National security, foreign policy worries a factor in 2016 election

WEST PALM BEACH, Fla. (CNS)—Not since the aftermath of 9/11 has America’s national security and foreign policy seemed to resonate so heavily with the electorate during a U.S. presidential election, according to several political scientists.

Terror incidents in Europe, the Middle East and at home—paired with perceptions of an increasingly fragile world order exemplified by the United Kingdom’s “Brexit” decision this summer—have created a heightened sense of vulnerability for many voters.

How those threats and worries are interpreted and expressed by the electorate will differ widely by party affiliation and by the two major candidates themselves, experts note.

And while foreign policy typically pales in comparison to domestic policy issues such as economic growth, income equality, health care and taxes, national security concerns still resonate with a significant percentage of Americans.

“The triumph over his factor in this year’s contest is the very fact that occurs after a spate of terror incidents,” said Michael Desch, director of the Notre Dame International Security Center in the political science department at the University of Notre Dame.

“Voter satisfaction of the economy and a general sense of how things are going are usually the best indicators of which way an election will go, but since 9/11 foreign policy has intruded into the public consciousness and has not had greater salience perhaps since periods like the 1968 election at the height of the Vietnam War,” said Desch.

“While foreign policy and global terrorism are usually the best indicators of which way an election will differ widely by party affiliation and by the two major candidates themselves, experts note.”

And while foreign policy typically pales in comparison to domestic policy issues such as economic growth, income equality, health care and taxes, national security concerns still resonate with a significant percentage of Americans.

“Voter satisfaction of the economy and a general sense of how things are going are usually the best indicators of which way an election will go, but since 9/11 foreign policy has intruded into the public consciousness and has not had greater salience perhaps since periods like the 1968 election at the height of the Vietnam War,” said Michael Desch, director of the Notre Dame International Security Center in the political science department at the University of Notre Dame.

If foreign policy and global terrorism are more salient than they have been in a long time, certainly greater than during the 2012 presidential election, it is in part because of the bipartisan upick of interest that occurs after a spate of terror incidents, according to Desch.

“The best example of the foreign policy factor in this year’s contest is the very fact of Donald Trump’s triumph over his See SECURITY, page 3.”

Dedication, commitment and faithfulness lead to new 900-seat church in Greensburg

GREENSBURG—Joan Koors finally lived to see the special day that she had dreamed about.

St. Mary Parish, her spiritual home since 1951 and the faith community in which she has served as liturgy director for 35 years, was dedicating a new church.

And, at 86, she was helping some 900 of her fellow parishioners call on the saints and angels by accompanying them on the new church’s organ in the praying of a litany of the saints.

Parishioners and parish leaders had discussed the possibility of building a new church for some 30 years. Now it was a reality.

“It’s like a dream come true, something that happens only once in a lifetime,” said Koors a few days before the dedication Mass. “When we got to the point where it was going to happen, all I did was pray to the good Lord, ‘Please let me stay long enough to see it.’ And now it’s happening. It’s exciting and moving after all the years that I’ve spent here.”

Archbishop Joseph W. Tobin was the principal celebrant of the Aug. 13 ritual-filled dedication Mass, which he described in his homily as a kind of baptism of the new church.

“Water has been sprinkled, chrism will be smeared on the altar and the walls, a white garment will be spread on the altar and candles will be lit from the fiery symbol of the risen Christ,” said Archbishop Tobin, “because here in this building the disciples of the Risen One will gather to give praise and thanksgiving, to seek forgiveness, to be nourished by word and sacrament, to be sent out as his witnesses.”

Father John Meyer, pastor of St. Mary Parish, praised its members for supporting the $1 million construction project which, in addition to the church, also included the building of a new parish office, parish hall and school cafeteria.

“I’ve been amazed at the dedication, commitment and the faithfulness of the people and their cooperation in seeing that the new church be built,” said Father Meyer. “I’m humbled by their contributions of their time, talent and treasure. It’s overwhelming. When I ask, they step forward.”

As the parishioners stepped into the church before the dedication Mass, they were met by many elements from the parish’s previous church incorporated into the new one: stained-glass windows, the large crucifix adorning the sanctuary, statues and the Stations of the Cross.

Even the lights used in the previous church shined in the entry way to the new one.

“Everything in there had so much meaning to all of us who have been there for so long,” Koors said. “Going into a new building and seeing some of the things that we have seen for so many years makes it even better.”

It was the construction of the parish’s new school building, which opened in 2012, that paved the way for the parish’s new 900-seat church. Both are built on a 25-acre campus, about 1.5
‘We are proud of Mother Teresa,’ Albanians say of future saint

We are proud of Mother Teresa,’ Albanians say of future saint founder of the Missionaries of Charity
time after Mass for veneration. It will also remain in the cathedral for a short period of time. A relic will be present for veneration. It also includes an interview with a nun who, along with two of her colleagues, was busy preparing for an evening confirmation Mass by panning flowers, ivy and white ribbons on the pews of Tirana’s Sacred Heart Church. Mother Teresa visited the church on her 1991 trip and her portrait covers a portion of a side wall. “We are all very happy,” about Mother Teresa’s canonization, but plans for local festivities are “not yet” decided, said Sister Rosita, a native of Slovakia. Sister Rosita said that she and the two other Missionaries of Charity lived in a place nearby, serving the needs of Albania’s most vulnerable, such as elders with no family, and abandoned and orphaned children, in line with Blessed Mother Teresa’s famed ethic of working with “the poorest of the poor.” She mentioned that relatives of Mother Teresa also had lived in a house not far from the church, “a long time ago.”

At the indicated home, no one answered, but a marble plaque to the left of the front entrance read in Albanian—and flaved English—that “The Family of Mother Teresa Lived in These House.”

“They were friends with my mother,” said a man, walking by. He appeared to be anywhere from 60-70 years of age, and declined to give his name. He said he repaired bicycles for a living, and that he remembered Mother Teresa’s visit to Albania 25 years ago. “New Teresa as she is known in Albanian, ‘is famous here, she said.” Catholic seminarian Gasper Kolaj, 25, agreed. Not only was Mother Teresa of Calcutta a well-known figure in Albanian, she was famous globally and had put her country of origin on the international map, he said.

Kolaj, noting that he had grown up listening to stories his parents and other older relatives told about the country’s former communist and militantly atheistic regime, and about the religious persecution it had waged from 1944 to the early 1990s, said the country was excited.

“Nene Teresa” as she is known in Albanian, “is famous here,” he said. Catholic seminarian Gasper Kolaj, 25, agreed. Not only was Mother Teresa of Calcutta a well-known figure in Albanian, she was famous globally and had put her country of origin on the international map, he said.

Blessed Teresa of Calcutta

Mother Teresa, who won the Nobel Peace Prize in 1979 and will be canonized on Sept. 4, was “loved in Albania” for her years of charity work in some of the poorest parts of India and around the world. Kika told Catholic News Service (CNS) in an interview on a downtown Tirana street.

The fact that the nun was originally Albanian made this love—and pride—for her even stronger among Albania’s people, believers and nonbelievers alike, said Kika, an Orthodox Christian.

“We all went out to greet her,” when Mother Teresa visited Albania in 1991, said Kika. “All Albania ... we are proud of Mother Teresa.”

Born to an ethnic Albanian family in Skopje, in what is now part of Macedonia, Mother Teresa went to India in 1929 as a Sister of Loreto and became an Indian citizen in 1947. She founded the Missionaries of Charity in 1950. Shortly after her death in 1997, St. John Paul II waived the usual five-year waiting period and allowed the process of declaring her a saint.

Sept. 4, the date chosen for her canonization, is the eve of the 19th anniversary of her death and the date canonization, is the eve of the 19th anniversary of her death and the date when the diminutive nun would celebrate a special Mass in honor of Mother Teresa’s feast day of St. Teresa of Calcutta.

The mass would be celebrated in the Catholic Church of the Holy Cross of Byzantium in America in Washington, D.C., and the Cathedral of St. John the Baptist in New York. The mass would also be celebrated in her home country of Albania in Tirana, Skopje and the villages where she lived in India.

In recognition of the Sept. 4 canonization of Blessed Teresa of Calcutta, founder of the Missionaries of Charity religious order, Archbishop Joseph W. Egan of Brooklyn, N.Y., will celebrate a special Mass of Thanksgiving for the Missionaries of Charity in Indianapolis at St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 5 p.m. on Sept. 5—the feast day of St. Teresa of Calcutta.

Following the prayer after Communion, a relic will be placed in the cathedral for a short time after Mass for veneration. A reception will be held after the liturgy at the Knights of Columbus McGowan Hall at 1300 N. Delaware St. in Indianapolis.

“We are so excited, it’s hard to express in words,” said a beaming Missionaries of Charity Sister M. Salvemite, supporter of the sisters’ home on the east side of Indianapolis, about the canonization. The Missionaries of Charity established their Indianapolis home in the boundaries of St. Philip Neri Parish in June of 2000. Currently, there are four sisters there.

The sisters operate a shelter for homeless women, make weekly prison visits, visit the residents of four nursing homes, teach catechism classes, meet the homeless in St. Philip and visit the parish shut-ins. “Her life was always one with Jesus,” said Missionaries of Charity Sister M. Marlene, who travelled with Mother Teresa when the diminutive nun would visit the U.S. “She had a heart full of love. She had love for everyone and respect for everyone. She was a living saint.”

Mass in honor of Mother Teresa’s canonization set for Sept. 5 in Indy

How has Mother Teresa touched your life?

Pope Francis will officially declare Blessed Teresa of Calcutta as a saint on Sept. 4. In celebration of Mother Teresa’s canonization and her life of ministering to the sick and the dying in some of the world’s poorest neighborhoods, The Criterion is inviting our readers to share their stories of meeting her and/or being inspired by her to serve others.

How to tell us your story:

Please send your responses and stories to assistant editor John Shaughnessy by e-mail at john.shaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached.

To see Pope Francis’ monthly intentions, go to www.ewtn.com/saint/papapraday.htm.
Bishop headed to Vatican, will miss 'beautiful people, culture' of Dallas

DALLAS (CNS)—The importance of the vocation of marriage and the family is at the core for the future of not only the Catholic Church, but of society, Bishop Kevin J. Farrell of Dallas said at a news conference on Aug. 17.

Earlier in the day, the Vatican announced that Pope Francis has appointed the bishop to lead a new Vatican office for the laity, family and life. Creation of the office is a continuation of the pontiff’s quest to overhaul the Curia for more efficiency and transparency, and to highlight the growing and important role of the laity among the world’s 1.2 billion Catholics.

In a statement a few hours after his appointment was announced, Bishop Farrell said he was “extremely humbled” Pope Francis chose him to lead the new office.

“I look forward to being part of the important work of the universal Church in the promotion of the laity and the apostolate of the family in accordance with the pope’s recent apostolic exhortation, ‘Amoris laetitia’ (The Joy of Love) and the support of human life,” he said.

At the news conference and in a letter to priests of the diocese, the ecclesiastical central staff, Bishop Farrell thanked the pope for having confidence in him to lead the new office, but said he also welcomed the appointment with mixed emotions.

“Dallas has been my home for 10 years and, from the beginning, I quickly grew to love the beautiful people and the culture here,” he said in the letter. “The strong faith, kindness and generosity of the people in the Diocese of Dallas surprised all of my expectations.

“A bishop can get nothing of significance done in a diocese without the help of the priests, his senior staff and diocesan employees,” he added. “Together, I believe we have accomplished many goals and put others in motion that have improved foreign policy legacy of the last decade. That sentiment has likely been fueled by a zeitgeist of general alarm among the electorate that the country and the world are “on the wrong track.”

“Let’s do not thing the world is on the right track and that their kids won’t have a better life than they will, indicating a pessimism about the future,” Desch said.

“I would guess if you poll people about international policy you would get a similarly pessimistic view: You take out Bin Laden and ISIS emerges; the European Union is frayed; global trade seems more like a mixed bag than we thought; immigration is a destabilizing issue—all sorts of things add up to a general pessimism in the state of the world,” he said.

The attacks in Orlando, Paris and Brussels, and the Democratic National Committee hacking scandal only add greater relevance this year to domestic vulnerabilities and fragile overseas relationships.

The U.S. bishops’ quadrennial teaching document and voter guide on the political responsibility of Catholics, “Forming Consciences for Faithful Citizenship,” takes into account the teachings of Pope Francis along with more recent developments touching on foreign policy, including:

- The deadly attacks on fellow Christians and religious minorities throughout the world.
- Economic policies that fail to prioritize the poor in home or abroad.
- A broken immigration system and a worldwide refugee crisis.
- Wars, terror, and violence that threaten the very aspect of human life and dignity.
- The excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor.
- Raymond Kuo, an assistant professor of political science at Fordham University in New York specializing in international security and American foreign policy, thinks about a fifth of the electorate consider national security a priority, while the economy and jobs are paramount.

“Residents and Democrats are coating national security issues in different terms, with one candidate presented as the ‘law and order’ choice who will ‘bring it all back together,’” while the other tends to be perceived as overall more trustworthy to handle the difficulties of statecraft, according to Kuo.

“Your have two very different candidates, with Hillary looking at representing the conventional, moderate view to U.S. foreign policy—a liberal international order with American power engaged in the world, serving as a pillar of free trade and the lender of last resort, and democracy is a domestic safety valve,” Kuo told CNS. “Hillary very much represents consensus American viewpoint on the role of American power in the world.

“By contrast, Trump presents a very different approach to foreign policy. He is an isolationist and a transactionalist, calibrating relationships and a racketeering type of approach to international powers, a radical break which will cause a lot of shocks in the rest of the world,” Kuo said.

“Trump says we can renegotiate all these agreements. It is the case, and that the GOP nominee’s comments on terrorism have been a shocker to many American people.

“Foreign policy speech he delivered on Aug. 15 in Youngstown, Ohio, Trump said if he is elected president he will put an end to “nation building,” and focus on destroying the Islamic State and other terrorist organizations.

“The overall geopolitical trends, as Kuo sees it, are a decline of power and influence of Russia, China and the Islamic State, and that each of these powers at times acts out of deep animosity from their shrinking influence and prosperity.

“These actors are acting out of wrinkles that changes have limits and can be managed,” Kuo said.

He added that at the end of the cold war the major concern was state relations, and since then we see non-state actors coming to the fore with a combination of ISIS and the resurgence coming from Russia and China.

And while the world may seem more unsafe and unstable than ever, Kuo said that high-profile terror in Europe and in the U.S. obscures the fact that terror has been a constant threat for some time, although more so in the Middle East.

“It is not quite as bad as people think: Russia is in the tank economically because of oil; the Chinese economy is slowing down; and ISIS is rapidly losing territory,” he said.
Borders should not be barriers

Pope Francis’ admonition to young people in Poland for World Youth Day to refuse to see “borders as barriers” will have resonated with everyone. One commentary went so far as to say, “Communist Pope Francis told the World Youth Day gathering to reject borders and barriers. This pope is a very dangerous man.”

and barriers. This pope is a very

Pope Francis enters the U.S. House Chamber to address a joint meeting of Congress at the U.S. Capitol in Washington on Sept. 24, 2015. Referring to himself as a “son of The Economist” and serving the political community”

At the U.S. Capitol in Washington on Sept. 24, 2015. Referring to himself as a “son of The Economist” and serving the political community”

Fifth...first priority. The Church has always been an advocate for the poor, the defenseless, and those who are in need. It is a place where people come together to share in the joys of family and community. It is a place where people can find comfort and solace in times of need. It is a place where people can find hope and encouragement in the face of adversity. It is a place where people can find peace and serenity in the midst of chaos and turmoil. It is a place where people can find love and compassion in the midst of pain and suffering.

First, steer away from “The Talk” toward a more integrated approach. Having “The Talk” relies on the misguided notion that parents have educational content or factual knowledge that they are duty-bound to try to deposit into their children’s brains. This approach is not only awkward and paternalistic, but it conveys the false idea that sexual education is a one-time, get-it-over-with ordeal.

Kids require ongoing guidance and support from their parents—an expressed willingness to enter into these important discussions that stress the beauty of sexuality, the marriage contract and what it is really for, rather than just telling them what not to do or scaring them away from sexually transmitted diseases.

Second, be attentive to opportune moments to share wisdom and stories. Because we live in a highly pornified culture, opportunities for parents to share and discuss important values assessments regarding human sexuality with their children are often.

Driving by a billboard with a risqué picture or something on TV might, for example, offer the parents an opportunity to note how it’s against the love of women to use them as sex objects. Passing through a part of town where prostitutes are plying their trade might spark a discussion about how many women involved in prostitution are victims of human trafficking, and the vast wish they could break free of it, etc.

Third, avoid Internet access in the bedroom. Sometimes parents will say, “The kids have access at school and everywhere else, so I let them have unrestricted access at home.”“We’ve got to learn how to handle it anyway.”

But the home setting needs to differ from the school setting, serving as an oasis and a protected environment for children. If someone offered to install a pipe into your child’s bedroom that could be turned on to pump in raw sewage, you would not agree to it. Yet many parents fail to restrict what is entering their children’s bedrooms through the Internet and TV.

Fourth, be wary of Internet access on cell phones. Despite “diligence” with your children or their children might mean looking for handsets that function strictly as phones without Internet access. Maybe the kids should be given a phone only at those times when they are dropped off at events like piano practice, soccer games. As children grow older and show signs of maturing, restrictions and limitations can be scaled back.

For parents, it is Internet usage. Check browser history and make use of monitoring software, even though a particular child may be an angel. Keep the family computer in a shared space like the living room with the screen visible, so family members can be aware of each other’s online activities.

Laptops and tablets can pose an inadvertent temptation in this respect as teens sit cuddled up on the couch with screens not visible to others. In family life, we are called to serve as our brother’s keeper. Set limits on “screen time,” and maintain passwords/access control over devices.

Have the neighbor’s kids deposit their electronic devices on the kitchen table. Having parents visit to diminish the temptation to stay away from a private part of the house and surf the net, perhaps even younger siblings in tow. Such practices may also serve to indirectly evangelize other families in the neighborhood refreshing the serious threats from Internet porn.

Sixth, set appropriate rules regarding relationships, and be involved in the kids’ dating practices. Too often parents are tempted to take a “hands-off” approach to this area of life.

When I was growing up, we knew (and eventually appreciated) my father’s rule that we couldn’t date until we were 18. Setting appropriate rules for kids serves as a sign of a parent’s love and concern for them. Whenever parents discriminate the situation and begin, it offers further opportunities and occasions to discuss problems and scenarios that can help teens set moral boundaries.

Talking to kids and helping them to become good stewards of the gift of human sexuality bestowed by God is hard work. In a culture that forcefully communicates a pornified counter-gospel, it is certain that the need for the moral formation and enduring gifts a parent can seek to provide for the happiness and well-being of their children.

Letter to the Editor

Parishioners should be proud of new Greensburg church and school

Congratulations to the entire St. Mary’s Parish in Greensburg on their new church. It is an amazing, absolutely beautiful place of worship.

Along with their new school, the parish should be proud of their beautiful campus! A special congratulations and job well done to Father John Meyer, the parish’s pastor, whose servant leadership and pastoral care of the precious ministry has been the catalyst behind these wonderful new additions for the parish.

Chuck Weisenbach

Indianapolis

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many perspectives as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic respect for various points of view.

The editors reserve the right to select the letters that will be published and to edit letters from their full-length, as necessary, to fit space limitations, pastoral sensitivity and content (including spelling and grammar). In order to ensure fairness and balance, opinions from a variety of sources, 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, may be published anonymously.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with send letters via e-mail to criterion@catholicnews.org.
Pope Francis wants all included in Church life

El papa Francisco desea que todos estén incluidos en la vida de la Iglesia

Tras tres años de contacto con el ministerio del papa Francisco, se podría decir que su estilo pastoral se resume de la siguiente forma, que ningún pecador quede fuera. El Papa, quien en respuesta a la pregunta de un periodista se definía como “un pecador,” tiene una gran agudeza para reconocer las distintas formas en las que todos fallamos en nuestro intento por cumplir con las pautas que define el Evangelio. Nadie es perfecto. Todos nos tropceamos y caemos en el camino hacia el cielo. Es por ello que el papa Francisco insiste en que la Iglesia, al igual que el propio Jesús, enfoque su ministerio hacia los enfermos, los que no están sanos. A nuestro Señor le reprochaban asociarse con cobradores de impuestos y pecadores. Comía y bebía en compañía de los marginados y criticaba a los cafanes. También expresa sin lugar a dudas que “para evitar cualquier interpretación desviada, recuerdo que de ninguna manera la Iglesia debe renunciar a proponer el ideal pleno del matrimonio, el proyecto de Dios en toda su grandeza” (#310). Y sin embargo, todos sabemos que aunque muchos casados viven sus votos matrimoniales de la mejor manera posible, en las buenas y malas hasta que la muerte los separe, muchos otros no llegan a cumplir con este ideal excelsus.

Nunca podemos plantear este ideal, el de ayudar a las parejas a llevar vidas provechosas, y al mismo tiempo aconsejar a quienes se han divorciado y vuelven a casar pero que todavía desean pertenecer a la comunidad de fe.

La respuesta del papa Francisco, presenta un desafío: “Acabar las consideraciones de muchos Padres sinodales, quienes quisieran expusieron que “los bautizados que se han divorciado y vuelven a casar civilmente deben ser más integrados en la comunidad cristiana en las diversas formas posibles, evitando cualquier ocasión de escándalo” (#299).

Una vez más, el Papa nos recuerda que quienes se han divorciado y vuelven a casar no están excomulgados. En efecto, son “miembros vivos de la Iglesia, sintiéndola como una madre que los cuida con afecto y los acoge siempre, los cuida con el ojo de Dios en el mismo tiempo que expresa claramente su eucarística expectativa, no renuncia al bien posible, aunque corra el riesgo de mancharse con el barro del camino” (#299).

Esta es otra de las vividas metáforas del papa Francisco: zapatos manchados del barro del camino, pastores que adquieren el olor a oveja, la Iglesia como un hospital en campo llamado a atender a los heridos de la batalla, la Iglesia está llamada a ofrecer el perdón y la misericordia de Dios a todos, santos y pecadores por igual. Comparto la convicción del papa Francisco en cuanto a que la teología moral que impartimos hoy en día “debe poner especial cuidado en destacar y alentar los valores más altos y centrales del Evangelio, particularmente el primado de la caridad como respuesta a la iniciativa gratuita del amor de Dios” (#311). Esto supone conocer y comprender la ley de Dios. También significa aceptar el hecho de que la misericordia es la plenitud de la ley divina “que siempre se inclina a comprender, a perdonar, a acompañar, a esperar, y sobre todo a integrar” (#312).

Junto con nuestro Santo Padre, exhorto a todos los líderes pastorales del centro y del sur de Indiana a encontrar formas adecuadas para incluir en vez de excluir a todos los que desean participar en la vida y el ministerio de la Iglesia, incluso a quienes se han divorciado y vuelven a casar.

Dado que todos somos pecadores, podemos beneficiarnos de las experiencias, las fortalezas y las esperanzas que aportamos unos y otros en el camino hacia nuestro hogar celestial.
Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

VIPS

Michael and Janet (Schnorr) Tosics, members of St. Michael Parish in Greenfield, celebrated their 50th wedding anniversary on July 30.

The couple was married on July 30, 1966, in Immaculate Heart of Mary Church in Indianapolis. They have three children, Anna, John and Mike Tosics. The couple also has five grandchildren.

The couple celebrated with a surprise party thrown by their children, traveled to Saint Francis for the birth of their fifth grandchild, and attended the Golden Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis.†

Michael and Jacqueline (Stahlhut) Cesnik, members of St. Ann Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 27.

The couple was married on Aug. 27, 1966, at St. Ann Church in Indianapolis. They have five children, Lisa Ferguson, Adam, David, Jason and Kevin Cesnik. The couple also have seven grandchildren and two great-grandchildren.

The couple celebrated with a family cruise in July.†

Archdiocesan schola to perform concert to honor Blessed Virgin Mary on Sept. 8

Vox Sacra (Sacred Voice) will perform a concert of Marian choral music to honor the Nativity of the Blessed Virgin Mary at SS. Peter and Paul Cathedral, 1347 E. Meridian St., in Indianapolis, at 7:30 p.m. on Sept. 8.

The concert will feature a sneak preview of the schola’s upcoming debut album. Ticket sales are on a first come, first served basis. Tickets can be purchased for $45 online or at the door.

Catholic Radio Indy fundraiser dinners on Sept. 12

Catholic Radio Indy will host its annual fundraiser dinner at the North Stillwater Croquet Club, 2100 E. 71st St., in Indianapolis, at 5:30 p.m. on Sept. 13.

The event will feature an update on what is going on at the local Catholic stations. Chairman Robert Tepin will be sharing the exciting news that the raffle features the stations are engaged in as they attempt to purchase another station in Indiana and the addition to the two frequencies they already operate: 89.1 and 90.9 FM.

According to Tepin, “Opportunities to purchase a radio station in a market like Indianapolis do not come along very often. When they do, they are very expensive, usually in the millions of dollars. We are working on plans to retool, both corporately and financially, to take advantage of a future opportunity.”

The guest speaker for the event will be Father Vince Lampert, pastor of St. Malachi Parish in Brownsburg and the execrator for the Archdiocese of Indianapolis. He will discuss the details of the events portrayed in the movies, and the very real and serious rite of exorcism.

The evening begins with a reception at 5:30 p.m. and dinner begins at 7 p.m. The event includes a silent auction.

Tickets are $65, or a table for eight can be purchased for $450. To register, call 317-870-8400, or log on to catholicroadindy.org/news/events/annual-dinner.†

All are invited to parish retreat by Father Ronald Knott in Sellersburg on Sept. 10

St. John Paul II Parish will offer a one-day parish retreat by Father Ronald Knott at the parish’s St. Paul Church, 218 Schellers Ave., in Sellersburg, from 8:30 a.m.–4 p.m. on Sept. 10.

Coffee and doughnuts will be offered at 8:30 a.m., and the first session begins at 9 a.m. Lunch will be provided, and the event will conclude with Mass at 4 p.m.

Father Knott, a priest of the Archdiocese of Indianapolis, is the founding director of the Institute for Priests and Presbyters at Saint Meinrad Seminary and School of Theology in St. Meinrad.

After graduating from Saint Meinrad with a Master of Divinity degree, Father Knott was ordained in 1970. He earned a Doctor of Ministry degree in parish revitalization from McCormick (Presbyterian) Seminary in Chicago.

Father Knott is the author of Intentional Presbyteries: Claiming Our Common Sense of Purpose, and, From Seminary to Parish: Becoming a Pastor: Managing a Successful Transition. He has also published collections of his homilies and sermons in the series published in the The Record, the newspaper for the Archdiocese of Indianapolis.

Father Knott has also published articles in America, Church and Seminary Journal.

His books will be available for purchase.

The event is free and is open to all.

To register, call 812-246-3522 or 812-246-2512.†

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According to Tepin, “Opportunities to purchase a radio station in a market like Indianapolis do not come along very often. When they do, they are very expensive, usually in the millions of dollars. We are working on plans to retool, both corporately and financially, to take advantage of a future opportunity.”

The guest speaker for the event will be Father Vince Lampert, pastor of St. Malachi Parish in Brownsburg and the execrator for the Archdiocese of Indianapolis. He will discuss the details of the events portrayed in the movies, and the very real and serious rite of exorcism.

The evening begins with a reception at 5:30 p.m. and dinner begins at 7 p.m. The event includes a silent auction.

Tickets are $65, or a table for eight can be purchased for $450. To register, call 317-870-8400, or log on to catholicroadindy.org/news/events/annual-dinner.†
Bishops designate site of apparitions as national shrine

ALLOUEZ, Wis. (CNS)—Nearly 160 years ago, on Oct. 9, 1859, Mary appeared to a young Belgian immigrant living in Kewaunee County.

Today, it is the only approved Marian apparition site in the United States. On Aug. 15, the feast of the Assumption, the U.S. bishops formally designated the Shrine of Our Lady of Good Help in Champion as a national shrine.

Bishop David L. Ricken of Green Bay announced its new status at a news conference prior to the annual Mass celebrated at the shrine for the feast day.

More than 1,500 people attended the outdoor Mass, which was followed by the annual rosary procession around the shrine grounds.

Archbishop Jerome E. Listecki of Milwaukee was the principal celebrant of the Mass, with Bishop Ricken as homilist. Bishop James P. Powers of Superior, and numerous priests of the Diocese of Green Bay were concelebrants.

“I am deeply thankful for the faith, devotion and unwavering commitment to all those who have been stewards and caretakers of the Shrine of Our Lady of Good Help for the several generations,” Bishop Ricken said during his homily.

“Each of them simply followed the whispers of their own deep faith, and in doing so, preserved and advanced the shrine,” he continued. “They carried the inspired story of Adèle Brise, a young Belgian woman to whom the Blessed Mother appeared.

“They carried this message in their own hearts, passing it on from one generation to the next, freely sharing it with all who came seeking, searching and praying.”

On Dec. 8, 2010, Bishop Ricken formally approved the apparitions of Our Lady of Good Help to Brise, making the Marian apparitions that occurred some 18 miles northeast of Green Bay the first in the United States to receive approval of a diocesan bishop. His decree came nearly two years after he opened a formal investigation into the apparitions.

At the same time, the site also was officially recognized as a diocesan shrine, although for years Catholics in the diocese had already viewed it as such.

A national shrine designation by the U.S. Conference of Catholic Bishops (USCCB) “is a testament and an honor to all those who come before us,” Bishop Ricken said in his homily on Aug. 15. “Their generous Christian spirit of warm hospitality, reverence and simplicity is very much alive in this holy place.”

According to canon law, “the term ‘shrine’ signifies a church or other sacred place to which the faithful make pilgrimages for a particular pious reason with the approval of the local ordinary.”

On April 30, 2015, Bishop Ricken sent a request to the USCCB and its Committee on Divine Worship asking that they consider the Champion site as a potential national shrine. Bishop Ricken noted that the “mission of prayer and catechesis is at the very heart of the apostolate of this sacred shrine.”

Since 1992, the U.S. bishops have followed a set of approved norms to designate local shrines as national shrines.

Father Michael Flynn, executive director of the USCCB Secretariat for Divine Worship, said that while exact numbers are not known, there are about 70 national shrines in the United States. To be granted such a designation, a shrine must meet several requirements, including:

—Operates under statutes approved by the diocesan bishop.
—Is easily accessible, with appropriate facilities for pilgrims.
—Is dedicated to promoting the faith of the pilgrims by centering on a mystery of the Catholic faith, a devotion based on authentic Church tradition, on revelations recognized by the Church or on the lives of those in the Church’s calendar of saints.

A national shrine also must nourish the spiritual lives of pilgrims by offering celebrations of the liturgy, and develop and utilize some form of common prayer, such as the Liturgy of the Hours. It also needs to have enough liturgical ministers to provide adequate pastoral care for pilgrims, especially for various language groups, and provide sacramental celebrations in various languages.

With Fountain, operations manager at the shrine, said visitors have come from approximately 90 countries, including Russia, China, Vietnam, Myanmar, Ireland, Syria, Ethiopia, South Africa, India, Kenya, Peru, all the Central American nations, and many European countries.

The shrine also must have a rector. In the case of the Shrine of Our Lady of Good Help, the rector is Father John Broussard, a member of the Congregation of the Fathers of Mercy. Beginning in July 2011, Bishop Ricken had asked the Fathers of Mercy to care for the shrine. Father Peter Strzyzek was the first rector, serving from 2011 until this past July.

Finally, a shrine cannot serve as a local parish, so ordinarily, baptisms, weddings and funerals cannot be held there. And, once approved as a national shrine, its formal statutes must be reviewed by the U.S. bishops’ conference every 10 years.

Benedictine Sister Heather Jean Foltz professes solemn vows

Benedictine Sister Heather Jean Foltz professed solemn vows on June 11 during a liturgy at Our Lady of Grace Monastery in Beech Grove. She is the daughter of the late Ed and Joeann Foltz of Indianapolis. During the liturgy in which she professed her vows, Benedictine Sister Jennifer Mann, prioress, placed a ring on Sister Heather Jean’s finger symbolizing the newly professed sister’s commitment to be a member of her Benedictine community.

She also received a sign of peace from the other members of the community as a sign of their support for her. “Sister Heather Jean grew up in Dryer, Ind., and earned a bachelor’s degree in religious studies from the University of Indianapolis. It was there that Sister Heather Jean was received into the full communion of the Church. She entered Our Lady of Grace Monastery in 2008, and made her first monastic profession in 2012. Before entering the community, she worked as an employment placement counselor at Horizon Home, a homeless day center in Indianapolis. Presently, her ministry is in social services at St. Paul Hermitage in Beech Grove.”

Holy Rosary Parish to host concert of world-renowned choir on Sept. 9

The world-renowned Gonville & Caius College Choir of the University of Cambridge in Cambridge, England, will perform a concert at 8 p.m. on Sept. 9 at Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis.

The concert, titled “Voices of the Kingdom: Sacred Music from the British Isles and Beyond,” will feature pieces from the choir’s recent recording as well as works of Dietrich Buxtehude, Antonio Lotti, Franz Schubert and Charles Gounod.

Led by director Geoffrey Webber, the choir has toured around the world, singing in major concert halls, universities, cathedrals and other churches in North and South America, Europe and Asia.

Admission to the concert is a freewill offering, with a suggested donation of $10 per person or $30 per family.

For more information about the choir, visit www.gonvilleandcaiuschoir.com. For information about the Sept. 9 concert, contact Holy Rosary Parish at 317-636-4478 or info@holyrosaryindy.org.
miles southeast of its previous location.

Emehrs Architects of Indianapolis designed the new church and the adjoining buildings constructed with it. Batesville-based Bruns-Gutzwiller Inc. was the general contractor for the project. Representatives from both firms respectively gave Archbishop Tobin a design of the church and a ceremonial key before the dedication Mass.

Brent Muckerheide was St. Mary’s parish council chairperson during the construction of the school, and helped lead the campaign to build support for the new church.

“We all knew that our parish, as a community, needed everything at one location,” he said. “It was important for us to get it all under one roof.”

After being so involved in the $8 million project to purchase land for the new parish campus, build a road on the property, prepare utilities for it and construct the new school, Muckerheide could have justifiably taken a break and let others step forward as leaders.

But then, Muckerheide’s good friends, Don and Barb Horan, who were also members of St. Mary Parish, tragically died in a Dec. 2, 2012, plane crash. Also killed in the accident were the Horans’ friends, Stephen and Denise Butz, who were also parishioners and principal of its school, tragically died in a plane crash.

The Spirit will continue to build you and all who will come after you into the body of Christ, a dwelling place for the living God,” Archbishop Tobin said. “This ongoing construction, at times, will be more difficult than all the efforts you have made to raise up this magnificent building.

“The challenging truth is that St. Mary’s remains—and will remain—a work in progress and the ongoing costs are paid in humility, zeal, unselfishness and joy.”

Father Michael O’Mara, a concelebrant at the dedication Mass, spoke after the liturgy of his high hopes for the future of the parish in which he grew up.

“How many years will this be here? This will be here long beyond any of us,” said Father O’Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis.

“It is what we are called to do—sharing our faith and passing the faith onto our children.”

(For more photos from the dedication of the new St. Mary Church in Greensburg, read this story online at www.CriterionOnline.com. For more information about St. Mary Parish in Greensburg, visit church.stmarysgreensburg.com)

The new St. Mary Church in Greensburg seats 900 people and sits on a 25-acre campus. It is 1.5 miles southeast of the previous location of St. Mary Parish in the heart of downtown Greensburg.

Left, Father John Meyer, pastor of St. Mary Parish in Greensburg, places a paschal candle in a holder which is part of the baptismal font of the Batesville Deanery faith community’s new church during its Aug. 13 dedication Mass. (Photo by Sean Gallagher)

Below, Joan Koors, liturgy director of St. Mary Parish in Greensburg, plays the organ during the Aug. 13 dedication Mass of the Batesville Deanery faith community’s new church.

Father John Meyer, pastor of St. Mary Parish in Greensburg, left, and Archbishop Joseph W. Tobin elevate the Eucharist during the praying of the eucharistic prayer during the Aug. 13 dedication Mass of the Batesville Deanery faith community’s new church. Also pictured is Father William Ehalt, pastor of St. Catherine of Siena Parish in Decatur County.

Mary fell into Wayne while ice skating. Nelson joined the choir after meeting the principal organist, John Enright. Enright proposed to Carmen without ever having dated her.

These are just a few of the circumstances that launched 64 couples down the path to marriage—unions that have lasted a half century, resulting in 3,200 years of marriage, 192 children, 377 grandchildren and 29 great-grandchildren. Some of these marriages were celebrated on Aug. 14 at the annual Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis. The couple was married on April 16, 1966. (Photos by Natalie Hoefler)

**What does holiness look like?**

The Mass was concelebrated by Fathers James Farrell, left, Stephen Jarrell and Martin Rodriguez, with Msgr. William F. Stumpf, archdiocesan vicar general, serving as the principal celebrant.

After 50 years, six children and 12 grandchildren, Carmen said she is indeed “part of what it means to live a holy life and to con-continue to be a way of holiness.”

“The guy always has the last word…”

For Normand and Pat Lorsung of St. Matthew the Apostle Parish in Indianapolis, that 50-year journey began on one fruit-ful evening for eight particular people.

“I was [in the army] stationed at Fort Knox near Louisville, Ky., said Norman. “I’d just gotten back from Korea. Five of us guys always went to Whispering Hills (Country Club). We met five girls one night.”

Pattie picked up the story from there.

“Ultimately, to this day, we have four married couples, all of whom are Catholic,” she said. “Ours was the first wedding … We’ve followed each other to all the children’s weddings until we ran out of children.”

The Lorsungs, who have four children and 11 grandchildren, reflected on what it means to live a holy life.

“Sometimes we fall down,” Carmen said. “But in reality, you have renewed those promises every day for 50 years, and you continue to do so every day,” said Msgr. Stumpf. “For you vowed to not only love and honor and care for one another on that first day of marriage, but also to trust in God, to communicate and to pray.”

“God’s providence is unbelievable”

Like the Heisigs and Baurers, Judith and Nelson Coughlan enjoyed outings with the Catholic Youth Organization in their home state of New Jersey.

But it was music that initially brought them together.

“We met in church,” said Judith. “I was the church organist, and [Nelson] was asked to come and sing with the choir on the occasion of our church school dedication.”

Nelson was impressed by the organist.

“I joined the choir after that!” he said. It turns out the two had grown up just a mile apart, but in separate towns. They had mutual friends in high school, yet never crossed paths.

“God’s providence is unbelievable—how we met, and the circumstances,” said Nelson. “They were engaged after just six months.”

They are now members of St. Malachi Parish in Brownsburg, and have two children and four grandchildren.

“Our lives always revolved around the faith,” said Judith.

She and Nelson now serve as a sponsor couple for engaged couples at their parish. The advice they give for a lasting marriage is to trust in God, to communicate and to respect each other.

“It’s worked for us so far,” said Nelson with a grin.

“Why don’t we just get married?”

The families of Enright and Carmen Rosa Hurtado of St. Monica Parish in Indianapolis had been friends all their lives. Both families lived in a village in Peru in South America.

Never having shown any interest in each other outside of friendship, one day after Mass Enright asked Carmen if she would marry him.

“I was shocked,” Carmen said, through the interpretation of Father Martin Rodriguez, administrator of St. Joseph Parish in Shelbyville.

Father Rodriguez interpreted Enright’s reasoning: “I said, ‘You know, your personality and my personality are very much alike—why don’t we just get married?’”

Carmen’s and Enright’s parents talked and decided the two could date for two years, spending time together only in Carmen’s home when her parents were present. After two years they felt called to marriage, then they were married.

During the two years, the couple only shared one date outside of Carmen’s home. Father Rodriguez interpreted the story as she told it:

“We went to see this really long movie, The Sound of Music. My mom stayed at the door waiting for us because we were late, and the movie was so long. She said, ‘That’s it. You’ve never going again.’ It was the last time we went out by ourselves.”

The Hurtados credit their ability to get to know each other over the course of two years as a source of their lasting love. The couple married on April 16, 1966. The wedding was celebrated at SS. Peter and Paul Cathedral in Indianapolis. Joining them are Father Martin Rodriguez, left, Father James Farrell, Deacon Brian Jarrell and Father Stephen Jarrell.

**Golden Wedding Jubilee Mass**

Mass at SS. Peter and Paul Cathedral in Indianapolis. Joining him are Father Martin Rodriguez, left, Father James Farrell, Deacon Brian Jarrell and Father Stephen Jarrell. (Photos by Natalie Hoefler)

“Enright, left, and Carmen Rosa Hurtado, members of St. Monica Parish in Indianapolis, share stories during a reception at the Archdiocese Edward T. O’Meara Center in Indianapolis following the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral on Aug. 14. The couple was married in Peru in South America on May 21, 1966.”

Barbara and Tom Stader of St. Susanna Parish in Plainfield prepare to renew their wedding vows during a Golden Wedding Jubilee Mass on Aug. 14 at SS. Peter and Paul Cathedral in Indianapolis. The couple was married on April 16, 1966. (Photos by Natalie Hoefler)
2016 election marked by passionate electorate, coarseness, incivility

WEST PALM BEACH, Fla. (CNS)—With the raucous Republican and Democratic conventions long concluded, assessments of the U.S. electorate routinely include such phrases as “mutual loathing,” “contempt,” “unbridgable antipathy,” a “clash of visions” and “applauding eruptions of hatred.”

November’s presidential contest between Democratic presidential nominee Hillary Clinton and Republican nominee Donald Trump is shaping up to be the most negative and “dark” U.S. presidential election since the late 1960s, replete with party infighting, alleged election interference from Russian cyberhacking squads and defiant supporters of U.S. Sen. Bernie Sanders still looking for political options.

Meanwhile, political and racial tensions, ambivalence about global immigration and a spate of horrific terrorism at home and abroad—including the July 26 murder of a Catholic priest celebrating Mass in France—have further inflamed political climates everywhere as raw emotions and hyperbole seem to trump political platforms and issues.

The level of popular rancor has some wondering if the remaining months of the election season will be marked by an ever escalating incivility and rudeness, or if all the election noise somehow indicates a healthy level of voter engagement.

“The political campaigns displayed many examples of the lack of civility in the public sphere,” said Dahnke. “There were examples at both conventions of booing or chanting during a speech by those who disagreed, and there were frequent attacks and mudslinging arguments rather than legitimate criticisms of an opponent’s positions or experiences,” said Carla Carlin, a former professor of communication at St. Louis University and a retired associate provost for graduate and global education.


“While the processes by both parties are not perfect, they are the processes and everyone plays by the same rules. To have supporters or even candidates refuse to accept the process rather than move on and try to change it does not provide a good example for young people,” she said.

Twenty years ago, Carlin helped create a group called “Debate Watch,” in which people with differing political perspectives convened to watch the election debates and then discuss them with a facilitator. The most recent of those conferences was held following the 2004 election.

“We had hundreds of those groups around the country and transcripts were made. In reading through them, I did not find an example of a candidate or a debater noting that some in the study group even went so far as to say that if their candidate lost, they would be willing to give the other one a chance because they understood that they had some positive ideas. It should be noted, Carlin said, that what is happening in the 2016 election cycle is not altogether unique, and that past political conventions have had very contentious moments.

The 1968 Democratic National Convention (DNC) in Chicago “was worse than anything that has happened since,” she said, noting the role of social media today for encouraging anonymous, often reckless political speech and reactions.

1968 was a year of violence, political turbulence and civil unrest for the country. In Chicago, the DNC drew anti-war protesters. The demonstrations were met with police force. Inside the convention hall, the party was divided. The DNC followed the assassinations of the Rev. Martin Luther King Jr. and President John F. Kennedy.

Dahnke, who defines civility as “appalling eruptions of hatred.”

In Toledo, Ohio, four groups of women religious have issued a joint statement calling for a greater civil discourse, drawing upon Pope Francis’ address to U.S. congress last fall in which the pope urged lawmakers to seek greater dignity for every human person and for greater cooperation toward the common good.

In early August, 5,650 women religious met for a similar plenary. They signed a letter written by the Leadership Conference of Women Religious urging presidential candidates to engage in civil discourse.

The Ohio statement, from the Sisters of Notre Dame, Sylvian Franciscans, Sisters of St. Francis and Ursuline Sisters of Toledo, notes that the problem is not our many disagreements but rather how conflicts are handled.

“We call for a return of civility in our discourse and decency in our political interaction that promotes the common good, reaches out to others, engages in constructive dialogue, and seeks together the way forward,” the statement notes.

Sister Mary Jon Wagner, congregational minister for the Sisters of St. Francis of Sylvania and one of four women religious who signed the statement, told CNS that she personally believes society is more coarse in many aspects, and that there has been “widespread loss of the beauty of language, of clear and good writing skills.

“We don’t seem to be able to speak or write in quality language, and certainly the words that we say to one another do not carry that effort,” Sister Mary Jon said.

“The way in which we speak can create a greater anger, and many times we Americans cannot seem to separate what is happening in the public sphere [and of public service] from the gift of the human person.

When critiquing a public servant’s or anyone’s job performance, she added: “We can deal with the inadequacy of a ministry but never a person: a person is always entitled to the integrity of an individual.”

Demonstrators protest on the first day of the Democratic National Convention in Philadelphia on July 26. (CNS photo/Tracie Van Auken, EPA)
Protecting ‘the innocent is a matter of justice,’ says head of Knights

WASHINGTON (CNS)—Protecting “the innocent is a matter of justice,” that imposes an obligation on all members of society,” said Supreme Knight Carl Anderson, adding that possession is not just another U.S. political issue.

“The time is to stop creating excuses for why we are for pro-life legislators,” he said.

“I do not see how it is possible to find another issue that ‘balances’ the devastation of 50 million human beings killed by abortion,” he told Catholic News Service (CNS) in an e-mail.

“Surely there is no other moral issue of that magnitude confronting us today.”

“Many voters should think about themselves by between themselves and abortion by refusing to vote for anyone who supports any portion of it.”

He added, “We will never build a culture of life by voting for politicians whom we respect a culture where we can make the right decision.”

Anderson made the comment in response to questions from CNS sent as a follow-up to his report to the 14th international convention of the Knights of Columbus in Toronto, held on Aug. 2-4.

In that report, Anderson also highlighted the organization’s charitable contributions, its protection of Catholic families, the need to defend religious liberty and the “21st century.”

And the Knights’ advocacy work on behalf of persecuted Christians in the Middle East. Anderson noted that organizations like Catholic politicians who support keeping abortion legal are out of touch with many of their constituents.

In his response to the question, noting that “at a rate of three to one,” practicing Catholic politicians overwhelmingly agree that abortion is morally wrong.

“The confusion arises on the question of what to do about it politically,” he continued. “I think some politicians have sought to encourage that confusion by treating the issue of abortion as a matter of conscience rather than a matter of justice.

Catholic teaching maintains it is always wrong to intentionally kill an innocent human being as a matter of justice.

“And it is science—not faith—that leads us to conclude that the development of the mother’s womb is a human being.”

“With regard to restrictions on abortion, the absolute consensus favors substantially restricting abortion,” Anderson said.

Q: The full text of the CNS Q-and-A with Anderson:

Q: There are some people who say, “Why should Catholic politicians be opposed to the right of choice in abortion, but aren’t they supposed to represent their constituents even if those constituents are for legal abortion?”

Q: What about the idea that political leaders who support the right of choice in abortion, but aren’t they supposed to represent their constituents even if those constituents are for legal abortion?”

Q: That argument would be: “A: That argument is what I would call a ‘personally opposed’ vote. That forces many Catholics, on the other hand, to pass legislation to restrict abortion. Agreeing with the American people is always morally right. About eight in 10 want abortion restricted. It makes absolutely no sense.”

A: “We have to ask, ‘What is the consensus about the issue of abortion?...”

A: “I don’t see where ‘belief’ enters into it. Just because the Catholic Church teaches a moral rule does not make it a matter of faith. Nor does it mean that all matters of religious faith on anyone, but the protection of the innocent is a matter of justice.”

Q: Catholic teaching maintains it is always wrong to intentionally kill an innocent human being as a matter of justice. And science—it is science—that leads us to conclude that the development of the mother’s womb is a human being.

Q: “You can’t say that today. The Catholic teaching community is still divided. It is science—not faith—that leads us to conclude that the development of the mother’s womb is a human being.”

Q: “The confusion that is really going on?” I think it is a matter of public consensus, we have to ask, ‘What is the consensus about the issue of abortion?...”

Q: “There is no other moral issue of that magnitude confronting us today.”

Q: “I think it is clear that the American people understand it, with a strong consensus among Americans supports substantial restrictions on abortion.”

Q: “As a ‘personally opposed’ vote, not see how it is possible to find another issue that ‘balances’ the devastation of 50 million human beings killed by abortion. There is simply no other moral issue of that magnitude confronting us today.”

Q: “At a rate of three to one, practicing Catholic politicians overwhelmingly agree that abortion is morally wrong. The confusion arises on the question of what to do about it politically. I think some politicians have sought to encourage that confusion by treating the issue of abortion as a matter of conscience rather than a matter of justice.

A: “We agree that abortion is morally wrong. The confusion arises on the question of what to do about it politically. I think some politicians have sought to encourage that confusion by treating the issue of abortion as a matter of conscience rather than a matter of justice.

Q: Catholic teaching maintains it is always wrong to intentionally kill an innocent human being as a matter of justice. And science—it is science—that leads us to conclude that the development of the mother’s womb is a human being.

Q: ‘Anti-choice’ vote. That forces many Catholics, on the other hand, to pass legislation to restrict abortion.

A: “To prevent laws to restrict abortion. Agreeing with the American people is always morally right. About eight in 10 want abortion restricted. It makes absolutely no sense.”

Q: The Catholic Church has spoken against the immorality of abortion for its whole existence. Is it fair to ask you think some Catholics don’t ‘get it,’ and insist on supporting legal abortion?

A: “We have to ask, ‘What is the consensus about the issue of abortion?...”

Q: “Given the polling on this subject, we can change?”

Q: “Finally, I think we need to have an honest conversation. The consensus among Americans supports substantial restrictions on abortion.”

Q: “As a ‘personally opposed’ vote, that is really doing on us. We are winning the culture of death. It is time we make the society that compass, but the ‘personally opposed’ approach is a significant barrier.”

Q: “There is no other moral issue of that magnitude confronting us today.”

Q: “I repeated there what I had said at a similar meeting eight years ago. First, if I do not see how it is possible to find another issue that ‘balances’ the devastation of 50 million human beings killed by abortion. There is simply no other moral issue of that magnitude confronting us today.”

Q: “I think it is clear that the American people understand it, with a strong consensus among Americans supports substantial restrictions on abortion.”

Q: “As a ‘personally opposed’ vote, that is really doing on us. We are winning the culture of death. It is time we make the society.”

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Q: “As a ‘personally opposed’ vote, that is really doing on us. We are winning the culture of death. It is time we make the society.”
Spirituality for Today/Father John Catior

Who do you say that I am? Holding strong to our faith

The Criterion  Friday, August 26, 2016

Pope Pius XII was pope for 19 years, from 1939 to 1958. He was elected months before the start of World War II, and, in his first encyclical in October of 1939, he denounced the German/Soviet invasion of Poland, anti-Semitism, war, totalitarianism and the Nazi persecution of the Catholic Church.

During the war, he did all he could to end it, declaring the Vatican neutral territory, but saving many lives by varying degrees. 

In Rome, Jews took refuge in the Vatican when Hitler’s troops occupied the city in 1943. There were 15,000 Jews at Castel Gandolfo alone, 477 hidden in the Vatican and another 4,238 in Roman monasteries and convents. At least 94 percent of the Roman Jews were saved.

Golde Meir, Israel’s prime minister from 1969-74, praised Pope Pius XII after his death: “When fearful martyrdom came to one’s end, in the decade of Nazi terror, the voice of the pope was raised for the victims.”

Adolf Hitler’s biographer, John Toland, described Pius XII’s role in the Holocaust as “a cold, calculated, businesslike approach to the extermination of the Jews.”

The Nazis rounded up and deported all the Jews they could find, including Edith Stein, known in the Church as St. Teresa Benedicta of the Cross, and her sister, who were Carmelite nuns.

John Cornwell, author of the anti-Pius book Hitler’s Pope, quoted Pius XII as saying, “I now tell you that so far as the bishop has cost the lives of 40,000 persons, my own protest, which carries an even stronger threat, could cost the lives of perhaps 200,000 Jews. It is better to remain silent before the public, and to do in private all that is possible.”

Hitler had also threatened to invade the Vatican and arrest the pope, which would have ended any possibilities of the Vatican aiding Jews. Pius believed that it was only by maintaining a quiet diplomacy that he could continue to help the Jews.

This fact was accepted by Jewish leaders at the time, and by the numerous testimonials and gratitude expressed immediately after the war. It was only years later that the canard was invented and spread that Pius XII didn’t speak out forcefully enough against the Nazis.

Emmanuel Wall/Debra Tomassi

Greatest goal of parenting? To get children to heaven

“Faith and Family/Sean Gallagher

God can bring about dramatic turnarounds in your life

My three oldest sons—Michael, Raphael and Victoria—wrapped up our summer last week by attending an Indianapolis Indians game together a couple of days before their first day of school. Little did I know when we walked into Victory Field that the learning would start that night instead.

The night wasn’t the best—and at first. It was marked by a steady light rain, and indifferent play by the Indians. They gave up two runs early on to their opponent, the Louisville Bats, and consistently lost men in scoring position. During the seventh inning, the score 2-0, the rain started coming down a good bit harder. So, I told the boys that we might as well leave the game early. The crowd was small to begin with, and many of them at that time were heading for the exits.

But the rain slackened up, and we ended up staying. And what a good choice that was.

In the bottom of the ninth, the Indians quickly got base runners on first and second. I’d seen that happen before in the game, so I didn’t get my hopes up. The next batter walked, and the bases were loaded with no outs.

After a strikeout, a pinch hitter knocked in a run with a single. Now things were looking up. My boys were beginning to hope for a “walk off”—a hit that would drive in enough runs to win and put into their heads the idea of winning the players to “walk off” the field.

The Indians’ shortstop Alan Hansen made our wishes come true when he blasted a grand slam home run over the left field fence. I’ve been to a number of professional baseball games over the years. I have to say, though, that that was probably the most amazing finish to a game I’ve seen.

As the boys and I joyfully walked out of the stadium, we were drenched by a huge downpour. But we were having too much fun to care after seeing such a great victory.

That game was a joyful reminder of an important aspect of our faith that we need to keep at the front of our minds and hearts—never give up hope. God has shown us in the suffering, death and resurrection of Jesus and in the stories of saints throughout the ages that he can make the best out of the worst situations—sometimes at the last moment.

My family’s faith has credibility behind it. It’s not just a Pollyannish optimism with no basis in reason.

Keep up hope, then, if you have a relative who has abandoned his or her religion, or if an acquaintance has left it. Keep up hope if you have habits, or other ways of behaving that make life difficult for you. God has shown us the way we can make the best out of the worst situations—sometimes at the last moment.

Keep up hope, if you are a family with credibility behind it. It’s not just a Pollyannish optimism with no basis in reason.

A night of baseball could help us to see in these and countless other situations the kind of dramatic turnaround that my boys and I witnessed in the game off the grand slam.

At other times, the victory he has planned for us might be hidden from the world and only be revealed in your life. If we allow God to fill our hearts with confidence in the sure promise of a heaven where he will be fully revealed, (Rev 21-4), then we can persevere through the downsides of this life, knowing that they, as hard as they can be, are nothing compared to spending an eternity with God.”
The Sunday Readings

Sunday, August 28, 2016

• Sirach 3:17-18, 20, 28-29
• Hebrews 12:18-19, 22-24a
• Luke 14:1-7, 14-17

The Book of Isaiah offers the first reading for this weekend. Isaiah is a fascinating book of Scripture. It covers a long period of Hebrew history. Its early chapters deal with events and conditions in the southern Hebrew kingdom of Judah, before the kingdom’s conquest by the mighty Babylonian army. Then, as the book progresses, it tells of the plight of the Hebrews taken to Babylon, the imperial capital, where they and their descendants languished for four generations.

At last, the Hebrews were allowed to return, but the homeland that they found was hardly the “land flowing with milk and honey.” It was sterile, lifeless and bleak. It must have been difficult not to succumb to cynicism, or outright rejection of God. Why did God lead them to this awful place after all that they had experienced in Babylon? How was this God’s confirmation of their covenant with him?

This dreary situation clearly appears in this weekend’s reading but, nevertheless, the prophet unceasingly and without any doubt calls the people to reaffirm their devotion to God. God will always rescue and care for them.

For its second reading, the Church presents a reading from the Epistle to the Hebrews. In the late part of the first century, when this epistle was composed, the plight of the Jews was bleak. In 70 A.D, the Jews rose up against the Romans, and the Jews paid a dreadful price for their audacity.

Things were as bad as they were in the days of the last part of Isaiah, from which came the reading heard earlier this weekend.

Even so, as the prophets so often had encouraged the people in the past, the author of Hebrews assured the people of the first century that God would protect them and, after all their trials, would lead them to eternal life in Christ Jesus, the Lamb of God.

St. Luke’s Gospel furnishes the last reading. It is a somber reading, a warning. Indeed, life is eternal. God lives and reigns in an eternal kingdom. Jesus has the key to the gate, but all who are true to God and who obey his law will be admitted to this wonderful kingdom. Others will not.

Reflection

For several weeks, the Church, either directly or indirectly, has taught us in the weekend readings at Mass that earthly life is not the only experience of living for humans.

Life does not end with earthly death. Life is eternal. Eternity awaits everyone after life on Earth—heaven for the good, every aid in our way to reach heaven. It must have been difficult not to become discouraged and bleak. It must have been difficult not to do some of the things that need to be done around the house. I am thankful that God did give us this commandment, for I certainly do look upon Sunday as a day of rest—to spend with family when possible, and to simply enjoy the day.

My husband (who is not a Catholic) is a business owner who can work from home. He is in a very challenging situation right now, without sufficient staff. On Sundays, he puts in a good six to eight hours of office work before he eats—otherwise the remainder of the week’s schedule would be overwhelming.

I write to ask for guidelines on the Third Commandment—keeping holy the Lord’s day. I do not consider some of the things that I do to be work—cooking, for example, minor cleanups, mowing, trimming, weeding.

Does the Church look upon all chores as work? I find it very hard not to do some of the things that need to be done around the house. I am thankful that God did give us this commandment, for I certainly do look upon Sunday as a day of rest—to spend with family when possible, and to simply enjoy the day.

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While I don’t know his religious history on principles, wisely does the catechism note, “The faithful should see to it that legitimate excuses do not lead to habits prejudicial to religion, family life and health.” (#2185).

I might point out that, among American males, there can be a slavish addiction to sporting events on Sundays that do damage to the goals of the Lord’s Day of family time, reflection and rest.

And finally, nowhere does your question mention Sunday Mass, which must always be the central feature of a Catholic’s Lord’s Day observance. For 2,000 years, followers of Jesus have come together as a family of faith to celebrate the day of Christ’s resurrection, and to be nourished by his body and blood.

Q

I am grateful for the work you do with your question-and-answer column. Your responses reflect both wisdom and patience. And this prompts me to ask the following: What are some changes that you have been happy to see over your years in the ministry? (Virginia)

A

Space constraints limit me to one development that I view as a great blessing in Catholic life: the broader involvement of laitypeople in the work of the Church.

When I was ordained a half-century ago, many parishes had two lay organizations: a rosary society, which consisted of several women who offered prayers for the parish and helped out with church decorations, and a Holy Name Society, men who would make a yearly retreat and sponsor an annual parish social event.

In the parish from which I just retired, there are now more than 400 lay parishioners who help with the work of the Church—lay catechists; lectors and extraordinary ministers of holy Communion; those who visit and take Communion to shut-ins, patients in hospitals and residents of nursing homes; men and women who staff a parish food pantry and host homeless families overnight in a parish facility, etc.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Heepencl St. Albany, N.Y. 12208.)

Moisture enters everything. From thin and svelte to “more to love,” From hair of blonde or black or brown, "It’s not the only path," "Supporting, cheering, lifting up," "In my mind, fits in here." "I would hope, though, that his circumstance will only be temporary."
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.


HARRIS, Thomas P., 76, St. Lawrence, Indianapolis, Aug. 15. Husband of Margaret Mary Harris. Father of Theresa Dunn, Kathleen Ford, Elizabeth Rauer and Patrick Harris. Grandfather of seven.


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journey of faith

Father Michael Champagne carries the Blessed Sacrament during a procession to the Levonile, La., boat landing after Mass at St. Leo the Great Church in Leonville on Aug. 15, the solemnity of the Assumption of the Blessed Virgin Mary. The procession from St. Leo the Great, in the Diocese of Lafayette, was the beginning stage of the second annual Fete-Dieu du Teche, a eucharistic procession to Catholic churches along Bayou Teche. The bayou is a 125-mile-long waterway in south central Louisiana because of heavy rain and rising waters in Louisiana, the boat procession for the procession was canceled. But the celebration continued by driving the Blessed Sacrament to each church along the eucharistic procession route. (Photo/Max Maunder)

providence sister mary loyola bender served as motherhouse sacristan for 27 years

providence sister mary loyola bender died on aug. 16 at mother theodore hall at st. mary-of-the-woods. she was 98.

the mass of christian burial was celebrated on aug. 20 at the church of the immaculate conception at the motherhouse. burial followed at the sisters’ cemetery.

anna luo ya bender was born on oct. 13, 1917, in owensboro, ky. she entered the sisters of providence of saint mary-of-the-woods on feb. 2, 1939, and professed final vows on aug. 15, 1946.

during her 77 years as a member of the sisters of providence, sister mary loyola minstered as sacristan at the motherhouse from 1941-68. in this ministry, she prepared the church of the immaculate conception at the motherhouse for all liturgies. she also made many vestments, altar cloths and other items used in worship through her considerable seamstress skills. she then served as administrator of providence retirement home in new albany from 1968-78.

sister mary loyola also oversaw maintenance in catholic schools in washington, and ministered at a retirement community of the sisters of providence in massachusetts. she returned to the motherhouse in 2003 to work as a seamstress before dedicating herself entirely to prayer in 2010.

sister mary loyola is survived by a brother, joseph bendi of owensboro.

memorial gifts may be sent to the sisters of providence, 1 sisters of providence road, saint mary-of-the-woods, st. mary-of-the-woods, in 47876.

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prov
Book explores reasons behind actions against religious groups

Mary Eberstadt

Much of the legal action taken in recent years by people and organizations of faith—including but not limited to Catholics and other Christians— to defend their liberty has ultimately been based on the First Amendment guarantee that the government shall not prohibit the free exercise of religion. In her new book, It’s Dangerous to Believe: Religious Freedom and Its Enemies (Harper, 2016), author Mary Eberstadt contends the challenge to religious freedom in contemporary society is more related to the other clause regarding religion in the First Amendment, which “prohibits the making of any law respecting an establishment of religion.”

Eberstadt argues that a broad array of secularists are effectively working to impose a new “religion” in which dissent is not tolerated:

“Fundamentally faithful is that the sexual revolution, that is, the grasping for deindustrialization of all forms of consenting nonmarital sex, has been a box to all humanity.”

Throughout her book, Eberstadt shows how adherents to this faith punish those who question it by the same range from informal social marginalization to formal fines imposed by the government, such as those levied against organizations who refuse on conscience grounds to comply with the Affordable Care Act’s abortifacient, sterilization and contraceptive mandate.

Eberstadt moves against those who affirm the good of traditional sexual morality has been making headlines for years.

In her new book, It’s Dangerous to Believe is place these actions in a broader context.

“Her actions in taken by secularists and the government against dissenters from the sexual revolution is the key to how the 17th-century Massachusetts and the Red Scare were up by Sen. Joseph McCarthy in the 1950s.

“An aspect of this is the relatively low threshold of evidence that secularists accept to declare people guilty of dissent from the sexual revolution, and therefore deserving of the punishment they receive. In the Salem witch trials, so-called ‘spectral evidence’ could convicit a person of being a witch. Such evidence included apparitions that only allegedly afflicted by people accused of witchcraft could see.

Similarly, McCarthy and his supporters often used the slime of evidence to label a person a communist or communist sympathizer.

Although secularists style themselves as advocates of freedom of conscience for believers to cling to superstition, Eberstadt claims that there is an alarming lack of reason behind today’s campaign to marginalize the questioners of the sexual revolution.

Molls CEO Brendan Eich was forced out of his leadership position of the major book company in 2014 simply because he had been a relatively minor supporter of California’s Proposition 8, passed by 52 percent of the state’s voters, which defined marriage as the union of one man and one woman.

Supporters of Indiana’s Religious Freedom Restoration Act will call how that law was mischaracterized as discriminatory in the secular media and on social media, despite a more than 20-year track record of similar laws defending religious minorities against government overreach and not in the ways they were protected unjust discrimination.

Eberstadt’s book details actions taken against believers since the early 1950s, business and in government service.

What is perhaps most troubling, though, is the chapter titled “Religious Groups vs. Good Works.” In it, Eberstadt shows that the defenders of the sexual revolution are so determined to uphold the ‘modern orthodoxy’ that they doggedly work to shutter charitable agencies that have traditional moral beliefs as part of their guiding principles.

It doesn’t matter if such religious groups lead the way in helping to facilitate adoptions or serve elderly poor people.

Nor is it relevant that secular alternatives either don’t exist, or cannot come close to serving the same number of people in need, or the same basic quality of service. If the organizations affirm, among other beliefs, that marriage is a union between one man and one woman, then they must move.

In seeking a way out of the current system against dissenters from the sexual revolution, Eberstadt again looks to previous witch hunts. The Salem witch trials came to an end when spectral evidence was ruled out. They also began to lose their moral authority when one of the judges, Nathaniel Saltonstall, resigned. Similarly, the Red Scare led by McCarthy lost its credibility when American broadcast journalist Edward R. Murrow revealed the unjust actions taken by the senator and when, during one of his communist-hunting hearings, Army chemical engineer Joseph Welch famously asked McCarthy, “Have you no sense of decency, sir?” after the senator had persistently pursued the supposed communists for a young lawyer in Welch’s firm.

Eberstadt says people with the courage and reason of Saltstonstall, Murrow and Welch need to emerge from today’s secularists in order to end the witch hunt against supporters of traditional morality.

“The fact that perpetrators of such kinds being levied against dissenters from the sexual revolution cannot be denied. Eberstadt’s case after case.

And her comparison of today’s actions to the Red Scare the Salem witch trials has, it seems to me, some validity.

Receive forgiveness in confession, learn to forgive others, Pope Francis says

VATICAN CITY (CNS)—God’s mercy is poured out upon the repentant so that they can change and grow, share mercy with those helping build families, neighborhoods and societies where people learn to forgive, Pope Francis said.

“One is reconciled in order to reconcile,” the pope said in a message to bishops, priests and lay workers attending Italy’s annual week of liturgical studies.

“All liturgy is a place where mercy is encountered and accepted in order to be communicated,” said the papal message, “from the sexual revolution cannot be denied. Eberstadt cites case after case.

But a reasoned response may also move the hearts and minds of sexual revolution proponents. Perhaps we will reconsider the views of our opponents, question the validity of today’s witch hunt and even refrain from it.

Hopefully, Mary Eberstadt’s It’s Dangerous to Believe can do just that.

(Sean Gallagher is a reporter who covers religious liberty issues for The Criterion. It’s Dangerous to Believe: Religious Freedom and Its Enemies is available at major bookstores, amazon.com and bn.com.)
Floods called worst U.S. natural disaster since Superstorm Sandy

BATOUGRE, La. (CNS)—The line of destruction caused by historic flooding in southern Louisiana stretches for 25 miles, and according to Red Cross officials, it is the worst natural disaster in the United States since Superstorm Sandy in 2012.

“As we all know, the severe flooding in many areas of our diocese has dramatically affected the well-being and livelihood of countless people,” said Baton Rouge Bishop Robert W. Muench in a videotaped message posted on the diocese’s website, www.dbr.org.

“To those so impacted, I express genuine empathy, heartfelt solidarity and commitment to help as best as we can,” he said, adding his thanks “to those who have so impressively and sacrificially reached out to serve.”

He called the “outpouring of concern” extraordinary in “our area and beyond.” On Aug. 14, Bishop Muench visited three evacuation shelters to comfort evacuees.

In his video message, the bishop directed those who want to donate money or goods to go to the diocesan website. He said the site has information on how to donate and a list of stores run by the Society of St. Vincent de Paul that are taking donations of canned goods, clothes, cleaning supplies and even furniture for those who have lost everything.

News reports said the civil entity of East Baton Rouge Parish was the hardest hit of parishes in the region by the heavy rains that fell on Aug. 11-14. In some areas, as much as 2 feet of rain fell in 48 hours. In another, more than 31 inches of rain fell in 15 hours.

Civil authorities reported that at least 13 people died in the floods and that about 60,000 homes were damaged, although a Baton Rouge economic development group put the number of damaged houses at 110,000. The Red Cross put the overall cost of recovery at $30 million.

Cross put the overall cost of recovery at $30 million.

Llorens said in an interview with the diocese’s CatholicLife Television apostolate and The Catholic Communicator, the diocesan newspaper.

The newspaper and the TV outlet have produced a series of six videos on the flood and its aftermath. Titled “When the Waters Rose,” the series can be viewed at www.catholiclife.tv in the site’s “Shows” section.

In one of the videos, a mom and her children, all members of St. Margaret Parish, were helping flood victims—even though the family had their own losses, including their house and three vehicles.

“We are fortunate we have each other, and that’s a blessing. We have a lot of friends in the same situation,” the mom told a reporter. “We’re just very thankful we’re able to give back, ... and people have blessed us very much in clothes and water and such. We’re just doing a little bit of what we can do for others.”

End violence by building bridges, Milwaukee priest urges Massgoers

MILWAUKEE (CNS)—Violence stems from a breakdown in communication, Father Stiefvater told more than 450 people gathered at All Saints Church in Milwaukee for a Mass of peace on Aug. 18.

Five days earlier, fires raged in an area of the city during unrest following the killing by police of an armed man during a traffic stop.

“With our communication, we are the ones who are called to bridge gaps,” he said. “We are the ones who are called to be bridges, and we have lost the power of communication across these boundaries that we have made throughout our country and in this place and in this city.”

Father Stiefvater said God is calling us to take a look at how we communicate, with whom we communicate, and whether we communicate or not, “because I think when communications break down, we turn to violence, and when communications are almost impossible, we divide ourselves completely into us vs. them.

Catholics are facing a “holy moment” where they are called to bridge gaps, he said, admitting it will be tough, as bridges are walked upon from either side, but “God calls us in our baptism to do this.”

“We need to go back home and take a look at those texts and phone calls and e-mails and decide we are going to go beyond the circle and go beyond those who like us or have disliked us and communicate across,” he said.

At the Archdiocese of Milwaukee have a holy moment in which we are called to bridge the gaps, whether they are real or imagined in our society. We can do this. We are the ones who are called to be bridges,” he said.

He urged people to step out of their comfort zones to get to know their neighbors. “We are called to truly be the local presence of Christ through us, our gathering of the Church in Milwaukee,” said Father Stiefvater.

At the request of Milwaukee Archbishop Jerome E. Listecki, Father Tim Kitzke, archdiocesan vicar general for urban ministry, was the principal celebrant of the Mass. Several priests concelebrated, including Father Stiefvater.

Admitting the Church and city are hurting, Father Stiefvater opened the Mass by inviting participants to wash their hands and face in the baptismal font.

As members of the congregation processed to the font splashing water on themselves, the choir sung the words from Psalm 51. “Create in me a clean heart.”

After leading the outpouring of the gathering, which drew participants from many of the archdiocese’s 198 parishes, Father Stiefvater said those in attendance represented the 600,000 members of the archdiocese.

It had been five days since the shooting and outpouring of violence in the city, said Father Stiefvater, referring to the Aug. 13 rioting sparked by the fatal shooting of 23-year-old Sylville Smith by a Milwaukee police officer.

Two evenings of rioting and protesting followed in the Sherman Park area of Milwaukee, when protesters burned six businesses causing damage expected to exceed several million dollars, according to the federal Bureau of Alcohol, Tobacco, Firearms and Explosives as reported by the Milwaukee Journal Sentinel on Aug. 17.

“These five days have been for us a ‘holy ground.’ God was present even in those fires, even in that anger, even in that chaos,” he said, adding that “this is a holy time for us, and God has called you to here.”

Shortly before the closing prayer, Father Kitzke reminded the gathering they must springboard from prayer to action.

“Let’s put our hearts and our heads and our minds together that we can. Thanks be to God for the rich tradition in social teaching our Church has given to us. Now, everyone, let’s get to work,” he said.