in the archdiocese, promoted a “Beatle burning” on the parish ground which attracted one thousand teenagers and scores of adults. ... Comment from Patty Hornberger, Chartrand senior: ‘We are NOT challenging the positions of the Beatles as entertainers. You may or may not like them as entertainment. Some of us think they are great, and we are finding it very difficult to make the sacrifice of some of our favorite Beatle records. But the sacrifice we are making is a sign of faith in the future of Christianity, which is in our hands.’”
- **In early 50’s: Reveal Pius XII’s plans for council**  
“ROME—More than 10 years before Pope John XXIII announced plans to hold the Second Vatican Council, his predecessor Pope Pius XII had ordered studies for a council drawn up. Details never before released of the possibilities of a council in the early 1950s have been published by Rome’s Jesuit magazine, *Civiltà Cattolica*. They were drawn from secret archives of the

*Doctrinal Congregation. ... According to the article... the Doctrinal Congregation favored the summoning of a council to clarify various doctrinal points so as to combat various errors, including communism. ... Among the errors to be challenged were those of existentialism, false concerns of the relations between revelation and theology, scorn of St. Thomas and other scholastic teachers, errors regarding the primary end of marriage, the limitation of births, artificial insemination, errors of those who favor communism and class warfare, and against those who desire to resolve problems between nations by warfare and those who advocate total warfare. ... The project of a council encountered difficulties within the central commission itself because of a split in opinions. A minority favored holding a brief council and favored an elaboration of the principal truths professed by the Church with the greatest importance for the modern world... The majority, however, favored holding the council in the traditional form with a long period of preparation. Once the council was summoned, bishops had to be given fullest liberty... The last central commission meeting was held on January 4, 1951. Because of the disagreement on what form the council was to take, it was decided to refer the matter back to Pope Pius. And that is where the matter ended.”*

- **Pilot project: Seek to pinpoint social needs**
- **Nun treasures LBJ ‘note’**



Read all of these stories from our August 12, 1966, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †