A time to look back—and forward

Cathedral High School will celebrate 100 years of spirit, struggles, sacrifices

By John Shaughnessy

The connections to a Catholic high school can run deep for individuals and families.

That’s especially true in the archdiocese where so many people in central and southern Indiana have made a commitment of heart, soul and sacrifice to Catholic education, where so many people take great pride in Catholic education, where so many people make pride in their Catholic high school—knowing and appreciating their faith.

All those qualities, emotions and loyalties are in full force at Cathedral High School in Indianapolis this year as the private Catholic school celebrates its 100th anniversary.

The 100 years are an obvious point of pride for Cathedral, but that distinction is only part of the reason the celebration is special, say the people who love the school that began its history on Sept. 13, 1918, with 90 students.

“If not every day that a school celebrates its 100th anniversary, that we can pause and thank God for the blessing that has got us this far, and for what we can do to carry forward for the next 100 years,” says Denise Farrell, co-chairperson of the school’s celebration committee.

“I hope that we can celebrate the legacy of Cathedral, and bring to the forefront some of our history—that there were some struggles, that people made sacrifices, that striving for personal excellence with God’s help permeates the culture there.”

Farrell has seen that culture from many perspectives in her 59-year association with the school: as a librarian, a teacher, a coach, a guidance counselor, an athletic director, a vice principal, a parent of two graduates, a current board member and as an honorary graduate.

“I am always seeing people at Cathedral helping in the school and helping in the community,” she says. “It’s a place where it’s expected that you step outside yourself and help change the world.”

For many older Cathedral graduates, the school’s legacy is rooted in the nearly 50 years—1927 until 1976—when it was located at 14th and Pennsylvania avenues. Today the school sits at 900 North Meridian Street.

If students and parents look back at the history of Cathedral, they will find a lot of growth, including being named a Blue Ribbon School in 1987, receiving accreditation for the first time in 1989, opening a new campus in 1991 and growing from 605 students in 1991 to 942 students this year.

Cathedral is famous for its impressive reputation in athletics, with a wide range of programs for boys and girls. But the school is also known for the impressive reputation of its students in the community and the world.

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“In his strong and decisive response to the allegations against him,” Wuerl stated, “Pope Francis showed it is possible to be true to the need for accountability, while also acknowledging the pain caused by abuse and a lack of effective oversight.

“The Church has a responsibility to respond in practical steps that embody the principles of honesty, humility and accountability.”

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Evangelium Vitae (“The Gospel of Life”) was St. John Paul’s 1995 encyclical on the dignity and sacredness of all human life. The encyclical led to an updating of the Catechism of the Catholic Church, which he originally promulgated in 1992 and which recognized “the right and duty of legitimate public authority to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty.”

At the same time, the original version of the catechism still urged the use of “bloodless means” when possible to punish criminals and protect citizens.

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Church leaders say conversion, practical steps needed in response to abuse charges

WASHINGTON (CNS)—While Church leaders across the United States continue to respond to allegations of sexual abuse and harassment by former Cardinal Theodore E. McCarrick, retired archbishop of Washington, they are also focusing on the upcoming release of a grand jury report in Pennsylvania that will detail accusations of clergy sexual abuse in the state dating as far back as 70 years.

Cardinal Daniel N. DiNardo, archbishop of Galveston-Houston and president of the United States Conference of Catholic Bishops (USCCB), described the charges against Archbishop McCarrick as “a grievous moral failure within the Church.”

The accusations against Archbishop McCarrick, 88, include sexual abuse of a minor 47 years ago and the sexual harassment of seminarians when he served as the bishop of Metuchen, N.J. and as the archbishop of Newark, N.J.

Cardinal DiNardo pledged that the USCCB will consider “the many questions surrounding Archbishop McCarrick’s conduct to the full extent of its authority” while also recognizing “that a spiritual conversion is needed as we seek to restore the right relationship among us and with the Lord.”

On July 28, Pope Francis accepted Archbishop McCarrick’s resignation from the College of Cardinals and ordered him to maintain “a life of prayer and penance” until a canonical trial examines the charges against him.

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VATICAN CITY (CNS)—Building on the development of Catholic Church teaching against capital punishment, Pope Francis has ordered a revision of the Catechism of the Catholic Church to assert “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person” and to commit the Church to working toward its abolition worldwide.

The catechism’s paragraph on capital punishment, #2627, already had been updated by St. John Paul II in 1997 to strengthen its skepticism about the need to use the death penalty in the modern world and, particularly, to affirm the importance of protecting all human life.

Announcing the change on Aug. 2, Cardinal Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, said, “The new text, following in the footsteps of the teaching of John Paul II in ‘Evangelium Vitae,’ affirms that ending the life of a criminal as punishment for a crime is inadmissible because it attacks the dignity of the person, a dignity that is not lost even after having committed the most serious crimes.”

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Pope Francis
New survey reveals why Americans go—or don’t go—to church services

WASHINGTON (CNS)—A Pew Research Center survey found that the main reason Americans attend worship services is to feel closer to God, but those who do not regularly attend worship services have a wider variety of motivations.

Of those who attend religious services at least once or twice a month, 81 percent said becoming closer to God is a very important reason they do so, according to survey results released on Aug. 1.

Other reasons given by more than 65 percent of respondents include: so that their children will have a moral foundation, to make them better people, and for comfort in times of trouble and sorrow.

Other reasons are less common. Only 37 percent said continuing their family’s religious traditions is a very important reason. Feeling a religious obligation is cited as a very important reason by 31 percent, meeting new people and socializing by 19 percent, and pleasing family by 16 percent.

Fifty-nine percent of those who attend religious services at least once or twice a month said that becoming closer to God is the most important reason they attend.

Among those who attend religious services a few times a year or less, 37 percent cited practicing their faith in other ways as a very important reason for sparse attendance at formal services. Interestingly, the survey found that those who do not attend religious services because they practice their faith in other ways were less likely to be part of various community, charitable and social groups than those who attend religious services regularly.

Fifty percent of those who said they practiced their faith in other ways were active in at least one organization of this type, compared to 63 percent of regular attenders.

Twelve percent said that their lack of belief is a very important reason they do not attend more often. Those Americans who gave reasons other than a lack of belief for not attending worship services are still rather religious. About seven in 10 identified with a religion, and most said that religion is either very or somewhat important to them.

The report also indicated that Americans who do not attend religious services due to a lack of belief are more likely to be younger, highly educated, male and Democrat-leaning than the average American.

The age and political differences are particularly pronounced. While 55 percent of those who attend at least monthly are older than 50, only 34 percent of those who rarely or never attend due to a lack of belief are older than 50.

Of those who attend services at least monthly, 45 percent identify as Democrats or lean Democratic, but 75 percent of those who rarely or never attend due to a lack of belief identify themselves the same way.

A number of Americans who attend religious services a few times a year or less cite logistical reasons. Twelve percent give a lack of time as a very important reason they do not attend, 9 percent cited poor health or lack of mobility as their reasons, and 7 percent said there is not a house of worship for their religion in their area.

August 11 — 6 p.m. Catholic Community Foundation Annual Dinner at Indiana Historical Society, Indianapolis

August 19 — 9:30 a.m. Mass for opening of school year at Bishop Simon Bruté College Seminary, Indianapolis

August 26 — 2 p.m. Mass for 150th Parish Anniversary at St. Rose of Lima Parish, Franklin

August 28 — 11 a.m. Deans’ Meeting at Archbishop Edward T. O’Meara Catholic Center

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
WASHINGTON (CNS)—A new study by the Center for Applied Research in the Apostolate at Georgetown University in Washington surveyed men and women religious superiors in the United States about the possibility of ordaining women to the diaconate and found that the majority were in favor of the idea.

The survey was taken in response to a papal commission organized by Pope Francis to study the question of ordaining women to the permanent diaconate.

Seventy-six percent of religious superiors were aware of the commission, and 69 percent knew that it had formed and met.

On the question of ordaining women to the diaconate, 73 percent of religious superiors believed it was possible and 72 percent thought that the Catholic Church should ordain women to the diaconate.

However, they were less confident that it would happen. Only 45 percent believed that the church would authorize female deacons, and, if it were authorized, 58 percent believed that their bishop would implement it.

Sixty-four percent of the superiors tended to doubt that ordaining women deacons would do anything to increase the numbers in their communities. Sixty percent thought it would not do anything to increase candidates, and 18 percent were not sure whether it would or not.

About 60 percent of the superiors of women’s orders said that they would consider allowing their members to be ordained.

For this study, CARA surveyed all U.S. religious institutes and societies of apostolic life belonging to the Conference of Major Superiors of Men, CMIM; the Council of Major Superiors of Women Religious, CMSWR; or the Leadership Conference of Women Religious, LCWR.

A news release announcing the survey results stressed that the survey was not a “vote” on this issue but a means to “measure attitudes, opinions and behavior.”

This particular study, it said, “sought to understand how superior or religious institutes in the United States think about the question of female deacons during a time in which a papal commission is studying this issue. It should provide insight into how these respondents might react to the work of that commission in the future.”

New center will promote sainthood of African-American Catholics

NEW ORLEANS (CNS)—The president of Xavier University of Louisiana announced on July 30 that the university and its Institute for Black Catholic Studies will become the new hub for the advancement of sainthood causes of African-American Catholics.

Reynold Verret made the announcement in the university’s St. Katharine Drexel Chapel.

Privy to this historic announcement were attendees of the Joint Conference 2018 of the National Black Catholic Clergy Caucus, the National Black Sisters Conferences, the National Black Catholic Seminarians Association and the National Association of Black Catholic Deacons held in New Orleans on July 26-Aug. 2.

Verret said that Chicago Auxiliary Bishop Joseph N. Perry will be moderator and chair of the institute’s board of directors, whose mission will be to identify and develop young adults advancing the causes of black sainthood.

Bishop Perry is postulator of the cause of Father Augustus Tolton, the first recognized African-American priest.

The center’s initial focus will be on the canonization of Father Tolton and Pierre Toussaint, Mother Henriette Delille, Mother Mary Elizabeth Lange and Julia Greeley, Verret said.

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Sexual abuse is always intolerable, regardless of the circumstances

Just when you think things can’t get any worse, they do. Hollywood moguls, prominent politicians and revered religious leaders have recently been exposed as sexual predators who abused their authority and, in the process, seriously undermined the dignity of countless women, men and children who were unfortunate enough to come under their evil influence.

The case of Archbishop Theodore McCarrick, until very recently a member of the College of Cardinals, is particularly heinous. If the allegations against him are true—as a priest, as bishop, and as cardinal—he took something—no doubt the trust of children and youth, young adults, priests and bishops and the entire people of God—and trashed it in pursuit of his own gratification.

How could anyone do this? How could anyone who takes seriously the promises made at his ordination or during his installation as a bishop and, later, his solemn pronouncements that he would think of himself in the mirror each morning?

Regardless of the circumstances, sexual abuse always involves the violation of someone’s trust. The more vulnerable the abused person is—the children especially—the more serious and damaging the offense. Sexual predators are frequently intelligent, charming and skilled at gaining the trust of unsuspecting victims. Often, they abuse themselves the victims of sexual, physical or emotional abuse who merely perpetuate the vicious cycle of cruel indictments that are afflicting on others.

The Church’s leaders are human and, therefore, subject to the same influences as everyone else. They are sinned called to holiness with the same opportunities and obstacles faced by all the faithful. But as the late Archbishop Daniel Buechlein frequently reminded us, deacons, priests and bishops are held to a “higher standard.” They are expected to be virtuous, chaste and unselfish in their daily lives and in their ministry to others—especially those who are most vulnerable.

It is a horrific truth that one out of every five female children and one out of every six male children will be sexually abused—usually by someone they trust—before they reach 18 years of age. Nearly 18 percent of children and youths in the United States experience the tragic reality of sexual abuse. Until the past few decades, most sexual abuse was unreported and most abusers were not held accountable for their crimes. Since 2002, most Catholic dioceses in the U.S. have worked hard to ensure the protection of children and youths. “Zero tolerance” has been applied to most cases of abuse, and the abusers. Whether priests or lay employees (teachers, coaches, youth ministers, etc.), they have been swiftly removed from their positions of responsibility and reported to civil authorities. This as is it should be, but it doesn’t go far enough.

The Dallas Charter for the Protection of Children and Youth was accepted by the American bishops in 2002 in response to the explosion of allegations of sexual abuse by members of the clergy. Since that time, much work has been done in the education and prevention of sexual abuse against minors. What was once taken for granted—the personal dignity and profound respect due to every child, but especially those who are sick, suffering or handicapped—is now solemnly proclaimed and vigilantly safeguarded by the bishops, priests, deacons, religious leaders who return to the men, and lay leaders who carry out the Church’s work in our parishes, schools and other ministries.

This is as it should be, but it doesn’t go far enough.

The horrific scandal that began decades ago with one revelation after another of prominent Catholic clergy who either sexually abused minors, or engaged in abusive sexual misconduct of young adults, or adults who were somehow vulnerable to their advances continues. Bishops who covered up the sexual abuse of minors engaged in by their priests, or who were guilty of such misconduct, have been called out and punished. And even members of the College of Cardinals from diverse regions of the world have now been held accountable.

When will it end?

This crisis came to an end today. Youth, young adult and adult is treated with acceptance, love, esteem, and emotional and spiritual respect by Church leaders at every level and by faithful Catholics. The crisis can end until all of us commit to respecting the rights and dignity of all others, and until safe environments are established and safeguarded for all who are in any way vulnerable.

And the crisis can only end when all who occupy positions of trust—in the family, in society and in the world—who are held strictly accountable for their treatment of the children, youths and adults entrusted to their care.

—Daniel Conway
“The Christian life is a constant battle. We need strength and courage to withstand the temptations of the devil and announce the Gospel. This battle is sweet for it allows us to rejoice each time the Lord triumphs in our lives” (Pope Francis, “Gaudete et Exsultate,” #158).

As Adam and Eve learned in the Garden of Eden, “the devil made me do it” is never an acceptable excuse for our sinful choices. We have the gift of free will combined with the powerful assistance of God’s grace. We do not have to sin.

And yet, the temptations of the devil are powerful. They confront us at every turn, especially when we are weakest and most vulnerable. Our Lord taught us to pray fervently that we would not be led into temptation, that we would be delivered from the grip of the evil one. Jesus took the devil seriously, and he asked, his disciples, to do the same.

Pope Francis acknowledges the threat posed by the devil to our efforts to be holy people and live blameless lives. In his apostolic exhortation, “Gaudete et Exsultate” (“Rejoice and be Glad”), he directly about the “constant battle” we are engaged in as missionary disciples of Jesus called to proclaim the Gospel and serve the needs of all our sisters and brothers, especially those who are most vulnerable (#158).

“We are not dealing merely with a battle against the world and a worldly mentality that would deceive us and leave us dull and mediocre, lacking in enthusiasm and joy. Nor can this battle be reduced to the struggle against our human weaknesses and proclivities (be they laziness, lust, envy, jealousy or any others). It is also a constant struggle against the devil, the prince of evil” (“Gaudete et Exsultate,” #159).

Our modern culture does not admit the existence of the devil. Many regard him as a mythical figure, even a cartoon character, and they either deny his influence or they reduce it to psychological factors that they believe cause us to make wrong decisions. Pope Francis warns against this kind of deceptive thinking: “God’s word invites us clearly to ‘stand against the wiles of the devil’ (Eph 6:11) and to ‘quench all the flaming darts of the devil’s mission’ (Eph 6:16)” (“Gaudete et Exsultate,” #162).

These expressions are not melodramatic, the pope says, because our path toward holiness requires us to anticipate and overcome all the obstacles placed in our path by the one who would prevent the fulfillment of our goal, which is to lead holy and blameless lives.

During the Easter liturgy each year, all Catholics are invited to renew the promises that form the core elements of what we believe. One of these promises is to renounce Satan and all his works.

When we renew this baptismal vow, we are not announcing “a tendency” or “a psychological influence.” We are rejecting the personification of evil (Satan), and all the evil consequences of his destructive reign as the prince of evil.

We know relatively little about the devil. According to the Catechism of the Catholic Church, “Satan or the devil and the other demons are fallen angels who have freely refused to serve God and his plan. Their choice against God is definitive. They try to persuade people to join them. Their choice against God is definitive. They try to persuade people to join them.”

In the Jewish and Christian traditions, Satan is often portrayed as an advocate, someone who exercises immense skill of persuasion. The devil’s mission is to persuade us that our own desires are preferable to God’s will for us.

What we want, the devil tells us, is better for us than the rules and regulations of society or the Church, or even the promises of our God. If Satan can persuade us of this in little things, he will ultimately prevail in bigger things.

In the end, a life that is gradually given over to Satan and his empty promises becomes lax, lukewarm and spiritually corrupt—a condition that Pope Francis says “is worse than the fall of a sinner, for it is a comfortable and self-satisfied form of blindness” (“Gaudete et Exsultate,” #165).

If we aren’t vigilant—on our guard against the devil’s persuasive influence—we will give in to temptation even as we tell ourselves we are good Christians who have committed no serious sins.

“Everything then appears acceptable,” the pope says, including “deception, slander, egotism and other subtle forms of self-centeredness, for even Satan disguises himself as an angel of light” (“Gaudete et Exsultate,” #165, cf. 2 Cor 11:14).

Let’s pray for the courage to resist the devil’s temptations and for the grace to follow Jesus on the journey to holiness.

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Holiness means battling with the devil in our lives

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La vida cristiana es un combate permanente. Se requieren fuerza y valentía para resistir las tentaciones del diablo y anunciar el Evangelio. Esta lucha es muy bella, porque nos permite celebrar cada vez que el Señor vence en nuestra vida (Papa Francisco, Gaudete et Exsultate, #158).

Tal como Adán y Eva descubrieron en el Jardín del Edén, la excusa de que “el diablo me llevó a hacerlo” jamás resulta acceptable para justificar nuestras elecciones pecaminosas. Tenemos el don del libre albedrío combinado con la poderosa ayuda de la gracia de Dios. No tenemos que pecar.

Y sin embargo, las tentaciones del demonio son poderosas y nos acechan a cada paso, especialmente cuando estamos más débiles y vulnerables. El Señor nos enseñó a rezar fervientemente para no caer en la tentación y libramos de las garras del inicuo. Jesús tomó al diablo muy en serio y nos pide a nosotros, sus discípulos, que hagamos lo mismo.

El papa Francisco reconoce la amenaza que representa el demonio para nuestro esfuerzo de ser un pueblo santo de vivir inmasturbablemente. En su exhortación apostólica titulada Gaudete et Exsultate (“Rejoice and be Glad”), el Santo Padre habla directamente sobre “el combate permanente" en el que nos encontramos como discípulos misioneros de Jesús, llamados a proclamar el Evangelio y a atender las necesidades de nuestros hermanos, pero especialmente los más vulnerables (#158).

“No se trata solo de un combate contra el mundo y la mentalidad mundana, que nos engaña, nos atormenta y nos vuelve medioestos sin compromiso y sin gozo. Tampoco se reduce a una lucha contra la propia fragilidad y las propias inclinaciones (cada uno tiene su suya: la pereza, la lujuria, la envidia, los celos, y demás). Es también una lucha constante contra el diablo, que es el príncipe del mal” (Gaudete et Exsultate, #159).

Nuestra cultura moderna no admite la existencia del demonio; muchos lo consideran una figura mítica, incluso una caricatura y niegan su influencia o la reducen a factores meramente psicológicos que aducen como la causa de nuestras decisiones equivocadas.

El papa Francisco nos advierte contra esta mentalidad engañosa: “La Palabra de Dios nos invita claramente a ‘afrostrar las armaduras’ (Eph 6:11) y a ‘detener las flechas incendiarias del malgizo’ (Eph 6:16)” (Gaudete et Exsultate, #162).

Para el Sumo Pontífice, estas no son expresiones melodramáticas porque nuestro camino hacia la santidad nos exige previsión para superar todos los obstáculos que nos presenta aquel que intenta impedirnos llegar a nuestra meta, es decir, vivir con santidad e intachablemente.

Cada año, durante la liturgia de la Pascua, se invita a todos los católicos a renovar las promesas que constituyen los pilares de nuestra fe. Una de estas promesas es renunciar a Satanás y a todas sus obras.

Al renovar el voto bautismal no estamos renunciando a una “tendencia” o a una “influencia psicológica.” Estamos rechazando la personificación del mal (Satanás) y a las consecuencias de su reino destructivo como príncipe del mal que es.

Sabemos bastante poco acerca del diablo. De acuerdo con el Catecismo de la Iglesia Católica, “Satanás el diablo y los otros demonios son ángeles caídos por haber rechazado libremente servir a Dios y su designio. Su opción contra Dios es definitiva. Intentan asociar al hombre en su rebelión contra Dios” (Catecismo de la Iglesia Católica, #141).

En el judaísmo y el cristianismo, Satanás se ilustra a menudo como un representante, una figura que ejerce un enorme poder de persuasión. La misión del diablo es persuadirnos de que nuestros propios deseos son preferibles a los designios de Dios para nosotros.

El maligno nos dice que aquello que queremos es mejor para nosotros que las normas y los reglamentos que nos imponen la sociedad o la Iglesia, o incluso los mandamientos divinos de nuestro Dios. Si Satanás puede convencernos de esto en cosas pequeñas, acabará por imponerse también en lo grande. Al final, una vida entregada gradualmente a Satanás y a sus promesas vacías se convierte en perniciosa, indeferente y espiritualmente corrupta, un estado que el papa Francisco considera que “es peor que la caída de un pecador, porque se trata de una ceguera cómoda y autoconsciente” (Gaudete et Exsultate, #165).

Si no estamos atentos, en guardia ante la influencia persuasiva del demonio, nos entregaremos a la tentación, aunque nos digamos a nosotros mismos que somos buenos cristianos que no han cometido ningún pecado grave.

“Todo término pareciendo lícito,” asevera el papa y añade: “el engaño, la calumnia, el egoísmo y tantas formas de espiritualmente corrupta, un estado que el papa Francisco considera que “es peor que la caída de un pecador, porque se trata de una ceguera cómoda y autoconsciente” (Gaudete et Exsultate, #165).

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August 14
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Substance Addiction Recovery Mass. Archbishop Charles C. Thompson presiding, sponsored by the archdiocesan Office of Human Life and Dignity, for those who are struggling with addictions, making life choices that need healing. For information: archindy.org/retreats


Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. Monthly Taize Prayer Service, theme “Praying for Peace in the World and in Our Hearts,” 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 822-535-2952. pronto@spmus.org


August 14-Sep. 18
Nationality of Our Lord Jesus Christ Parish, 7225 Southeast Ave., Indianapolis. Divorce and Beyond, six consecutive Thurs. 7-9 p.m., $30 includes materials, scholarships available, separated or divorced of all faiths welcome. Registration: www.archindy.org/marriageandfamily, click on Divorce Ministry. Information: Deb Van Velse, 317-236-1586, dvanvelse@archindy.org.

August 15
Calvary Mosaicum Chapel, 435 W. Troy Ave., Indianapolis. Monthly Mass, 2 p.m. Information: 317-784-6439 or www. catholiccemetery.org

St. Joseph Parish, 1401 S. Mckee Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m. -7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mosaicum, 9801 Haverstick Road, Indianapolis. Monthly Mass, 2 p.m. Information: 317-574-8899 or www. catholiccemetery.org

August 17
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Executive. Dean of the College of Osteopathic Medicine at Marian University Dr. Donald Setzick presenting. Mass 7 a.m., buffet breakfast and program following. 15 members, $21 non-members. Register by noon on Aug. 16. Information and registration: www. catholicbusinessexecutive.org

August 18-17
Nationality of Our Lord Jesus Christ Parish, 7225 Southeast Ave., Indianapolis. Augustavagynara, 4 p.m.-midnight, cathedrals and bingo in air conditioned hall, raffle, Monte Carlo, 5k or 1 mile walk/run Sat. morning, baby crawl, rides, children’s games, silly safari, live music, beer garden. Pre-festival activities on Thurs. night. Cookers and Canvas for kids and beer tasting for adults 21 and older. Information: 317-357-1200, Augustavagynara Facebook page.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. Sausage Fest, Fri. 6 p.m.-midnight, Sat. 5:30 p.m.-midnight, sausage from L.E. Kincaid & Sons, food vendors, children’s activities, teen area. Sun. King beer, family garden. Information: 317-623-9264.

August 21-October 30
St. Christopher Church, Danamus Room, 5301 W. 29th St., Indianapolis. Scripture Study on the Psalms, in the Old Testament and their use in the Liturgy, consecutive Tuesdays through Oct. 30 and continuing.

August 18-19
St. Mary-of-the-Knobs Parish, 5719 Saint Mary’s Rd., Indianapolis. Floyds Knobs Knockfest, Sat. 6 p.m.-midnight, Sun. 10:30 a.m.-3 p.m. Sat. only: food trucks, gambling, beer garden, “Louisville Crushers” band 6 p.m.-midnight, 510 admission to dance; 53 beers; Sun. only: 10 home-cooked chicken dinners, games of chance, bingo, pull tabs, quilt raffle, kids 150, 2018 Mt. Vernon raffle 300. Information: 812-923-3001.

August 19
St. Nicholas Parish, Ripley County, 6641 E. St. Nicholas Dr, Sunnun. Church Picnic, 11 a.m.-6 p.m., fried chicken and roast beef dinners, mock turtle soup, family games, raffle, basket booth, beer garden. Information: 812-623-9264.

Retreat for parish nurses and health ministers planned in Oldenburg on Sept. 7

The Health Ministry of the archdiocesan Office of Human Life and Dignity is hosting a retreat for parish nurses and health ministers titled “Returning to Our Center” at Oldenburg Franciscan Center, 22143 Main St. Oldenburg. Franciscan Spirituality Series, second of four Aug. 23 and 30, labyrinth walk at Michaela Farm, 6-304 p.m. $15. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org

There is no charge to attend, and lunch will be provided. Registration is required by Aug. 20 at www.100LHC.org (case sensitive)

For additional information contact Brie Anne Eichhorn at 317-236-1543, 800-382-0081, ext. 1543, or beehorn@archindy.org.

In addition to reflections by Franciscan Sisters Ola Whitekind and Anne Vonder Muelen there will be prayer, community and Mass.

August 22-26
Diocese of Nashville, Catholic Pastoral Center, 2800 McGuirk Ave, Nashville. Thom. Parish Twinning Program of the Americas National Conference and 40th Anniversary Celebration. “One Are We... the Blessings of Twinning Celebrating our Past, Envisioning our Future,” Fri. 1 p.m. through Sun. 11 a.m., opportunities to share and learn best practices. $239.37. Information, in English and Spanish and lodging information: 615-298-3002, www.parishprogram.org

August 23-25

Retreat for parish nurses and health ministers planned in Oldenburg on Sept. 7

The Health Ministry of the archdiocesan Office of Human Life and Dignity is hosting a retreat for parish nurses and health ministers titled “Returning to Our Center” at Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, from 9 a.m. -3 p.m. on Sept. 7.

In addition to reflections by Franciscan Sisters Ola Whitekind and Anne Vonder Muelen there will be prayer, community and Mass.

There is no charge to attend, and lunch will be provided. Registration is required by Aug. 20 at www.100LHC.org (case sensitive)

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God is Calling—How do we Listen? is the theme of the annual Gathering of Disciples Day of Formation sponsored by the archdiocesan Secretariat for Worship and Evangelization at Renoncal High School, 3330 Prague Road, in Indianapolis, from 9 a.m.-3 p.m. on Sept. 8.

The conference is for catechists, parish evangelization team members, liturgical ministers and all interested in evangelization.

The keynote speaker is Damon Owens, founder of JoyToBe and the first executive director of the Body Institute in Philadelphia. The address will be available in Spanish through the use of a phone application.

Breakout sessions in English will feature Father Eric Augenstein, executive director of vocations for the Archdiocese of Indianapolis, as well as Damon Owens. Breakout sessions in Spanish will feature Esther Garcia, director of outreach and diocesan relations for the National Catholic Partnership on Disability; certified lay spiritual director Erick Carrero; parish catechetical leader Emily McFadden; and Father Nicolas Apaica Tese, associate pastor of Holy Spirit Parish in Indianapolis.

The cost is $25 per person associated to parishes in the Indianapolis deaneries and $20 per person associated to parishes in other deaneries.

Registration received by Sept. 1 will guarantee lunch; walk-ins are welcome.

The registration link, along with a complete list of breakout session topics and information on Spanish translation options can be found at goo.gl/STf513

For additional information, contact Rose Ruz at 317-236-1550, 800-382-0081, 1543, or ruze@archindy.org

"Bilingual formation day for all catechists, liturgical ministers and evangelizers planned for Sept. 8.

VIPS
Raymond and Dolores (Lee) Rettig, members of St. Bartholomew Parish in Columbus, will celebrate their 50th wedding anniversary on Aug. 24. The couple was married in St. Mary Church in North Vernon, on Aug. 24, 1968. They have four children: Theresa Francis, Don, Ray and Tom Rettig. The couple also has nine grandchildren.†

Omer and Carolyn (Weinmant) Weintraut, members of St. Vincent de Paul Parish in Shelbyville, celebrated their 65th wedding anniversary on Aug. 17. The couple was married in St. Vincent de Paul Parish in Shelby County on Aug. 1, 1953. They have two children: Linda and Mark Weintraut. The couple also has six grandchildren and eight great-grandchildren.†

Bilingual formation day for all catechists, liturgical ministers and evangelizers planned for Sept. 8.
School outreach in Uganda helps build bridges of faith

By Katie Rutter
Special to The Criterion

BLOOMINGTON—The people of Kapeka, Uganda, were so eager to begin work on a new dormitory for their local St. Jerome Primary School that they brought a bulldozer to the groundbreaking ceremony.

“I expected a shovel with a ribbon tied around it and everyone holds it together,” said Ashley Barnett, who traveled to the African country to help represent St. Charles Borromeo Parish in Bloomington at the joyous occasion.

“They were like, serious about it. It was not just a cute little thing, it was like, this was happening,” she laughed.

The massive hole dug before Barnett’s eyes was destined to hold the foundation for a new dormitory at St. Jerome Primary School, which educates some of the poorest children in Uganda.

The parishioners of St. Charles Borromeo regularly support the school and its students with materials and donations. Over the last year and a half, however, the community gave an impressive $125,000 so that the approximately 220 children would have enough space to sleep.

“I told the people from the pulpit that they needed a dorm, and I was hoping people would come and help,” explained Father Tom Kovatch, St. Charles Borromeo’s pastor.

“I was going to give my salary until we raised the money, but one of the parishioners matched everything that I gave. Then I had a number of them, they gave $10,000 [each],” he said.

Most of the students at St. Jerome, who range in age from 6 to 16, live in the two dormitories currently on the campus. These buildings—which consist of long rooms filled with bunk beds—were bursting at the seams.

“The beds were double-bunked, side by side,” said Father Kovatch. “There was no space in between. Some of the girls were sleeping two to a bed.”

The new dormitory, which will measure 42 feet wide and 112 feet long, will allow each child to have a bed and additional space, adding comfort and helping to prevent the spread of illness.

“Everyone should have their own bed. They don’t have a lot to call their own,” said Barnett.

These children are some of the poorest in the country. All of the students have lost one or both parents, often from illness or disease such as AIDS. Some were raised by other family members or in single-room huts. Others were forced to fend for themselves on the streets.

“A lot of these kids when they come to this school, they don’t know how to speak English even though English is the language of the country,” explained Father Kovatch.

Today, the students’ test scores rank among the best in Uganda. They have a chance to become doctors, engineers, teachers, priests and religious sisters, dreams that could help change the course of the country.

Much of Uganda is still reeling from the poverty and loss caused by decades of conflict. A brutal military dictatorship in the 1970s led to the death of an estimated 300,000 people, according to information compiled by the Library of Congress Federal Research Division. This was followed by a civil war in the 1980s, with death tolls estimated as high as 500,000. Millions of survivors were displaced or packed into internment camps subject to military control. The generation that grew up during the strife—now adults—had little or no opportunity for education.

In an effort to break the cycle of poverty, St. Jerome Primary School was founded in 2009 by Father Hilary Muhezenzango, a Ugandan priest. He also created the U.S. nonprofit organization Children’s Outreach and Vocational Education, or COVE Alliance.

The organization matches U.S. donors to individual students at St. Jerome. The student attends for free while the donor pays for all of the child’s expenses, including materials, meals and health care. The expenses total about $960 per year. Parishioners of St. Charles Borromeo currently sponsor more than 40 children.

“St. Charles has really embraced this in a huge way,” said Father Kovatch.

Father Kovatch also takes yearly mission trips to the school with up to 20 parishioners. A fundraising drive before each trip raises the money for a new pair of shoes for every child in the school.

“I love being with the kids so much. I always get sad after we leave them,” explained Barnett, who attended seven of these mission trips as the youth minister for the parish.

“Ours is a relational ministry. Whether it’s playing games or playing sports or having Mass, it’s a relational ministry. Our mission is to love,” she said.

Father Kovatch, Barnett and six others flew to Uganda for the groundbreaking ceremony on July 4. Once the foundation was dug, Father Kovatch walked the perimeter and sprinkled holy water on the dozen of children then followed, repeating a refrain of joyful song.

They began singing, “May the spirit of the Lord come down, may the spirit of the Lord come down, may the spirit of the Lord from heaven come down,” recalled Barnett.

“It was really sweet,” she added.

In the past, the Bloomington parish has raised funds for a guest house and new classroom building on the St. Jerome campus. Father Kovatch is also working with a Bloomington-based engineer to design a new radio station for the Diocese of Kansana-Luwero, where the school is located.

“That’s their major form of communication, radio,” Father Kovatch said, “and most, even the poor [people] have a radio in their homes.”

Both Father Kovatch and Barnett said that the students and staff of St. Jerome are constantly expressing gratitude for all St. Charles Borromeo parishioners have provided to their school. Yet these Hoosiers argue that the people of Uganda have given them something far greater in return.

“I think it’s been really instrumental in helping me to find my vocation and discerning where God wants me,” Barnett said, speaking on the phone from St. Louis. Barnett is just days away from entering a convent of missionary sisters, largely because of her experiences in Uganda.

“They’ve given me so much, not a dorm, but my life, my vocation, so I’m really grateful for that,” she said.

“They stole my heart,” Father Kovatch said with a huge smile.

“I have had so many of these letters, and [they say], ‘Father, thank you for coming to visit us, thank you for the shoes, thank you for bringing all of your group here. I wish I could give you something back, but I don’t have anything to give you. But I’ll pray for you,’” he said.

“What we get back is far greater than what we give,” Father Kovatch summarized.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. This fall, Father Thomas Kovatch will start gathering volunteers for a missionary trip in 2019. For more information, to donate or to sponsor a child, call the St. Charles Borromeo Parish office at 812-336-6846 or visit the COVE Alliance website at www.covealliance.org.)
When McLinn talks about what the school has meant to him, his father and his two sons who are also Cathedral graduates, he echoes the thoughts of a number of families whose different generations have attended the school. “All four of us have had great experiences at Cathedral,” he says. “I’m proud to say I’m a graduate of Cathedral. I’m proud to say my high school has persevered through the good times and the tough times.”

The toughest times at Cathedral occurred in the early 1970s, a time when the school’s history notes, “Because of declining enrollments and radically shifting population patterns to the suburbs, the Brothers were convinced by 1972 that the continued operation of Cathedral was not feasible. In October of that year, the Holy Cross Brothers announced Cathedral would close, effective June 1973.”

Yet that wasn’t the end of the story. The school’s history adds that “a group of parents, alumni and friends rescued Cathedral by forming a non-profit organization to take over the school.”

That effort—led by Robert Welch, a 1945 Cathedral grad—resulted in the school being moved to 56th Street and Emerson Way in 1976. That was also the same year females were first admitted to Cathedral.

Nandi Hawkins is one of the young women in Cathedral’s class of 2019. A member of Holy Angels Parish in Indianapolis, she’s been involved in the band, the liturgy team and student life council at the school, which now has an enrollment of about 1,200 students.

“My grades have been stellar all three years I’ve been here,” she says. “My teachers care. They really are some of my main cheerleaders. Another thing I love about Cathedral is the family atmosphere. Everyone is looking out for each other. I know that no matter where I go in life, I can come back to Cathedral and find people who support me.”

“To mark its 100th anniversary, Cathedral High School in Indianapolis will have a three-day celebration in September. Here are the events that are planned.”

Sept. 13 — Mass at 6 p.m. at SS. Peter and Paul Cathedral in Indianapolis. Following the Mass, there will be a “Harvest Hop” at the former, longtime Cathedral High School site at 1400 N. Meridian St., which is now the Archbishop Edward T. O’Meara Catholic Center. Cost for the hop: $35.

Sept. 14 — Golf outing at Maple Creek Golf & Country Club in Indianapolis. $600 per foursome.

Free family fanfest at the University of Indianapolis from 5-7 p.m., leading up to Cathedral’s football game against St. Xavier High School from Cincinnati.

Sept. 15 — Grand gala starting at 6 p.m. at the JW Marriott in Indianapolis. $500 per person.
Archbishop Charles C. Thompson stated that following a second, response to the accusations against retired Archbishop Theodore E. McCarrick:

"In the light of new information revealed about sexual abuse and harassment claims against Archbishop Theodore E. McCarrick, the retired archbishop of Washington, which evidently spanned over several years and at least three dioceses, as well as the highly anticipated grand jury report on sexual abuse cases involving priests in the various Pennsylvania dioceses, it is as if a bomb has been yanked off a serious wound long before the healing process was complete. "Words cannot do justice for what has been done and suffering that has been caused by such betrayal and failure on the part of those who are supposed to provide healing, comfort, peace and solidity to those entrusted to their care rather than harm and injury."

"Appearing in this issue of The Criterion is the August 1 statement of Cardinal Daniel N. DiNardo, the current president of the United States Conference of Catholic Bishops (USCCB), outlining key points of concern and call for action. The statement is provided in this issue for you to read in its entirety."

"No doubt, this will be addressed extensively in the upcoming meetings of the administrative committee of the USCCB in September, and the fall plenary session of U.S. bishops in November."

September and our general assembly in November. All of these discussions will be oriented toward discerning the right course of action for the USCCB. This work will take some time, but allow me to stress these four points immediately."

"First, the United States Conference of Catholic Bishops will pursue the USCCB's task of addressing the abuse crisis. Archbishop McCarrick's conduct to the full extent of its authority; and where that authority finds its limits, the conference will advocate with those who do have the authority. One way or the other, we are determined to get the truth out and do it now."

"Finally, we bishops recognize that a spiritual conversion is needed as we seek to restore the right relationship among us and with the Lord. Our Church is suffering from a crisis of sexual morality. We cannot allow the beauty of the Church to be disfigured by sin. We must involve learning from past sins."

"Let us pray for God's wisdom and strength to guide us as we follow St. Paul's instruction: 'Do not conform yourselves to the pattern of this world, but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect' (Rom 12:2)."

Cardinal DiNardo issues statement on course of action by U.S. bishops

Cardinal Daniel N. DiNardo, archbishop of Galveston-Houston and president of the United States Conference of Catholic Bishops (USCCB), issued the following statement on Aug. 1 noting the steps the bishops conference will take in response to the accusations against retired Archbishop Theodore E. McCarrick:"

"The accusations against Archbishop Theodore E. McCarrick reveal a grievous moral failure within the Church. They cause bishops, anger, sadness, and shame; I know they do in me."

"They compel bishops to ask, as I do, what more could have been done to protect the people of God. Both the abuses themselves, and the fact that they have remained undisclosed for so long, have caused great harm to people's lives and represent grave moral failures of judgment on the part of the church leadership."

"These failures raise serious questions. Why weren't these allegations of sins against chastity and human dignity disclosed when they were first brought to Church officials? Why wasn't this egregious situation addressed decades sooner and with justice? What must our seminaries do to protect the freedom to spiritual conversion is needed as we seek to restore the right relationship among us and with the Lord. Our Church is suffering from a crisis of sexual morality. We cannot allow the beauty of the Church to be disfigured by sin. We must involve learning from past sins."

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

1. Ethics Point Confidential, Online Reporting
www.archesconfidentialsnaples.osp.com or 888-395-6610

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DEATH PENALTY
continued from page 1
of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good.

"Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption," the new section continues.

Pope Francis’ change to the text concludes: "Consequently, the Church teaches, in the light of the Gospel, that ‘the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,’ and she works with determination for its abolition worldwide.”

In his statement, Cardinal Ladaria noted how St. John Paul, retired Pope Benedict XVI and Pope Francis had all spoken out against capital punishment and appealed for clemency for death-row inmates on numerous occasions.

The development of Church doctrine away from seeing the death penalty as a possibly legitimate punishment for the most serious crimes, the cardinal said, "centres principally on the clearer awareness of the Church for the respect due to every human life. Along this line, John Paul II affirmed: ‘Not even a murderer loses his personal dignity, and God himself pledges to guarantee this’." Pope Francis specifically requested the change to the catechism in October during a speech at the Vatican commemorating the 25th anniversary of the text’s promulgation.

"The death penalty, no matter how it is carried out, he had said, ‘is, in itself, contrary to the Gospel, because a decision is voluntarily made to suppress a human life, which is always sacred in the eyes of the Creator and of whom, in the last analysis, only God can be the true judge and guarantor.”

Cardinal Ladaria also noted that the popes were not the only Catholics and guarantor.”

The Pope’s death penalty order praised by advocates

WASHINGTON (CNS)—The Aug. 2 announcement that Pope Francis had ordered a revision to the Catechism of the Catholic Church calling the death penalty “inadmissible” was praised by Catholics in the U.S. opposed to the death penalty.

“I am overjoyed and deeply grateful to learn that Pope Francis closed the last remaining loophole in Catholic social teaching on the death penalty,” said Sister Helen Prejean, a Sister of St. Joseph of Medaille, who is a longtime opponent of capital punishment.

Krista Kaivallencourt Murphy, executive director of Catholic Mobilizing Network in Washington, an advocacy group seeking to end the death penalty, called the news “a capstone teaching moment for the Catholic Church.”

Both advocates, in separate statements, stressed the clarity of the pope’s announcement. Sister Helen said the Catholic Church “has opposed capital punishment for many years, but the official language used to talk about the issue up to this point has always been equivocal,” leaving room for some to say that “executions are morally permissible.”

The catechism’s “new language is very clear,” Sister Helen said, with its description of the death penalty as “an attack on the inviolability and dignity of the person.” There are “absolutely no exceptions,” she added.

Vaillancourt Murphy similarly stressed the reality of the death penalty in the United States, saying 31 states “still have it on the books.”

She also said more than 2,800 people are currently on death row in the United States, and 14 executions are scheduled for the remainder of 2018, including three in August.

“These upcoming executions are a stark reminder that the death penalty is active in the United States, and it violates our commitment to the dignity of all life,” Vaillancourt Murphy said. “The death penalty is a failed practice that perpetuates the cycle of violence and disproportionately targets marginalized populations, especially people of color, those living in poverty and people suffering with mental illness.”

Bishop Christopher A. Coyne of Burlington, Vt., said the Pope’s announcement has been "expressed ever more clearly, and with a more solid and unshakeable argumentation that makes it clear that the death penalty is not necessary and acceptable today. It serves no true purpose of justice or rehabilitation. It removes the possibility of redemption from those who have committed a serious crime. The Pope’s statement is clear and forceful and reflects how the world has changed over the years."
NEW ORLEANS (CNS)—Dachau, the notorious German concentration camp name associated with the genocide of thousands of Jews during World War II, also held more than 2,700 clergy—2,400 of them Catholic priests.

Amid the horrors of hunger, torture, medical experimentation and mass executions, faith and hope somehow managed to flicker—and often flourish—in this section of Dachau: Cell Block 26. One Catholic deacon was even ordained to the priesthood while in detention.

“We were priests who lived their faith and their vocations with heartbreakingly focus and love, and who were determined to build the body of Christ,” Traflet said of the camp’s Catholic clergy, who hailed from 144 dioceses and 25 countries and were about a third of Dachau’s total population.

Traflet, who told her stories from a stage inside the National World War II Museum, spoke of how priests donated blood, volunteered to serve in Dachau’s deadly typhus ward and surreptitiously celebrated Mass using smuggled consecrated hosts.

In a makeshift chapel set up in their cramped barracks, 400 priests at a time could be heard chanting in Latin: “Christus vincit! Christus regnat! Christus imperat!” (“Christ conquers! Christ reigns! Christ commands!”)

Witness accounts describe the priests in regular prayer, arms outstretched, praying for parishes many would never see again.

“Men worshipped God in the very heart of this demonly distorted world. Christ was in the camps,” said Traflet, quoting Father Otto Pies, a Jesuit priest who survived Dachau.

“The Church is in chains, their work in mission countries and in priestly attrition.

“They said there are images of ‘Christ the King’ and ‘Christ the Priest,’ but I also need an image of ‘Christ the Servant,’” Traflet noted of those discourses, some of them preserved by Dachau escapee Wilhelm Schramm in his 1953 book, *Married Men As Ordained Deacons*.

Dachau’s priests started thinking of the restoration of the permanent diaconate—something that wouldn’t be formalized until the 1960s—as a means of multiplying the numbers of ordained men who could bring comfort and news of salvation to the afflicted in this era of priestly attrition.

Moreover, married men could more easily fly under the radar while doing their work in mission countries and in times of religious persecution, whereas priests were more visible targets of hatred because of their more public lives and manner of dress.

Traflet told the story of a German transitional deacon named Karl Leisner, who at the time of his arrest was awaiting his priestly ordination and suffering from tuberculosis. Deacon Leisner’s six years of detention were spent primarily at Dachau where he was ordained a priest on Dec. 17, 1944.

Pulling off this feat took months of preparation. Traflet said Vestments were smuggled into Dachau, along with the required authorization papers from his bishop and the Vatican. French Bishop Gabriel Piguet, also interned at Dachau, conferred the sacrament using secretly attained chrism oil. A choir was formed to celebrate the ordination Mass, and no Nazi officials found out about any of these efforts.

“Can you just imagine the immeasurable and ineffable joy that this brought to Karl Leisner—not just to him, but to the priest-prisoners, to the camp and, ultimately, to the Church?” Traflet said, asking the deacons in the audience to recall their own ordination day and the sight of the happy congregants celebrating with them.

“Now consider what Father Karl saw: hundreds of emaciated priest-prisoners; shaved heads, but glowing and smiling;” she said. “Imagine the joy! Imagine the hope.”

Father Leisner celebrated his first and only Mass at Dachau on Dec. 26, 1944, on the feast of St. Stephen, the patron of deacons. Although he lived to see the liberation of Dachau in late April 1945, he died of tuberculosis three months later in a German hospital. He was beatified in 1996 by St. John Paul II, inside the Berlin stadium built by Adolf Hitler to showcase his Olympic athletes.

“God continues to call us from darkness to light. Let God’s light shine out in your smiles, in your optimism, and in your hope,” Traflet said, urging the assembled deacons to remember how much Dachau’s priests cherished the Eucharist.

“When you process with consecrated hosts in church or bring the Eucharist to those who are suffering, understand just how powerful the sacrament of love is,” Traflet said. “May your pilgrimage with the blessed sacrament be privileged moments of grace for those you meet and for you, too.”

**REPORT SEXUAL MISCONDUCT NOW**

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1. **Ethics Point Confidential, Online Reporting**
   - Visit archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2. **Contact the parish office with any questions**
   - Chill@archindy.org
   - 317-236-1454

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- After SR tracks turn right and follow signs to St. Nicholas Church (approx. 3 miles)

Contact the parish office with any questions (812) 623-2994

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The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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- CDU offers classes at Catechesis of the Catholic Church
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For more information, please log on to www.archindy.org/layministry
Getting dressed for a doctor’s appointment, making the bed, grinding coffee beans, the phone rang.

David Bethuram
Our Works of Charity/Cornucopia

Are we listening? Put it—and love—at the top of your to-do list
Effie Caldarola
Page 12

Effie Caldarola writes for Catholic News Service.

Optimism can be truly a Christian virtue; in fact, it’s ‘God-given’
Cynthia Dewes

Optimism can be a healthy defense against the stress of daily living.

Counseling Services is to help children reduce their physical symptoms. There is very strong research that shows that brief counseling can reduce childhood anxiety.

Break the cycle of anxiety, help children reach their full potential
David Betrham

The 1-year-olds toddle around wearing only a diaper as Janet arranges her bouquet at a workbench by the back door. They tuck milk in a dahlia and activists lime-green amaranth on opposite ends.

Next up is a host segment for the morning show’s welcome. The kids come through with some pain and sacrifice, and planting a garden teaches us this in a very physical, tactile, human way.

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The Sunday Readings
Sunday, August 12, 2018

- Ephesians 4:30-5:2
- 1 Kings 19:4-8

Sunday, August 12
The First Book of Kings provides this weekend’s Mass with its first biblical reading. United Israel’s kings are the central figures in these books, although prophets receive more prominent mention. This weekend’s reading refers to Elijah, a prophet who lived during the first half of the ninth century B.C. In the reading, Elijah spoke in the first person. He was weary and discouraged. He even asks God to take his life! Then, he fell asleep. When he awoke, a heart-shaped cake and a jug of water were at his side. He ate and drank. An angel came, indicating that this restoring sustenance was from God. The angel ordered Elijah to continue his journey. Elijah obeyed. The second reading this weekend is from St. Paul’s Epistle to the Ephesians. Surrounding the composition of all Paul’s epistles is the fact that the living Gospel was not easy in the first century. As the theologian later would describe it, the first Christians faced temptations from “the world, the flesh and the devil” at every side. Christians in Ephesus underwent a special challenge. They lived in a thriving seaport and commercial center amid many vices and distraction. But Ephesus was also the home of a major pagan shrine. Pilgrims to its great temple to Apollo included many vices and distraction. But Ephesus was also the home of a major pagan shrine. Pilgrims to its great temple to Apollo, while in the presence of you. As I look back, my life in review, there is no denying the presence of you. Through highs and lows, you’re here to stay. As I look back, you have been a constant support and encouragement in my life. Your love is unconditional, understanding as I pray. Through highs and lows, you’re here to stay. As I look back, my life in review, there is no denying the presence of you. The presence of you.

The Criterion  Friday, August 10, 2018

Proverbs 9:1-6

Sunday, August 19
- Matthew 19:13-15
- Psalm 51:2-12, 14-15
- Ezekiel 12:1-12
- Psalm 30:5-10, 11-13

Saturday, August 18
- Ezekiel 16:1-15, 60, 63
- Psalm 78:56-59, 61-62
- Ezekiel 12:1-12
- Psalm 87:1-3, 5-6, 10

Question Corner
Fr. Kenneth Doyle

Some saints are known for devotion to praying for souls in purgatory?

O is there a patron saint for the souls in purgatory? (Ohio)

A two saints with that title are often invoked on behalf of the souls in purgatory. One is St. Nicholas of Tolentino, a 13th-century Italian Augustinian priest, and the other is St. Gertrude the Great, a 13th-century German Benedictine nun.

Not long after his ordination, Nicholas had a striking dream in which a deceased Augustinian appeared to him and begged his prayers to be released from the “painful torments” that he was undergoing. Nicholas spent that night in prayer and then offered his Masses during the following week for the suffering priest. A short time later, that same priest appeared again and assured Nicholas that he had been released from purgatory. As a result, prayers for the departed souls became a distinguishing feature of Nicholas’ spirituality and ministry.

Gertrude the Great was one of the earliest mystics to whom Jesus encouraged devotion to his Sacred Heart. According to tradition, Gertrude was told by the Lord that the recitation of a particular short prayer would result in the immediate release of 1,000 souls from purgatory. That supposed promise, however, appears nowhere in the recorded writings of Gertrude; and in the late 1800s, the Holy See challenged a rash of holy cards being released with false promises and indulgences. The Vatican declared that any prayers guaranteeing the automatic release of a specific number of souls from purgatory were “apocryphal” and should be rejected by the faithful.

The feast of All Souls is celebrated by the universal Church on Nov. 2, and countless Catholics pray for them regularly, especially during the month of November.

Some readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God;” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2567 or e-mail to criterion@archindy.org.
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 This 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.


Solace Sister Elaine Doucette served in Catholic schools, health care

Sister Elaine is survived by four sisters: Mary Davin of Woods College in St. Mary Bladensburg, Md., is pictured in this 2017 photograph of a famous poem "having a religious symbol on government property violates the establishment clause of the First Amendment," he said. A District Court judge in 2015 said the monument did not have to be removed from public land, saying that although its Latin cross design "isundeniably a religious symbol," it is "not a governmental endorsement of religion." The American Humanist Association, a Washington-based group that represents atheists and others, filed suit against the memorial because it is in the shape of a cross. A cross, they argued, has a religious symbolic reference to religion, "and it does not have the primary effect of endorsing religion. We disagree."

The military monuments were erected by the American Legion, which has been celebrating Memorial Day for a century this year, on land that was donated by local government and located on public property "does not run afoul of the establishment clause because the cross has a secular purpose." The Bladensburg Cross, the cement and marble memorial was erected by the American Legion in 1924, the judge said. "And here it is 40 feet tall, prominently placed on public property and it is not a governmental endorsement of religion." (CNS photo/Paul Haring)

The $100,000 for renovations.

The Michigan High Court Decision allows the Bladensburg Cross to remain, and it does not have the primary effect of endorsing religion. The American Humanist Association, a Washington-based group that represents atheists and others, filed suit against the memorial because it is in the shape of a cross. A cross, they argued, has a religious symbolic reference to religion, "and it does not have the primary effect of endorsing religion. We disagree."

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(CNS photo/Alex Brandon)

The Maryland-National Capital Park and Planning Commission of the estate of Bertha Mae and Frances. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

JoAnn Morris, mother of Father Kevin Morris, 85, died on July 29 JoAnn (Mortimer) Morris, the mother of Father Kevin Morris, pastor of St. Elizabeth Ann Seton Parish in Richmond, died on July 29 at her home in Richmond. She was 85.

The Mass of Christian Burial was celebrated on Aug. 4 at St. John Mary‑of‑the‑Woods, 3001 E. 30th St., Indianapolis, IN 46218, or in DeSoto, Mo.


DOLAN, Peggie J. (Gillum), 64, St. Anthony, Indianapolis, July 24. Wife of Tom Dolan. Sisters of St. John and Tom Gilmore.


MOOREN, Jeffrey D. 63, St. Louis, Bateville, July 7. Husband of Brenda Moorean. Father of Cindy Heidt and David Moorean. Uncle of several.


MOORMAN, Jeffrey D., 63, St. Louis, Bateville, July 7. Husband of Brenda Moorean. Father of Cindy Heidt and David Moorean. Uncle of several.

PERFECT, William J., 70, St. Thomas Aquinas, Lake County, July 22. Father of Richard Peter, Amy and Anthony. Great-grandfather of three.

PETERSON, Gary A., 70, St. Thomas Aquinas, Lake County, July 22. Father of Richard Peter, Amy and Anthony. Great-grandfather of three.


POPP, Jerry and Greg Townsend. Father of peppe, Gerry and Greg Townsend. Great-grandfather of seven.


ISHNER, Jamie, 1913, 1913. Father of Steven Miller. Great-grandfather of two.


KOSMEDA, Julia, 97, St. Louis, Bateville, July 7. Mother of Brenda Moorean. Great-grandfather of five. Great-grandfather of five.

KOSMEDA, William, 64, St. Louis, Bateville, July 7. Father of Brenda Moorean. Great-grandfather of five. Great-grandfather of five.

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Deacon Vinh Tran, second from left, poses in St. Peter’s Square at the Vatican on July 31 with some of the 81 children and parents from the parish of Maranatha in Orleans for an international pilgrimage of altar servers. The pilgrimage, sponsored by the German bishops’ conference, included tens of thousands of Germans ages 13-23 and altar servers from 19 countries.

(VATICAN CITY, N.C.)—Christ’s own moment, “the path to holiness and to become saints,” the pope told them.

He encouraged the young people to join the church’s 60,000 altar servers making an international pilgrimage to Rome. Most of the young altar servers were from Germany, but there were also servers from Italy, France, Austria, the U.S. and Switzerland.

After circling St. Peter’s Square in his popemobile, Pope Francis smiled brightly toward holiness for the much-needed cooling showers for the much-needed

The idea of bringing the first U.S. group to the pilgrimage came when the group was to perform a traditional fan-

A Serbian altar server asked, “How can I become a friend or a stranger, a countryman or a foreigner,” the pope said. “Believe me, by knowing him personally and being ‘won over’ by him.”

Pope Francis encouraged them to practice the works of mercy, which “are demanding yet within the reach of all.”

“It’s just a really special gathering of young men and women to welcome the pope with cheers and applause.”

Deacon Vinh Tran, second from left, poses in St. Peter’s Square at the Vatican on July 31 with some of the 81 children and parents from the parish of Maranatha in Orleans for an international pilgrimage of altar servers.
Basketball Champs in New Albany

In this photo from 1948, the boys’ cadet basketball team from St. Mary Parish in New Albany celebrated their CYO tournament victory over the team from St. Peter Parish in Franklin County. The final score of the game was 25-17. The team is pictured with their coach, Father Donald Coakley, who was the associate pastor of St. Mary Parish from 1946-1950.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Biannual grants are awarded to parishes, schools and archdiocesan agencies

**Criterion staff report**

During the spring of 2018, nearly $365,000 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who established the grants, log on to archindy.org or information on how to apply for through funeral pre-planning. We have proudly served technology infrastructure upgrades.

The grants process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation projects.

- St. Martin of Tours Parish, Indianapolis; Home Mission Fund; $7,500 for Sister Service Project.
- St. Ambrose School, Seymour; James P. Scott Fund; $12,500 for Reconstructing Classroom Entrance.
- St. Peter the Apostle Parish, Richmond; Home Mission Fund; $5,000 for New School Entrance.
- St. Isidore the Farmer Parish, Perry County; Home Mission Fund; $27,500 for Church Roof Project.
- St. John Paul II School, Sellersburg; Growth and Expansion Fund; $20,000 for Classroom Renovation Project and Equipment.
- St. Ambrose School, Seymour; Growth and Expansion Fund; $15,000 for Computer Hardware.
- St. Paul Catholic Center, Bloomington; James P. Scott Fund; $45,000 for Air Conditioning Replacement Project.
- St. Martin of Tours Parish, Martinsville; Home Mission Fund; $7,500 to Build Priest Office Space.
- Our Lady of Perpetual Help Parish, New Albany; James P. Scott Fund; $12,500 for Reconstructing Church Entrance.
- Seton Catholic Schools, Richmond; Home Mission Fund; $35,000 to Purchase New Safety Doors.
- St. Isidore the Farmer Parish, Perry County; Home Mission Fund; $27,500 for Church Roof Project.
- Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund; $15,000 for Parking Lot Repairs.
- Our Lady of Providence High School, New Albany; James P. Scott Fund; $30,000 to Reconstruct School Front Entrance.

As we speak and listen, we need to examine our individual and collective consciences as we approach the 50th anniversary of the assassination of Dr. Martin Luther King Jr.

Once Catholics admit racism is a sin, the bishop noted, they have another obligation. Catholics are obligated to seek reconciliation with God and with the victims of racism,” he wrote. “Our commitment to reconciliation involves a willingness to improve; it involves action.”

Bishop Knestout said prayers could not be limited to Aug. 12. “Do not confine your prayer to one day. Commune to praying, listening, learning, thinking and working for peace, justice and an end to racism,” he wrote. “Our faith calls us to be witnesses of the Gospel. Be that witness in working to eliminate racism within our culture.”

Bishop asks for prayers for peace, justice on Charlottesville anniversary

RICHMOND, Va. (CNS)—As the first anniversary of violence stemming from protests and counter-protests regarding the removal of Confederate monuments from Charlottesville approached, Bishop Barry C. Knestout of Richmond asked people to pray for justice, peace and an end to racism on the Aug. 12 anniversary.

“As the anniversary will draw much national and local attention, I am concerned it will be approached with provocative rhetoric rather than provide an opportunity for prayer and dialogue about racism, and the action needed to overcome it,” the bishop wrote in his “Christ Our Hope” column in the July 30 issue of The Catholic Virginian, publication of the Richmond Diocese, in which Charlottesville is located.

Noting that racism is a sin, Bishop Knestout wrote, “The Church cannot be silent about racism. Prayer—individually and as a faith community—is a start in our addressing racism. It cannot be an occasional act; we should pray about it in our daily lives and in faith community gatherings.”

He invited Catholics to pray via teleconference the “Rosary for Racial Justice and Reconciliation,” which has been hosted every First Friday over the past year by the Diocese of Richmond’s Office for Black Catholics and Office of Social Ministries.

“As we speak and listen, we need to examine our individual and collective consciences as we approach this sin,” Bishop Knestout wrote. “Our prayer, dialogue and examination of conscience should lead to action—individual and community action based upon Scripture, our commitment to social justice, and the dignity of the human person.”

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Riot police protect members of the Ku Klux Klan from counter-protesters as they arrive in Charlottesville, Va., in 2017 to rally against city proposals to remove or make changes to Confederate monuments in Charlottesville. The rally by far-right demonstrators led to the death of a counter-protester. (CNS photo/Jonathan Ernst, Reuters)