



The

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Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capecchi writes about finding beauty in the backyard, page 12.

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A time to look back—and forward



Against the backdrop of a banner saluting the 100th anniversary of Cathedral High School in Indianapolis, freshman volleyball players Ava Yaggi, left, Audrey Gerdts and Abby Rotz are all smiles as they pose for a photo on the campus of the private Catholic school. (Photo by John Shaughnessy)

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 *their* Catholic high school—knowing and appreciating all the ways it has shaped their dreams, their lives, 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.

"It's not every day that a school celebrates its 100th anniversary, that we can pause and thank God for the blessings that have 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 39-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'm 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—it was located at 14th and

See CATHEDRAL, page 8

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.

In a pastoral reflection released on Aug. 3 and available online at www.adw.org, Cardinal Donald W. Wuerl, archbishop of Washington, pointed to Pope Francis as a model of how bishops in the U.S. should respond to charges of sexual abuse and harassment.

"In his strong and decisive response to the allegations against

See ABUSE, page 9

Pope revises catechism to say death penalty is 'inadmissible'

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, #2267, 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

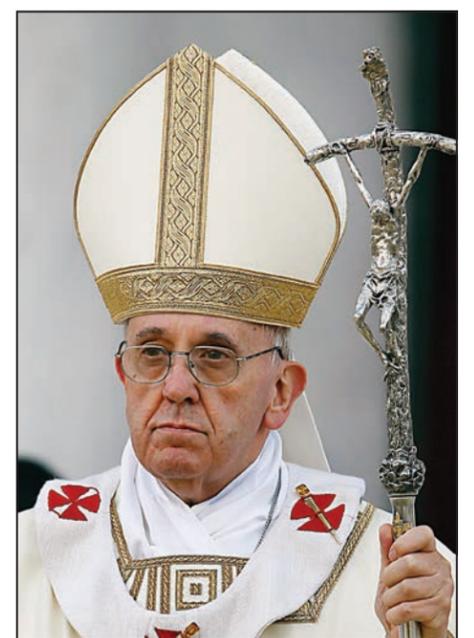
punishment for a crime is inadmissible because it attacks the dignity of the person, a dignity that is not lost even after having committed the most serious crimes."

"*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.

The catechism now will read: "Recourse to the death penalty on the part

See DEATH PENALTY, page 10



Pope Francis



A woman receives Communion during Mass on June 3 at Our Lady of Mount Carmel Church in Patchogue, N.Y. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

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 people who attend religious services at least once or twice a month said that finding the sermons valuable was a very important reason they attended, but Protestants were more likely to cite this as a reason than Catholics.

For 71 percent of Protestants, the value of the sermons was very important; only 36 percent of Catholics said the same.

During their time at religious services, 80 percent said they always

or often feel a sense of God's presence, 73 percent said the same about a sense of community, and 60 percent said the same about a connection to a tradition. Women were more likely than men to have these feelings, and older people are more likely than younger people to feel this way.

Sixty-one 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.

Twenty-eight 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



Public Schedule of Archbishop Charles C. Thompson

August 11-28, 2018

August 11 — 10 a.m. (Central Time)
Priesthood ordinations at Saint Meinrad Archabbey, St. Meinrad

August 12 — 11:30 a.m.
Mass and Reception at SS. Francis and Clare of Assisi Parish, Greenwood, in celebration of its 25th anniversary

August 12 — 5 p.m.
Annual Archdiocesan St. Lawrence Day Prayer Service and Dinner for permanent deacons and their wives at Our Lady of Fatima Retreat House, Indianapolis

August 14 — 1 p.m.
Council of Priests Meeting at SS. Peter and Paul Cathedral rectory, Indianapolis

August 14 — 7 p.m.
Annual Mass for Substance Addiction Ministry at SS. Peter and Paul Cathedral, Indianapolis

August 15 — Noon
Mass for the Feast of the Assumption of the Blessed Virgin Mary at SS. Peter and Paul Cathedral, Indianapolis

August 15 — 4 p.m.
Mass for the Feast of the Assumption of the Blessed Virgin Mary at Marquette Manor, Indianapolis, followed by dinner

August 16 — 10 a.m.
Leadership Team Meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

August 16 — 12:30 p.m.
Women's Care Center board meeting at the Women's Care Center, Indianapolis

August 16 — 6 p.m.
Catholic Community Foundation Alumni 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 19-23
Region VII Bishops' Annual Retreat at Cardinal Stritch Retreat House, Mundelein, Ill.

August 25 — 9 a.m.
Keynote address for Catholic Charities' Parish Social Ministry gathering at Holy Name of Jesus Parish, Beech Grove

August 25 — 5:30 p.m.
Confirmation of youths of St. Luke the Evangelist Parish at St. Luke the Evangelist Church, 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

August 28 — 5 p.m.
Work of Angels Dinner to benefit New Albany Deanery Youth Ministry at Huber's Orchard, Winery and Vineyards, Starlight

(Schedule subject to change.)

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 that there is not a house of worship for their religion in their area. †

Official Appointments

Effective Immediately

Reverend John F. Kamwendo, administrator of St. Michael the Archangel Parish in Indianapolis, appointed pastor of St. Michael the Archangel Parish.

Very Reverend Michael T. Keucher, VF, administrator of St. Joseph Parish in Shelbyville, priest moderator and sacramental minister of St. Vincent de Paul Parish in Shelby County, and dean of the Batesville Deanery, appointed pastor of St. Joseph Parish and continuing as sacramental minister of St. Vincent de Paul Parish and dean of the Batesville Deanery.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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U.S. men and women religious superiors favor women deacons

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 theoretically 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 were at least “somewhat” aware of a history of women serving in diaconate roles, and 84 percent believed that doing so would create a greater call for women to be ordained to the priesthood.

The superiors of women’s orders tended to doubt that ordaining women deacons would do anything to increase the numbers in their communities. Sixty-one 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, CMSM; 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 behaviors.”

This particular study, it said, “sought to understand how superiors 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.” †



An extraordinary minister of holy Communion distributes Communion during Mass at Transfiguration Church in the Williamsburg section of Brooklyn, N.Y. A new survey by the Center for Applied Research in the Apostolate in Washington shows 78 percent of men and women religious superiors favor ordaining women to the diaconate. (CNS photo/ Gregory A. Shemitz)

New center will promote sainthoods of African-American Catholics

NEW ORLEANS (CNS)—The president of Xavier University of Louisiana announced on July 31 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 Conference, the National Black Catholic Seminarians Association and the National Association of Black Catholic Deacons held in New Orleans on July 28-Aug. 2.

Verret said that Chicago Auxiliary Bishop Joseph N. Perry will be moderator and chair of the center, whose goal is to unite all guilds advancing the causes of black sainthood.

Bishop Perry is postulator of the cause of Father Augustus Tolton, the first recognized African-American priest. Father Tolton has the title “servant of God” at this stage in his cause.

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.

He noted that the eventual goal is to establish “a resource center at Xavier with scholarly work on the lives and work” of the African-American sainthood candidates and of St. Kateri Tekakwitha, a Native American canonized in 2012, and St. Katharine Drexel, a white Philadelphia heiress who used her inheritance to found the Sisters of the Blessed Sacrament to minister to African-Americans and Native Americans.

A brief update was given during the announcement by promoters of the causes of five of the sainthood candidates:

- Father A. Gerard Jordan, representing Bishop Perry, described Pierre Toussaint as a former slave and hairdresser who purchased freedom for his family. Toussaint has been declared “venerable.”

- Father Jordan also talked about Father Tolton, a former slave from Missouri whose family used the Underground Railroad to find freedom in Illinois. He trained for the priesthood in Rome because he was refused entrance into American seminaries and was

ordained in 1886. He suffered threats while pastoring in his Illinois hometown and moved to Chicago to found St. Monica, the city’s first black parish.

The cause for his canonization was proclaimed in 2011. He was named a “servant of God” in 2012. The Vatican Congregation for Saints’ Causes declared affirmatively to the validity of the inquiry into his life in 2015. His remains were exhumed in 2016, and his “*positio*” was approved so his cause can move forward to the pope.

- Sister Magdala Gilbert, an Oblate Sister of Providence, discussed Mother Mary Elizabeth Lange, her order’s foundress and a “servant of God.” Mother Lange’s cause began in 1991 but was recently assigned a new postulator in hopes that the “*positio*,” or position paper, on her life will be completed this October.

- Sister Greta Jupiter, a member of the Sisters of the Holy Family, talked about the cause of Mother Henriette Delille, who founded the order in 1842. She was declared “venerable” in 2010 by Pope Benedict XVI. Two miracles attributed to her intercession are being examined. In general, one authenticated miracle is required for beatification and a second such miracle for canonization.

- Mary Leising described the Denver Archdiocese’s progress made on the cause of “Angel of Charity” Julia Greeley of Colorado. Born in Hannibal, Mo., she worked and walked the streets of Denver collecting food, coal and clothing in a little red wagon and delivering the goods at night to the needy. She joined the

Secular Franciscan Order in 1901. A guild to research her sainthood was established in 2011. Her cause was opened by Denver Archbishop Samuel J. Aquila in 2016. On Aug. 10, the archdiocese will close its investigative phase and send its findings to Rome.

Blessed Sacrament Sister Eva Marie Lumas, interim director of the Institute for Black Catholic Studies, said Xavier University is a special place that understands the woes and giftedness of the African American community and a perfect place to honor black Catholic ancestors who walked before and contributed much to society and the Church.

She said elevating these African-Americans to sainthood is “a witness to advancing some who are ordinary people who did extraordinary things, and extraordinary people that understood the frame of reference of ordinary things While they might not have seen the fruits of their labors in their lifetime, these candidates for sainthood did what was right anyway by standing tall, walking, talking and showing how to do it right.”

Xavier University was the last stop on the conference’s Black Catholic Enrichment Tour that treated attendees to significant sites in the life of African-Americans in New Orleans.

The conference celebrated the 50th anniversary of the National Black Catholic Clergy Caucus and the National Black Sisters Conference and their formation of strong black Catholic men and women of service. †



Women religious from the National Black Sisters Conference process into St. Raymond-St. Leo the Great Church in New Orleans on July 30. They gathered with members of the National Black Catholic Clergy Caucus, the National Black Catholic Seminarians Association and the National Association of Black Catholic Deacons for the opening Mass of the Joint Conference 2018.

(CNS photo/Frank J. Methe, Clarion Herald)



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Editorial



Pope Francis has accepted the resignation from the College of Cardinals of Cardinal Theodore E. McCarrick, retired archbishop of Washington, and has ordered him to maintain "a life of prayer and penance" until a canonical trial examines accusations that he sexually abused minors. Archbishop McCarrick is pictured in a 2013 photo at the Vatican. (CNS photo/Alessandro Bianchi, Reuters)

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 E. McCarrick, until very recently a member of the College of Cardinals, is particularly heinous. If the allegations against him are true, as a priest, bishop and cardinal, he took something sacred—the trust of children and youth, young adults, priests, 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 elevation as a cardinal, look himself in the mirror each morning?

Regardless of the circumstances, sexual abuse is always intolerable. Of course, the more vulnerable the abused person is—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, these abusers were themselves the victims of sexual, physical or emotional abuse who merely perpetuate the vicious cycle of cruel indignities that are afflicted on others.

The Church's leaders are human and, therefore, subject to the same influences as everyone else. They are sinners called to holiness with the same opportunities and obstacles faced by all the faithful. But as the late Archbishop Daniel M. 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 horrible 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 is as 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 women and 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 themselves 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 cannot end until every child, 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 cannot 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 Church—are held strictly accountable for their treatment of the children, youths and adults entrusted to their care.

—Daniel Conway

Reflection/John F. Fink

Saint from America cheerfully served God and lepers

An unfortunately little-known American saint, Marianne Cope, died 100 years ago on Aug. 9. She served the lepers on the island of Molokai in Hawaii for 35 years.



St. Damien de Veuster is far better known since he went to the leper colony on Molokai earlier. He contracted leprosy (Hansen's disease) and died on April 15, 1889. He was canonized by Pope Benedict XVI on

Oct. 11, 2009. A statue of him is in Statuary Hall in the U.S. Capitol in Washington.

St. Marianne's baptismal name was Barbara. Her family came to the United States from Heidelberg, Germany, when she was 1 year old and settled in Utica, N.Y. When she was 15, she felt called to religious life, but her family needed the wages she was earning in a factory. However, a month after her father died in 1862, when she was 24, she entered the Third Order of St. Francis, a religious community founded by Bishop John Neumann, another American saint.

She taught in elementary schools in northern New York and was involved in the decision to open hospitals in Utica and Syracuse. Then she was appointed chief administrator of St. Joseph's Hospital in Syracuse and later was elected provincial.

After Father Damien established his mission among the lepers on Molokai, a priest representing the vicar apostolic of Hawaii sent letters to more than 50 religious congregations, including Mother Marianne's, seeking sisters to work on Molokai. Mother Marianne was the only one who replied, but she did so enthusiastically, saying, "My interest is awakened and I feel an irresistible force drawing me to follow this call."

The priest traveled to Syracuse to meet with Mother Marianne and her sisters. When he described the needs of the lepers on Molokai, Mother Marianne became even more enthusiastic. She convinced the Father Provincial of the Franciscan community to allow six sisters to go to Hawaii.

The plan was for Mother Marianne to accompany them to Hawaii to establish the new ministry, but then to return to Syracuse to continue her work as provincial. They arrived in Hawaii in

November of 1883.

Once in Hawaii, though, it became apparent that Mother Marianne was needed there. There was considerable work to be done to establish the sisters there, obtain governmental approval for their plans, and begin to implement them. She wrote back to Syracuse that she simply had to remain in Hawaii for an extended period of time.

Then, when Father Damien contracted terminal leprosy in 1884, there was no possibility that Mother Marianne would return to Syracuse.

The sisters began their work at Kakaako Branch Hospital, where 200 patients were crowded in rooms built to house 100. By 1888, Mother Marianne had opened three facilities: a general hospital on Maui, the Kapiolani Home for healthy girls of leprosy parents on Oahu, and the C. R. Bishop Home for homeless women and girls with leprosy on the Kalaupapa peninsula at Molokai.

In 1888, the Hawaiian Board of Health required all lepers to be transferred to Molokai. Mother Marianne moved there but continued to care for her sisters' spiritual needs in other parts of Hawaii. The sisters on Oahu continued to care for the children at Kapiolani Home.

After Father Damien's death in 1889, Mother Marianne began to care for his boys as well as for her girls, as she had promised Father Damien she would do. She always insisted on strict sanitary procedures, and no sister ever contracted the highly contagious Hansen's disease.

She had to worry about more than the health of the lepers. She insisted that the women on Molokai be protected from groups of drunken men who attacked those who had no police to guard them. There were also predators who awaited the girls and boys as they arrived in the settlement.

In 1902 Mother Marianne wrote to her nephew, Paul Cope, "I am working for God, and do so cheerfully. How many graces did he not shower down on me, from my birth till now?"

She was 80 when she died at Kalaupapa on Molokai 100 years ago. She is interred in the cathedral in Honolulu. Pope Benedict XVI canonized her on Oct. 21, 2012. Her feast day is on Jan. 23.

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

Be Our Guest/Grace Adams

Simple business card message reminds writer of God's deep love for her

After 34 years with the same company, I felt it was time to retire early. Truthfully, I was almost terminated.



I was a single woman in my late 50s, too young yet for Social Security, and I wondered how I could make it on a small pension. I thought to myself, "Where in the world is God in all of this?" I felt very low

about myself.

At that time, I had a new certified public accountant doing my taxes. He did an excellent job, and I was impressed with his business card that included this philosophy statement: "Making our customers the most important people in the world, because to us they are."

I thought this was interesting, and I remembered one time in a Sunday school class the teacher had a newspaper and a Bible. "Who are you going to believe? God or the world?" he asked, then laid both down.

One of the students picked up the Bible and turned to this passage and read, "For God so loved the world that he gave his

only Son, that whoever believes in him shall not perish, but have eternal life" (Jn 3:16).

I realized if mere mortal man could think of me as important, how much more does God, who sent Jesus to die on the cross for me?

In spite of feeling like a failure and having to retire early, God did provide for all my needs. I became involved in a wonderful Bible study, and my church family and friends have been a great support to me.

At Christmas time, to show my appreciation to my accountant, whom I later learned is Catholic, I sent a beautiful bookmark enclosed in plastic to him with the verse John 3:16 on it. On the back, I slipped in his business card with his philosophy statement showing.

I wrote a note saying, "For in God's eyes, we all are the most important people in the world!" He wrote back, saying that he felt honored to receive the bookmark that I picked out for him.

The Lord works in mysterious ways. A single statement on a business card led me to that beautiful Bible verse, telling us of God's love and sacrifice for all of us in this world.

(Grace Adams is a member of the First Church of the Nazarene in Indianapolis.) †



Christ the Cornerstone

Holiness means battling with the devil in our lives

“The Christian life is a constant battle. We need strength and courage to withstand the temptations of the devil and to proclaim 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 asks us, 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”), the Holy Father speaks 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, but 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 evil one’ (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 us from reaching 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 renouncing “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 associate man in their revolt against God” (CCC, #414).

In the Jewish and Christian traditions, Satan is often portrayed as an advocate, someone who exercises immense skills 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 divine commandments 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. †



Cristo, la piedra angular

La santidad implica luchar contra el demonio en nuestras vidas

“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 aceptable 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 librarnos 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 y de vivir intachablemente. En su exhortación apostólica titulada *Gaudete et Exsultate* (“Alegraos y regocijaos”), 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 atonta y nos vuelve mediocres sin compromiso y sin gozo. Tampoco se reduce a una lucha contra la propia fragilidad y las propias inclinaciones (cada uno tiene la 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 este tipo de mentalidad engañosa: “La Palabra de Dios nos invita claramente a ‘enfrentar las asechanzas del diablo’ (Eph 6:11) y a detener ‘las flechas incendiarias del maligno’ (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 creencia. 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*, “Satán o 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*, #414).

En el judaísmo y el cristianismo, Satán 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 mucho 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 vacuas se convierte en permisiva, indiferente 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 autosuficiente” (*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 termina pareciendo lícito,” asevera el papa y añade: “el engaño, la calumnia, el egoísmo y tantas formas sutiles de autorreferencialidad, ya que el mismo Satanás se disfraza de ángel de luz” (*Gaudete et Exsultate*, #165, cf. 2 Cor 11:14).

Recemos para tener el valor de resistirnos a las tentaciones del demonio y para recibir la gracia de seguir a Jesús en el camino a la santidad. †

Events Calendar

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

August 13-31

Indianapolis St. Vincent de Paul Distribution Center, 1201 E. Maryland St., Indianapolis. **Bikes for the Homeless**, accepting used adult bicycles (must be rideable), locks, helmets and backpacks, drop-off hours 8:30 a.m.-4 p.m. Mon.-Fri., pick-up available if five or more bikes by calling Jeff Blackwell, 317-924-5769, ext. 320. Information: www.svpdindy.org.

August 14

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Substance Addiction Ministry Mass**, Archbishop Charles C. Thompson presiding, sponsored by the archdiocesan Office of Human Life and Dignity, for those who are struggling with addictions, their families and the community, 7 p.m. reception to follow in rectory parlor. Information: 317-236-1543, beichhorn@archindy.org.

St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis. **St. Maximilian Kolbe Feast Day Mass**, 8:15 a.m., sponsored by

Catholic Radio Indy, light breakfast after Mass. RSVP for breakfast by calling 317-870-8400.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé 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: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

August 14-Sept. 18

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Divorce and Beyond**, six consecutive Tues., 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 Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

August 16

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

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

August 17

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Dean of the College of Osteopathic Medicine at Marian University Dr. Donald Sefcik 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.catholicbusinessexchange.org.

August 17-18

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustravaganza**, 4 p.m.-midnight, catered dinners 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, Cookies and Canvas for kids and beer tasting for adults 21 and older. Information: 317-357-1200, "Augustravaganza" 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, wine garden. Information: 317-253-1461.

August 18-19

St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Road, Floyds Knobs. **Knobsfest**, 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, \$10 admission to dance, \$3 beers; Sun. only: \$10 home-cooked chicken dinners, games of chance, bingo, pull tabs, quilt raffle, kids' zone, 2018 Corvette/cash raffle 3 p.m. Information: 812-923-3011.

August 19

St. Nicholas Parish, Ripley County, 6461 E. St. Nicholas Dr., Sunman. **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: 812-623-2964.

August 21-October 30

St. Christopher Church, Damascus Room, 5301 W. 16th St., Indianapolis. **Scripture Study on the Psalms**, in the Old Testament and their use in the Liturgy, consecutive Tuesdays through Oct. 30 and continuing

Tuesdays beginning Jan. 15 through March 26, 2019, 7-8:45 p.m., \$50 per semester payable in installments, financial arrangements available. Registration and information: Lois Jansen, 317-241-9169, mlj986@gmail.com.

August 23-25

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Parish Festival**, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 5-11:30 p.m., food, rides, games, beer garden, Annie's Attic, silent auction. Information: 317-821-2909.

August 24-26

Diocese of Nashville, Catholic Pastoral Center, 2800 McGavock Pike, Nashville, Tenn. **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., speakers, opportunities to share and learn best practices, \$239.37. Information, registration and lodging information: 615-298-3002, www.parishprogram.org. †

Retreats and Programs

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

August 16

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Pray, Clay and Ponder**, first of two (Aug. 23), Benedictine Sister Carol Faulkner facilitating, 10 a.m.-

noon, \$60 includes materials. Information and registration: 317-788-7581, www.benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Franciscan Spirituality**

Series, second of four (Aug. 23 and 30), labyrinth walk at Michaela Farm, 6:30-8 p.m., \$15. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org. †

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 Olga Whittekind and Anne Vonder Muelen there will be prayer, community and Mass.

There is no charge to attend, and lunch will be provided. Registration is requested by Aug. 20 at goo.gl/15hBcP (case sensitive).

For additional information contact Brie Anne Eichhorn at 317-236-1543, 800-382-9836, ext. 1543, or beichhorn@archindy.org.

To learn more about the ministries of the Office of Human Life and Dignity, visit www.archindy.org/humanlifeanddignity. †



Rubber Duck Regatta

Canoeists and kayakers herded thousands of rubber ducks in the Wabash River on July 4 during the Wabash Valley Rubber Duck Regatta, a fundraiser for Catholic Charities in Terre Haute. Donors purchased ducks, and the owner of the first rubber duck to cross the finish line won \$10,000.

(Submitted photo)

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 (Weinantz) Weintraut, members of St. Vincent de Paul Parish in Shelby County, celebrated their 65th wedding anniversary on Aug. 1.

The couple was married in St. Vincent de Paul Church 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. †

Bi-lingual formation day for catechists, liturgical ministers, all interested in evangelization planned for Sept. 8

"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 Roncalli 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 JoyToB and the first executive director of the Theology 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, archdiocesan director of vocations; University of Notre Dame Echo apprentice Theresa Inoue; and Matt Faley, director of the archdiocesan Office of Young Adult and College Campus

Ministry, 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 Ajpacaja Tzoc, associate pastor of Holy Spirit Parish in Indianapolis.

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

Registrations 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 (case sensitive).

For additional information, contact Rose Ruiz at 317-236-1550, 800-382-9836, ext. 1550, or email catechsis@archindy.org. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

School outreach in Uganda helps build bridges of faith

By Katie Rutter

Special to The Criterion

BLOOMINGTON—The people of Kapeeka, Uganda, were so eager to begin work on a new dormitory for their school, 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.”



Father Tom Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, sprinkles holy water on the site of a new dormitory for St. Jerome Primary School in Kapeeka, Uganda, on July 4. The parishioners of St. Charles Borromeo raised \$125,000 for the project. (Submitted photo by Ashley Barnett)



Ashley Barnett, right, a member of St. Charles Borromeo Parish in Bloomington, poses with Joan, a student at St. Jerome Primary School in Kapeeka, Uganda, on July 4. Barnett sponsors the student, covering the cost of her education and living expenses at the school. (Submitted photo courtesy of Ashley Barrett)

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 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. Many want 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 Muheezangango, 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 relationship. 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 site. Dozens of children followed, repeating a refrain of joyful song.

“They start 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



Father Tom Kovatch, top, and Jenna Dedek, center, both of St. Charles Borromeo Parish in Bloomington, pose with the students at St. Jerome Primary School in Kapeeka, Uganda, during a mission trip on June 10, 2016. The parish makes regular trips to visit the school. (Submitted photo)



Jenna Dedek and Jackie Parkes, fifth and fourth from right, members of St. Charles Borromeo Parish in Bloomington, sit with students on the campus of St. Jerome Primary School in Kapeeka, Uganda, during a mission trip in July of 2015. The parish has taken groups to visit the school regularly since 2014. (Submitted photo courtesy of St. Charles Borromeo Parish)

to design a new radio station for the Diocese of Kansana-Luweero, 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.) †

100 YEARS —1918-2018—



Above, as Cathedral High School in Indianapolis prepares to mark its 100th anniversary on Sept. 13, Denise Farrell and Jim McLinn—members of the celebration committee—pose for a photo inside the main entrance to the private Catholic school. (Photo by John Shaughnessy)



Above right, Michael McNulty gets a ride from his friends after being named last spring as the leprechaun mascot for the 2018-19 school year at Cathedral High School in Indianapolis. (Submitted photo)

CATHEDRAL

continued from page 1

Meridian streets, at the site that is now the Archbishop Edward T. O'Meara Catholic Center. And that legacy was formed through the influence of the Holy Cross Brothers who served as the faculty of Cathedral during most of those years.

Jim McLinn learned the depth of that era's loyalty through the actions of his father, a member of the Cathedral class of 1946.

"My dad, to his dying day, would get together with his classmates on the third Tuesday of every month at McQ's Pub, and they'd end all their luncheons by singing the school song," McLinn says.

McLinn followed in his father's footsteps at Cathedral, playing football under the direction of the school's legendary head coach Joe Dezelan. One day at practice, Dezelan asked McLinn, a 1970 grad, about his plans for the future, and then proceeded to tell him, "You should become a teacher and come back and teach and coach here."

McLinn did just that in 1974 when acting president and head football coach Mike McGinley Sr. offered him a job.

"It was like coming home again," says McLinn, who has been there ever since as a teacher, a coach, the guidance director and now vice president of operations. "The brothers and the coaches were always like second parents."

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



A visitor enters Cathedral High School through Kelly Hall, named in honor of the late Father Patrick Kelly, who served as the school's principal from 1984 to 2002. (Photo by John Shaughnessy)

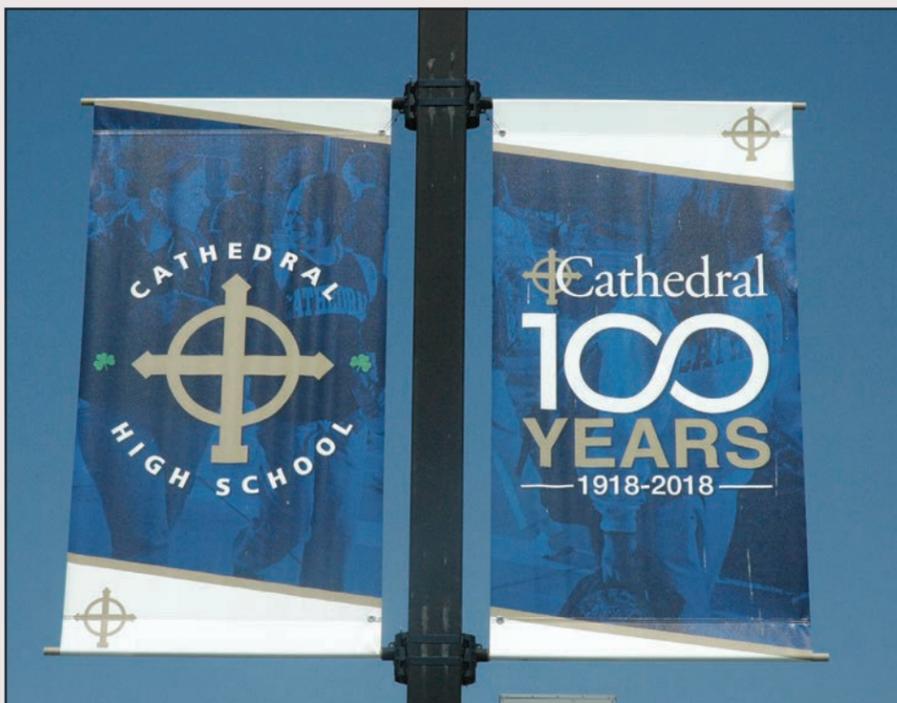
student life council at the school, which now has an enrollment of about 1,200 students.

"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."

"It has also had a profound influence on my relationship with God. To be able to go to a school that celebrates God, I think that's truly wonderful."

For Nandi and so many others through the years, it all adds up to a feeling of pride and gratitude as Cathedral marks its 100th anniversary.

"It's been here for 100 years for a reason," Nandi says. "I thank all the people who have worked to keep it going." †



Banners proclaiming the 100th anniversary of Cathedral High School are prevalent at every turn on the school's campus in Indianapolis. (Photo by John Shaughnessy)

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. †



Bishops kneel while praying for victims of clergy sexual abuse during Mass on June 14, 2017, at SS. Peter and Paul Cathedral in Indianapolis during the U.S. Conference of Catholic Bishops' annual spring assembly. (File photo by Sean Gallagher)

ABUSE

continued from page 1

Archbishop McCarrick, Pope Francis is leading the way in calling bishops to greater accountability," Cardinal Wuerl said. "The pope has demonstrated a keen awareness of the feelings of betrayal, the disappointment, the not-unreasonable anger felt by so many of our faithful people as these accusations come to light."

He also suggested that the bishops in the U.S. establish "clear, precise, practical steps and an outline of who is to be informed when there is an allegation [against bishops]—or even when rumors become so consistent and persistent that they rise to the level of an unconfirmed allegation.

"Such a document, approved by the next plenary session of bishops, could effectively contribute to that accountability so earnestly sought by Pope Francis and by our people," Cardinal Wuerl said.

Bishop Timothy L. Doherty of Lafayette, Ind., chair of the bishops' child and youth protection committee, said in the wake of the accusations against Archbishop McCarrick that "general prayers and apologies are necessary, but not sufficient" for victims of sexual abuse.

The comments came in a column by Bishop Doherty in the Aug. 5 issue of *The Catholic Moment*, the newspaper of the Lafayette Diocese.

Bishop Doherty said the allegations against Archbishop McCarrick surprised him because he had never previously heard anything about them.

"There is evidence that various people made allegations and had reported them in the United States and in Rome. What has gone wrong? We deserve to find out," he wrote.

Bishop Doherty said it is "not impossible for the conference to hire an outside investigator" to look into the Archbishop McCarrick allegations, noting that the USCCB did this in 2002 when it enlisted the John Jay College of Criminal Justice to research the matter of clergy abuse of minors, culminating in a 2004 report available online at www.usccb.org.

He also said the U.S. bishops will need to examine a Pennsylvania grand jury report when it is released sometime in early August. As this newspaper went to press, the report was expected to be released as early as Aug. 8 but no later than Aug. 14.

The report is based on a months-long investigation by the state's attorney general into sexual abuse claims in six Pennsylvania dioceses. Many of the claims go back decades.

Bishop David A. Zubik of Pittsburgh

said on Aug. 4 that the report "will be a sad and tragic description of events that occurred within the Church."

Nearly 90 percent of all reported incidents of abuse in the Pittsburgh Diocese covered by the report occurred before 1990, Bishop Zubik said in a letter to Catholics in his diocese, but he added: "Every act of child sexual abuse is horrific, no matter how long ago it occurred."

In the diocese today, he said, "I can assure you that there is no priest or deacon in public ministry against whom a substantiated allegation of child sexual abuse has been made."

"For over 30 years, the Diocese of Pittsburgh has had policies in place to respond quickly and compassionately when victims of abuse have come forward," he said. "We respond to allegations today very differently than decades ago."

Bishop Zubik also announced that the day the grand jury report is released, the diocese will release to the public the names of its clergy who have been accused of abuse.

The Pennsylvania Supreme Court ruled on July 27 that a redacted version of the report should be released. In June, the court had put a hold on the full report being released because it said it needed to review challenges filed by "many individuals" named in the report.

"A number of the petitioners asserted that they were not aware of, or allowed to appear at, the proceedings before the grand jury," the court said in its earlier opinion.

In its new ruling, the court said the report will be edited to protect the identities of those challenging its release.

By releasing the diocese's list of clergy accused of abuse, "it is my hope that doing so will further strengthen the trust that you, the faithful, have placed in our diocese and in the ministry of our priests and deacons," Bishop Zubik said.

"In the past I truly believed that turning these names over to local law enforcement was appropriate and sufficient action. However, the conclusion of the grand jury investigation requires a higher level of transparency on our part," he said.

In Harrisburg, Bishop Ronald W. Gainer on Aug. 1 released information from the diocese's own internal investigation on child sex abuse, including a list of the names of 71 clergy, both dead and alive, accused of abuse.

He also ordered the removal—from buildings, halls and rooms—of the names of former diocesan bishops going back to 1947, because of their failure to protect children from sexual abuse by priests.

The diocese had intended on releasing its list of accused abusers nearly two years ago, but the state attorney general's office had asked the diocese to not do so in order to protect its own investigation. †

Archbishop Thompson reasserts archdiocese's 'care for all persons'

Archbishop Charles C. Thompson issued the following statement in response to the accusations against retired Archbishop Theodore E. McCarrick:

"In light of the recent revelations 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 the scab has been yanked off a serious wound long before the healing process was complete.

"Words cannot do justice for the pain and suffering that has been caused by such betrayal and failure on the part of those who are supposed to provide healing, peace, comfort and solidarity 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. The

Archdiocese of Indianapolis fully supports this statement and will do everything possible to assure that these concerns and actions remain at the center of our care for all persons, particularly the young and vulnerable.

"I take this occasion to not only reassure our continued commitment to protect and defend all those who are entrusted to our care, but also to encourage evermore soundly victims of sexual abuse and harassment to come forward by reporting to Church or civil authorities.

"Any report made known to the archdiocese is necessarily reported to the proper civil authorities in order that a swift and independent investigation may immediately begin. We take all claims seriously and strive to provide assistance to those making a claim, even when it is not possible to substantiate a particular complaint.

"Amid the frustration, disillusion and anger that scandal brings about, we must not lose sight of those who have been personally violated, betrayed and deeply injured. While seeking justice for perpetrators of such crimes, we must not lose sight of the innocent. While striving to find ways of improving protection, transparency and accountability, we must never tire of accompanying those who have been harmed, both individuals and families, seeking to heal, reconcile and raise up in Jesus Christ." †

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 decades, have caused great harm to people's lives and represent grave moral failures of judgment on the part of Church leaders.

"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 discern a priestly vocation without being subject to misuse of power?

"Archbishop McCarrick will rightly face the judgment of a canonical process at the Holy See regarding the allegations against him, but there are also steps we should be taking as the Church here in the United States.

"Having prayed about this, I have convened the USCCB executive committee. This meeting was the first of many among bishops that will extend into our administrative committee meeting in

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, I encourage my brother bishops as they stand ready in our local dioceses to respond with compassion and justice to anyone who has been sexually abused or harassed by anyone in the Church. We should do whatever we can to accompany them.

"Second, I would urge anyone who has experienced sexual assault or harassment by anyone in the Church to come forward. Where the incident may rise to the level of a crime, please also contact local law enforcement.

"Third, the United States Conference of Catholic Bishops will pursue the many questions surrounding 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 find the truth in this matter.

"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. The way forward must involve learning from past sins.

"Let us pray for God's wisdom and strength for renewal as we follow St. Paul's instruction: 'Do not conform yourselves to this age 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)." †

REPORT SEXUAL MISCONDUCT NOW

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 a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are *two* ways to make a report:

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2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548 • chill@archindy.org

DEATH PENALTY

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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, “centers 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 to become increasingly aware of how



Demonstrators protest the death penalty in Anaheim, Calif., on Feb. 25, 2017. Pope Francis has ordered a revision to the catechism to state that the death penalty is inadmissible, and he committed the Church to its abolition. (CNS photo/Andrew Cullen, Reuters)

the modern use of the death penalty conflicted with Church teaching on the dignity of human life; the same position, he said, has been “expressed ever more widely in the teaching of pastors and in the sensibility of the people of God.”

In particular, he said, Catholic opposition to the death penalty is based on an “understanding that the dignity of a person is not lost even after committing the most serious crimes,” a deeper understanding that criminal penalties should aim at the rehabilitation of the criminal, and a recognition that governments have the ability to detain criminals effectively, thereby protecting their citizens.

The cardinal’s note also cited a letter that Pope Francis wrote in 2015 to the International Commission against the Death Penalty. In the letter, the pope called capital punishment “cruel, inhumane and degrading,” and said it “does not bring justice to the victims, but only foments revenge.”

Furthermore, in a modern “state of law, the death penalty represents a failure” because it obliges the state to kill in the name of justice, the pope had written. On the other hand, he said, it is a method frequently used by “totalitarian regimes and fanatical groups” to do away with “political dissidents, minorities” and any



Father Chris Ponnet, chaplain at the St. Camillus Center for Spiritual Care in Los Angeles, speaks during a rally protesting the death penalty in Anaheim, Calif., on Feb. 25, 2017. Pope Francis has ordered a revision to the catechism to state that the death penalty is inadmissible, and he committed the Church to its abolition. (CNS photo/Andrew Cullen, Reuters)

other person deemed a threat to their power and to their goals.

In addition, Pope Francis noted that “human justice is imperfect,” and said the death penalty loses all legitimacy in penal systems where judicial error is possible.

“The new formulation of number 2267 of the *Catechism of the Catholic Church*,”

Cardinal Ladaria said, “desires to give energy to a movement toward a decisive commitment to favor a mentality that recognizes the dignity of every human life and, in respectful dialogue with civil authorities, to encourage the creation of conditions that allow for the elimination of the death penalty where it is still in effect.” †

Pope’s death penalty order praised by advocates

WASHINGTON (CNS)—The Aug. 2 announcement that Pope Francis had ordered a revision of 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.

Krisanne Vaillancourt 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 said Catholic bishops in every state that have the death

penalty have taken stands to see an end to this practice. She said the revision to the catechism “further clarifies any remaining ambiguity about the Church’s teaching against the death penalty and strengthens the global resolve to bring an end to this practice.”

But as thrilled as she was by the pope’s announcement, Sister Helen said the revision is “still just words on a page.”

“Words must be followed by action,” said Sister Helen, the author of *Dead Man Walking*, which is about her experience helping death-row inmates. “It’s time to abolish state-sponsored killing forever.”

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.” †

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Cell Block 26: Where hope battled horror as Catholic priests lived their faith in German concentration camp

NEW ORLEANS (CNS)—Dachau, the notorious German concentration camp most 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 captivity, all while escaping detection.

“It was the largest religious community living together in the history of the Catholic Church,” said Dianne Traflet, an assistant professor of pastoral theology and the associate dean of graduate studies at Seton Hall University in South Orange, New Jersey, addressing permanent deacons and their families at the 2018 National Diaconate Conference in New Orleans in late July.

“These were priests who lived their faith and their vocations with heartbreaking 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 demonically distorted world. Christ was in the camps,” said Traflet, quoting Father Otto Pies, a Jesuit priest who survived Dachau.

“It was the Church in chains, restricted and hemmed in, spied upon and threatened,” Father Otto said. Traflet recounted the story of Blessed Titus Brandsma, a Dutch Carmelite friar sent to Dachau in 1942 for treason.

“His crime? He emphatically urged editors of the Dutch Catholic press to violate a new law of the Third Reich and not print any Nazi propaganda,” Traflet said. The priest denounced Nazism as “a sewer of falsehood that must not be tolerated.”

Facing death by lethal injection in July 1942, Father Titus assured the nurse charged with administering the procedure of her goodness as one of God’s children. He gave her his rosary beads and encouraged her to pray. The priest’s example of love, forgiveness and human dignity led the nurse to return to her Catholic faith after the war, Traflet said.

From Cell Block 26, Dachau’s priests held theological conversations, Bible studies, conducted baptisms, heard confessions and wrote a multi-lingual dictionary of basic phrases so they could comfort the sick and dying in their native



Dianne Traflet, an assistant professor of pastoral theology and the associate dean of graduate studies at Seton Hall University, addresses permanent deacons and their families on July 24 during the 2018 National Diaconate Conference in New Orleans. She spoke at the national World War II Museum. (CNS photo/Beth Donze, Clarion Herald)

tongues. They would also talk and pray about how to help the Church, wracked by the loss of so many clergy.

“They said there are images of ‘Christ the King’ and ‘Christ the Priest,’ but we also need an image of ‘Christ the Servant,’” Traflet noted of those discourses, some of them preserved by Dachau escapee Wilhelm Schamoni 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 formally happen until 1968—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.” †

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For the Journey/Effie Caldarola

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

I was bustling around the house when the phone rang.

Morning multitasking consumed me: making the bed, grinding coffee beans, getting dressed for a doctor's appointment, dashing out to the curb with the trash before the garbage trucks came down the street.



And, importantly, keeping the radio turned up loud enough that National Public Radio (NPR) could be heard throughout the house.

It was, after all, an explosive week in national news.

President Donald J. Trump's visit with our NATO allies, a summit with Russian President Vladimir Putin, the incredible news conference that followed. Each day brought jaw-dropping revelations.

Ever the news junkie, I pushed aside my mystery novel each evening and immersed myself in the latest "breaking" news.

So, I felt a pang of impatience at the early morning phone call. I needed to hear what NPR's "Morning Edition" had to say!

A relative was calling, someone with whom I frequently chat. Often our comfortable conversations meander on as we trade family news and debate the world's problems.

This morning, I wasn't rude or

particularly brusque. But I glanced at my watch—repeatedly.

He hadn't had time to listen to the news, so what, he asked, was the hubbub about? I gave a cursory rundown despite the fact that with the amount of news I'd devoured I could have written a book. I made sure to mention I was on my way to the doctor, indicating more immediacy than necessary. We said goodbye.

Slowly, I felt the pang of impatience turning to a pang of guilt. Why did I need to hear one more news story? Was I keeping well-informed in case the State Department called me for advice? What was I thinking? What was more important than that phone call?

Did I forget, as the spiritual writer Vinita Hampton Wright says, that we should "love as if loving is the first thing on our to-do list"?

We often hear that we don't listen to each other today. But in my own life, I think the problem is that often I half-listen. Sometimes, like on this particular morning, I am halfheartedly present. I forget that love should be the first thing.

One of my favorite prayer books is *Hearts on Fire: Praying with Jesuits*. This pocket-size volume offers prayers, poems and insights from Jesuits ranging from St. Ignatius himself to Father Daniel Berrigan.

The prayer "Teach Me to Listen"

by Jesuit Father John Veltri begins by praying that I listen to those "nearest me." Sometimes, those are the ones we most easily tune out.

Maybe it's the 3-year-old asking "why" for the 30th time in an hour, the teenager with the gossipy after-school story or your spouse chatting about something while you absent-mindedly check your phone. We're not entirely present.

Father John goes on: "Help me to be aware that no matter what words I hear, the message is, 'Accept the person I am. Listen to me.'"

Accept the person I am. Isn't that what that toddler is really saying? That teenager? Your spouse?

Isn't that what we're seeking when we share? Acceptance. This is who I am. Hear me. Love me.

Often we blame social media and those ubiquitous smartphones for our lack of attention, and they most certainly play a part. But we're in control here. We can put those phones down. We can prioritize loving in the present moment.

It's no coincidence that the people who are the best listeners are the most prayerful people we know. It's a good bet that those who listen to the Spirit first thing each day are also listening in each moment.

(Effie Caldarola writes for *Catholic News Service*.) †

Cornucopia/Cynthia Dewes

Optimism can be truly a Christian virtue; in fact, it's 'God-given'

Americans, by and large, are a cheerful bunch. People in other countries admire and sometimes ridicule us for our eternal optimism and what some call naïveté. We tend to look ahead, to seek what is best in people. We always think that there's light at the end of whatever tunnel we're in.



Perhaps this American attitude stems from our beginnings as a Christian nation. Christians are hopeful, believing that their God is kind, loving and supportive. They believe their mission is

to emulate God in their relationships with other people, thus eliminating selfishness and self-centeredness from themselves.

One of my favorite manifestations of American optimism is their sense of humor. Our neighbor has a "man" in a full suit of armor standing in his yard. He says it's guarding his house. For years, a large tin man has guarded a home in Greencastle, and there's a big bull guarding the entrance to a restaurant there. At Christmas time, he

sports a holly wreath around his neck.

Out in the country, we often see dilapidated houses with an American flag displayed proudly in their yards. And on the roads, we pass vehicles bearing large weenies on top of them, or gigantic roosters. In our travels abroad, we've never seen this kind of humor displayed in public, although I'm sure these folks also have a sense of humor.

The American idea of personal freedom comes in here. We feel free to express ourselves however we wish, as long as we don't hurt others. We don't really care about what others think of us, and we tend to dismiss their judgments if they're based on that kind of evidence. We like to think that we're beyond this teenage kind of worry for approval.

Sometimes, in our smug view of ourselves, we forget that personal freedom also involves personal responsibility. We alone are responsible for our actions, and we alone should deal with their consequences. We can't let the idea of freedom make us reckless.

Our optimism as a nation is based on a Declaration of Independence and

a Constitution, which create a different beginning than that of most other nations. We're not the result of the spoils of war or the breakup of city states, so we benefit from a fresh start. Our values are based not so much on self-benefit, but on working together for the benefit of all. And we try to apply this to international as well as national efforts. At least, that's the plan.

On the fourth of July every year, we celebrate the birth of our freedom. We honor the founders, who wisely laid out the bases for such freedom: the belief that all men are created equal, with a right to have life, liberty and the pursuit of happiness. We've made mistakes since then. It took a century of Jim Crow and a civil war to finally get on the path to real equality among men. And we made abortion legal in a mindless rush to be fair to women.

We're not guaranteed to have any of these constitutional rights, but we are given the opportunity to gain them. After all, they are "God-given" rights.

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

Our Works of Charity/David Bethuram

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

Anxiety disorders are the most common disorders in children, and affect one in five kids.

It is common for children to complain of butterflies in their stomach. However, when the "butterflies" have a negative effect on a child's ability to function at



school, home or in other areas of life, the issue is likely childhood anxiety.

Common symptoms of anxiety disorders in children are: stomachaches, headaches, sweating, and poor concentration and attention. Children

with anxiety disorders are not easily reassured, may be argumentative, or may throw a tantrum related to the anxiety-causing event. Many parents struggle in getting them out the door to school. Children may say that they "hate" school when, in fact, they are suffering from school-related anxiety.

The circle of anxiety can start with

thoughts like: "What if no one likes me?" or "What if I get picked on?" These thoughts impact emotions, building a sense of worry or fear. These emotions can be strong enough to then cause physical symptoms, or a child will often react with tantrums and/or avoidance behaviors. These behaviors are what parents often see and cause frustration.

Some amount of anxiety is normal and even beneficial. It can help us perform better by heightening our senses. Anxiety becomes a problem if it keeps our children from performing to their abilities.

Children learn that once they change their thought process in the circle of anxiety, they have an easier time controlling their emotions and therefore lessen their physical symptoms. There is very strong research that shows that brief counseling can reduce childhood anxiety.

What can you do to help a child at home? Challenge the thought:

• Child: "I'm going to die if I have to perform at the concert tonight!"

• Parent: "Are you really going to die if you perform?"

• Child: "I had a horrible game! I didn't do anything right!"

• Parent: "Nothing? You didn't get any points? No rebounds?"

• Child: "The teacher never calls on me! She hates me!"

• Parent: "You have never once been called on this whole year?"

It is also important that parents respond empathetically:

• Child: "Nobody asks me to be partners with them during class."

• Parent: "That must be tough. How can you solve this problem?"

Breaking the cycle of anxiety is important to help children recognize and reach their full potential.

The goal of Catholic Charities' Counseling Services is to help children reduce their anxiety by helping them understand that there are things they can do to decrease it. We teach kids strategies they can use when they experience anxiety that will help them work through it and move beyond it.

Our confidential counseling services

See ANXIETY, page 15

Twenty Something/

Christina Capecchi

Finding beauty in the backyard

Janet Easter, nēe Sahn, grew up in St. Pius X Parish and graduated from Bishop Chatard High School, both in



Indianapolis. She is experiencing Braxton Hicks contractions as she arranges a bouquet in her backyard in Sewickley, Pa., and she is unfazed.

It's 80 degrees on a Friday afternoon in a Pittsburgh suburb, and Janet is glowing, her

36-week belly draped in a chambray shirt, her honey-colored hair braided across her head like Heidi.

"I don't really know how this is going to look yet," she says, tilting her head. "I'm going to make it up as I go."

Making it up as she goes is a crucial skill for a perfectionist who will soon be tending to three kids under 3. It's a far cry from her days as style editor of *Verily* magazine, when Janet coordinated slick New York City photo shoots and relished in her autonomy.

Gardening has helped the 31-year-old stay-at-home mom embrace the journey. "I believe all growth comes through some pain and sacrifice, and planting a garden teaches you this in a very physical, tactile, human way."

The 1-year-old toddles around wearing only a diaper as Janet arranges her bouquet at a workbench by the back door. She tucks mint in around a dahlia and inserts lime-green amaranth on opposite ends.

Next up is a cream-colored cosmos with an arched stem. "I actually love flowers that are kind of kooky and droopy," she says. "I'm going to put it on the side to hang out."

The finished product looks like the handiwork of a skilled florist, a soft blend of greens and creams at varied heights. Janet sets the bouquet on an antique mantel, pausing to lament the descending ants and then grabbing some water to offset her contractions.

She settles into the swing on her front porch, rocking and reflecting. Her longtime love of flowers recently took on a new enthusiasm when she discovered the Marian theology behind flowers, staying up late one night to devour the University of Dayton's International Marian Research Institute website, her heart racing.

Medieval Christendom knew flowers by their Marian meaning, standing for her spirituality, divine graces, mysteries of the rosary and life with the holy family. Baby's breath represented Our Lady's veil; a dandelion, Mary's bitter sorrows; peonies, Pentecost.

But these symbols were largely forgotten once the printing press brought the proper classification of plants to the masses—save for a few remaining names, such as marigold, Mary's gold.

"Of course there is this connection!" Janet says now. "As Catholics, we hold a sacramental view of the world."

She has since memorized the Marian meaning of each flower in her yard, and she's quick to look up additional flowers that enter her home.

She has written about this passion on her new website, EverEaster.com, and launched a popular Instagram hashtag #everflowerfriday to encourage other Catholic women to "listen to the sermon preached to you by the flowers," in the words of St. Paul of the Cross.

For as far as she has come—as a gardener, a mother, a believer—Janet feels she is at the beginning. That thought makes her smile as she swings on her porch, framed by the backlit leaves of a climbing rose bush.

"What's exciting to me is that learning about faith is endless," she says. "I think I'm on the brink of something big—a lifetime of delight and discovery."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Nineteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 12, 2018

- 1 Kings 19:4-8
- Ephesians 4:30-5:2
- John 6:41-51

The First Book of Kings provides this weekend's Mass with its first biblical reading.

Unified 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 is weary and discouraged. He even asks God to take his life! Then, he fell asleep. When he awoke, a hearth 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 was the fact that living the Gospel was not easy in the first century. As the theologians 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 also was the home of a major pagan shrine. Pilgrims to its great temple to Diana, a Roman goddess, flocked to the city.

This reading is practical, calling upon Christian Ephesians to rid themselves of all bitterness and anger, and to rise above gossip and malice. Then, rid of sin, it calls upon them to be compassionate and forgiving, noting that God had forgiven them.

St. John's Gospel is the source of the last reading. Jesus declares, "I am the bread that comes down from heaven" (Jn 6:41). The audience does not accept this statement well. They actually spurn Jesus. After all, they know Jesus as a

neighbor and as a relative. It was difficult to see the Redeemer in someone so familiar.

The Lord then enters upon a discourse, one of the most magnificent passages in the New Testament. He recalls God's gift of manna to the Hebrews in the desert during the Exodus. Without the manna, they would have starved to death.

Without nourishment, living beings perish. Again, God provides sustenance to prevent death. It is Jesus, the "living bread," the "flesh" of the Lord, the Body and Blood of Christ, freely given for the life of all humankind (Jn 6:51, 53).

Whoever eats this "bread" will live eternally.

Reflection

Everyone can identify with Elijah, the prophet featured in the reading from First Kings. Whatever the circumstances, life for any of us can be demanding and even distressing. Anyone can be reduced to desperation, as was Elijah. So, in the face of the quite human and universal reality of meeting difficulties in life, the Church speaks this weekend with great consolation and reassurance.

First, it recalls for us, through the first reading, that God sustains us and strengthens us. He sustained and strengthened Elijah, who was no dearer to God than are we.

Secondly, God gives us Jesus, his Son. Jesus is in our midst. He shares human nature with us. Born of Mary, a human, Jesus is as human as we are.

Jesus is the "bread of life." The Gospel reading from St. John is aptly associated with the Eucharist. The food mercifully given by God is more than material food, although it appears as bread and wine. It is the Body and Blood of the Lord. It enlivens our souls.

The last element in this weekend's lesson comes again from Elijah. Life continues—often with hardships. As disciples, seeking eternal life, we must continue our long walk to the mountaintop of God. We will walk uphill, often on a steep incline. God will give us strength. He awaits us with everlasting peace. †

Daily Readings

Monday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 1:2-5, 24-28c
Psalms 148:1-2, 11-14
Matthew 17:22-27

Tuesday, August 14

St. Maximilian Kolbe, priest and martyr
Ezekiel 2:8-3:4
Psalms 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Vigil Mass for the Assumption of the Blessed Virgin Mary

1 Chronicles 15:3-4, 15-16; 16:1-2
Psalms 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Wednesday, August 15

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

Thursday, August 16

St. Stephen of Hungary
Ezekiel 12:1-12
Psalms 78:56-59, 61-62
Matthew 18:21-19:1

Friday, August 17

Ezekiel 16:1-15, 60, 63
or *Ezekiel 16:59-63*
(Response) *Isaiah 12:2-6*
Matthew 19:3-12

Saturday, August 18

Ezekiel 18:1-10, 13b, 30-32
Psalms 51:12-15, 18-19
Matthew 19:13-15

Sunday, August 19

Twentieth Sunday in Ordinary Time
Proverbs 9:1-6
Psalms 34:2-7
Ephesians 5:15-20
John 6:51-58

Question Corner/Fr. Kenneth Doyle

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

Q Is there a patron saint for the souls in purgatory? (Ohio)



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 "purifying 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 1890s, the Holy See challenged a rash of holy cards then 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.

Q Two years ago I met a perfect gentleman on a Church bus tour, and we dated for a year and a half. But then he changed, and I discovered that he had multiple personalities. He telephoned

me and asked me to come to his house so that we could have sexual relations. I was shocked at the request, refused and hung up.

Then, for several weeks, the phone calls continued and became even more graphic. My question is this: Should I confess to my priest that I continued listening to these conversations? Also, this man is a weekly extraordinary minister of holy Communion at our parish. Should I say something to the pastor? Kindly advise me. (Maryland)

A It would seem to me that, far from encouraging these phone calls or being entertained by them, you found them disturbing and even disgusting. So I think that you probably don't need to go to confession—but if it would bring you some measure of comfort, then by all means do so.

As for mentioning the matter to your pastor, that would be a good idea. When I read your question, I tried to imagine what I would do as a pastor upon receiving such information. I think that, with your permission, I would approach the man and tell him that I am concerned on two counts.

One has to do with the state of his soul since, if the information is correct, what he has been doing is clearly improper and immoral. The other is that you, as the recipient of these calls, have found them disturbing—and, as a pastor, I feel a responsibility also to safeguard your own peace of mind.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

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 46202-2367 or e-mail to criterion@archindy.org. †

My Journey to God

The Presence of You

By Stephanie Jackson

You knew me first.

That's what I read.

You're always with me.

That's what you said.

When mom introduced us

early in my life,

I felt a connection

Peace; absent of strife.

I made some mistakes.

I'm human that way.

You'd always be waiting

even when I'd stray.

Always welcoming me back

with arms opened wide.

Ready to forgive me;

your love never denied.

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.



(Stephanie Jackson is a member of St. Vincent DePaul Parish in Bedford. Photo: This portion of Rembrandt's "Return of the Prodigal Son," painted in the 1660s, portrays the verse of *Luke 15:11-32* in which a father lovingly embraces his returned wayward son. (Public domain image found at en.wikipedia.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 *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.

BRANNON, Mary A., 92, St. Rita, Indianapolis, July 26. Mother of Bertha Lloyd, Margaret Mills, Frances Mitchum, Patricia, Shirley and Jessie Brannon. Sister of Bertha Mae and France Edwards. Grandmother, great-grandmother and great-great-grandmother of several.

BRENNAN, Beverly M., 91, St. Joseph, Shelbyville, July 21. Mother of Sherrie Bryant, Jean Patz, and Jane Snodgrass. Grandmother of five. Great-grandmother of three.

CUPPY, Bryan S., 52, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 20. Step-father of Jessica Milner. Son of Dennis Cuppy and Donna Kemp. Step-son of Jane Cuppy and Thomas Kemp. Brother of Kristin Kemp. Step-brother of Charles McCahill. Step-grandfather of two.

Providence Sister Elaine Doucette served in Catholic schools, health care

Providence Sister Elaine Doucette died on July 27 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 82.

The Mass of Christian Burial was celebrated on Aug. 3 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Audrey Clare Doucette was born on Oct. 29, 1935, in Melrose, Mass. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1953, and professed final vows on Jan. 23, 1961.

Sister Elaine earned a bachelor's degree in music from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

During her 65 years as a member of the Sisters of Providence, Sister Elaine ministered for 23 years as a teacher in Catholic grade schools and high schools in Illinois, Indiana, Maryland, Massachusetts and New Hampshire. In 1979, she returned to the motherhouse where she assisted in health care. Beginning in 2006, she dedicated herself to prayer.

In the archdiocese, she served in Indianapolis at the former St. Agnes Academy from 1959-62 and St. Jude School from 1963-66. She also ministered at the motherhouse as a nursing assistant in health care from 1980-83 and as a health care driver from 1983-96.

Sister Elaine is survived by four sisters: Mary Davin of Brighton, Mass.; Florence Joy of Malden, Mass.; Ruth Magner of Gloucester, Mass.; and Carol McDonnell of Newbury, Vt.; and a brother, Edwin Doucette of San Antonio

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 Indianapolis. She was 85.

The Mass of Christian Burial was celebrated on Aug. 4 at Holy Spirit Church in Indianapolis. Burial followed at Memorial Park Cemetery in Indianapolis.

Morris was born on Oct. 10, 1932, in Mayfield, Kan., to Leonard and Leveta Mortimer. She graduated from Milan High School in Milan, Kan., and later moved to Wichita, Kan., where she met her future husband, Joseph Morris, who was stationed at the time at the nearby McConnell Air Force Base.

They married in 1953, later settled in Indianapolis and were longtime members of Holy Spirit Parish on the city's east side. Joseph preceded her in death in 1999.

The mother of six children, Morris considered parenthood her highest calling. She worked for decades in the family-owned Atlas Office Supply Co., which was later owned by Boise Cascade. She also gave herself in service to her parish, the Society of St. Vincent de Paul and as a poll worker in Marion County.

Surviving are her children Laure Morris of Longmeadow, Mass.; Father Kevin Morris of Richmond; Angela Jump, Patrice, Terri and Michael Morris, all of Indianapolis; 10 grandchildren and two great-grandchildren.

Memorial contributions may be made to the Society of St. Vincent de Paul, 3001 E. 30th St., Indianapolis, IN 46218, or to Holy Spirit Parish, 7243 E. 10th St., Indianapolis, IN 46219. †

Brother of Jamie Ismail, Jenny Walker, Dan and Tim Doyle. Uncle and great-uncle of several.

ENGLE ROBERTS, Dorothy R. (Lenfert), 93, St. John Paul II, Sellersburg, July 13. Wife of Perry Roberts. Mother of Larry and Michael Engle. Step-mother of Vickie Alexander, Lou Ann Snyder and Perry Roberts. Grandmother of seven. Great-grandmother of five.

EULESS, Wilma (Duffy), 95, Holy Family, New Albany, July 23. Mother of Jayne Cress. Grandmother of three. Great-grandmother of three.

HEMINGWAY, Michael D., 62, St. Christopher, Indianapolis, July 24. Son of Loren and Lela Jo Hemingway. Brother of Cari Adams and Lori Roberts.

HILL, John E., 88, St. John the Baptist, Osgood, July 27. Father of Nancy Pappas, Jodi Weinschenk and John Hill. Grandfather of seven. Great-grandfather of two.

HUFF, Darlene G., 79, Immaculate Conception, Millhousen, July 28. Mother of Tammy Condra, Arlene Cook, Robyn Greiwe, Kelly King, Brian and Randy Huff. Grandmother of 11. Great-grandmother of four.

LITMER, Daniel E., 87, St. Catherine of Siena, Decatur County, July 24. Husband of Carol Litmer. Father of Chris and Scott Litmer. Grandfather of two.

MENNEMEYER, Gary A., 58, St. Mary, New Albany, July 25. Father of Keri Crutcher and Matthew Mennemeyer. Brother of Lisa Brown, Beverly Parsons, Sandy Winstead and Steve Mennemeyer. Grandfather of three.

MOODY, Jennifer M., 70, St. Anthony, Morris, July 25.



Honoring Christ's passion

Scenes from the Passion of Jesus are seen on a roadside shrine near Tropea in southern Italy on July 25. (CNS photo/Paul Haring)

Mother of Holly Meginniss, Shawn Raver and Ryan Moody. Grandmother of five.

MOORMAN, Jeffrey D., 63, St. Louis, Batesville, July 27. Husband of Brenda Moorman. Brother of Cindy Heidt, Steffanie and David Moorman. Uncle of several.

OKEY, Joseph B., 81, St. Luke the Evangelist, Indianapolis, July 19. Husband of Regina Okey. Father of Heather Gibson, Faith Kirby and Sean Okey. Grandfather of five. Great-grandfather of two.

RIALL, Robert, 73, St. Elizabeth of Hungary, Cambridge City, July 23. Husband of Betty Riall. Father of Angie, Amy and Arnold Riall. Brother of George Riall.

SCHASNEY, Paul J., 67, St. Mary, Greensburg, July 27. Husband of Barbara Schasney. Father of Jill Fuel and Thomas Schasney. Son of Joseph Schasney. Grandfather of four.

SHANK, Patricia, 84, St. Elizabeth Ann Seton, Richmond, July 11. Mother of Beth Low and Julie Shank. Sister of Nancy Oler Fackson. Grandmother of three. Great-grandmother of three.

TOWNSEND, Donald P., 78, St. John Paul II, Sellersburg, July 17. Husband of Virginia Townsend. Father of Judy Popp, Gerry and Greg Townsend. Grandfather of six. Great-grandfather of seven.

WHITE, Charles J., 92, St. John Paul II, Sellersburg, July 15. Husband of Judy White. Father of Charlene Feeter, Susan Hood, Beth Skaggs, Rebecca,

Ronald and Scott Mills and Jay White. Brother of Ann Friess, Pat Pearson, Mary Lou Travis, Bob McCartin, Charles and John White. Grandfather of 13. Great-grandfather of 14.

YOUNG, Patricia R. (Bunge), 89, St. Charles Borromeo, Bloomington, July 27. Wife of Leon Young. Mother of Katherine Carlson, Bonnie Hawkins, Donna Marrs, Rebecca Smith, Randall and Robin Young. Grandmother of nine. Great-grandmother of 11.

ZETZL, Ruth H. (Sitzman), 77, St. Christopher, Indianapolis, July 30. Wife of Alfred Zetzl. Mother of Rose Ann Shilson, Kathy Stults, Mary Helen Valentine, Donna and David Zetzl. Grandmother of 10. Great-grandmother of three. †

Law Center tries to save cross-shaped war memorial

LADENSBURG, Md. (CNS)—A national public interest law firm has filed a brief with the U.S. Supreme Court in "a last-ditch effort" to save a 40-foot-tall cross memorializing soldiers who died in World War I that sits at a busy intersection in the Washington suburb of Bladensburg.

Last October, the 4th U.S. Circuit Court of Appeals based in Richmond, Virginia, ruled 2-1 that the 93-year-old monument is unconstitutional and must be removed or destroyed, stating, "(It) has the primary effect of endorsing religion and excessively entangles the government in religion."

In response, the Thomas More Law Center of Ann Arbor, Michigan, said in a July 30 statement, "The use of the cross reflected the custom in Europe during World War I." The law center filed its brief with the U.S. Supreme Court on July 27.

In Europe "the cross became the principal grave marker in cemeteries where soldiers were buried, as described in ... 'In Flanders Fields,' a famous poem of the time whose opening lines begin, 'In Flanders fields the poppies blow, Between the crosses, row on row,'" the law center said.

Known as the Bladensburg Cross or the Peace Cross, the cement and marble memorial was erected by the Snyder-Farmer Post of the American Legion of Hyattsville, Maryland, to recall the 49 men of Prince George's County who died in World War I. The cross, whose construction was funded by local families, was dedicated on July 13, 1925.



A cross-shaped monument, a landmark in Bladensburg, Md., is pictured in this 2017 photo. It was constructed in 1925 as a memorial to 49 men from Prince George's County, Md., lost in World War I. The Thomas More Law Center, a national public interest law firm based in Ann Arbor, Mich., filed a brief on July 27 in the U.S. Supreme Court in what it called "a last-ditch effort" to save the 40-foot cross. (CNS photo/Chaz Muth)

The Maryland-National Capital Park and Planning Commission acquired the memorial from the American Legion in 1961. It is located at Maryland Route 450 and U.S. Route 1. The state agency has spent about \$117,000 to maintain and repair the memorial, and has earmarked \$100,000 for renovations.

"We cannot change the stories of the dead to appease the all-too-easily-offended living," the Thomas More Law Center said in its brief. "Any harm respondents feel they incur due to seeing the shape of a cross when they happen to drive past the Bladensburg memorial, pales in comparison to the real and lasting harm that destroying such memorials will cause to this country as a whole, to veterans' families, and to the memories of the men and women who are honored by them."

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. It argued that having a religious symbol on government property violates the establishment clause of the First Amendment.

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 "is undeniably a religious symbol," it is "not a governmental endorsement of religion."

Hearing the appeal of that decision was a three-judge panel of the 4th Circuit made up of Chief Judge Roger L. Gregory and Judges Stephanie D. Thacker and James A. Wynn Jr.

Writing the majority opinion, Thacker said the lower court determined that a cross memorial maintained by local government and located on public property "does not run afoul of the establishment clause because the cross has a secular purpose, ... neither advances nor inhibits religion and it does not have the primary effect of endorsing religion. We disagree."

"The Latin cross is the core symbol of Christianity," the judge said. "And here it is 40 feet tall, prominently displayed in the center of one of the busiest intersections in Prince George's County, Maryland; and maintained with thousands of dollars in government funds. Therefore, we hold that the purported war memorial breaches 'the wall of separation between church and state.'"

In his dissent, Gregory said the Peace Cross "has always served as a war memorial" and "has been adorned with secular elements for its entire history," and sits near other memorials in Veterans Memorial Park. "(Its) predominant use has been for Memorial Day celebrations," he wrote.

The government is not required by the First Amendment to "purge from the public sphere any reference to religion," he said. †

U.S. altar servers bring tradition and heritage to Rome

VATICAN CITY (CNS)—Among the thousands of young altar servers braving the sweltering Rome heat, a group from the United States sat patiently in the shade of the colonnade in St. Peter's Square waiting to take their seats.

"Rome is really cool, but it's really hot," Francis Tran, an 11-year-old altar server from the United States, told Catholic News Service (CNS) on July 31.

Tran was among the 85 boys, girls, young adults and parents who traveled from Mary, Queen of Vietnam parish in New Orleans for an international pilgrimage of altar servers with Pope Francis.

The annual gathering, which began as a meeting of German altar servers with the pope, has expanded worldwide and brought an estimated 60,000 young men and women from 19 countries to the Vatican.

Tran told CNS that he likes being an altar server "because you get to be close to God, and it's a good feeling."

But like many of his peers, he is also excited about seeing the pope for the first time. "I like that he's religious and that he has my name!" Tran said.

The idea of bringing the first U.S. group to the pilgrimage came when a couple presented it to Deacon Vinh Tran more than a year ago.

"The parents were excited. And after talking to the kids, they were even more excited about going to Rome. So, we started fundraising as much as we could for the kids to be here," he told CNS.

As a former altar server himself,

Deacon Tran said it was important for the new generation of altar servers to see that serving God is no small task. He also said the international meeting was an opportunity for them to interact with altar servers from around the world and learn more about their faith.

"Now as a deacon, I am still serving at the altar, serving God," the deacon said. "The kids told me that by being altar servers, the closer they are to the altar, the closer they feel to God. It makes them feel happier."

The group also prepared a liturgical dance performance for the event, and several were chosen to carry the U.S. flag, read a Scripture passage and present a gift to the pope.

Honoring their Vietnamese heritage, the group was to perform a traditional fan-and-flower liturgical dance accompanied by a song titled, "The Greatest Love," a Vietnamese hymn inspired by the Gospel of St. John.

The song and liturgical dance, Deacon Tran explained, also are a tribute to the 117 Vietnamese martyrs who died for their faith in the 18th and 19th centuries and were canonized by St. John Paul II in 1988.

To give one's life is "the greatest love a person can give to somebody. This implies Jesus Christ who died for us. So, our ancestors died for their faith, they died for that greatest love," Deacon Tran said.

Gabrielle Nguyen, a 14-year-old altar server who is among the liturgical dance performers, told CNS that despite her joy,



Deacon Vinh Tran, second from left, poses in St. Peter's Square at the Vatican on July 31 with some of the 85 children and parents from the parish of Mary, Queen of Vietnam in New Orleans as they attend 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. (CNS photo/Junno Arocho Esteves)

the chance to perform in front of the pope and thousands of young men and women is "very nerve-racking."

"Back at home our parish is very small, so we're used to performing in front of 400 people," she said. "But going from 400 to over 50,000, it puts a lot of pressure."

Nevertheless, Nguyen said the international meeting meant a lot to her and her fellow altar servers who "don't often have

this opportunity to just come out to Rome and be here and experience the city."

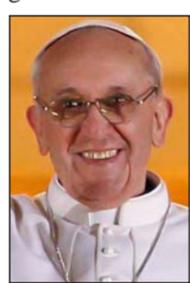
"It's just a really special gathering of people who share the same passion. We love serving for the Lord. We've met many people, and we've made many friends," Nguyen told CNS.

"I hope to live this experience and deepen my faith in God. That's really it," she said. †

The path to holiness isn't for the lazy, pope tells altar servers

VATICAN CITY (CNS)—Christ's commandment to love God and neighbor is a path trodden by those who have the desire to become saints, Pope Francis told thousands of altar servers from around the world.

"Yes, it does take effort to keep doing good and to become saints," the pope



told the young people on July 31. "You know that the path to holiness isn't for the lazy, it requires effort."

The pope presided over an evening meeting and prayer service with some 60,000 altar servers

making an international pilgrimage to Rome. The majority of young men and women came from Germany, but there also were pilgrims from Italy, France, Austria, the United States and other countries.

After circling St. Peter's Square in his popemobile, Pope Francis smiled brightly as Bishop Ladislav Nemet of Zrenjanin, Serbia, waved his arms and urged the young men and women to welcome the pope with cheers and applause.

Bishop Nemet is president of Coetus Internationalis Ministrantium, the association of altar servers that hosted the meeting along with the German bishops' conference.

Before the event, the Vatican fire department used hoses to spray water over the seats in the blistering Rome sun in an effort to cool them down. The firefighters stayed once the pilgrims were allowed into the square, creating cooling showers for the much-needed relief of the young people.

"You are very courageous to be here since 12 p.m. in this heat!" the pope told the young people before responding to questions posed by servers from Luxembourg, Portugal, Antigua and Barbuda, Germany and Serbia.

One server told Pope Francis that like many of his fellow altar servers, he was saddened "to see how few of our own age group come to Mass" or participate in parish life. "How can we—and our communities—reach out to these people and bring them back to Christ and to the family of the Church?" he asked.

The pope said that even in their youth, altar servers can be apostles

and draw others to Christ "if you are full of enthusiasm for him, if you have encountered him, if you have come to know him personally and been 'won over' by him."

"There is no need for lots of words," the pope said. "More important are your actions, your closeness, your desire to serve. Young people—and everyone else for that matter—need friends who can give a good example, who are ready to act without expecting anything in return."

When asked how altar servers can contribute to peace "in our families, in our countries and in the world," the pope said that "making peace begins with little things" such as trying to reconcile after a quarrel or asking in every situation, "What would Jesus do in my place?" "If we can do this, if we really put it into practice, we will bring Christ's peace to our everyday lives. Then we will be peacemakers and channels of God's peace," he said.

A Serbian altar server asked, "How can we translate our service, in daily life, into concrete works of charity and in a path toward holiness?"

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

"It makes no difference whether it is a friend or a stranger, a countryman or a foreigner," the pope said. "Believe me, by doing this, you can become real saints, men and women who transform the world by living the love of Christ."

Before continuing with the prayer service, Bishop Nemet thanked the pope for his words. However, the pope wanted to make sure the altar servers were happy.

"Ask them if they feel encouraged after I answered their questions," the pope told Bishop Nemet.

After the bishop relayed the pope's question, the 60,000 young servers erupted in cheers and applause.

Recalling the feast of St. Ignatius of Loyola, Pope Francis said the Jesuit founder "discovered the heart and meaning of life itself" through seeking the glory of God and not his own glory.

"Let us imitate the saints," the pope told the young people. "Let everything we do be for God's glory and the salvation of our brothers and sisters." †

ANXIETY

continued from page 12

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(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

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Employment

Prospect Research Analyst

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Prospect Research Analyst. This newly-created position will have a key analytical role in stewardship and development efforts of the Archdiocese. This position is focused on data analysis to promote growth in donor engagement and charitable giving. This role will focus on monitoring the identification, qualification, cultivation, invitation, and stewardship of donors and potential donors and assisting Major Gift and Planned Gift officers in determining prioritization and outreach through analysis of donor trends and behaviors. The Prospect Research Analyst is charged with continuously refining and improving the process of data analysis for the office and always seeking new ways in which data analysis can enhance and impact fundraising success and donor satisfaction by connecting the passions of the donor with the ministries of the Church.

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EQUAL OPPORTUNITY EMPLOYER



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.)



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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 about 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."

Once Catholics admit racism is a sin, the bishop noted, they have another obligation.

"Catholics are obliged 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. Commit 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." †



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)

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 endowments through the archdiocesan Catholic Community Foundation.

The grant 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 periods on April 30 and on Oct. 31 each year.

The grants awarded for the spring of 2018 are as follows:

- Sacred Heart of Jesus Parish, Indianapolis; Home Mission Fund; \$30,000 for church roof and steeple project.
- SS. Francis and Clare of Assisi Parish, Greenwood; Home Mission Fund; \$30,000 for church lighting project.
- St. Lawrence Parish, Indianapolis; Home Mission Fund; \$30,000 for school security project.
- St. Vincent de Paul Parish, Bedford; Home Mission Fund; \$35,000 for technology infrastructure upgrades.

- 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; \$32,500 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.
- 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.
- Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund; \$15,000 for parking lot repairs.
- Catholic Charities Terre Haute; James P. Scott Fund; \$12,385 for fire alarm system for Bethany House.
- Our Lady of Providence High School, New Albany; James P. Scott Fund; \$30,000 to reconstruct school front entrance.

(For information on how to apply for the grants, log on to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †