

The Criterion

Serving the Church in Central and Southern Indiana Since 1960



'Tour for peace'

Fatima statue visits southern Indiana parishes, page 3.

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'A better understanding'



In early August, the archdiocese's Catholic Youth Organization (CYO) camp in Brown County became the setting for about 150 Muslim youths from across the country to enjoy a week of swimming, canoeing, climbing and learning about their faith. It also became an opportunity for members of the two faiths to learn from each other. Here, two advisers of the Muslim Youth of North America camp, Uzair Siddiqui, left, and Fariha Hossain, pose for a photo with Anne Taube, assistant camp director of the CYO's Camp Rancho Framasa. (Photo by John Shaughnessy)

A week of fun and faith at summer camp 'builds bridges' for Muslims, Catholics

By John Shaughnessy

BROWN COUNTY—The smiles spread spontaneously, creating the kind of infectious joy that immediately connects people, no matter their backgrounds or faiths.

The young Muslim Americans who were spending a week swimming, canoeing, climbing and learning more about their faith at the Catholic Youth Organization (CYO) camp in Brown County now wanted to learn a special song from the young Catholics who were serving as their life guards, canoeing guides and climbing instructors.

The young Muslims had noticed that the words to "The Great Amen!" song are etched on a wall of the dining hall at the archdiocese's Camp Rancho Framasa, where Catholic campers for years and years have ended their prayers with the lyrics, "Amen! H-A-P-P-Y! Yeah, God!"—followed by singing "Amen!" over and over again.

So at the final campfire during that early August week, some of the young Catholics taught some of the young Muslims the right way to sing the song, and the woods filled with a loud, joyous, continuing chorus of "Amens!"

The smiles lasted even longer. "That was great," recalls a smiling

Fariha Hossain, a 21-year-old Muslim who was one of the two main advisers for the camp.

"That was cool," says a smiling Anne Taube, a 30-year-old Catholic who is the assistant director of Camp Rancho Framasa.

'Our Church is welcoming'

When Kevin Sullivan was approached by the Muslim Youth of North America about having its annual summer youth camp this year at Rancho Framasa, the co-director of the CYO camp knew that it was "fairly common in the camping industry"

See CAMP, page 8

Sisters committed lives to serving poor, vulnerable people in Mississippi

NAZARETH, Ky. (CNS)—The Sisters of Charity of Nazareth commit in their mission statement to "risk their lives" in

their ministry to the poor and vulnerable.

"You don't know what that's going to be like or look like," said Sister Susan Gatz, president of the religious order. "But now we are experiencing that."

Sister Paula Merrill, a member of the congregation since 1979, was found murdered on Aug. 25 along with Sister Margaret Held, a member of the School Sisters of St. Francis in Milwaukee, in the home they shared in Durant, Miss.

Both women religious worked at the Lexington Medical Clinic as nurse practitioners, caring for the impoverished people of Holmes County, Miss.

The Mississippi Department of Public Safety announced late on Aug. 26 that Rodney Earl Sanders, 46, of Kosciusko, Miss., had been charged with two counts of capital murder in connection with the deaths.

The bodies of the sisters, both 68, were found by police on Aug. 25 after co-workers asked law enforcement to check on the women when they failed to arrive for work at the clinic in Lexington, about 10 miles from the house they shared in Durant.

"It's a huge loss for the people there," said Sister Susan during an interview on the motherhouse campus on Aug. 26. "They were really the heart of the clinic there."

"The loss to our congregation is huge," too, she said. "They were valiant women."

Sister Susan noted that St. Vincent de Paul, co-founder of the Sisters of Charity, "invited his early sisters to really live in tune with those who are the poorest. That charism was very deep in Paula's heart. She took her skills as a nurse practitioner, and put them at the service of the poor and at the service of the charism. She loved it. It wasn't a burden for her."

As the sisters and their families mourn the slain women, they've asked for people

See SISTERS, page 9

'Icon of mercy': Blessed Teresa's life of service leads to her canonization on Sept. 4 at Vatican

ROME (CNS)—Blessed Teresa of Calcutta was a woman who truly felt wedded to Jesus, and the freedom she experienced in loving him led her to radical poverty, a courageous outreach and an immense love for the poor, said the superior general of the order Mother Teresa founded.

"She was very happy to be a woman, and to be a mother to so many souls," Missionaries of Charity Sister Mary Prema Pierick told Catholic News Service (CNS).

"Her freedom of loving opened the

doors of hearts and avenues of service, which maybe were not so common, especially in sharing the radical poverty of the poor," said the blue-eyed, German-born sister, who was elected superior general in 2009.

Mother Teresa, who will be canonized on Sept. 4, began her order in the 1940s, walking into the slums of Calcutta, "having no convent walls to protect her," Sister Mary Prema said. "But it was love for Jesus and love and compassion for the suffering of the poor that brought her to do what she did."

At the main Missionaries of Charity house in Rome—a whitewashed oasis above the roar of traffic around the Circus Maximus and near the crush of tourists at the Colosseum—Sister Mary Prema spoke of how natural it was that Mother Teresa

would be declared a saint during the Holy Year of Mercy.

Mother Teresa is "an icon of mercy," she said. "Even people who would have no faith would see the compassion and the mercy which Mother spread around her. She would not leave a suffering person without giving attention to them. On the contrary, she would go out to search for them and try to bring them to the realization that they are loved and they are appreciated."

A growing number of Missionaries of Charity continue Mother Teresa's work around the world. According to Sister Mary Prema, the number of sisters has increased from 3,914 at the time of Mother Teresa's death to 5,161 as of

See TERESA, page 9



Blessed Teresa of Calcutta

Missionaries of Charity Sister Mary Prema Pierick told Catholic News Service (CNS).

"Her freedom of loving opened the

St. Elizabeth Catholic Charities named Non-Profit of the Year

By Natalie Hoefer

On Aug. 16, St. Elizabeth Catholic Charities of New Albany was selected as the Non-Profit of the Year by One Southern Indiana ("1si"), an economic development organization and chamber of commerce serving Clark and Floyd counties.

St. Elizabeth Catholic Charities agency director Mark Casper says he knew the organization was one of three finalists, including Family & Children's Place and Goodwill of Southern Indiana, Inc., at the time of the 1si annual meeting on Aug. 16.

"We were the smallest of the three," he says. "We weren't real confident we'd win, but we had a good story from last year to two-three years back."

"We had a table of eight, and halfway through the description of the winning organization, we kind of all looked at each other and said, 'That's us!'"

"It's great to receive recognition by an outside firm that we're doing something right."

St. Elizabeth Catholic Charities was one of 11 non-profit organizations in the southern Indiana area who filled out a nomination questionnaire. The form included four sections addressing the organization's history, mission and vision; challenges overcome and success in the last three years; and how the organization is improving the community.

Casper says it was the organization's growth and ability to overcome challenges that helped them win.

"In our case, we had tremendous growth the last two-three years to meet

the needs of the community," he explains. "We were finalizing a strategic plan we developed in 2011 to grow and meet the needs of the community and change what we did, and we fulfilled it."

Their success happened despite the challenges of "funding cuts, a spike in clients and new regulations in accreditation" in the last three years, according to Wendy Dant Chesser, president and CEO of 1si. "When you do more with less, it's quite remarkable," she says.

She adds that 1si, as an economic development organization, has "been able to celebrate their growth through ribbon cuttings. Mark Casper and I laughed and said if we're behind a ribbon, that means good things are happening!"

The New Albany-based charitable organization offers a crisis pregnancy maternity home, a transitional home for unwed mothers, Affordable Supportive Housing (ASH) units, adoption services, Court-Appointed Special Advocates (CASA), outreach counseling, Marie's Ministry Community Distribution Program, supervised visitation and supported living.

In the last several years, St. Elizabeth Catholic Charities added a new 12-bed maternity home, bought and opened an additional ASH unit, and completed a renovation of their historic headquarters building.

This was accomplished despite federal cutbacks. In a 2014 interview with *The Criterion*, Casper noted that, after receiving \$187,000 annually in Housing and Urban Development funding for its transitional home since 1996, St. Elizabeth Catholic Charities' funding



St. Elizabeth Catholic Charities of New Albany's immediate past advisory council chairman Ken Johnson, left, social services director Leslea Townsend Cronin and agency director Mark Casper pose with the Non-Profit of the Year Award that their organization won at the One Southern Indiana annual meeting on Aug. 16. (Submitted photo)

was cut by \$82,000.

Casper credits winning the award to the organization's staff and volunteers.

"We only have 15 full-time staff, and 14 part-time staff that live with the women in the shelter, and 152 recurring volunteers," he says. "It's a community award because we couldn't do what we do to help people here without a whole lot of people who get us results, from volunteer board members, to people who answer the phones, to people who do direct service. I'm quite proud of

everybody."

Chesser says that pride is well-deserved.

"A lot of the Louisville non-profits are in the area [1si serves]," she says.

"St. Elizabeth should be very, very proud of the recognition, and we're very happy to bring that recognition and to work with them."

(For more information on St. Elizabeth Catholic Charities of New Albany, log on to www.stecharities.org.) †

Historic flooding has changed region forever; special collection is set

BATON ROUGE, La. (CNS)—Water lapped at the heels of Father Michael Galea, steady rain an arduous reminder of Mother Nature's unfinished business.

With a sadness in his voice, Father Galea, pastor at Holy Rosary Parish in St. Amant, estimated that as many as 90 percent of his parishioners were impacted during the recent historic flooding that touched nearly every corner of the Diocese of Baton Rouge.

"It's going to change the whole dynamic of Holy Rosary as a parish as we know it," Father Galea told *The Catholic Commentator*, the diocesan newspaper.

"It's not going to be the same. And we are going to lose quite a bit of people if they choose to move away."

Coming together as a family, whether it is a community, parish or simply a family dinner, is a question many are asking in the wake of the floods that in some area dumped 20 inches of rain in as many hours. The carnage is stunning.

In the town of Central, it is estimated 27,000 out of 28,000 people were impacted, leaving some to speculate if the suburb will be able to recover.

In Livingston Parish, a civil jurisdiction, at least 75 percent of residents suffered

some type of water damage, with most of the destruction major. Residents in the civil jurisdictions of East Baton Rouge, Ascension and Tangipahoa parishes also were forced to dig out.

Schools were closed, many for weeks, and businesses were struggling to reopen. Curfews were enacted in civil parishes throughout to lessen the threat of looting in the impacted areas.

Some estimates are as high as 100,000 homes damaged, with thousands fleeing to evacuation shelters. The floodwaters claimed 13 lives, and many others survived only after being rescued from

their rooftops.

As a result of the catastrophic flooding, Archbishop Joseph W. Tobin has scheduled a special collection on the weekend of Sept. 17-18 in parishes in central and southern Indiana to assist victims of the recent flooding.

It will support the humanitarian efforts of Catholic Charities USA, the Church's domestic relief agency, and help provide support to Catholic dioceses also impacted.

(Donations can be made through Catholic Charities USA. For more information, go to catholiccharitiesusa.org.) †



A statue of Mary is seen partially submerged in flood water in Sorrento, La., on Aug. 20. (CNS photo/Jonathan Bachman, Reuters)

How has Mother Teresa touched your life?

Pope Francis will 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

people in need.

Please send your responses and stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@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. †

Corrections

In an article about the dedication of the new St. Mary Church in Greensburg in the Aug. 26 issue of *The Criterion*, the name of Nancy Buening, principal of St. Mary School in Greensburg, was misspelled.

The Mass of Thanksgiving for the Canonization of St. Teresa of Calcutta will be celebrated at SS. Peter and Paul Cathedral in Indianapolis at 5:15 p.m. rather than 5 p.m. as listed in the Aug. 26 issue of *The Criterion*. †

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Fatima statue visits southern Indiana parishes on its 'Tour for Peace'

By Natalie Hoefer

SELLERSBURG—As the rosary was prayed aloud, 16-year-old Rebecca Reynolds knelt with her parents and three siblings near the altar of St. Paul Church in Sellersburg. Her eyes were turned upward toward the illuminated statue of Mary.

She described the experience as "emotional."

"I felt like she was actually with us while I was praying," she said. "It was an once-in-a-lifetime experience."

It was not just any statue that Rebecca and her family venerated. It was the traveling pilgrim statue of Our Lady of Fatima, a twin to the statue at the shrine in Fatima, Portugal, where the Blessed Mother appeared six times to three shepherd children in 1917.

The pilgrimage statue was one of two commissioned in 1947 with the purpose of bringing the message of Fatima to the world. It was blessed in 1947 by the bishop of Fatima, and later by Pope Pius XII. It has been traveling for almost 70 years.

"The statues were commissioned for the millions of people who may never have the chance to go to Fatima in Portugal," said Patrick Sabat, custodian of the statue and coordinator for the tour. "Our Lady of Fatima comes to us."

The statue's most recent journey is a nearly two-year mission, from March 2016 through November 2017, to all 50 states in anticipation of the 100th anniversary of the final apparition of Mary at Fatima on Oct. 13, 1917. The journey is called the "Tour for Peace."

"I think this beautiful country, the United States, could lead this world to peace by means of prayer, penance and conversion, which is the message of Fatima," said Sabat. "The goal is to make it to 100 dioceses. As of now we already have 90 scheduled, so we're very close to making that goal already."

In the Archdiocese of Indianapolis, the statue visited St. Michael Parish in Brookville on Aug. 18-20, and St. Paul Church of St. John Paul II Parish in Sellersburg on Aug. 21.

Rebecca and her family are members of St. John Paul II Parish. They visited St. Paul specifically to see the traveling

pilgrim statue.

"Nothing big ever happens in little Sellersburg," said Rebecca. "This is just amazing."

Charles Whittaker, one of the Fourth Degree members of Knights of Columbus Father Baden Council #0244 who processed into the church with the statue, says it was an honor to participate in the event.

"The [shepherd children] got to see how beautiful [Mary] was," said Whittaker, a member of St. Augustine Parish in Jeffersonville. "We haven't, but we felt her presence, and just that was beautiful."

His sister and fellow St. Augustine parishioner Karen Long said it was "pretty humbling to be in the presence [of the statue]. Even though it's a statue, there's a special ambiance around it."

Whittaker's wife, Luann, agreed.

"I was just in awe," she said. "I just felt a sense of peace."

Whittaker's fellow Knight, Joseph Carrico, a member of St. Mary Parish in Lanesville, has visited the shrine in Fatima.

"[The pilgrimage statue] is smaller, but it looks just as beautiful," he says. "It was an honor to get to [participate in the procession] for the Blessed Mother."

When asked about the statue, Father Thomas Clegg, pastor of St. John Paul II Parish, said it was "a great honor to be able to host this here at our parish," but he gave credit to parishioner Phyllis Burkholder for making the statue's visit possible.

"We have first Saturday devotion here [at St. Paul]," said Burkholder, referring to the request of Our Lady of Fatima for people to go to Mass, receive Communion, go to confession and pray the rosary for her intentions on the first Saturday of five consecutive months.

"So I get information from [the World Apostolate of Fatima]. I found out about there being a world tour throughout the United States of Our Lady of Fatima. I called and found out that she was going to be in [the Archdiocese of] Indianapolis, so I asked if she could come here."

"I think people are really thrilled about seeing her. You can see that in their expressions and in their piety, praying before Our Lady."

Such prayer is precisely what Our Lady of Fatima called for, said Sabat during a talk he gave in the church.

"On the 13th of every month between May and October [in 1917], she held up the rosary and said to pray it every day," he said. "Every time we have a problem? No, every day. Every week? No, every day. Every 13th day? No, every day."

"She said this prayer will bring peace. The Blessed Mother, the Queen of Peace, has said, 'There will be peace if you do what I ask.' That's why the Church calls it the 'peace plan from heaven.'

"Mary is here before us in the form of this pilgrim statue again asking for peace, for penance, for conversion, for the first Saturday devotion, [and for] wearing our brown scapular as a sign of our consecration to her Immaculate Heart. This is the peace plan from heaven."

Sabat shared how on May 5, 1917, after several years of violence and death during World War I, Pope Benedict XV wrote a letter asking Catholics to invoke the name of Mary for peace. He declared that a



The Reynolds family, who are members of St. John Paul II Parish in Clark County, pray the rosary before the traveling pilgrimage statue of Our Lady of Fatima in the parish's St. Paul Church in Sellersburg on Aug. 21. They are Elizabeth, left, Barbara, Rebecca, Anna Kate, William and Joseph. (Photos by Natalie Hoefer)



Patrick Sabat, custodian of the pilgrimage statue of Our Lady of Fatima and coordinator for the statue's United States Tour for Peace, holds a rosary in St. Paul Church in Sellersburg on Aug. 21 as he explains the request of Our Lady of Fatima for the rosary to be prayed daily.



The traveling pilgrimage statue of Our Lady of Fatima is illuminated in St. Paul Church in Sellersburg on Aug. 21. The statue, a duplicate of the one at the shrine of Our Lady of Fatima in Portugal, was commissioned in 1947 to travel the world, sharing the message of Our Lady of Fatima, who appeared six times to three shepherd children in 1917.

new name would be added to the end of the Litany of Loretto: "Our Lady, Queen of Peace."

"Eight days later, she came to Fatima," Sabat said.

But the message the Blessed Mother declared was not just for the people of Portugal, nor just for the circumstances of that time, he explained.

"Cardinal [Joseph] Ratzinger, before he became Pope Benedict XVI, said that Fatima's call for prayer, penance and conversion is the correct response to this moment in our history," said Sabat.

"Your patron saint, St. John Paul II, a very devoted Fatima pope, he trusted his papacy to Our Lady. On Oct. 13, 2013, Pope Francis consecrated the world to Our Lady of Fatima."

Such devotion to Mary is not an end of itself, Sabat explained.

"True devotion to Mary naturally leads to the adoration of Jesus Christ in his body, blood, soul and divinity present in all the tabernacles of the world," he said. "What we're doing when we pray is that we are in communion with God. It is a call to holiness. When we meditate upon the

mysteries of the holy rosary, we become closer and closer to Jesus."

Turning to Jesus through Mary will result in peace, said Sabat.

"Those simple requests for prayer, penance and conversion, our consecration to her Immaculate Heart, to save souls, is the most important thing to do today to bring about the peace she promised," he said.

Burkholder was grateful that this message and statue were shared at her parish.

"I've been to Fatima, and there's a special peace there," she said. "That peace has traveled with the statue. She's not just a statue—we see Mary in her. It makes our faith really come to life."

"Having her come here, in our own little southern Indiana town, I think this is one of the biggest blessings."

(For more information on the pilgrimage statue of Our Lady of Fatima's Tour for Peace, including a list of upcoming locations and information on the message conveyed in the Fatima apparitions, log on to www.fatimatourforpeace.com.) †



The Criterion

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Editorial



Sister Margaret Held, 68, a member of the School Sisters of St. Francis in Milwaukee, and Sister Paula Merrill, 68, a member of the Sisters of Charity of Nazareth in Kentucky, are pictured in undated photos. They were found stabbed to death on Aug. 25 in their Durant, Miss., home.

(CNS photo/School Sisters of St. Francis and Sisters of Charity of Nazareth)

Sisters' ministry reflected God's love to rural poor

We have read the stories about a priest being killed and women religious being murdered overseas, but this news stunned and shocked us, especially since it hit close to home.

This time, we are left searching for answers because of the senseless deaths of two religious sisters who were ministering to the poorest of the poor in rural Mississippi, performing an outreach they truly loved.

Sister Margaret Held, 68, a member of the School Sisters of St. Francis in Milwaukee, and Sister Paula Merrill, 68, a member of the Sisters of Charity of Nazareth in Kentucky, were found stabbed to death on Aug. 25 in their Durant, Miss., home.

Although news reports said a 46-year-old Mississippi man has confessed to the crimes, we will never be able to comprehend what led him to take the lives of these two missionary sisters who brought the light of Christ to so many.

They both worked at a health clinic for the poor in nearby Lexington, where they also led Bible study at a church.

The clinic and the sisters' home in Durant are in Holmes County, whose population is 18,000. With 44 percent of its residents living in poverty, Holmes is the seventh-poorest county in America, according to the U.S. Census Bureau.

The nuns' death leaves a gaping hole in what was already a strapped health care system, a local medical official said.

The clinic provides about 25 percent of all medical care in the county, said Dr. Elias Abboud, the physician who oversees the clinic in Lexington where the sisters worked.

People who knew the sisters, known for their generosity and commitment to improving health care for the poor, have been grappling with why anyone would want to kill them.

As people who value and are thankful for the ministry provided by missionaries like these two religious sisters, we, too, struggle with understanding this senseless loss.

"These were just two wonderful, faith-filled women who just brought so much life to this poor little section of Mississippi," said Franciscan Father Greg Plata, sacramental administrator of St. Thomas the Apostle Parish in Lexington, where the sisters

participated in parish life. "They and so many of the sisters who have come down here throughout the years are the unsung heroes."

"They just bring the light of Christ to this area here. Both were extremely loved by the people in the area."

Dr. Abboud added that the deaths are "a loss to the community. They were loved by everybody."

"Love" is also an appropriate word to describe how the sisters felt about their work in Mississippi.

A video about Sister Paula's ministry recently posted on her community's website described her ministry in Holmes County, where 62 percent of the children live in poverty.

"I have been so edified by the faith of the people I have cared for," Sister Paula said in the video. "They challenge me, they inspire me."

Sister Margaret first ministered in Mississippi as a social worker at a health center in Holly Springs in 1975. She relocated to Omaha, Neb., from 1981 to 1983 as a community health nurse before returning to Mississippi that year. She became a nurse practitioner in 1994, serving in Tupelo, Marks and Lexington.

Pope Francis called the murder of 85-year-old French priest Father Jacques Hamel in July while celebrating Mass in France "absurd violence," and said four Missionaries of Charity murdered in March in Yemen were "the martyrs of today." Sister Paula's and Sister Margaret's outreach performing the corporal and spiritual works of mercy and their senseless deaths, unfortunately, help us witness firsthand the dangers of missionary life in America today.

Archbishop Joseph E. Kurtz of Louisville, Ky., who serves as president of the U.S. Conference of Catholic Bishops, said in a statement that the sisters "leave a legacy of dedication to their consecrated life and deep compassion for those they served."

We echo the words of Archbishop Kurtz, who asked the faithful to "join me in praying for the repose of the souls of Sister Paula and Sister Margaret, and for their families and religious communities. May they rest in peace."

—Mike Krokos

Reflection/John F. Fink

Mother Teresa of Calcutta: 'Do something beautiful for God'

Pope Francis will canonize Mother Teresa of Calcutta on Sept. 4. During my many years as a Catholic journalist, I was privileged to be with her four times. The first time was in 1976 during the International Eucharistic Congress in Philadelphia. We were with some other people but then, for a while, I was left alone with Mother Teresa when the others present had to do something. I wish I could remember what we talked about, but I can't. How did you make small talk with Mother Teresa?

I do, however, remember another time I was with her. It was in 1982. I was leading a group of 26 Catholic journalists on a trip to Jordan, Israel and Egypt. It was a fact-finding trip during which we had a chance to meet with numerous top government and Church officials in those three countries. I was leading it because I was president of Our Sunday Visitor, which funded it.

While we were in Jordan, we visited a home for the elderly, the dying and the mentally handicapped operated by Mother Teresa's Missionaries of Charity. Mother Teresa was not there at the time. We toured the building and then had Mass in the sisters' small chapel.

Albina Aspell, the editor of the *Peoria Register*, was one of those on the trip. She later wrote what I'm about to relate. She said that she had always greatly admired Mother Teresa and her work but, when we started meeting the people in that home, she found that they made her physically ill. She didn't expect that, but she couldn't wait to get out of that home. She spent the next few days

Reflection/Sean Gallagher

Seek greater consistency in allowing for conscience rights of all people

Some recent controversies have had me asking, "A little consistency, please."

Last weekend, San Francisco 49ers quarterback Colin Kaepernick created a controversy when he refused to stand during the singing of the national anthem before a National Football League preseason game.

"I am not going to stand up to show pride in a flag for a country that oppresses black people and people of color," Kaepernick said after the game in explanation of his action.

Many people condemned his stance. Others supported it. Still others, while not agreeing with it, affirmed Kaepernick's right to freedom of conscience.

Francis Beckwith, a professor of church-state studies at Baylor University, noted, "If only modest-income bakers had the same right of conscience to not participate in a ceremony as NFL millionaires do."

Is it too much to ask for people who might support—as I do—Kaepernick's decision to refuse on conscience to stand during the national anthem, to also support people—such as a photographer, florist or baker—who refuse on conscience to support a marriage ceremony of people of the same sex?

Representatives of many religious traditions, in addition to a large group of constitutional scholars and political leaders, have made reasoned cases that the latter is not unjust discrimination against a class of people. Rather, they contend that it is a just use of conscience when a person is asked

feeling really down on herself.

Several days later, we were in Jerusalem, where we stayed at the Notre Dame Center. As chance would have it, Mother Teresa was there, too. She said that she would be glad to meet with our group. She spent a half-hour with us, posing for pictures, talking briefly with each of us, and then giving a little talk. I wrote down what she said, and included it in my diary that night.

Aspell, who had been feeling so bad ever since she had been turned off during our visit to Mother Teresa's home in Jordan, wrote in the *Peoria Register* that it seemed that Mother Teresa was speaking directly to her, because Mother Teresa told us:

"You cannot do what I do. But I cannot do what you do. Each of us has his or her own work to do. The important thing is that we all do something beautiful for God. God has brought you to the Holy Land for you to learn the truth and then to write it. We must share the sufferings of the people. Your work is a work of love to bring peace to the world. Be the carriers of God's love. Be close to Jesus so that he will write with your hand."

Of course, she wasn't speaking only to Albina. She was speaking to all of us Catholic journalists, and I've tried to remember her words ever since.

In 1985, I was asked to give the commencement address at Bishop Chatard High School in Indianapolis. I told this story to the graduating students to make the point that we all can't do the same thing, but we all must use our talents. As Mother Teresa said, "The important thing is that we all do something beautiful for God."

(John F. Fink is editor emeritus of The Criterion.) †

Reflection/Sean Gallagher

Seek greater consistency in allowing for conscience rights of all people

to give material support—baking a cake, taking photographs, etc.—to an action to which he or she is opposed in conscience, namely the wedding of two people of the same sex.

The American Civil Liberties Union (ACLU) disagrees with such a stance, and hotly opposed Indiana's Religious Freedom Restoration Act when it was debated last year. This remained so despite the fact that supporters said that no similar laws across the country for more than 20 years had allowed unjust discrimination, but actually had protected many religious minorities from government overreach.

Now we see the ACLU using Indiana's religious freedom law to do just that. It has cited the law in representing a Muslim prisoner, who was refused a diet in conformity with his faith by the staff of the Boone County Sheriff's Department.

Is it too much to ask that those who support—as I do—the religious liberty of a Muslim prisoner to receive a diet in conformity with his faith, to also support the religious liberty of a person opposed in conscience to redefining marriage who does not want to be compelled to give material support to a same-sex wedding ceremony?

As the religious landscape of our country becomes more diverse, and as more people in society choose not to practice any faith at all, it is in the common good of all that we respect with greater consistency the conscience rights of all people where there is not a compelling interest that would justify burdening that right in the most minimal way possible.

(Sean Gallagher is a reporter for The Criterion.) †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Marriage and family life have a profound, distinctive spirituality

This is my final reflection in this summer series on Pope Francis' apostolic exhortation "Amoris Laetitia" ("The Joy of Love"). It has been a privilege to read this amazing document with you, and to share with you some of the pope's ideas about the challenges and the joys of marriage and family life today. I hope you will read (or re-read) "The Joy of Love." It speaks to the profound spirituality of marriage and family life today, but it does so in very practical, down-to-earth ways.

What does it mean to talk about the spirituality of marriage and family? To answer this question, we need to start by defining what "spirituality" is.

One simple way to define spirituality is to say that it is *the way individuals and communities use the gifts of the Holy Spirit to follow Christ and live the Gospel*. Of course, we know from the lives of the saints, which are sometimes quite diverse, that there are many different ways to live the Gospel.

Blessed Teresa of Calcutta lived the Gospel in a different way than St. Teresa of Ávila did. One followed Christ on the streets ministering to the poorest of the poor. The other followed Christ behind the cloistered walls of her Carmelite monastery. But both were "active" and "contemplative." Both

prayed fervently, loved the Eucharist, and taught by their words and example what it means to be a missionary disciple thoroughly devoted to using the Holy Spirit's gifts to praise God and serve God's people.

In the final chapter of "The Joy of Love," Pope Francis tells us that there is a distinctive spirituality of marriage and family life. This doesn't mean that every married couple or family lives the Gospel the same way. We know from experience that there is a lot of diversity in marriage and family life—especially today.

But the pope tells us that the same fundamental principles that grounded all the saints must be observed by couples and families that truly seek God. These are: prayer; devotion to the Eucharist; care for others; the ability to "let go" of selfishness, petty jealousy and a desire to control our own lives and the lives of others; and the willingness to forgive—out of gratitude for God's love and mercy—the wrongs committed against us.

Pope Francis says, "When a family is welcoming and reaches out to others, especially the poor and the neglected, it is a symbol, witness and participant in the Church's motherhood" ("The Joy of Love," #324). Earlier in "The Joy

of Love," the Holy Father emphasizes that the family is "a school of love." He also speaks of the Church as a "field hospital," a place where those who are hurting in any way can find consolation, healing and hope.

In his final chapter, he extends this image to the family as a domestic Church. "Christian couples are, for each other, for their children and for their relatives, cooperators of grace and witnesses of the faith. God calls them to bestow life and to care for life. For this reason, *the family has always been the nearest hospital*. So let us care for one another, guide one another and encourage one another, and experience this as a part of our family spirituality" (#321).

Pope Francis concludes "The Joy of Love" with a prayer to the Holy Family:

Jesus, Mary and Joseph,
In you we contemplate
The splendor of true love;
To you we turn with trust.

Holy Family of Nazareth,
Grant that our families too
May be places of communion and
prayer,
Authentic schools of the Gospel
And small domestic churches.

Holy Family of Nazareth,
May families never again experience
Violence, rejection and division;
May all who have been hurt or
scandalized

Find ready comfort and healing.

Holy Family of Nazareth,
Make us once more mindful
Of the sacredness and inviolability
of the family,
And its beauty in God's plan.

Jesus, Mary and Joseph,
Graciously hear our prayer.
Amen.

I make this prayer my own—with special care and concern for all families in central and southern Indiana. May the Holy Family of Nazareth be a source of inspiration, healing and hope for all families in our archdiocese. May they find marriage to be a sacred bond, not a burden, and may they experience family life not as a source of violence, tension or division but as a communion of love.

Above all, may all married couples and families truly experience the joy of love in their daily lives. May they find consolation and hope always in the gifts of the Holy Spirit. †

El matrimonio y la vida familiar encierran una espiritualidad profunda y característica

Esta es mi última reflexión de la serie del verano sobre la exhortación apostólica del papa Francisco, "Amoris Laetitia" ("La alegría del amor"). Ha sido un privilegio para mí leer este maravilloso documento junto con ustedes y compartir algunas de las ideas del Papa acerca de los desafíos y las alegrías que tienen los matrimonios y la vida familiar hoy en día. Espero que lean (o vuelvan a leer) "La alegría del amor," que habla sobre la profunda espiritualidad del matrimonio y de la vida familiar en la actualidad, pero de una forma muy práctica y ajustada a la realidad.

¿Qué significa hablar sobre la espiritualidad del matrimonio y de la familia? Para responder esta pregunta tenemos que comenzar por definir la espiritualidad.

Una definición sencilla de la espiritualidad podría ser que es la *forma en que las personas y las comunidades emplean los dones del Espíritu Santo para seguir a Cristo y vivir el Evangelio*. Por supuesto, tomando como referencia las vidas de los santos, que son bastante variopintas, sabemos que existen muchas formas de vivir el Evangelio.

Por ejemplo, Santa Teresa de Calcuta vivió el Evangelio de una forma distinta a Santa Teresa de Ávila. La una siguió a Cristo en las calles, atendiendo a los más pobres entre los pobres; en tanto que la otra siguió a Cristo tras los muros del claustro de su monasterio

carmelita. Pero ambas eran "activas" y "contemplativas"; ambas rezaban fervientemente, amaban la eucaristía y transmitían a través de sus palabras y su ejemplo el significado de ser discípulas misioneras plenamente entregadas a aprovechar los dones del Espíritu Santo para alabar a Dios y servir a Su pueblo.

En el último capítulo de "La alegría del amor," el papa Francisco nos dice que el matrimonio y la vida familiar poseen una espiritualidad característica. Esto no significa que cada pareja de casados o familia viva el Evangelio de la misma forma. Sabemos por experiencia que en lo que respecta al matrimonio y a la vida familiar existe una gran diversidad, especialmente hoy en día.

Pero el Papa nos dice que las parejas y las familias que verdaderamente buscan a Dios deben observar los mismos principios fundamentales que rigieron las vidas de todos los santos. Estos son: la oración, la devoción a la eucaristía, cuidar del otro, la capacidad de despojarse del egoísmo, los celos mezquinos y el deseo de controlar nuestras vidas y las de los demás, y la capacidad de perdonar las faltas cometidas contra nosotros, basado en el agradoamiento por el amor y la misericordia de Dios.

El papa Francisco dice que "Cuando la familia acoge y sale hacia los demás, especialmente hacia los pobres y abandonados, es símbolo, testimonio y participación de la maternidad de la Iglesia" ("La alegría del amor," #324).

Al principio de "La alegría del amor" el Santo Padre hace énfasis en que la familia es una "escuela de amor." También nos dice que la Iglesia es un "hospital en campo," un lugar en donde aquellos que han sido heridos de cualquier forma pueden encontrar consuelo, sanación y esperanza.

En su último capítulo, el Papa extiende esta imagen a la familia como iglesia doméstica. "Los esposos cristianos son mutuamente para sí, para sus hijos y para los restantes familiares, cooperadores de la gracia y testigos de la fe. Dios los llama a engendrar y a cuidar. Por eso mismo, la familia 'ha sido siempre el 'hospital' más cercano. Curémonos, contengámonos y estimulémonos unos a otros, y vivámoslo como parte de nuestra espiritualidad familiar'" (#321).

El papa Francisco concluye "La alegría del amor" con una oración a la Sagrada Familia:

Jesús, María y José
en vosotros contemplamos
el esplendor del verdadero amor,
a vosotros, confiados, nos dirigimos.

Santa Familia de Nazaret,
haz también de nuestras familias
lugar de comunión y cenáculo de
oración,
auténticas escuelas del Evangelio
y pequeñas iglesias domésticas.

Santa Familia de Nazaret,

que nunca más haya en las familias
episodios
de violencia, de cerrazón y división;
que quien haya sido herido o
escandalizado
sea pronto consolado y curado.

Santa Familia de Nazaret,
haz tomar conciencia a todos
el carácter sagrado e inviolable de la
familia,
de su belleza en el proyecto de Dios.

Jesús, María y José,
escuchad, acoged nuestra súplica.
Amén.

He adoptado esta oración como propia, con especial atención e interés por todas las familias del centro y el sur de Indiana. Que la Sagrada Familia de Nazaret sea una fuente de inspiración, sanación y esperanza para todas las familias de nuestra arquidiócesis. Que encuentren en el matrimonio un vínculo sagrado, no una carga y que vivan la vida familiar no como una fuente de violencia, tensión o división, sino como una comunión de amor.

Por encima de todo, que todos los matrimonios y las familias vivan verdaderamente la alegría del amor en sus vidas cotidianas. Que siempre encuentren consuelo y esperanza en los dones del Espíritu Santo. †

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.

September 5

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Mass of Thanksgiving for the Canonization of St. Teresa of Calcutta**, celebrated by Archbishop Joseph W. Tobin, 5:15 p.m., relic available for veneration, reception to follow at Knights of Columbus McGowan Hall, 1305 N. Delaware St., Indianapolis.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Labor Day Festival**, 11 a.m.-8 p.m., chicken and roast beef dinners, raffles, games, karaoke, beer garden. Information: 812-934-6218.

St. Peter Parish, Franklin County, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-4 p.m., family-style chicken dinner. Information: 765-647-5462.

September 7

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

September 8

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope**

and Healing Survivors of Suicide support group, 7 p.m. Information: 317-851-8344.

September 9-10

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **Parish Festival**, Fri. 5-10 p.m., Sat. 11 a.m.-9 p.m., award-winning pulled pork dinner, outside Mass, kids' games, petting zoo, obstacle course, live band Sat. evening, bingo, raffles. Information: 317-783-3929.

September 9-11

St. Mary Parish, 629 Clay St., North Vernon. **St. Mary Community Festival**, Fri. 4 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 11 a.m.-

4 p.m., Fish Fry Fri. 4 p.m., fried chicken dinner Sun. 11 a.m., 5K run/walk Sat. 8 a.m., kickball tournament Sat. 10 a.m., casino night Sat., live music Sat. and Sun. evening, carnival rides, silent auction, flea market, sweet shop, cash raffle with one \$7,000 prize and three \$1,000 prizes. Information: 812-346-3604.

September 10

St. Monica Parish, St. Augustine Room, 6131 N. Michigan Road, Indianapolis. **Marriage in Focus**, Joi and Brian Edwards presenting, creators of "Jesus, the Gym, and Them" Facebook page and YouTube channel with tips and talks on family faith and fitness, after 5 p.m. Mass, bring a dish to share. Information, reservation: marriageinfo@marriageinfocus@gmail.com.

St. Bartholomew Church, 1306 27th St., Columbus. **"Portraits of Women" concert**, featuring sopranos Soprani Compagni, Lisa Dawson and Tammie Huntington and pianist Phoenix Park-Kim, 7 p.m., free. Information: log on to www.saintbartholomew.org and click on Music Ministry then Concert Series.

St. John Paul II Parish, St. Paul Campus, 216 Schellers Ave.,

Sellersburg. **Parish Retreat**, author Father Ronald Knott presenting, 8:30 a.m.-4 p.m., lunch included, concludes with 4 p.m. Mass, Father Knott's books for sale. Information, registration: 812-246-3522 or 812-246-2512.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Basics of Vegetable Fermentation**, preserving garden vegetables through fermentation, 1-3 p.m., \$35, registration deadline \$35. Information: 812-535-2931, wvc@spsmw.org, or sistersofprovidence.org.

September 10-11

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Fall Festival**, Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m., smoked

pork chop dinner Sat., family style chicken dinner Sun. Information: 765-647-5462.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Parish Festival**, 11 a.m.-3 p.m., harvest chicken dinners, quilt raffle, bake sale. Information: 812-282-2677.

St. Pius V Parish, 330 Franklin St., Troy. **Fall Festival**, 11 a.m. CT, soup by the bowl and gallon—bring your own container, fried chicken and roast beef dinners, hamburgers, hot dogs, ice cream, homemade pie, Crosswinds band, yard sale, games for all ages, raffle. Information: 812-547-7994.

St. Therese of the Child Jesus (Little Flower) School, 1401 N. Bosart Ave., Indianapolis.

Eastside Catholic Community Health Fair, sponsored by Holy Spirit, Little Flower and Our Lady of Lourdes parishes, 9:30 a.m.-12:30 p.m., free, screenings for blood pressure, glucose and lead, flu shots, healthy snacks and children's activities. Information: 317-357-8352, pcelegg@littleflowerparish.org. †

Retreats and Programs

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

September 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$295 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Aging Gracefully,"** retreat for those age 60 and older Benedictine Father Noël Mueller, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Ignatian Spirituality Project**, monthly evening of prayer and community, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

September 22

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: Care for Our Common Home**, session four of five stand-alone sessions, facilitators Benedictine Sisters Sheila Marie Fitzpatrick and Angela Jarboe, and Patty Moore, 7-9 p.m., \$25 per session, book \$15 if needed. Information and registration: 317-788-7581, www.benedictinn.org.

September 23-25

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Cultivating a Discerning Heart,"** Benedictine Father Adrian Burke, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St.

Meinrad. **"Come and See" discernment weekend**, for Catholic men ages 18-35, eat and pray with the monastic community, participate in morning work periods, sit in on afternoon conferences by monks on different aspects of the monastic life. Information, registration: 812-357-6318, vocations@saintmeinrad.org.

September 25

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **The Name of God is Love and Mercy**, Providence Sister Mary Montgomery presenting, focus on Jesus, Pope Francis, St. Mother Theodore Guérin and St. Francis of Assisi, 9:30 a.m.-3:30 p.m., \$45 includes lunch, registration deadline Sept. 19. Information, registration: 812-535-2931, provctr@spsmw.org, or sistersofprovidence.org. †

VIPS



Eugene and Betty (Huyear) Brese, members of St. Malachy Parish in Brownsburg, will celebrate their 50th wedding anniversary on Sept. 3.

The couple was married on Sept. 3, 1966, at the former St. Mary's Church in Carlinville, Ill.

They have three children, Lisa Harrel, Dawn Holfield and Deborah Weidner. The couple also has 11 grandchildren. †

St. Vincent de Paul seeks help with Mission 27 Resale shop

The Indianapolis Society of St. Vincent de Paul's (SVdP) Mission 27 Resale shop will open for business on Oct. 15 at 132 Leota St., in Indianapolis.

With the launching of this pilot store, SVdP is seeking 40 volunteers to assist customers and to organize, price, mark and restock merchandise. Volunteers would work 3-hour shifts weekly.

Volunteers are also greatly needed during the six weeks leading up to the Oct. 15 opening to help with sorting and price-marking.

SVdP is also looking for donations of gently used clothing, shoes, purses, household goods, appliances, linens, etc. Donations of clothing, shoes and

linens can be placed in the SVdP drop box in the distribution center parking lot or delivered directly to the distribution center, 1201 E. Maryland St., in Indianapolis.

To donate household goods, purses, appliances and furniture, call 317-687-1006 to schedule a pickup.

Revenue generated from Mission 27 Resale store will help fund SVdP's Changing Lives Forever Program and provide more nutritional food for clients at its food pantry at 3001 E. 30th St., in Indianapolis.

For more information or to volunteer, contact Darlene Sweeney at darlene.sweeney@svdpindy.org or 317-924-5769, ext. 238. †

Indy Irish Fest set for Sept. 15-18

The Indy Irish Fest will be held at Military Park, at the corner of West and Ohio streets, in Indianapolis, on Sept. 15-18.

Indy Irish Fest celebrates Irish heritage with bands, dancers, vendors, food, a beer tent and exhibitions.

The event starts on Thursday from 5:30-10:30 p.m. with a pub preview. Admission is free, although a donation of canned goods is requested.

The event will be open on Friday from 4:30-11 p.m., with \$5 early admission from 4:30-5:30 p.m.

Indy Irish Fest will run on Saturday

from 11:30 a.m.-11 p.m., and on Sunday from 10:30 a.m.-5 p.m.

Free admission will be offered on Sunday from 10:30-11:30 a.m. with three canned goods per person for the Indianapolis St. Vincent de Paul Society food bank.

Unless otherwise noted above, admission for adults is \$10 in advance or \$15 at the gate, \$10 for ages 14-18 with student I.D., \$5 ages 6-13, and free for children ages 5 and younger.

For more information, call 317-713-7117 or log on to www.indyirishfest.com. †

Sisters of Providence to host 'The Gospel of Matthew' retreat on Sept. 17

Providence Sister Cathy Campbell will host a retreat on the Gospel of Matthew in the Providence Hall conference room, 1 Providence Place, in Saint Mary-of-the-Woods, St. Mary-of-the-Woods, from 9:30 a.m.-3 p.m. on Sept. 17.

"The Gospel of Matthew differs from the other Gospels because it was composed for and proclaimed to a Jewish audience by a Jewish author trying to teach his fellow Jews to recognize Jesus and his ministry as fulfilling the many Scriptures about the Messiah found throughout the Hebrew Scriptures with which they would have been very familiar," says Sister Cathy.

The retreat will look at five primary passages in the Gospel of Matthew:

the Beatitudes, the disciples' mission to proclaim the Messiah, the parables of the kingdom, the formation of a community to continue Jesus' work, and the last judgment.

During the retreat, participants will explore and pray these five sermons in an attempt to identify who Jesus is, and how Christians can find a map for thriving in a changing world. Time will be included for quiet prayer and journaling.

The cost is \$45, which includes lunch.

The registration deadline is Sept. 12. Registration is available online at Events.SistersofProvidence.org, by calling 812-535-2952, or by e-mailing jfrost@spsmw.org. †

Dominican Sister Nancy Murray to perform one-person play on St. Catherine of Siena at Marian University on Sept. 16-17

Dominican Sister Nancy Murray will bring St. Catherine of Siena to life in a one-woman performance at the Marian University Theatre, 3200 Cold Spring Road, in Indianapolis, at 7:30 p.m. on Sept. 16 and Sept. 17.

She is the real-life sister of American actor and comedian Bill Murray.

Sister Nancy has performed *Catherine of Siena: A Woman for Our Times* from New York to California, and internationally in Italy, Australia,

Philippines, Peru, Pakistan, Canada, Taiwan and Scotland.

This year's tour is in part a celebration of the 800th anniversary of the Order of Preachers established in 1216 by Saint Dominic.

The cost is \$20 for adults, \$15 for those ages 65 and older, and \$10 for students and children.

For tickets or more information, log on to www.marian.edu/mutheatre, e-mail tickets@mariannedu, or call 317-955-6588. †

Vox Sacra to 'praise God' during first public concert

By Mike Krokos

Jeanne Chandler and Tim Gelhaus listen intently as Andrew Motyka instructs them on how to refine the song they are performing.

So do 12 other people on this evening.

The 14 singers compose *Vox Sacra* (Sacred Voice), a newly formed schola cantorum (choir) of the Archdiocese of Indianapolis.

Thursday evening practices have been a constant since June as the group prepares to perform a concert of Marian choral music to honor the Nativity of the Blessed Virgin Mary at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 7 p.m. on Sept. 8. It will be their first public concert, which is free and open to the public.

"We came together through an audition process," explained Motyka, director of archdiocesan and cathedral liturgical music. "When I put the word out that we were looking for singers, I was overwhelmed by the number of talented musicians who showed interest."

All told, 10 parishes are represented by the group, whose goal, Motyka noted, "is both to serve the archdiocese by providing music for various events, and to create a model for excellence in liturgical music."

"Beauty is one of the pathways that leads many to God, and we strive to create and perform excellent, beautiful music that might not be possible at the parish level," he continued. "The Church's treasury of sacred music, especially but not limited to Gregorian Chant and polyphony, makes up the core of our repertoire."

The group agreed on the name *Vox Sacra*, Motyka said, "because it not only succinctly implies what the group is, but

describes part of our method. When many singers come together to praise God, we do so with both many voices and with one."

Music has long been a staple in Gelhaus' life. He is working on earning a master's degree in music from Butler University in Indianapolis. His mother was the organist at his home parish in Wisconsin, and he obtained an undergraduate degree in music from Clarke University in Dubuque, Iowa.

"I really like the talent here," said Gelhaus, who is a bass baritone with the group.

Chandler, who works as a licensed professional engineer by day, also shares her musical talent as a soprano in *Vox Sacra*.

"I have been with the group since the beginning," said Chandler, a member of SS. Peter and Paul Cathedral Parish, adding, "Andy [Motyka] is amazing, and I wanted to sing with the best singers in the archdiocese."

At the concert, the group will have its first CD of music available for \$10.

"When we convened the group in November, it made sense to dig right in to music for Advent and Christmas. It was too late to do much for Christmas of 2015, but we thought that it could be a good launching point for our visibility if we created a CD of Advent and Christmas music," Motyka said. "People always enjoy listening to seasonal music around the Christmas season, and if we can give them a taste of the Catholic Church's contribution to that, then we can start to demonstrate what this group is about. We began rehearsals for the CD right away, and recorded the tracks in April, after Easter."

Seeing *Vox Sacra* work together, Motyka added, has been rewarding.



Andrew Motyka, director of archdiocesan and cathedral liturgical music, leads members of *Vox Sacra* during practice on Aug. 18 at SS. Peter and Paul Cathedral in Indianapolis. The group will perform its first public concert on Sept. 8 at the cathedral. (Photo by Mike Krokos)

"This group has been a joy to work with. I enjoy every choir I direct, from the Cathedral choir, to the Archdiocesan Choir, to other groups that are convened for special events," he said.

"What sets this group apart is that it is a group of leaders. It presents plenty of advantages and some challenges. Sometimes we over sing, and I have to remind them that every person in here is the strongest singer in their home choir. They have to sing out in their parishes and help lead. Here, they have to fit in more sensitively. They respond so well

to each other, and to the music."

Chandler, like all *Vox Sacra* members, is eager to praise God through their singing, as the group's name implies.

"We all have different gifts, and this group allows me to use my gifts to the greatest glory possible," she said.

(For more information on the concert, contact the Office of Worship at 317-236-1483, 1-800-382-9836, ext. 1483, worship@archindy.org, or visit www.voxsacra.com.) †

For 2017 World Peace Day, pope asks to focus on nonviolence

VATICAN CITY (CNS)—When nonviolence is the basic approach of political decisions and public policy, it promotes the restoration and consolidation of peace, the Vatican said.

In his message for the Jan. 1 celebration of World Peace Day, Pope Francis will offer reflections on the importance of nonviolence as a political choice, the Vatican said in a statement on Aug. 26.

"Nonviolence: A style of politics for peace" is the theme the pope chose for

World Peace Day 2017, the Vatican said.

Pope Francis' frequent references to a "third world war in pieces" highlight the "serious negative social consequences" of violence, the Vatican statement said.

"Peace, by contrast, promotes socially positive consequences, and it allows the achievement of real progress. Therefore, we should act within what is possible, and negotiate ways of peace even where they seem tortuous and impractical," the Vatican statement said. †

St. Anthony Labor Day Picnic

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Vinnie & the Moochers 8 - 11
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ZENE 6 - 7:30
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CAMP

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for an organization to “rent” a camp and have the camp staff provide meals, housekeeping, lifeguarding and other services.

He also knew the dates that the Muslim Youth organization requested—Aug. 5-11—came after the end of the CYO camp’s regular summer schedule, so he didn’t hesitate to welcome the group, especially because he viewed it as an opportunity for collaboration between the two faiths.

“We all need that today,” Sullivan says. “As Catholics, we are all raised to believe that our Church is welcoming and is the first to reach out. We tell our staff over and over that our relationships with anyone who comes through our camp are changing the world. With that in mind, why wouldn’t we want their group to be present with us?”

Such a welcoming embrace hasn’t always been a guarantee at previous camps across the country, say the leaders of the Muslim youth camp.

“We have had negative experiences with camp sites where a local community came to the gates of the camp and protested why there was a Muslim camp,” says Uzair Siddiqui, a co-camp adviser. “This camp has been the exact opposite. There have been many smiles and a lot of opportunities for the campers to interact with the staff.”

The interactions have left lasting impressions on the 150 Muslim campers, their 21 Muslim counselors and the Catholic staff who helped them all week.

We aren’t different

Consider the experience of Scott Hartman, the CYO camp’s program manager who helped and interacted with the Muslims youths—ages 12 to 18—as they swam, canoed and tackled the high ropes challenge. He was struck by how the youths followed a schedule of praying five times a day during camp—and how they prepared to pray each time.

“They wash their hands and face before they pray because they believe they’re talking one on one with God—which I believe, too—but I haven’t always been concerned about my appearance when I do,” Hartman says.

“Learning about their culture and religion has been the best part for me. We got to pray together at the first meal. They asked God to bless the food and protect us from harm. I could agree with everything in their prayer.”

Taube had a similar reaction as she watched a group of campers perform a skit in which two of the youths were

cast as Taylor Swift and Kanye West, two popular celebrities who have had conflicts.

“Their point was how we spend a lot of our energy focusing on celebrity drama instead of focusing on God,” says the CYO camp’s assistant director. “There are a lot of similarities in how they teach their faith.”

The interaction with the Catholic staff members was also valuable for the Muslim campers who came from as far away as Florida, Texas, California and Canada.

“It’s a great opportunity for us to learn we aren’t different,” says Siddiqui, who is 23. “One of the passages in the Quran [the central religious text of Islam] is that God has created mankind simply to get to know one another. And from that, to build bridges.”

“One of our first sessions was about family, and what it means to be family. We started by talking about mother, father, brothers and sisters. Then we branch out to our extended family. And we branch out further to all our Muslim brothers and sisters. The last thing we want to bring home is that we’re all family. People of other faiths are our brothers and sisters as much as our Muslim brothers and sisters. Until we can think like that, we can’t truly consider ourselves to be strong Muslims.”

Be proud of who we are

The Muslim youth camp at Rancho Framasa also served the same purpose that the recent World Youth Day in Poland did for many Catholic youths, especially those who come from schools and communities where Catholics are in the minority.

For a week in their respective situations, Catholic youths and Muslim youths were surrounded by people who share their faiths, who want to live their faith.

Hossain recalls the impact that had on her when she first attended a Muslim youth camp when she was 13.

“I remember when we stood up to pray, and I realized other people took an initiative for their faith at a young age,”



Camp Rancho Framasa food servers Delaney Collier, left, and Spencer Mitchell smile with the Muslim youths who lined up for a lunch of pizza, salad and cookies during the weeklong Muslim Youth of North America camp in early August. (Photo by John Shaughnessy)

recalls the camp’s co-adviser. “Most of my friends at home didn’t do that. I found value in that and wanted to get involved.”

Siddiqui nods and adds, “We want to instill in them to be proud of who they are. Living in America in the 21st century, it’s not easy being a Muslim. There’s a lot that’s said in the media. For this camp, we just want to show who we are, be ourselves and be proud of who we are—and let that speak for itself.”

The weeklong camp also stressed leadership experience and confidence building.

To help the Muslim youth camp achieve its goals, the CYO staff adapted to the Muslim organization’s required approach for campers to do activities in all-male and all-female groups—except while eating meals and listening to speakers.

At times, that approach led to adjustments to the camp’s venues. Because of the modesty requirements for females of the Muslim faith, a black tarp was extended around the fence of the swimming pool when the girls swam.

Better understanding between two faiths

The single-gender approach to camping activities was an eye-opening experience for Kevin Sullivan, the CYO camp’s co-director who served as a

lifeguard for the Muslim boys when they swam in the pool and at the lake.

“To my surprise, there was something different about the kids,” he says. “What I came to realize was the single-gender programming was really the difference. No one was showing off or putting on airs with anyone else. They were just being themselves, and it made a difference in how they played and how they spoke to me and to each other. I enjoyed my time with them.”

That sentiment expressed the overall experience between the members of the two faiths.

“It’s been awesome,” Hossain says.

“They’ve been able to be together and celebrate their faith in a safe environment,” says Taube, the CYO camp’s assistant director. “And it’s been really awesome seeing our young college staff get to know the campers and their counselors. They let us ask anything we wanted.

“I don’t think there are a lot of opportunities where Christian Americans get to ask questions of Muslim Americans to better understand their religion—and to know the conversation is one of interest and trust. It worked both ways, with them asking questions about ‘The Great Amen!’ They’ve had a lot of fun together, and a lot of conversations about their faiths.” †

TERESA

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Aug. 5. The number of Missionary of Charity brothers has grown by 53 to 416. When Mother Teresa was alive, her order was working in 120 countries. Today, they are present in 139 nations.

Like millions of people around the world, Sister Mary Prema believed Mother Teresa was “a living saint.” She was

beatified in 2003—six years after she died. The time it took for her sainthood cause to make its way through the exacting Vatican process “have been years of going deeper into understanding who she is,” her successor said.

As it turned out, the years were especially important in coming to understand Mother Teresa’s spiritual thirst and what she described as “the darkness” of feeling unloved by God. Sister Mary Prema, who first met Mother Teresa in 1980, said the founder’s spiritual pain was

something she kept well-hidden from all, except her spiritual directors.

“In all things, Mother did not draw attention to herself but gave herself completely to others, forgetting about her own pain,” Sister Mary Prema said.

Her continuing prayer and work, even with the experience of God being so far away, “speaks about her faith, her faithfulness to the commitment she had taken and to the person to whom she was wed: Jesus.”

The “darkness” became part of Mother Teresa’s ministry, the grace that gave it power.

“It was part of her mission to the poorest of the poor, especially sinners who experienced their unwantedness and their rejection. Sharing their experience of darkness and of being away from God made her an instrument of grace for them,” Sister Mary Prema said. “And she had great compassion for those who did not know God, and did not experience the love of God for them.”

Speaking in the sisters’ garden, with blue-trimmed white saris drying on a clothes line, Sister Mary Prema said Mother Teresa’s persistence in prayer and works of mercy, even when she felt God was far from her, is a lesson for all believers.

“Prayer is something we want to be faithful to rather than to be successful at,”

she said.

And while the phrase “corporal and spiritual works of mercy” may sound old-fashioned to some people, Mother Teresa demonstrated the enduring power of those expressions of love, Sister Mary Prema said. “However you phrase it, it is always modern because you are imitating Jesus and his compassion.”

The vast majority of people Mother Teresa tended to, caressed and accompanied were not Christian, Sister Mary Prema said, but for her, they were Christ in disguise.

Called like all Christians to spread the Gospel, Mother Teresa “helped people to find Jesus in their own hearts and experience that love that God has for them just by the experience of her motherly attention and intense interest in their personal lives.”

“She had a great desire that all souls would get to know and love Jesus,” Sister Mary Prema said. But at the same time, “she knew that conversion is the work of God. The acts of charity and mercy, which she performed, came because of love for Jesus and for others.”

“God has to do the work of conversion,” she said. “It’s not a human work to convince a person to believe what I believe. It’s a grace which a soul receives, and for which we can pray.” †



‘Even people who would have no faith would see the compassion and the mercy which Mother spread around her. She would not leave a suffering person without giving attention to them. On the contrary, she would go out to search for them and try to bring them to the realization that they are loved and they are appreciated.’

—Missionaries of Charity Sister Mary Prema Pierick, superior general of the order Mother Teresa founded

Pope tells quake survivors he will visit them ‘as soon as possible’

VATICAN CITY (CNS)—Pope Francis said he wants to visit survivors and those affected by a deadly earthquake in central Italy as soon as possible.

He wants to go to the ravaged area to “bring you personally the solace of faith, the embrace of a father and brother, and the support of Christian hope,” he said after praying the *Angelus* with visitors gathered in St. Peter’s Square on Aug. 28.

The pope expressed his closeness and concern for the people “hard hit by the earthquake” in the central Italian regions of Lazio, Marche and Umbria.

Before leading a prayer for the deceased and survivors, the pope praised the rapid response of the Italian government and volunteers, saying their efforts showed “how important solidarity is in order to overcome such painful trials.”

The 6.2 quake rumbled across the region on Aug. 24, collapsing roofs, leveling buildings and homes while people slept, and leaving 290 people dead. It also left 388 people injured, with more than 250 of them requiring hospitalization. Rescuers pulled some 238 survivors from the wreckage.

After the strong earthquake struck central Italy and with the early news reporting many deaths and serious damage, Pope Francis turned his weekly general audience on Aug. 24 into a prayer service.

While the pope and some 11,000 pilgrims and tourists recited the sorrowful mysteries of the rosary in St. Peter’s Square, six Vatican firefighters were on their way to the town of Amatrice, about 85 miles east of Rome, to help search for victims. The pope sent six Vatican police officers to join them the next day.

When Pope Francis arrived in St. Peter’s Square for his general

audience just six hours after the main quake, he set aside his prepared audience talk and instead spoke of his “heartfelt sorrow and my closeness” to everyone in the earthquake zone, especially those who lost loved ones and “those who are still shaken by fear and terror.”

“Having heard the mayor of Amatrice say, ‘The town no longer exists,’ and knowing that there are children among the dead, I am deeply saddened,” Pope Francis said.

Assuring the people in the region of the prayers and “the embrace of the whole Church,” the pope asked the crowd at the audience to join him in praying that “the Lord Jesus, who is always moved by human suffering, would console the brokenhearted and give them peace.”

In Amatrice, one of the hardest-hit towns, the bodies of three religious sisters and four of the elderly guests they host in the summer were pulled lifeless from the rubble on Aug. 25. Three sisters and two of the elderly were rescued at the home operated by the Handmaids of the Lord.

Many of the small towns in the region have few residents who live there all year. But in the summer, people return to their families’ native towns to visit grandparents and escape the heat of the big cities. The victims of the quake included dozens of children, who were spending the last weeks of August with their grandparents.

Bishop Giovanni D’Ercole of Ascoli Piceno led a state funeral for victims on Aug. 27 inside a gymnasium. More than 2,000 people attended, including Italian President Sergio Mattarella and Prime Minister Matteo Renzi. Set before the altar were dozens of caskets covered with flowers and photos of lost loved ones, as well as two small white caskets representing all the children killed in the



Destroyed homes are seen on Aug. 26 in Pescara del Tronto, Italy. Pope Francis said he will visit survivors of the Aug. 24 quake “as soon as possible.” The 6.2 earthquake left hundreds dead and thousands homeless. (CNS photo/Cristiano Chiodi, EPA)

catastrophe.

“It’s fair for people to say, ‘But Lord, where are you?’” he said in his homily. However, if people look deeper they will find that “the earthquake can take away everything, everything but one thing—the courage of faith.

“Seismologists try everything to predict an earthquake, but only faith teaches us how to overcome it,” he said.

“Don’t be afraid,” Bishop D’Ercole continued. Don’t hesitate to cry out in need, “but make sure you do not lose courage because only together will we be able to rebuild our homes and churches,” he said.

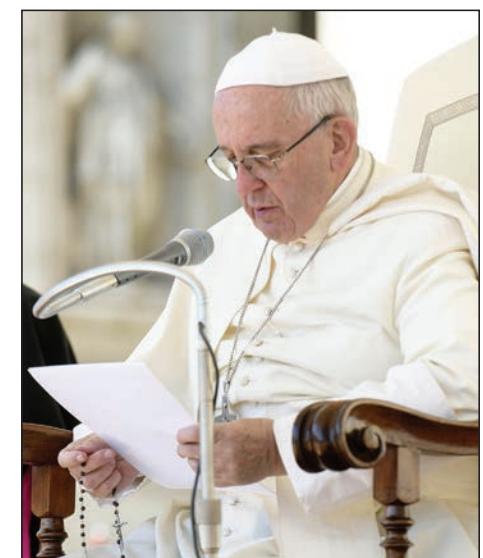
He concelebrated the funeral Mass with the bishop of Rieti and the archbishop of L’Aquila. Bishop D’Ercole had served as auxiliary bishop of L’Aquila in the months after a devastating earthquake there in 2009.

Archbishop Renato Boccardo of Spoleto-Norcia celebrated a Mass on Aug. 26 in one of the many large tents erected in towns and villages to provide provisional shelter for the 2,100 people rendered homeless by the quake and its strong aftershocks.

He visited areas in his archdiocese which were affected by the quake, whose epicenter was close to Norcia—the birthplace of St. Benedict. Civil authorities have condemned all the churches in the area as unusable, he said.

“There is no longer any place of worship in the birthplace of St. Benedict where people can gather to pray,” Archbishop Boccardo told SIR, the news agency of the Italian bishops’ conference, on Aug. 27. A local Caritas agency was to provide two temporary structures to be used for pastoral centers.

Norcia is still home to a monastery of Benedictine monks, who are attracting a growing number of visitors because of their solemn prayer life and beer brewing business. The monks and their guests were all safe, but the monastery and Basilica of St. Benedict suffered serious



Pope Francis is seen holding his rosary during his general audience in St. Peter’s Square at the Vatican on Aug. 24. Pope Francis put aside his prepared remarks and led a recitation of the rosary for Italy’s earthquake victims. (CNS photo/L’Osservatore Romano via EPA)

structural damage.

At the monastery in Norcia, the 15 monks and five guests were already awake when the first quake hit, Benedictine Father Benedict Nivakoff told Catholic News Service. Aug. 24 is the feast of St. Bartholomew, and “on feast days we get up earlier” to pray, he said.

Within a half hour of the first quake, Father Benedict said, the square outside the monastery was filled with people “because it is the safest place in town—around the statue of St. Benedict.”

Assisi is just 45 miles from Norcia and, according to Franciscan Father Enzo Fortunato, the quake was felt strongly at the convent and basilica that suffered major damage from an earthquake in 1997.

While the quake woke all the friars, many of whom ran to the Basilica of St. Francis, no damage was visible, he told ANSA, the Italian news agency. †

Bishop Giovanni D’Ercole of Ascoli Piceno, Italy, embraces a woman following an Aug. 27 mass funeral for earthquake victims at a gym in Ascoli Piceno, Italy. Pope Francis said he would visit survivors of the Aug. 24 quake “as soon as possible.” The 6.2 earthquake left hundreds dead and thousands homeless. (CNS photo/Adamo Di Loreto, Reuters)



in the mid-1970s. She went to work as a community health nurse in Nebraska from 1981 to 1983, and then returned to Mississippi. She became a nurse practitioner in 1994 and subsequently served in health care in Tupelo, Marks and Lexington.

Sister Paula joined the Sisters of Charity in 1965, but left the novitiate in 1968 only to return in 1979. She began her ministry in Mississippi in 1981, serving in several impoverished rural communities until her death.

“She was from Massachusetts. That’s a big leap to move down south,” noted Sister Susan. “There was something about the people there and the need of the people there that drew her heart.”

Sister Paula’s older sister, Rosemarie Merrill, still lives in their hometown of Stoneham, Mass. But the two spent winters together as Rosemarie Merrill traveled to Durant and volunteered at the Lexington clinic.

She described her baby sister as fun, stubborn and sarcastic. The two often quibbled, she said, about which one was Martha and which one was Mary. When the biblical sisters were the subject of a Sunday liturgy not long ago, Merrill said she called her sister and asked, “Have we decided which of us is Martha and which is Mary?” By the end of the call, they decided they both have a little of Martha and a little of Mary inside them, Merrill said.

“Her faith was very strong. And she was a wonderful nurse,” Merrill said of her sister. “I feel so bad for the people of Holmes County because they’ve lost so much. The care they provided leaves a huge void. They would do anything for their patients.”

Sister Susan said the deaths do have one silver lining: They help the congregation to be in solidarity with others who have lost a loved one to violence.

“What we are experiencing is what so

many people around the world are experiencing. It puts us in touch with the pain, the hurt and the bewilderment that so many have experienced in deaths that come violently,” she said.

Sister Paula and Sister Margaret were remembered in the Diocese of Jackson, Miss., at a wake service on Aug. 28 at St. Thomas the Apostle Church in Lexington, where they were involved in parish life, and a memorial Mass on Aug. 29 at the Cathedral of St. Peter the Apostle in Jackson.

In addition to her sister, Sister Paula is survived by a brother, John V. Merrill, Jr., of Stoneham, Mass., and several nieces and nephews.

The funeral Mass for Sister Paula was to be celebrated on Sept. 2 in St. Vincent Church in Nazareth.

The funeral Mass for Sister Margaret was to be celebrated on Sept. 2 in St. Joseph Chapel at the School Sisters of St. Francis motherhouse in Milwaukee. †

SISTERS

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to pray—not only for the victims and their loved ones, but also for their attacker. It’s a way “to be faithful to their memories,” said Sister Susan.

Both religious communities issued a statement after the arrest emphasizing their opposition to capital punishment.

“We want to reiterate our beliefs as women of faith, that we value life,” the statement said. “For years now, the Sisters of Charity of Nazareth and the School Sisters of St. Francis have worked to abolish the death penalty, even as we seek justice and truth. Let us hold everyone involved in prayer.”

Sister Margaret was a member of the School Sisters of St. Francis for 49 years. She served in Mississippi as a social worker at a health center in Holly Springs

Youths touch lives of residents through Nazareth Farm project

Special to *The Criterion*

BROWN COUNTY—Youths and adults from St. Agnes Parish in Nashville and from Terre Haute's youth ministry program joined together this summer to improve the homes of elderly Brown County residents.

Known as Nazareth Farm, the outreach is based on four cornerstones: community, prayer, simplicity and service. Since 1995, team members have provided more than 26,000 hours of service to Brown County.

This year's project, held on July 22-26, involved 15 sites across central and northern Brown County.

As part of the process, Adrienne Spahr, youth leader for St. Agnes Parish, along with Paul Spahr, responded to requests for service from individuals and organizations.

This year's projects included splitting and stacking tons of wood, weeding and mulching overgrown gardens and yards, tearing out and rebuilding steps, cleaning out garages and removing debris.

The volunteers also cut down trees, moved furniture, and washed and painted buildings and fences.

Many of the elderly expressed their gratitude for the energetic efforts of the Nazareth Farm team members, who dedicated a total of 612 hours of labor in the four-day blitz, laboring through the 90-plus degree temperatures.

This year's team consisted of five youths from St. Agnes Parish. Six youths also came from the Terre Haute youth ministry program, representing the parishes of St. Benedict, Sacred Heart of Jesus, St. Patrick, St. Margaret Mary and St. Joseph University. Seventeen adults, many of whom return each year, also volunteered.



Teenagers and youth ministry leaders from St. Agnes Parish in Nashville and parishes in Terre Haute spent four days in late July assisting people in need in Brown County. (Submitted photo)

For years, St. Agnes parishioners Patty and Eric Lindley have offered swimming and dinner at their home for one night of the camp. St. Agnes parishioners Chris and Jim Bullock also have opened their home another night to the weary team members for swimming and a cookout.

Sunday night dinner is always a bountiful feast provided by the ladies of St. Agnes Guild. Joining in the dinner this year were some of the property owners, who enjoyed visiting with team members

and talking about the projects.

The rest of the meals are sparse, with lunch consisting of peanut butter and jelly sandwiches. To offset the expenses, including materials for some of the projects, the youths each pay \$70 to take part in the program.

The contributing parishes can be proud of the work and dedication this project provides to Brown County, and the work done by the young people and their chaperones.

The experience left its impact on the youths, too.

One youth noted, "I am back again because this project brings some of the best memories."

Another youth said, "We will remember this experience forever."

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



Elly Wertz, left, St. Agnes youth director Adrienne Spahr, and Jessica Taylor, a youth leader from Terre Haute, weed and mulch a homeowner's yard during a Nazareth Farm service project in July in Brown County. Elly is a member of St. Agnes Parish in Nashville. (Submitted photo)

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Diocese says government slow to offer ways to resolve impasse on mandate

PITTSBURGH (CNS)—The Pittsburgh Diocese said Bishop David A. Zubik is making every effort to achieve a swift negotiated solution to the diocese's dispute with the federal government over religious freedom in relation to the federal contraceptive, abortifacient and sterilization mandate, as directed by the U.S. Supreme Court.

"We have always been willing to meet with representatives of the government to negotiate a mutually agreeable solution to our impasse over religious freedom," said a diocesan statement issued on Aug. 10.

In a May 16 unanimous decision in *Zubik v. Burwell*, a consolidated case of challenges to the contraceptive, abortifacient and sterilization mandate filed by several Catholic and other religious entities, the Supreme Court sent the case back to lower courts, vacated earlier judgments against those parties opposing the mandate, and encouraged the plaintiffs and the federal government to resolve their differences.

Zubik v. Burwell involves the Little Sisters of the Poor, Priests for Life, the Pennsylvania dioceses of Pittsburgh and Erie, the Archdiocese of Washington, and other Catholic and faith-based entities challenging the Affordable Care Act's mandate that most religious and other employers must cover contraceptives, sterilization and abortifacients through employer-provided health insurance—even if the employers oppose the coverage on moral grounds. They see the mandate, issued by the Department of Health and Human Services (HHS), as a violation of their religious freedom.

"Zubik" in the case name is Bishop Zubik, and "Burwell" is HHS Secretary Sylvia Mathews Burwell.

The plaintiffs, who do not fit the narrow exemption to the mandate the government gives to churches, argue that providing contraceptive, abortifacient and sterilization coverage even indirectly through a third party, as the Obama administration allows through what it calls an accommodation, still violates their religious beliefs.

The government argues its existing opt-out provision for these employers does not burden their free exercise of religion.

"Our counsel and counsel for the other Supreme Court litigants had a meeting with representatives of the Department of Justice, at which we attempted to engage in the kind of resolution talks that the Supreme Court intended in its order," the Pittsburgh Diocese said in its statement. "The government has been slow to offer anything of substance to pursue a negotiated solution, except to mention openness to future meetings."

Bishop Zubik initiated the lawsuit against the government on behalf of Catholic Charities of Pittsburgh, arguing that it is a violation of religious freedom to force a religious organization to facilitate access to anything that it teaches is immoral.

After Bishop Zubik won an initial victory in the U.S. District Court in Pittsburgh in November 2013, the case was appealed until it reached the Supreme Court this year.

In its May decision, the high court urged the lower courts to give the litigants time to find a negotiated solution. The high court also affirmed that the diocese and the others could not be fined during those negotiations.

However, the diocese has learned that the Department of Justice is pressuring secular insurance companies that have contracts with the diocese, and with other religious organizations, to begin providing Church employees with the objectionable coverage.

The Diocese of Pittsburgh, along with several neighboring dioceses, is self-insured through the Catholic Benefits Trust. Catholic Benefits Trust hires secular insurance companies to handle the administration and claims for its plans.

Those companies have told the diocese that they recently received letters from the Department of Justice directing them to provide the disputed coverage at their own expense, said Christopher Ponticello, general counsel of the Diocese of Pittsburgh.

"Since the Supreme Court issued its ruling strongly directing that the parties negotiate a mutually agreeable resolution to this matter, we have remained hopeful and open to those talks," Ponticello told the *Pittsburgh Catholic*, the newspaper for the Diocese of Pittsburgh.

"It is discouraging to see this aggressive action taken by the government," he said. "We hope to prevail upon the Department of Justice to stop this latest action without having to pursue additional litigation. We have believed from the beginning that an agreement could be reached that would allow the government to accomplish its goals without involving the Church in the process."

The diocese has not paid anything for its legal representation in *Zubik v. Burwell*. All costs associated with the litigation have been donated by the legal firm of Jones Day.

Mickey Pohl, one of the Jones Day attorneys who has been representing Bishop Zubik, the diocese, Catholic Charities and other religious organizations in this litigation, said: "It is extremely disappointing that the Department of



Bishop David A. Zubik of Pittsburgh, left, and Cardinal Donald W. Wuerl of Washington talk near the U.S. Supreme Court on March 23 in Washington. The high court heard oral arguments in the *Zubik v. Burwell* contraceptive mandate case. (CNS photo/Joshua Roberts, Reuters)

Justice is trying to pressure insurers to steamroll the religious objections of Catholics and other people of faith who have been part of this litigation. It is also troublesome that these assaults on freedom of religion have not been the subject of inquiry by the mainstream media during this election cycle."

The Aug. 10 statement from the diocese said that "we are aware that the government has made an extremely aggressive interpretation of the court's order in the Zubik case and is apparently trying to take over—to force our third-party administrators to include the objectionable coverage in our self-insured plans.

"We think that is an erroneous reading of what the Supreme Court said," it continued. "Furthermore, as the government seems to acknowledge, because we are self-insured there is no obligation or authority for the third-party administrator to provide the objectionable coverage."

If the fines for not facilitating the coverage were imposed, Ponticello said, they would bankrupt Catholic Charities of Pittsburgh. Each year, that agency provides about \$10 million in services, such as free medical and dental care, and support to homeless women and veterans, to people of all faiths in southwestern Pennsylvania. †

After 147 years, Little Sisters of the Poor to end ministry in St. Louis

ST. LOUIS (CNS)—The Little Sisters of the Poor are withdrawing from their ministry of caring for the elderly poor in the Archdiocese of St. Louis after 147 years of service.

The sisters cited a decrease in sufficient vocations to effectively staff the residence in north St. Louis, in the spirit of the community's foundress, St. Jeanne Jugan.

"We are eternally grateful for the support and love we received during our many years in St. Louis," said Mother Gonzague Castro, local superior. "We love the city nearly as much as we love the people we work with and care for."

The sisters are seeking new sponsorship to manage the property, which is home to 88 residents and has 125 employees. Efforts to assure the community's mission through the transition are being managed by Kevin Short, managing partner and CEO of Clayton Capital Partners, a St. Louis-based investment banking firm that specializes in merger and acquisition advisement.

Families of residents were notified by letter on Aug. 22 of the sisters' withdrawal of sponsorship and staffing. Eight sisters at the north St. Louis residence will move to other community-sponsored residences in the United States. Their departure is contingent on the best possible outcome they can find for the home, and its residents and staff.

Letters were sent to priests of the Archdiocese of St. Louis and religious communities, notifying them of the news.

"This sacrifice will be keenly felt by countless people in our community, beginning with the residents, their families, and devoted lay collaborators," St. Louis Archbishop Robert J. Carlson wrote in a letter to priests. "The Little Sisters of the Poor here in St. Louis have, for nearly 150 years, lived their order's mission, offering the neediest elderly of every race and religion a home where they will be welcomed as Christ, cared for as family and accompanied with dignity until God calls them to himself." †

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From the Editor Emeritus/John F. Fink**20th-century Church: Pius XII began to change the Church**

(Sixth in a series of columns)

Last week, I wrote about Pope Pius XII during World War II. But this amazing pope should be celebrated for more than his wartime activities.

He was a great "teaching pope," which he did through 41 encyclicals and nearly 1,000 public addresses and radio messages. He carefully dealt with specific points at issue, and brought Christian principles to bear on contemporary problems, as his successors have done.

He condemned communism, decreeing the excommunication of Catholics holding formal allegiance to the Communist Party.

Unlike other popes, he held only two consistories at which new cardinals were made. The first was in 1946, after World War II ended. By that time the number of cardinals had shrunk to 38, including only one in the United States: Cardinal Dennis Joseph Dougherty of Philadelphia. Therefore, 32 new cardinals were created

It's All Good/Patti Lamb**In this great big world of ours, little things still matter**

Weeks ago, I stumbled upon a beautiful tribute in a magazine. A man wrote a eulogy for his lifelong friend, wherein he said, "He was the sort of guy who was 'big' in the 'little' things."

That sentence jumped out at me. I snapped a picture of it with my phone so I'd remember.

Although I've heard that message conveyed many times before, it caught my attention that day.

In this great big world, sometimes I forget that the little things still matter.

I conveyed this to my kids and they asked what "the little things" are.

I rattled off plenty of examples: Holding the door for someone. Showing gratitude. Acknowledging a job well done. Remembering a special occasion without being prompted. Praying for those who are hurtful. Doing something kind, even when there is nothing in it for you.

They sort of nodded their heads like they understood. To bring an example to life, I shared a story with them.

Recently at back-to-school night, my son's teacher requested that parents send in

The Human Side/Fr. Eugene Hemrick**The wonderful world of theology and the Christian life**

In Robert Bolt's play *A Man for All Seasons*, Rich, who is enamored with the glory of court life, pleads with St. Thomas More for a court appointment.

More replies, "Why not be a teacher? You'd be a fine teacher. Perhaps even a great one."

"And if I was, who would know it?" Rich asks.

"You, your pupils, your friends, God. Not a bad public, that. ... Oh, and a quiet life," More replies.

For those seeking a glorious life, why not think about becoming a theologian?

When we celebrated the feast of St. Bonaventure in July, it once again reminded me of theology's awesomeness.

St. Bonaventure and St. Thomas Aquinas lectured in their respective colleges at the University of Paris. Retired

at the "Grand Consistory" in 1946.

In the second consistory in 1953, Pius created 24 cardinals and brought an end to more than 500 years of Italians having a majority in the College of Cardinals. He named cardinals from China, India and the Middle East, and he increased the number of cardinals from the Americas.

As for dogma, in 1950 Pius XII solemnly and infallibly defined the doctrine of Mary's assumption into heaven. Before doing so, he asked in his encyclical *"Deiparae Virginis"* if it was the desire of Catholics worldwide to have this doctrine defined. The question brought petitions to do so from 113 cardinals, 18 patriarchs, 2,505 archbishops and bishops, 50,000 women religious and 8 million laypersons.

The pope declared that "the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." Thus the pope included the Church's beliefs in Mary's Immaculate Conception, that she was the mother of God, and that she was perpetually a virgin, but it left open the question of whether she experienced physical death at the end of her earthly

life.

He taught that evolution might describe the biological origins of human life, but the soul was created by God. He accepted the "rhythm method" as a moral form of family planning, although only in limited circumstances.

Pius instituted numerous liturgical reforms, ahead of what was to come after the Second Vatican Council. For example, he made the first of several modifications of the Eucharist fast. Catholics were obliged to fast from food and drink, including water, from midnight until they received Communion, and Pius changed that to three hours prior to Communion. For those of us who grew up with that midnight rule, it was a big change indeed.

He also allowed evening Masses for the first time. Up until that time, all Masses, including weddings, had to be celebrated in the morning. And he revised the liturgy of Holy Week.

He encouraged biblical research, which had been limited ever since Pope Pius X condemned modernism, and he required bishops to provide biblical studies for lay people.

In short, Pope Pius XII gave his successor a great deal to build on. †

Reflection/Sally Stovall**African National Eucharistic Congress a celebration of faith**

I am honored to have recently chaired the 2016 African National Eucharistic Congress (ANEC) in Washington on Aug. 5-7, and the event was electrifying and a huge success. Twenty-two people from the Archdiocese of Indianapolis attended the Congress as delegates, and they represented the Church in central and southern Indiana very well.

It is always an exciting time every four to five years when African Catholics in the United States gather together to celebrate our Catholic faith in the Eucharist, and to meet our brothers and sisters in Christ. This national gathering allows African Catholics in the United States to join together and strengthen our Catholic identity. As the number of African Catholics in the United States continues to grow, we need to be motivated about ANEC, get involved and help to continue to spread the word about this event.

The theme for the congress was "Responding to the New Evangelization: The African Catholic Family, A Gift to the Church in America." We had the opportunity to hear from our keynote speaker, Bishop Shelton J. Fabre of the Diocese of Houma-Thibodaux, La., who also is chairman of the U.S. bishops' Subcommittee on African-American Affairs. He reminded us of all the gifts that we have to offer.

At the Congress, we had time for prayer and attended educational sessions, workshops, youth workshops and an awards ceremony for the best youth and young adult essay. Miranda Stovall and Ikenna Stovall, both members of Holy Angels Parish in Indianapolis, attended the Congress and were among the winners of the youth essay competition.

Eucharistic adoration, a rosary procession, networking, a tour of the Saint John Paul II National Shrine and an African gala celebration were among other highlights.

We had the opportunity to attend a special workshop on the Zaire use, the Mass from the Roman Missal for the Dioceses of Zaire. The seminar was led by Cardinal Laurent Monsengwo Pasinya of the Archdiocese of Kinshasa, Congo.

Auxiliary Bishop Joseph N. Perry of Chicago, who is episcopal liaison to the African Conference of Catholic Clergy and Religious in the United States, presided over the electrifying closing eucharistic celebration. A choir from Indianapolis participated at both Masses.

Other sessions focused on concerns facing our youths and young adults, such as "living among different cultures." We had more than 100 youths and young adults in attendance.

I'd like to thank all those who attended the congress, including Deacon Michael Braun, director of the archdiocesan Secretariat of Pastoral Ministries, and Pearlette Springer, archdiocesan coordinator of Black Catholic Ministry. Kudos also go to all local members who were a part of the ANEC planning committee, and those who participated or donated toward the group's ethnic dinner fundraiser to make it possible for some of us to attend.

For more information on the archdiocese's African Catholic Ministry and to see videos and photos from the congress, go to goo.gl/jtSGLX.

(Sally Stovall, a native of Nigeria, is a member of Holy Angels Parish in Indianapolis and is president of the archdiocese's African Catholic Ministry. She chaired the USCCB's organizing committee for the congress.) †



Pope Benedict XVI stated that for Thomas, theology is both "theoretical, it seeks to know God ever more, and it is practical: It seeks to orient our life to the good."

Bonaventure emphasizes a third dimension of theology: wisdom.

Bonaventure wrote that "to know that Christ died 'for us' does not remain knowledge, but becomes necessarily affection, love." He saw theology's purpose as to love and benefit the pursuit of the Christian life.

Philosophers such as Aristotle and Plato influenced Bonaventure's and Thomas' theology, and fired our imagination on who God is. Why, for example, did God create the world? Why did the omnipotent God become incarnate? How do we participate in God's universal love?

Theology challenges the mind, but more so, it touches the heart. When Bonaventure wrote *The Life of St. Francis of Assisi*, he saw in Francis a theology of the poor and wondered why Francis considered serving the poor the epitome of life.

When Francis' hands, feet and side mirrored Christ's crucifixion, Bonaventure asked what Christ's act of surrender meant for us. When we look upon the wood of the cross, do we envision it a tree filled with the mystical fruits of Christ's life?

In its entirety, theology addresses the very essence of life through doctrines, spirituality, liturgy and moral law.

As science, medicine and the exploration of space advances, moral law is especially needed to address the ethical and moral challenges they present.

What will guide those who govern our God-given existence? Where do we find those who should be proclaiming that the world is not ours to do what we will with it, but that ultimately, we are its stewards?

If these theological challenges fire up your imagination, be a theologian; not a bad world to be in, and oh, it is not a quiet life.

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, September 4, 2016

- Wisdom 9:13-18b
- Philemon 9-10, 12-17
- Luke 14:25-33

The Book of Wisdom provides this weekend's liturgy with its first scriptural reading.



It is believed that this book was written in Alexandria, Egypt, by a Jew who had emigrated from the Holy Land, or whose ancestors had come from the Holy Land. It was originally composed in Greek. Since it was written outside the Holy Land and not in Hebrew, orthodox Jews have never accepted it as genuine Scripture. Noting this, Anglican scholars in the early 17th century excluded it from the King James Version of the Bible.

In the most ancient Christian tradition, however, it has been revered as inspired by the Holy Spirit.

This book, along with so much of the wisdom literature, builds on the basic notion that the unshaken Jewish belief in the one true God and the law of Moses reflects true wisdom, the deepest and best human logic.

This reading simply says that much of life cannot be predicted beforehand, nor can it be understood. Humans are limited. God is all-wise. The wonder is that God has shared with us in speaking to us through representatives, such as Moses and the prophets.

For its second reading, the Church chooses a passage from St. Paul's Epistle to Philemon. This epistle is rarely proclaimed in the liturgy, possibly because Philemon is the shortest volume in the New Testament, with only one chapter made up of 25 verses.

The story it tells is dramatic. Paul writes to Philemon, whose slave, Onesimus, escaped from Philemon's custody and went to be with Paul.

For a slave to run away from his or her master was a serious crime in Roman law at the time, as it once was in the U.S.

Paul announces that he is sending Onesimus back to Philemon, but Paul counsels Philemon to receive the runaway

slave as a brother in Christ.

Beyond the particulars, several lessons strongly appear. The first is that all humans are equal in dignity, having been created by God, and having been redeemed by Christ.

Secondly, disciples must love all others, including those difficult to love.

St. Luke's Gospel supplies the last reading.

The Gospel already has made clear that true discipleship builds upon a deeply personal wish to follow the Lord. It is a decision not always easy to sustain.

Enabling a disciple to continue in this resolution and to abide by it in every circumstance of life requires not just determination, but God's strength and insight.

The Gospel bluntly says that many obstacles can stand between a disciple's initial intention to follow Christ, and actually living as a disciple.

It is important to remember that Luke was written when Christianity, albeit an infant religion in the Roman Empire, very much was sailing into the hot, strong winds of cultural opposition to Gospel values, and even into persecution under the law.

A fact, an obvious result of this situation, was that Christians had to face pressure from their loved ones to forsake the Gospel. Thus, the evangelist here recalls that Jesus said a true disciple should turn away even from father and mother, brother or sister, if these close relatives urged abandoning Christ.

First and foremost was the disciple's choice to be one with Christ.

Reflection

The Gospel sets the stage. Living the Christian life is not easy. Christians must withstand much if they are committed.

Among other pressures is the pressure not to see God in others, not to give others their due.

Only in standing firm against such pressures can a disciple expect to stay the course. To stand firm, a disciple first must admit personal inadequacy and ask for strength and wisdom from God.

Blessedly, if humbly sought, strength, determination and wisdom will come from God. †

First Day Of School (And Every Day After)

By Cathy Lamperski Dearing

Come with sharpened pencils and sharpened senses
Come wide-eyed and wide-minded
Pack your lunchbox full
You'll be hungry for the food and for the knowledge
Crave the who, what, when, where, why, and hows
Dig and turn up the soil
Excavate—Don't know what that word means?
Find a dictionary, look it up
Never stop searching or asking questions
Be curious and creative
Fill in all those lined spaces
Let them travel past your notebook
To the horizon and beyond
And let kindness, compassion, and cooperation always be your guide
Trust your teachers
They will point the way
Learn, Learn all that you can
The classroom is here and out there
Classrooms are everywhere filled with teachers
who so very, very much want to teach you



(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. First-grader Sarah Jane Rodgers joins her classmates in making the Pledge of Allegiance on the first day of school at Christ the King School in Nashville, Tenn., on Aug. 10.) (CNS photo/Rick Musacchio, Tennessee Register)

Daily Readings

Monday, September 5

- 1 Corinthians 5:1-8
- Psalm 5:5-7, 12
- Luke 6:6-11

Tuesday, September 6

- 1 Corinthians 6:1-11
- Psalm 149:1b-6a, 9b
- Luke 6:12-19

Wednesday, September 7

- 1 Corinthians 7:25-31
- Psalm 45:11-12, 14-17
- Luke 6:20-26

Thursday, September 8

- The Nativity of the Blessed Virgin Mary
- Micah 5:1-4a
- or Romans 8:28-30
- Psalm 13:6abc
- Matthew 1:1-16, 18-23
- or Matthew 1:18-23

Friday, September 9

- St. Peter Claver, priest
- 1 Corinthians 9:16-19, 22b-27
- Psalm 84:3-6, 12
- Luke 6:39-42

Saturday, September 10

- 1 Corinthians 10:14-22
- Psalm 116:12-13, 17-18
- Luke 6:43-49

Sunday, September 11

- Twenty-fourth Sunday in Ordinary Time
- Exodus 32:7-11, 13-14
- Psalm 51:3-4, 12-13, 17, 19
- 1 Timothy 1:12-17
- Luke 15:1-32
- or Luke 15:1-10

Question Corner/Fr. Kenneth Doyle

God revealed himself gradually in the Old Testament and completely in Jesus Christ

QI am engaged in a plan to complete the Bible in its entirety. The program invites one to read a short section from the Old Testament each day, pray two of the psalms and finish with a brief passage from one of the Gospels (currently Matthew).



But something that I have noticed puzzles me. I have just finished the story of David and Saul, and it strikes me that throughout the Old Testament (at least so far), God has been a bit of a warrior, delivering enemies into the hands of those who are faithful.

Yet when I come to the New Testament, Jesus seems to speak against violence. Why the change? (Saskatchewan)

AFirst let me commend you on your plan to read the complete Bible. That is surely a worthy endeavor. Not every part of the Bible is read publicly at Mass, so your understanding of God's revelation will certainly be deepened. (One can find online suggested programs for accomplishing this goal, including some which allow you to complete the project in one year.)

The question you raise—about the seeming contrast between the God of the Old Testament, destroying enemies of Israel by violence, and the Lord of mercy portrayed by Jesus—is an age-old one.

That there is violence in the Old Testament is indisputable. Some would point out that the Canaanites, for example—vanquished through God's help to give the Promised Land to the chosen people—simply got what they deserved: They had been a brutally aggressive people, engaged also in bestiality, idol worship, widespread prostitution and even child sacrifice. But that explanation, I believe, falls short.

I would stress, instead, that God revealed himself to the human race. The Bible is an unfolding story in which we slowly come to know the Lord of grace and love. The Old Testament reflected the Middle Eastern culture and attitudes of the time, and God revealed himself according to the understanding and circumstances of that day. It was only when Jesus arrived that he revealed himself completely.

It should be noted, too, that the distinction between the contrasting ways that God is described in the Old and New Testaments aren't as air tight as we might like to think. The Book of Exodus, for example, hails the Lord as "gracious and merciful, slow to anger and abounding in love and fidelity" (Ex 34:6). And several times in the New Testament, Jesus warns of the danger of eternal punishment for those who reject God, which is described in several passages as involving "wailing and grinding of teeth" (Mt 8:11-12; 13:41-42, 49-50; Lk 13:27-28).

So to draw a division between an Old Testament God who is angry and judgmental, and a New Testament God who is loving and merciful is simplistic and inaccurate.

QWhy are there different titles for parish priests? Some are designated as pastors (which is the term I grew up using), others seem to be called sacramental ministers and still others are known as parish administrators.

It's a bit confusing for old-timers like me. Could you help to explain? (Wisconsin)

AA pastor is a priest appointed by the bishop to lead a particular parish, and is charged canonically with the work of "teaching" and "sanctifying" that faith community (Canon 519). Only a priest can hold the title of pastor.

In some dioceses, the bishop may appoint instead a deacon, religious or lay person to lead the parish. The title of such a person varies from diocese. (*Editor's note: In the Archdiocese of Indianapolis, it is "parish life coordinator."*) He or she is responsible for ensuring that the liturgies, pastoral programs and business affairs of the parish are carried out.

When someone other than a priest is appointed as administrator of a parish, a priest is appointed as the "sacramental minister" to celebrate the Eucharist and other sacraments for that congregation. Priests for various reasons can also be appointed an administrator of a parish instead of its pastor.

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



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.

BACHMAN, Dolores A. (Rake), 86, St. Mary, Lanesville, Aug. 17. Mother of Becky Kepley and Tim Bachman. Sister of Bernice Kleehamer and Marcella Popp. Grandmother of three.

BATIC, Michael D., 61, St. Michael the Archangel, Indianapolis, July 31. Husband of Marjorie Batic. Father of Erin Yanney, Carrie and Scott Batic. Brother of Mark Batic. Grandfather of one.

BLOCK, Stacie E., 43, St. Anthony of Padua, Clarksville, Aug. 3. Daughter of Dan and Susie Block. Sister of Dan Jr. and Matt Block. Granddaughter of Will and Rosie Block and Dee Spitznagel.

CARADONNA, Mary Lou, 89, St. Augustine, Jeffersonville, Aug. 19. Sister of Robert Fisher. Aunt of several.

FIELD, Charmaine (Hoffman), 83, St. Jude, Indianapolis, Aug. 22. Mother of Maureen Annee, Charmaine Cota, Kathleen Heath, Karen McDowell, Colleen and Arthur Field IV. Sister of Ted Miller.

Grandmother of 18. Great-grandmother of two.

FROELICH, Mary F., 94, St. Roch, Indianapolis, Aug. 19. Mother of Josephine Busald, Mary Coley, Roseann Kuhlmeier, Carl, Edward and Frank Froelich. Grandmother, great-grandmother and great-great-grandmother of several.

HEAVERIN, Gail, 67, St. Mary-of-the-Knobs, Floyd County, Aug. 18. Wife of J. Tim Heaverin. Mother of Angela Jacobi and Bridgett Yochum. Daughter of Sylvia Robertson. Sister of Mark Cox. Grandmother of four.

HOFFMAN, Edward H., 97, Holy Family, New Albany, Aug. 4. Husband of Betty Hoffman. Father of Ronald Hoffman. Stepfather of Connie Gettelfinger, Leanna Heintz, Karen Mahoney, June Solley, Kenneth, Marvin and Rolla Pirtle. Grandfather of 21. Great-grandfather of 43. Great-great-grandfather of eight.

HUTT, Betty Ann, 88, St. Anthony of Padua, Clarksville, Aug. 7. Wife of George Hutt. Mother of Linda Wright, Larry and Steven Hutt. Sister of Frank, Gary and Ted Bauerla. Grandmother of seven. Great-grandmother of one.

JOHNSON, Geraldine E., 97, St. Pius X, Indianapolis, Aug. 19. Mother of Jennifer Payne and Mary Beth Shine. Grandmother of four.

KENNINGTON, Mary Jane, 56, St. Michael the Archangel, Indianapolis, July 22. Wife of William Kennington. Mother of Joshua and Nikki Davis, Tony Earles, Christy Graves, Amber and Christy



Saintly example

Sister Marie Frank, a member of the Missionaries of Charity, prepares lunch in a soup kitchen run by her order in an apartment building in the South Bronx section of New York on Aug. 24. The community also manages a homeless shelter for men in the same building. Blessed Teresa of Calcutta, founder of the Missionaries of Charity, will be canonized at the Vatican on Sept. 4. (CNS photo/Gregory A. Shemitz)

Kennington. Sister of Diana Arnold, Jennifer Alexander, Danny, Joe and John DeFabis. Grandmother of 17. Great-grandmother of one.

KRAMER, Carol, 64, St. Simon the Apostle, Indianapolis, Aug. 17. Mother of Eric Kramer. Sister of Colette Cowgill-Eligator and David Cowgill.

LAKER, Daniel, 63, St. Jude, Indianapolis, Aug. 17. Husband of Paula Laker. Father of Chad Laker. Son of Anthony Laker. Brother of Jennifer Hillan, Barbara Osborne, Andy, Phil and Rusty Laker. Grandfather of seven. Great-grandfather of

two.

LEWIS, Charles H., 78, Mary Queen of Peace, Danville, Aug. 15. Husband of Ursula Lewis. Father of Linda Goodin, Lora Russell, Yvonne Sutton and Michael Lewis. Grandfather of 13. Great-grandfather of 10.

MOELLER, Janice K., 60, St. Anne, Hamburg, Aug. 19. Sister of Connie Nobbe, Carol Nowlin, Ann Wessler and Richard Moeller. Aunt of several.

MONROE, Jr., Richard, 73, Holy Family, New Albany, Aug. 4. Husband of Sharon Monroe. Father of Doug and Mark Monroe. Brother of

Harry, Kenny and Larry Monroe. Grandfather of three. Great-grandfather of seven.

SERGI, Patricia, 61, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 14. Wife of Frank Sergi. Mother of Monica, Mark and Tim Sergi. Sister of Geraldine Davis, Mary Ann Lowe, Karen Stein, Bill, Jack, John and Kevin McMahon. Grandmother of one.

SPELLMAN, Mary (French), 83, St. Anthony of Padua, Clarksville, Aug. 11. Mother of Sherry Mann, Lynn Wilcoxson and Don Spellman. Sister of Marion

Akers. Grandmother of seven. Great-grandmother of 11.

VEST, Mary Ann, 84, St. Anthony of Padua, Clarksville, Aug. 11. Wife of Alfred Vest. Mother of Marilyn and Albert Vest. Sister of Barbara Cissell, Margaret Decken, Betty Kimblein and Geraldine Wade.

WISKER, Raymond F., 82, St. Joseph, Shelbyville, Aug. 4. Father of Sharon Fennell, Alma Kissel, Susan Pence and Nancy Stephenson. Brother of Barbara Patterson. Grandfather of nine. Great-grandfather of 10. †

U.S. bishops, Iran religious leaders issue joint declaration

WASHINGTON (CNS)—U.S. Catholic leaders and some of Iran's top religious figures issued a joint declaration that calls for the end of weapons of mass destruction and of terrorism—and the assigning of blame for terrorist acts to an entire religion.

"Christianity and Islam share a commitment to love and respect for the life, dignity and welfare of all members of the human community," said the declaration, dated Aug. 18 and made public on Aug. 24. "Both traditions reject transgressions and injustices as reprehensible, and oppose any actions that endanger the life, health, dignity or welfare of others. We hold a common commitment to peaceful coexistence and mutual respect."

The declaration, which is under 500 words, said: "We regard the development and use of weapons of mass destruction and acts of terrorism as immoral. Together we are working for a world without weapons of mass destruction. We call on all nations to reject acquiring such weapons, and call on those who possess them to rid themselves of these indiscriminate weapons, including chemical, biological and nuclear weapons."

Last year, Iran signed a Joint Comprehensive Plan of Action with the United States and the other permanent members of the U.N. Security Council, including Russia, China, France and the United Kingdom, along with Germany and the European Union. In it, Iran agreed to restrictions on its nuclear development program lasting a decade or longer in exchange for the easing of economic sanctions imposed on the country by the Security Council since 2006.

The United States has had such sanctions on Iran since late 1979, the start of a hostage siege at the U.S. embassy in Tehran, Iran's capital, which lasted 444 days.

"We oppose all acts of terrorism, especially those that directly target innocent civilians, whether the perpetrator is a state, a nonstate group, or an individual. We also reject indiscriminate sanctions and other policies that impose harm on innocent civilians, especially the most vulnerable," the declaration said.

"We remain gravely concerned by the spread of extremist ideologies, often fueled by superficial and erroneous readings of religious texts, that negate the inherent worth and dignity of every person, regardless of religious belief," it continued. "We call upon religious and community leaders to confront the spread of such ideologies that induce sectarianism and violence."

The declaration called terrorism and violent extremism "perversions of authentic religious belief."

"The guilt of terrorist acts should not be assigned to members of an entire religion, nationality, culture, race or ethnic group," the religious leaders said.

They said "firm determination and cooperation" is required to counter such violent extremism and "address

its root causes."

"The human family must collectively and genuinely confront poverty, unemployment, the worship of money, ignorance, discrimination, armed occupation, military aggression, injustice and the cultures of intolerance, supremacy and impunity," they said.

The religious leaders said they support "the legitimate right of self-defense, and affirm a nation's right to use proportionate and discriminate force to protect its people against transgression and to restore their rights."

But they condemn "the forced expulsion of people from their homelands, and affirm their right to return, as well as the international community's responsibility to facilitate a restoration of their rights."

They added, "Peaceful coexistence is built on equity and justice. We call upon all to work toward developing a culture of encounter, tolerance, dialogue, and peace that respects the religious traditions of others."

The religious leaders committed themselves "to sustained, active interreligious dialogue that transcends governments and national boundaries, serves the common good of the whole human family, and reflects our shared values."

Signing the declaration were Bishop Oscar Cantu of Las Cruces, N.M., chairman of the U.S. bishops' Committee on International Justice and Peace, and Cardinal Theodore E. McCarrick, retired archbishop of Washington, who is a committee member. Iran's signatories were Ayatollah Ali-Reza A'rafi, senior member of the Supreme Council of the Society of Qom Seminary Scholars and president of Al-Mustafa International University, and Abdul-Majid Hakim-Elahi, director of the International Affairs Office of the Society of Qom Seminary Scholars.

Also taking part in the talks were Bishop Richard E. Pates of Des Moines, Iowa, and Auxiliary Bishop Denis J. Madden of Baltimore.

They and their Iranian counterparts engaged in what the declaration called a "moral and religious dialogue" on June 5-10 in Rome. This followed similar talks in Qom, Iran, in 2014. †

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Pope Benedict says it was his 'duty' to resign from papacy

VATICAN CITY (CNS)—Retired Pope Benedict XVI said in an interview that he felt a “duty” to resign from the papacy because of his declining health and the rigorous demands of papal travel.

While his heart was set on completing the Year of Faith, the retired pope told Italian journalist Elio Guerriero that after his visit to Mexico and Cuba in March 2012, he felt he was “incapable of fulfilling” the demands of another international trip, especially with World Youth Day 2013, which was scheduled for Brazil.

“With the program set out by John Paul II for these [World Youth] days, the physical presence of the pope was indispensable,” he told Guerriero in an interview, which is included in the journalist’s upcoming biography of Pope Benedict. “This, too, was a circumstance which made my resignation a duty,” the pope said.

An excerpt of Guerriero’s book, *Servant of God and Humanity: The Biography of Benedict XVI*, was published on Aug. 24 in the Italian newspaper, *La Repubblica*.

Pope Benedict said that although he was moved by the “profound faith” of the people of Mexico and Cuba, it was during his visit to the two countries in 2012 that he “experienced very strongly the limits of my physical endurance.”

Among the problems with committing to the grueling schedule of an international trip was the change in time zones. Upon consulting with his doctor, he said, it became clear “that I would never be able to take part in the World Youth Day in Rio de Janeiro.

“From that day, I had to decide in a

relatively short time the date of my retirement,” he said.

Guerriero noted that while many believed the pope’s retirement was a defeat for the Church, Pope Benedict continues to seem “calm and confident.” The retired pope said he “completely agreed” with the journalist’s observation.

“I would have been truly worried if I was not convinced—as I had said in the beginning of my pontificate—of being a simple and humble worker in the Lord’s vineyard,” he said.

The retired pope added that while he was aware of his limitations, he accepted his election in 2005 “in a spirit of obedience,” and that despite the difficult moments, there were also “many graces.”

“I realized that everything I had to do I could not do on my own, and so I was almost obliged to put myself in God’s hands, to trust in Jesus who—while I wrote my book on him—I felt bound to by an old and more profound friendship,” he said.

The retired pontiff spends his days in prayer and contemplation while residing at the Mater Ecclesiae monastery in Vatican City.

Among the visitors Pope Benedict receives is Pope Francis, who “never fails to visit me before embarking on a long trip,” he said.

Asked about his personal relationship with his successor, Pope Benedict said they shared a “wonderfully paternal-fraternal relationship,” and he has been profoundly touched by his “extraordinarily human availability.”

“I often receive small gifts, personally written letters” from Pope Francis, he said. “The human kindness with which



Retired Pope Benedict XVI talks with Pope Francis during a meeting at the Vatican in this June 30, 2015, file photo. In a new book by Italian journalist Elio Guerriero, Pope Benedict says that he felt a “duty” to resign from the papacy. (CNS photo/L’Osservatore Romano via Reuters)

he treats me is a particular grace of this last phase of my life for which I can only be grateful. What he says about being open toward other men and women is not just words. He puts it into practice with me.”

Pope Francis, who wrote the book’s preface, expressed his admiration for the retired pope, and said his spiritual bond with his predecessor “remains particularly profound.”

“In all my meetings with him, I have been able to experience not only reverence and obedience, but also

friendly spiritual closeness, the joy of praying together, sincere brotherhood, understanding and friendship, and also his availability for advice,” Pope Francis wrote.

The Church’s mission of proclaiming the merciful love of God for the world, he added, has and continues to be exemplified in the life of Pope Benedict.

“The whole life of thought and the works of Joseph Ratzinger have focused on this purpose and—in the same direction, with the help of God—I strive to continue,” Pope Francis wrote. †

Florida appeals court dismisses suit against school voucher program

TALLAHASSEE, Fla. (CNS)—The Florida Conference of Catholic Bishops applauded a decision by a state appeals court to dismiss a 2-year-old lawsuit challenging Florida’s largest voucher program for private schools.

The Florida Tax Credit Scholarship Program is “a proven method of contributing to the common good and the education of all Florida students,” the Tallahassee-based conference said in a statement posted on its website.

The Florida Education Association originally filed suit against the program claiming it violates the Florida Constitution. The association is a statewide federation of teacher and education workers’ labor unions.

In dismissing the suit, *McCall v. Scott*, a three-judge panel of the 1st District Court of Appeal upheld an earlier decision by the Circuit Court that found the Florida Education Association and

other plaintiffs lacked standing in the case. The panel also said the plaintiffs could not show that the program harms public school funding or quality of education.

Through the program’s scholarships, “economically disadvantaged families and children have access to educational choices that would otherwise be unattainable,” said the Catholic conference, which is the public policy arm of the state’s Catholic bishops.

Writing for the unanimous court, Judge Lori Rowe said in the 30-page ruling: “At most, [the opponents] quarrel with the Legislature’s policy judgments regarding school choice and funding of Florida’s public schools. This is precisely the type of dispute into which the courts must decline to intervene under the separation of powers doctrine. ... Appellants’ [the opponents’] remedy is at the polls.”

Joining in the opinion were Judges Ross Bilbrey and Scott Makar.

Since 2001, when it was enacted by the Legislature, the Florida Tax Credit Scholarship Program “has been providing hope and opportunity to thousands of students from low-income households,” the conference said.

An earlier school voucher program was struck down by the Florida Supreme Court, which said that it violated the state constitution.

Backed by Americans United for Separation of Church and State, the Florida Education Association brought suit against the current program because it says it is redirecting taxpayer money to religious schools, thereby creating a separate system of state-funded schools. The association has not said whether it will appeal the case to the U.S. Supreme Court.

Under the program, the state of

Florida awards tax credits for contributions to scholarship funding organizations, which in turn award scholarships for students to attend private schools. The scholarship money is used to pay tuition, fees and other related expenses.

According to the program, qualifying students must come from families with an income of no more than \$44,122 for a household of four. Currently, more than 69,000 students receive the scholarships, and their average household income is only 4.5 percent above the poverty level. More than two-thirds of the recipients are African-American or Hispanic, and more than half live in single-parent homes.

The Florida Catholic conference said that during the 2015-16 school year, Florida’s Catholic schools served 13,369 students in the program, which represents 15.6 percent of the 85,539 students attending Catholic schools in the state. †

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Nation needs gifts Latinos have to offer, says Archbishop Gomez

CHICAGO (CNS)—Latino Catholics have many gifts and values to benefit the Church and society, and the time is now to embrace them and share them.

 “America needs our gifts. Our world needs our gifts,” said Archbishop Jose H. Gomez of Los Angeles, at the opening of the Catholic Association of Latino Leaders (CALL) annual conference held on Aug. 18-21 in downtown Chicago.

“Latinos represent the future of the Church in the United States,” he said. “The future of the Church in this country depends on you and me.”

The organization was founded in 2007. Archbishop Gomez, a native of Mexico, and Archbishop Charles J. Chaput of Philadelphia are its co-founders. The Los Angeles archbishop was an auxiliary bishop in Denver from 2001 to 2004 when Archbishop Chaput headed the Denver Archdiocese.

“I wanted to reach out to the professional Latinos in the business world and the universities, wherever they are, because most of them are traditionally Catholic. They go to high school and they go to college, and they lose the contact with the Church,” the archbishop said.

The organization helps them feel they are important to the life of the Church and helps them bring values common to the Latino community, to the culture, he said.

This was the first year the annual conference was held in the Midwest. The group wanted to highlight Chicago’s strong history of welcoming immigrants from various countries and promoting their cultures.

CALL has more than 250 members with chapters in 14 cities. The Chicago chapter began in 2015, said chapter president Jim Palos, who is director of the Hyde Park Institute. In the next year, following the directive of Pope Francis, they plan to focus on strengthening families.

“We are a lay organization that is engaging Latinos in leadership positions to bring the positive Christian influence of the Church to the various areas in which we lead,” he said. “We need to see that CALL experience because the Church and the Latino community has so much to offer.”

Mar Muñoz-Visoso, executive director of the Secretariat of Cultural Diversity in the Church at the U.S. Conference of Catholic Bishops (USCCB), expanded on that point in her keynote address on Aug. 19.

Muñoz-Visoso, a native of Spain, drew from Pope Francis’ remarks to immigrants

when he visited the United States for the World Meeting of Families in Philadelphia in 2015.

At one point in his remarks at Independence Hall, Pope Francis singled out the large presence of Hispanic immigrants in the United States and those second- and third-generation Latinos.

“I ask you not to forget that, like those who came here before you, you bring many gifts to your new nation. You should never be ashamed of your traditions. Do not forget the lessons you learned from your elders, which are something you can bring to enrich the life of this American land. I repeat, do not be ashamed of what is part of you, your life blood,” Pope Francis said.

“You are also called to be responsible citizens, and to contribute fruitfully to the life of the communities in which you live,” he continued. “I think in particular of the vibrant faith which so many of you possess, the deep sense of family life and all those other values which you have inherited. By contributing your gifts, you will not only find your place here, you will help to renew society from within.”

The pope implored Latinos—who come from various countries in the Americas—to be aware of their gifts not for vain glory but for service, Muñoz-Visoso said.

“If we want to contribute to the common good and help build this society, then it is important to know ourselves and our culture so that we recognize those assets that we have that we can bring to the table,” she said.

What are the assets that Pope Francis is asking Latinos—no matter their country of origin—to embrace? Family life, faith and values—which are under threat in an increasingly secular American society.

Faith is primarily transmitted in the family with the parish an extension of the domestic Church. However, those connections between family and faith have broken down in recent generations, Muñoz-Visoso said.

It only takes a generation for young people to distance themselves from the

Aug. 28, said societal problems persist throughout the hemisphere that require the Church’s attention.

“I think that when we want to change society, we should start with our own hearts,” he said.

That was a sentiment echoed by Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, as he delivered a homily on Aug. 28.

“We are invited to accompany those who are deeply in need of mercy, but only after having allowed Jesus into our hearts with his mercy,” he said.

At the news conference, Haitian Bishop Pierre Dumas said the idea of mercy should be met with action by the Church.

“When we talk about mercy, we shouldn’t think about it as something conceptual,” said Bishop Dumas, who heads the Diocese of Anse-a-Veau and Miragoane, Haiti. “For us, it should be something experiential.”

The extraordinary Jubilee of Mercy on the American continent, on Aug. 27-30 in



Members of St. Gall Parish in Chicago sing on Aug. 19 during the opening Mass of the Catholic Association of Latino Leaders annual conference in Chicago. (CNS photo/Karen Callaway, Catholic New World)

Church.

“As studies show, a growing number of our young people are growing up without the faith or with a very superficial sense of it,” she said. “It is a sociological fact that the more assimilated Latinos get into mainstream culture the less Catholic they become.”

Latino Catholics understand family as a set of relationships that extend beyond the nuclear family to grandparents, uncles and aunts, godparents and more.

“Spending time together with loved ones is important, or used to be important,” she said. “Whether we immigrated to the U.S. more recently, or our families have been here for generations, the truth is our children are growing up in a highly secularistic and materialistic culture.”

As the pope said in Philadelphia, Latino Catholics can bring these values back to an American society that used to hold them in esteem. To do that, Latinos must embrace and share these values that are native to themselves.

“When you are called to lead in a highly diverse and pluralistic society like the United States of America, it is important to first of all know ourselves,” she said. “We are Latinos, but first of all we are Catholics. And since we are Catholic, we are called to carry on and cooperate with the mission of the Church. The Church exists to evangelize.”

While the U.S. culture today is moving away from organized religion, the Catholic Church here hasn’t seen such a

drop off in numbers as a result.

“It’s not because we’re not losing members as well. It’s because of the influx of immigrants. Seventy percent of the growth of the Catholic Church in the United States in the last 30 years has been thanks to immigrants, particularly from Latin America,” Muñoz-Visoso said.

“We are remaining steady, but if you go to the second and third generation we’re also losing a lot of them. Something needs to be done,” she added.

While in some archdioceses Latinos already account for the majority of Catholics, “we are not producing a proportional number of vocations—ordained, religious or lay,” said Muñoz-Visoso. Some of that can be attributed to a time not long ago when Latino men and women were not welcome in some religious houses in America.

Church and society need Latino leaders who are engaged in their faith and in the culture and who can bring the values of faith, family and work as leaven in the culture, she said.

“Our own diversity has prepared us to function and live in a diverse environment,” she said. “We are a very diverse crowd, and some of our families have been here for generations.”

She urged her listeners not to be discouraged along the way.

“In the face of growing secularism, keep your faith. Keep your faith traditions,” she said. “Remember that others have walked before us, have made it to heaven and are watching over us.” †

Catholic leaders: Pope’s call for mercy in Americas reinforces their work

BOGOTA, Colombia (CNS)—Pope Francis’ call for Catholics throughout the Americas “to treat one another with mercy”

should reinforce the Church’s commitment to come together to work with the neediest, Catholic leaders said at the start of a regional gathering in Colombia.

“The message of the pope is a call for every person as individuals, but also to us as a Church, as

communities and dioceses on this enormous continent, from the north of Canada to Patagonia,” Canadian Cardinal Marc Ouellet, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America, one of the organizers, told a news conference on Aug. 28.

Cardinal Ouellet, who celebrated Mass following a procession through Bogota to the Our Lady of Lourdes Basilica on

Aug. 28, said societal problems persist throughout the hemisphere that require the Church’s attention.

“I think that when we want to change society, we should start with our own hearts,” he said.

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The extraordinary Jubilee of Mercy on the American continent, on Aug. 27-30 in

Bogota, drew Catholics from 22 Latin American countries, the Caribbean, the U.S. and Canada. Colombian President Juan Manuel Santos attended some of the sessions.

On Aug. 29, participants were scheduled to tour poor neighborhoods in Bogota, where the Church is carrying out acts of mercy, said Cardinal Ruben Salazar Gomez of Bogota, president of the Latin American bishops’ council, known by its Spanish acronym CELAM.

“It will be an important experience because it will open eyes to the possibilities of acts of mercy in different parts of the continent,” he said. In Bogota, “the number of homeless people has multiplied due to many factors, above all due to drug addiction and alcoholism. The archdiocese is working to address this.”

In a 28-minute video message to the conference, Pope Francis told participants that all of their work—in religious education programs, seminaries, parishes, bishops’ conferences, clergy meetings and even theology—should be “about learning

to show mercy.”

“We live in a society that is bleeding, and the price of its wounds normally ends up being paid by the most vulnerable. But it is precisely to this society, to this culture, that the Lord sends us,” Pope Francis told them.

“He sends us with one program alone: to treat one another with mercy. To become neighbors to those thousands of defenseless people who walk in our beloved American land by proposing a different way of treating them,” the pope said.

The importance of the Church’s work with poor communities has been heightened by an economic downturn that has thrown some of the largest countries, like Venezuela and Brazil, into recession. As a regional economy, Latin America and the Caribbean is forecast to contract by 1.3 percent this year after seeing a 0.7 percent drop last year, according to the World Bank. That has forced governments to cut services to the most vulnerable in places like Puerto Rico. †



Pope Francis