



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

A year later, faith still at heart of 'mystery priest's' actions, writes Christina Capecci, page 12.

CriterionOnline.com

August 8, 2014

Vol. LIV, No. 43 75¢

THE THIRD WAY

homosexuality and the catholic church

This is the title screen viewers see when watching *The Third Way*, a film made by Blackstone Films in Indianapolis with Father John Hollowell serving as executive producer. The film focuses on the stories of people who experience same-sex attraction and seek to live according to the teachings of the Catholic Church regarding homosexuality. (Photo courtesy of Blackstone Films)

Priest, young adults collaborate on film about Church's teaching on same-sex attraction

By Sean Gallagher

Father John Hollowell had a problem. The teenagers he taught at Cardinal Ritter Jr./Sr. High School in Indianapolis a few years ago accepted nearly everything that he taught them about the Catholic faith—except the Church's teachings on

one topic.

"When I taught on the issue of homosexuality, I was shocked by the reaction of the students and how angry and upset they were at the Church's teaching," said Father Hollowell, now pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle. "As

soon as I started talking, it was clear that they were not even listening to what I was saying."

The students' reaction mirrors the high level of acceptance of gay and lesbian relations among young people. According to a 2012 Gallup poll of people ages 18-34, nearly two-thirds said that gay and lesbian relations were morally acceptable, more than any other age group polled.

And in a Gallup poll completed earlier this year, nearly 80 percent of people 18-34 years old supported redefining marriage to accommodate same-sex couples—nearly 25 percentage points higher than the next highest supporting age group.

The results of this latest poll were announced around the same time that Father Hollowell and the young adult filmmakers at the Indianapolis-based Blackstone Films released *The Third Way*, which tells the stories of several people

with same-sex attraction, but who seek to live according to the Church's teachings on homosexuality.

The Catechism of the Catholic Church holds that having same-sex attraction is not in itself sinful, and that homosexual people should be accorded the respect that belongs to all people.

At the same time, it notes that homosexual acts are "intrinsically disordered" because they cannot result in the creation of a new life and "do not proceed from a genuine affective and sexual complementarity" (#2357).

It also calls people with same-sex attraction—and all unmarried people—to lives of chastity. (See sidebar on page 8 for more information.)

These teachings and the grace-filled striving of people with same-sex attraction to live them out are presented by the makers of film as the "third way" to look

See FILM, page 8



'I think this film is a prime example of the new evangelization.'

—John-Andrew O'Rourke, the director and founder of Blackstone Films, which produced *The Third Way*

Congress recesses, leaves Washington without funds for migrant surge; actions ramp up

WASHINGTON (CNS)—Members of Congress left Washington for their summer recess without approving funding to help manage the surge of unaccompanied minors and families that has been taxing the resources of federal agencies.

Meanwhile, both the activists who favor smoothing the path for the immigrants and those who want to deport them more quickly ramped up public campaigns directed at Congress and the White House. At the same time, churches and other organizations pulled together housing, legal aid and emergency services for the kids and families.

In a series of posts in diocesan and secular newspapers, bishops around the country have offered various types of assistance, and many have called for legislative and administrative actions to protect the migrants and to help prevent violence and other problems in their home countries that have prompted the departures.

The end of July and early August saw protests in Washington and across the country, including the arrest of more than 100 religious and civil rights leaders outside the White House on July 31, who were urging action to protect migrants. Across the southwest, a Border Convoy

See MIGRANTS, page 11



Migrants sit at the Sacred Heart Church temporary shelter in McAllen, Texas, on June 27. Members of Congress left Washington for their summer recess without approving funding to help manage the surge of unaccompanied minors and families that has been taxing the resources of federal agencies. (CNS photo/Reuters)

Sign of peace at Mass: Vatican says it stays put, but urges education

VATICAN CITY (CNS)—The sign of peace at Mass has not always led to serenity among liturgists or within the congregations gathered each Sunday in Catholic churches around the world.

After nine years of study and consultation, the Vatican's Congregation for Divine Worship and the Sacraments has told Latin-rite bishops around the world that the sign of peace will stay where it is in the Mass.

However, the congregation said, "if it is foreseen that it will not take place properly," it can be omitted. But when it is used, it must be done with dignity and awareness that it is not a liturgical form of "good morning," but a witness to the Christian belief that true peace is a gift of Christ's death and Resurrection.

The text of the congregation's "circular letter" on "the ritual expression of the gift of peace at Mass," was approved by Pope Francis and posted in Spanish on the website of the Spanish bishops' conference. Jesuit Father Federico Lombardi, Vatican spokesman, confirmed its authenticity on Aug. 1.

Catholic News Service obtained a copy of the letter in English.

In 2005, members of the Synod of Bishops on the Eucharist adopted a formal proposition questioning whether the sign of peace might be better placed elsewhere in the Mass, for example at the end of the prayer of the faithful and before the offering of the gifts.

Cardinal Antonio Canizares Llovera, current prefect of the congregation, and Archbishop Arthur Roche, the congregation's current secretary, said Pope Benedict XVI had asked the congregation to study the matter and, after doing so, in 2008 it asked bishops' conferences around the world whether to keep the sign of peace where it is, or move it to another moment "with a view to improving the understanding and carrying out of this gesture."

"After further reflection," the letter said, "it was considered appropriate to retain the rite of peace in its traditional place in the Roman liturgy and not to introduce structural changes in the *Roman Missal*."

But that does not exclude the need for new or renewed efforts to explain the importance of the sign of peace so that the faithful understand it and participate in it correctly, the congregation's letter said.

It asked bishops to study whether it might be time to find "more appropriate gestures" to replace a sign of peace using "familiar and profane gestures of greeting."

And, it said, they should do everything possible to end "abuses" such as:

- "The introduction of a 'song for peace,' which is nonexistent in the Roman rite."
- "The movement of the faithful from their places to exchange the sign of peace amongst themselves."
- "The departure of the priest from the altar in order to give the sign of peace to some of the faithful."
- People using the sign of peace at Christmas, Easter, baptisms, weddings, ordinations and funerals to offer holiday greetings, congratulations or condolences.

"Christ is our peace, the divine peace, announced by the prophets and by the angels, and which he brought to the world by means of his paschal mystery," the letter said. "This peace of the risen Lord is invoked, preached and spread in the celebration [of Mass], even by means of a human gesture lifted up to the realm of the sacred."

In some Catholic liturgical traditions, the letter said, the exchange of peace occurs before the offering in response to Jesus' exhortation in the Gospel of Matthew: "If you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift" (Mt 5:23-24).

But in the Latin rite, the letter said, the exchange of peace comes after the consecration because it refers to "the 'paschal kiss' of the risen Christ present on the altar." It comes just before the breaking of the bread during which "the Lamb of God is implored to give us his peace." †



Marcos Hermanes of St. Maximilian Kolbe Parish in Pembroke Pines, Fla., gives a sign of peace during Mass in February at Mary Help of Christians Church near Fort Lauderdale. The Vatican's Congregation for Divine Worship and the Sacraments has told Latin-rite bishops around the world that the sign of peace will stay where it is in the Mass. (CNS photo/Tom Tracy)

Vatican offices deny appeals of parish mergers in two deaneries

Criterion staff report

Two Vatican offices recently denied petitions by Catholics in the Batesville and Terre Haute deaneries who sought to have parish mergers that took place there in 2013 and 2011 rescinded.

In both cases, the petitioners were informed of the decisions last month.

The Apostolic Signatura, the highest canon law court at the Vatican, denied petitions by four people in the Terre Haute Deanery who sought to have the merger of Holy Rosary Parish in Seelyville with Annunciation Parish in Brazil rescinded.

Earlier this year, a panel of members of the Apostolic Signatura had denied the appeal. In response, the petitioners appealed to all of its members. This appeal has also been denied. It is the last appeal that can be made regarding the merger of Holy Rosary Parish.

In another case, the Vatican's Congregation for the Clergy has denied a petition by a group of Catholics in the Batesville Deanery who sought to have the merger of Holy Guardian Angels in Cedar Grove with St. Michael Parish in Brookville rescinded.

The appeal to the Congregation for the Clergy was the first appeal of the decision to the Vatican. Any further appeal must be made to the Apostolic Signatura.

Although both parishes cited in the appeals have been merged with neighboring faith communities, Holy Rosary Church in Seelyville and Holy Guardian Angels Church in Cedar Grove remained open for limited sacred use, such as for weddings and funerals.

(For more information about the "Connected in the Spirit" planning process, log on to www.archindy.org/connected.) †

How has faith helped your marriage? We want to know

As part of our continuing series on marriage, *The Criterion* is inviting our readers to share their input on any of these three questions:

How does your faith deepen your relationship with your spouse?

What shared expressions of faith and shared experiences of your faith have helped to make your marriage more Christ-centered?

Do you have a story of a time in your

marriage when you have especially counted on your faith?

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

Golden Wedding Jubilee Mass is scheduled Sept. 21 at SS. Peter and Paul Cathedral

Couples from parishes in central and southern Indiana who have been married for 50 years or longer are invited to join Archbishop Joseph W. Tobin for the Archdiocesan Annual Golden Wedding Jubilee Celebration at 2 p.m. on Sept. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis.

The special anniversary Mass includes the

renewal of matrimonial commitment and a blessing from the Archbishop.

A reception for the couples and family members will be held after the Mass at the Archbishop Edward T. O'Meara Assembly Hall, 1400 N. Meridian St. in Indianapolis.

To register, call Keri Carroll in the Office of Pro-Life and Family Life at 317-236-1521 or 800-382-9836, ext. 1521. †

Correction

Rose Sowder was incorrectly identified in a photograph that accompanied a July 23 story in *The Criterion* about a Mass at the Indiana Women's Prison in Indianapolis. †



Phone Numbers

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Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2014 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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1400 N. Meridian St.
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Like good shepherd, Church must seek out, help abused, says survivor

VATICAN CITY (CNS)—Just as Jesus commanded pastors to leave their flock to find the lost sheep, the Church must set out in search of all those who have been abused by clergy and offer them help, said one abuse survivor.

Victims of abuse should be the focus of a new pastoral ministry since they are isolated, hurting, vulnerable to self-harm and suicide, and in need of Christ's true healing, said Mark Vincent Healy, one of the six abuse survivors who met Pope Francis at the Vatican on July 7.

In his private meeting with the pope,

See related editorial, page 4.

Healy said, "I needed to tell His Holiness just how awful it is when there is no

justice, no one listening on a humanitarian level," and how all that isolation and guilt push people to suicide or self-harm and addictions.

He also told the pope how much spiritual help both survivors and the Church need. Healy spoke with Catholic News Service by telephone from Ireland on July 25.

The Church needs a new evangelization "and a new mission based on Matthew 18, verse 12"—the Parable of the Lost Sheep, in which Jesus tells his disciples to seek those who are lost, he said.

The Church is "to be a light and is supposed to shine this light" where there is darkness, not passively expect those in need to "come into the light" and seek help, Healy said.

It is even more imperative for the Church to apply the "lost sheep" ministry to abuse victims, he said, since that passage of St. Matthew's Gospel follows Jesus saying children are the greatest in the kingdom of heaven and his strongest condemnation is held for those who harm them.

"That's what the Church's response should be to this scandal," he said.

Healy said he told the pope about the scale of the problem of clerical sex abuse and why people won't come forward.

"The judicial process is hazardous," he said, often with "poor outcomes." Criticism of the victim or a lack of support also represents "a grave danger to a very fragile person."

He said he presented the pope with research showing that those who are

abused are six times more likely than the general population to commit suicide.

While he has been waiting for Ireland's minister of mental health to follow through on promises to fund such research, he said he asked the pope if the Vatican would be prepared to do its own studies on the link between survivors of clerical abuse and suicide. Healy said such research is important for discovering the right kind of conditions and help that can "alleviate the distress."

Healy said the pope definitely "gets it" when it comes to recognizing and understanding the "unrelenting wounds" and pain survivors experience.

This was evident not just in Healy's 45-minute private talk with the pope, he said, it was also clear in the pope's homily that morning at a special Mass for the six survivors.

The homily was "a huge seismic shift," he said, since the pope "admitted to so many of the dysfunctions" and hurt caused by abuse.

Pope Francis underlining the vast, severe and lasting effects of abuse runs counter to decades of defensive Church legal arguments that sought to "deny and diminish" the real suffering abuse caused, Healy said.

The need to help survivors didn't get much attention when the crisis erupted, Healy said, because the Church "went into survival mode," responding to the allegations and lawsuits "like an international corporation or business" instead of like "the body of Christ."

Perhaps because lawyers took the driver's seat when it came to navigating the crisis, the Church's initial responses centered on litigation insurance and juridical and legal processes, he said.

The message of Christ being on the side of the marginalized and the Holy Spirit being present to help people in this world was "utterly corrupted. The first response should have been: Who has been abused? What are their needs? What should we do to help them?" Healy said.

While the Church's approach has improved in some places, abuse victims still need direct outreach, he said, because it's often not easy for them to recognize, communicate or come forward because of the trauma and its fallout.

He said a child who gets abused is like an unsuspecting new homeowner: "You



Mark Vincent Healy shakes hands with Pope Francis at the Vatican on July 7. Healy, one of six abuse survivors who met the pope during a private meeting, said victims of clergy abuse should be the focus of a new pastoral ministry since they are isolated, hurting, vulnerable to self-harm and suicide, and in need of Christ's true healing. (CNS photo/ L'Osservatore Romano via Mark Vincent Healy)

'I needed to tell His Holiness just how awful it is when there is no justice, no one listening on a humanitarian level.'

—Mark Vincent Healy, a clergy abuse survivor who met with Pope Francis on July 7

buy a new home. I give you the keys, but before that, I had it smashed up a bit inside," Healy said.

While it's damaged inside, "to you it's not; you're happy thinking, 'I've got my own home.' And you don't realize it's a very broken place. It's only later on in life that you start finding out," he said.

"The gift God gave them has been smashed up," and then that burden is so often carried alone by the survivor without the protection or support of family or the community, he said.

Healy told CNS that the Church needs to set up "a rescue service and place for respite," where survivors can hear others say: "We're here now. Talk to us now. Don't stay with these things on your own." This is the compassionate response."

"Protecting" people by hiding them is not the right approach, he said.

In fact, Healy said he was very angry to find there was no organized press event for survivors after their meeting with Pope Francis. While in Ireland, Healy understood an opportunity to talk to the press would be set up, though one organizer told CNS that while people were free to contact the press, nothing organized by the Vatican had ever been considered.

Although at least two survivors wanted full anonymity, Healy said it was "important to be seen with His Holiness and not anonymously spoken of as nameless and faceless."

He said healing comes with becoming visible again, by being listened to. †

Arizona community rallies to show support, compassion for child immigrants

WASHINGTON (CNS)—A community in Arizona is answering Bishop Gerald F. Kicanas' call for Americans, Catholic and non-Catholic alike, to "be our brother's keeper" when it comes to welcoming immigrant children from Central American countries seeking a better life in the United States.

In an *Arizona Daily Star* editorial published in late July, Bishop Kicanas of Tucson, Arizona, wrote, "When we come face to face with the desperate conditions of others from outside of our country, we cannot limit or restrict our concern and efforts to help. We are called to be our brother's keeper."

Thirty miles north of Tucson, dozens in the small community of Oracle are donating their time, talent and treasure to make sure children fleeing danger in their home countries are welcomed and supported.

The initiative, known as the "Have a Heart Campaign," is still in its early stages. But it hopes to convey the message that

Oracle as a community "has a heart" when it comes to immigrants seeking a better life in the United States.

"We [want] to express our view that we should be a welcoming, supportive community, not a rejecting one," Oracle resident Frank Pierson told Catholic News Service in a phone interview.

Pierson is helping lead the campaign and is a member of St. Helen Parish in Oracle.

The effort is in response to a string of protests that began in Murrieta, Calif., when hundreds carrying American flags and protest signs blocked the path of buses carrying immigrant children and families, forcing the buses to turn around before they reached the next Border Patrol station.

The inspiration for the campaign arose when parishioners of St. Helen's saw flyers around town announcing that protesters planned to stop buses headed for Sycamore Canyon Academy with dozens of migrant children.

Sycamore Canyon Academy is several

miles outside Oracle, and has agreed to take in some of the unaccompanied minors coming from Central America.

"The Sunday before this supposed bus blockade was going to happen we heard about it and that was the point that some of us [at St. Helen Parish] decided that there needed to be a second voice that was not one of rejection and fear," said Pierson.

"The most powerful idea was that our community has a heart," he continued. "And the media picked up on the idea that Oracle has a heart."

The bus blockade attempt was on July 15, but the buses never arrived.

Still, Pierson said, about three miles away from where protesters were planning to block the buses, those who stood with the Have a Heart Campaign were mostly locals and numbered around 100 people.

They carried signs reading "Love thy neighbor as thyself," "Oracle y tu" ("Oracle and you") "PEACE" and "Bienvenido a todos" ("Welcome all").

Pierson said the group wanted to show that they were peacemakers.

"Very thankfully, the migrant kids did not arrive at that point because they would have seen a very ugly situation. Now there's more time to reconsider how to actually handle it," he said.

The Have a Heart Campaign continues to grow in energy and interest within the community, Pierson told CNS. The campaign has reached out to Sycamore Canyon Academy, expressing its support for the school taking in migrant children.

"The director has said [the support] has been incredible because before, they felt unsupported. We've expressed our interest

in organizing various individuals who have talents that might be useful under these circumstances," said Pierson.

Members of the community—of St. Helen Parish, of other faiths and of no faith—have reached out to Pierson looking for ways they can use their individual talents and skills to help the children when they arrive at the Academy.

"People approached us and said, 'What can we do?' Lots of people have stepped forward with time, talent and treasure," Pierson said. "That's being organized literally right now."

Many bilingual citizens of Oracle have volunteered to use their knowledge of the Spanish language to foster communication with the children; others hope to put skills in areas such as arts and crafts to use for the benefit of the kids.

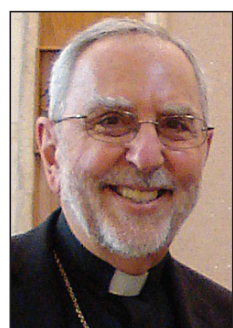
Pierson noted the diversity of those stepping up to offer assistance.

"There's a real broad support here overall for a humane response to these children," he said.

Forty to 50 children are expected to be housed at Sycamore Canyon Academy.

When they do arrive, the Have a Heart Campaign and many in the community of Oracle will set to work in welcoming and supporting the children to show that Oracle "has a heart."

"This is a kind of a test of a community's caring, and the depth of how their faith traditions intersect with public life. My personal view is that we feel this is part of our calling," Pierson said. "We want to be really clear on that. We want to respond to situations like this in a positive and compassionate way." †



'When we come face to face with the desperate conditions of others from outside of our country, we cannot limit or restrict our concern and efforts to help. We are called to be our brother's keeper.'

—Bishop Gerald F. Kicanas in an editorial published in the *Arizona Daily Star*



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Editorial



Irish abuse victim Marie Collins, the lone clerical abuse survivor nominated by Pope Francis to sit on the new Pontifical Commission for the Protection of Minors, looks at Boston Cardinal Sean P. O'Malley during their first briefing at the Holy See press office at the Vatican on May 3. (CNS photo/Alessandro Bianchi, Reuters)

Clergy sex-abuse scandal

The clergy sex-abuse scandal that came to light early in the 21st century has arguably done more damage to the Catholic Church than anything else since the Protestant Reformation in the 16th century. The hierarchy was slow to realize the extent of the problem and, in some cases, were themselves part of the scandal when they moved priests who abused from one parish to another.

All Catholics hope that those days are long gone, and the facts seem to bear that out. Once the U.S. bishops established a system for handling abuse, the number of new cases has just about disappeared. Part of the system is an annual audit of each diocese, and those audits have shown only a handful of new cases, a contrast to what was discovered decades ago.

In the July 18 issue of *The Criterion*, we carried a front-page article about what Pope Francis has been doing regarding this issue. He devoted about 3½ hours on the morning of July 7 to one-on-one meetings with six men and women who had been abused as children. Moreover, he actually spent several days with them, celebrating a Mass with them and eating several meals with them.

During the homily at that Mass, Pope Francis said emphatically, "There is no place in the Church's ministry for those who commit these abuses, and I commit myself not to tolerate harm done to a minor by any individual, whether a cleric or not."

And he added, "All bishops must carry out their pastoral ministry with the utmost care in order to help foster the protection of minors, and they will be held accountable."

One of the bishops he held accountable was Archbishop Jozef Wesolowski, the apostolic nuncio to the Dominican Republic, who was accused of sex abuse. The pope recalled him to Rome, where he was tried by the Congregation for the Vatican's Doctrine of the Faith in June, found guilty and laicized.

The meetings of Pope Francis with the sex-abuse survivors on July 7 were his first such meetings. His predecessor, Pope Emeritus Benedict XVI, met with survivors on six occasions, and it has been reported that the meetings were emotional for him as well

as for the survivors.

Pope Emeritus Benedict first became aware of the sex-abuse scandal while he was Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith. At the time, his congregation had no authority over sex-abuse cases, so he asked Pope John Paul II to place those cases in his congregation. Pope John Paul, who appeared to be unaware of the extent of the scandal, did so.

When he became pope, Benedict XVI quickly moved to punish Father Marcial Maciel Degollado, founder of the Legionaries of Christ, for extensive sexual abuse that had been covered up. The Legionaries of Christ now have new leadership.

When Francis became pope, he established the Commission for the Protection of Minors and appointed to it people who are serious about dealing with the issue, including Marie Collins, an Irish woman who was abused as a girl, and Cardinal Sean O'Malley, Archbishop of Boston, who replaced Cardinal Bernard Law.

Marie Collins accompanied one of the two survivors from Ireland who met with Pope Francis. "It was wonderful to see the pope listening so intently," she said, "for the survivor to feel heard and have the opportunity to say everything they wanted to say."

Our article in the July 18 issue also reported that the annual meeting of the Anglophone Conference on the Safeguarding of Children, Young People and Vulnerable Adults met in Rome the same week the pope met with the survivors. Since 1996, this conference has brought together experts and Church delegates from around the globe, to develop norms for the prevention and handling of the scandal of sexual abuse.

All of these things show how determined Pope Francis is to prevent clergy sexual abuse. "We need to do everything in our power," he said, "to ensure that these sins have no place in the Church." That includes vigilance in priestly formation and the training of Church personnel.

The Archdiocese of Indianapolis has extensive training for any personnel who might come in contact with children.

—John F. Fink

Be Our Guest/Stephen Kent

The cost of war is the senseless loss of children's lives

These hours-long "humanitarian cease-fires" called to interrupt the ongoing carnage between Israel and Gaza are obscene.



They are implemented, observed then violated. Their purpose is to allow time for civilians to leave their places of relative safety in search for food, medicine and taking the injured to medical care.

Civilian victims of the hubris of insurgents, military and posturing politicians are granted the privilege of a respite for 12 or 24 hours, so they can try to prepare for being killed again.

It is the height of hypocrisy.

The cavalier disregard of life by both sides for their insignificant purposes is truly astounding. Hamas fires volleys and volleys of rockets into Israel. The Israelis retaliate with air and ground attacks with a cynical "sorry about that" if any explosives happen to demolish a school or homes.

Hamas wants to end a blockade of Gaza maintained by Israel and Egypt. Israel wants to destroy tunnels used by Palestinian militants to infiltrate Israel.

No position is worth the killing and maiming of toddlers or the killing of civilians. At the end of July, the United Nations, with figures collected from the Gaza health ministry, said at least 1,400 Palestinians had been killed and, of those, 250 were children. The number of militants killed is unclear, but the United Nations estimates that more than 70 percent of the dead were civilians.

Israel Defense Forces say 62 Israeli

soldiers and three civilians have been killed in Israel during the same time period.

The Vatican representative to the U.N. Human Rights Council, Archbishop Silvano Tomasi, reiterated the position of the Catholic Church that violence brings only destruction and that Israelis and Palestinians must engage in a dialogue, accepting each other's right to exist peacefully in their own states with internationally recognized borders and that both Israelis and Palestinians have a right to decent living conditions.

Each day, on television's nightly news shows, we see posturing politicians at microphones, giving the latest double talk about being close to an agreement. Each day, news shows have punch-to-the-gut images of wide-eyed bloodied children lying on stretchers wondering what happened to their home, to their parents.

The history of conflict in the Middle East is long and complex. But it does not require a foreign policy expert to know that mutilating and killing children is wrong and repugnant.

Pope Francis cut through the babble speak of the politicians to give much-needed perspective:

"I think most of all about children, whose hopes for a dignified life, a future are dashed, dead children, wounded children, mutilated children, orphans, children who have the leftovers of war for toys, children who don't know how to smile. Stop it, please! I beg you with all my heart! It's time to stop!" he said at his Angelus address on July 27.

(Stephen Kent is the retired editor of two archdiocesan newspapers and has a master's degree in spirituality. He can be contacted at: considersk@gmail.com.) †

Letters to the Editor

More to the Democratic Party platform than previously shared, reader says

In the Aug. 1 edition of *The Criterion*, the writer of a "Be Our Guest" column took great issue with a prior letter to the editor that stated that the Democratic Party embraced abortion.

She then went on to make the claim that the party did no such thing, and then backed her statement up with a quote from the Democratic Party platform itself.

Unfortunately, there has been a huge and grave omission because, right before the words that try to convey the sympathy of this party for women and children, the following statement is made to confirm that the Democratic Party does indeed condone and even support the killing of the unborn child:

"Protecting A Woman's Right to Choose: The Democratic Party strongly and unequivocally supports *Roe v. Wade* and a woman's right to make decisions regarding her pregnancy, including a safe and legal abortion, regardless of ability to pay. We oppose any and all efforts to weaken or undermine that right. Abortion is an intensely personal decision between a woman, her family, her doctor, and her clergy; there is no place for politicians or government to get in the way."

One can easily find out the stance of the Democratic Party on the issue of abortion at the following link: <http://assets.dstatic.org/dnc-platform/2012-National-Platform.pdf>.

I do not pretend to know why the letter writer omitted this most important part in the Democratic platform, but perhaps she received this information from some other inaccurate source.

Whatever the case may be, the printing of this egregious error must be corrected for the sake of the salvation of souls.

Not only does the Democratic Party support abortion, but it also supports the use of our taxpayer dollars to fund it, as per the quote above.

Abortion is such a great evil that absolutely no elected official or party should support it—period. To try to finesse around such evil by attempting to say that a country can try to help women and their unborn children via economic means and increasing access to contraception, while at the same time supporting "abortion rights," is nothing short of diabolical.

Women and children deserve better than what the Democratic Party has to offer.

Monica Siefker
Bloomington

Reader's letter on target with assessment of newcomers arriving in America

Kudos to the author of the letter to the editor in the July 18 issue of *The Criterion* ("Newcomers should assimilate to our language and culture, reader says").

I completely agree.

In the past, immigrants desired to become part of the United States, not to change it. They came looking for a better life, not the life they were leaving behind.

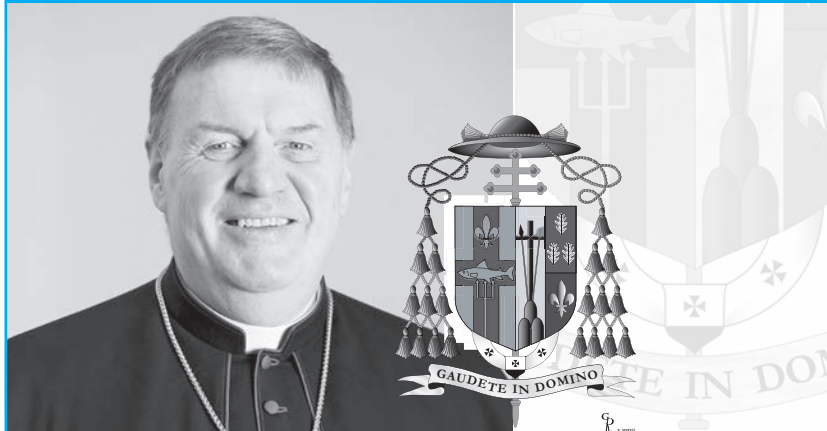
The United States was made great by immigrants who were willing to learn the language and become an integral part of culture.

Shouldn't it be the obligation of the Church to aid in this process?

The quickest way to destroy a society is to destroy its language, which is the major unifying force.

Sylvia Jurgonski
Terre Haute

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

We are all immigrants and members of the family of God

Since 2011, the United States has seen an unprecedented increase in the number of unaccompanied migrating children arriving in the country, predominately at the U.S. and Mexico border.

Whereas the number of these children averaged 6,800 between 2004 and 2011, the total jumped to more than 13,000 in 2012 and more than 24,000 in 2013. It is estimated that more than 60,000 unaccompanied minors could enter the United States during 2014.

Last fall, the bishops of the United States published a report on this crisis, "Mission to Central America: Flight of Unaccompanied Migrants to the United States." I urge every Catholic in central and southern Indiana (and all concerned citizens) to read prayerfully this important document, which is available in English and Spanish on the website of the U.S. Conference of Catholic Bishops at www.usccb.org.

The evils described in this report cry out to heaven for a response from all of us who have been blessed with stable homes and families in a country that cherishes our dignity and basic freedoms. The fact that so many unaccompanied migrating children have found their

way to our border—in spite of many unimaginable hardships—makes this situation an immediate national concern, but it should be our concern regardless of where it happens in the world—including Syria, Eastern Europe, Central and South America, Africa and throughout Asia.

I have been asking the question, "Where is the Holy Spirit opening doors for us here in the Archdiocese of Indianapolis?" My travels throughout southern and central Indiana, and my conversations with thousands of faithful Catholics, have convinced me that "welcoming strangers" is a door that we must open much more widely.

Pope Francis has asked all baptized Christians to embrace the Lord's call to be "missionary disciples" and "spirit-filled evangelizers." We are called to reach out in faith to members of our own families, to neighbors and fellow parishioners, to the strangers we meet in our workplaces and in the marketplace. We are all immigrants—pilgrims on a journey to heaven. We are all members of the family of God, brothers and sisters to Jesus and to one another. No one should be an alien or outcast in our eyes.

Unity in diversity is the vision that the

bishops of the United States proclaimed in "Welcoming the Stranger Among Us: Unity in Diversity," which was published in 2000 during the Great Jubilee year.

Looking back on the history of Catholicism in our country, the bishops called attention to the waves of immigration that shaped the character of our nation and of our local Churches, including the Archdiocese of Indianapolis.

They also observed that the immigrant experience, which is deeply rooted in our country's religious, social and political history, is changing. Whereas previous immigrants came to the United States, "predominately from Europe or as slaves from Africa, the new immigrants come from Latin America and the Caribbean, Asia and the Pacific islands, the Middle East, Africa, Eastern Europe and the former Soviet Union and Yugoslavia."

Our Church has complementary teachings: the right of a sovereign state to control its borders in furtherance of the common good, and the right of human persons to migrate so that they can realize their God-given rights.

We recognize that our government must impose reasonable limits on immigration. However, the common good is not served when the basic human rights of the

individual are violated. Regardless of their legal status, immigrants, like all persons, possess inherent human dignity that should be respected.

Every member of the Catholic community, regardless of his or her place of origin, ethnic or cultural heritage, economic or social position, and legal status, should be welcomed as Christ, and should be encouraged to feel a genuine sense of membership and belonging in our parish communities and our archdiocese.

When we encounter a stranger, we meet Christ. When we welcome new neighbors, we welcome the Lord who comes to us in and through the needs of others. When we love our neighbor, we discover the face of God, and we experience the power of God's love for us—poured out above all in the sacrificial love of Christ, who suffered and died to secure for each of us an everlasting welcome in his Father's house.

Let's open wide the doors to Christ! Let's accept the call to be missionary disciples here in Indiana and wherever our children and their families need us—whether far away or close to home!

May our Blessed Mother teach us to welcome and embrace all our brothers and sisters with the same loving kindness that she shows to each of us, her children. †

Todos somos inmigrantes y miembros de la familia de Dios

Desde el año 2011, Estados Unidos ha experimentado un incremento sin precedentes en la cantidad de menores inmigrantes que viajan sin acompañante con destino al país, predominantemente en la frontera entre Estados Unidos y México.

En tanto que entre los años 2004 y 2011 la cantidad promedio de estos menores era 6800, el total se ha disparado a más de 13,000 en el año 2012 y a más de 24,000 en 2013. Se calcula que durante el año 2014 más de 60,000 menores sin acompañantes podrían ingresar en Estados Unidos.

Durante el pasado otoño los obispos de Estados Unidos publicaron un informe sobre esta crisis, titulado, "Misión a Centroamérica: el vuelo de inmigrantes sin acompañantes con destino a Estados Unidos." Exhorto a cada católico del centro y del sur de Indiana (y a todos los ciudadanos a quienes les preocupe este asunto) a que lean con recogimiento este importante documento que se encuentra disponible en inglés y en español en el sitio web de la Conferencia de Obispos Católicos de EE. UU.: www.usccb.org.

Las aberraciones que se describen en este informe no son más que un clamor al cielo para recibir una respuesta de todos nosotros que hemos sido bendecidos con hogares y familias estables en un país donde se aprecia la dignidad y se valoran las libertades fundamentales. El hecho de que tantos menores inmigrantes sin acompañante hayan logrado llegar hasta

nuestra frontera—a pesar de todas las dificultades inimaginables—convierte esta situación en un asunto de interés nacional, pero es algo que debería concernirnos independientemente del lugar donde ocurre en el mundo, sea en Siria, Europa Oriental, Centro y Sudamérica, África y en toda Asia.

He estado planteando la interrogante: "¿Qué oportunidad nos brinda el espíritu Santo en la arquidiócesis de Indianápolis?" Mis viajes por todo el sur y el centro de Indiana y mis conversaciones con miles de católicos devotos me han convencido de que la oportunidad de "darle la bienvenida a los extranjeros" es algo que debemos explorar en mayor profundidad.

El papa Francisco les ha pedido a todos los cristianos bautizados que respondan al llamado del Señor a ser "discípulos misioneros" y "evangelizadores con espíritu." Estamos llamados a acercarnos en la fe a los integrantes de nuestras propias familias, a los vecinos y a los compañeros parroquianos, así como también a los extraños que conocemos en nuestros sitios de trabajo y en los centros comerciales. Todos somos inmigrantes, peregrinos en una travesía hacia el cielo. Todos somos miembros de la familia de Dios, hermanos y hermanas de Jesús y entre nosotros. Ante nuestros ojos, nadie debería ser un extranjero o un marginado.

La unidad en la diversidad es la visión que proclamaron los obispos de Estados

Unidos en su publicación realizada en el año 2000, titulada "Acogiendo al forastero entre nosotros: Unidad en la diversidad," durante el Gran Jubileo.

Al examinar la historia del catolicismo en nuestro país, los obispos destacaron las olas migratorias que moldearon el carácter de nuestra nación y de nuestras iglesias locales, inclusive de la arquidiócesis de Indianápolis.

También acotaron que la experiencia migratoria, que se encuentra profundamente enraizada en la historia religiosa, social y política del país, se está transformando. En tanto que los inmigrantes anteriores llegaron a Estados Unidos "procedentes predominantemente de Europa o como esclavos de África, los nuevos inmigrantes provienen de América Latina y del Caribe, Asia y las islas del Pacífico, el Medio Oriente, África, Europa Oriental y la antigua Unión Soviética y Yugoslavia."

Nuestra Iglesia ofrece enseñanzas complementarias: el derecho de un Estado soberano de controlar sus fronteras en aras del bien común, y el derecho de la persona humana de inmigrar para poder ejercer los derechos que Dios le ha otorgado.

Reconocemos que nuestro gobierno debe imponer límites razonables a la inmigración. Sin embargo, no se atiende el bien común cuando se violan los derechos humanos fundamentales de la persona. Independientemente de su situación legal, los inmigrantes—al igual que todas las

personas—poseen una dignidad humana inherente que se debe respetar.

Cada integrante de la comunidad católica, sin importar cuál sea su lugar de origen, herencia étnica o cultural, posición económica o social, y su situación legal, debe ser acogido como Cristo y se debe fomentar en él un genuino sentido de pertenencia en nuestras comunidades parroquiales y en nuestra arquidiócesis.

Cuando conocemos a un extraño, conocemos a Cristo. Cuando les damos la bienvenida a los nuevos vecinos, estamos dando la bienvenida al Señor que se acerca a nosotros a través de las necesidades del prójimo. Cuando amamos al prójimo, descubrimos el rostro de Dios y experimentamos el poder de Su amor por nosotros que emana, por encima de todo, del amor penitencial de Cristo que sufrió y murió para asegurarnos a cada uno de nosotros una bienvenida eterna en la casa de su Padre.

¡Abramos nuestras puertas de par en par a Cristo! Aceptemos el llamado a ser discípulos misioneros aquí en Indiana y dondequiera que nuestros hijos y nuestras familias nos necesiten, ya sea que estén lejos de casa o cerca de nosotros.

Que la Santísima Virgen nos enseñe a dar la bienvenida y a acoger a nuestros hermanos y hermanas con la misma amorosa bondad que ella nos muestra a cada uno de nosotros, sus hijos. †

Traducido por: Daniela Guanipa

Events Calendar

August 8

Sisters Comfort Food, 2236 E. 10th St., Indianapolis. **Sisters Comfort Food restaurant grand opening**, St. Joan of Arc parishioner-owned and operated, door prizes include tickets to Colts game and Indianapolis Indians game, no charge, 5 p.m. Information: 317-223-0942, ext. 1504.

August 9

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

August 9-10

St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish Festival**, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, kids games. Sun. 11 a.m.-4 p.m., chicken dinner. Information: 812-623-1094.

August 10

St. Mary Parish,

2500 St. Mary's Drive, Lanesville. **Parish Picnic**, 10 a.m.-4 p.m. Information: 812-952-2853.

St. Vincent de Paul Parish, Shamrock Center, 1723 I St., Bedford. **Parish Picnic**, after 10:30 a.m. Mass, free food, bring dish to share if possible, bingo, bouncy houses, face painting, prizes.

St. Susanna Church, 1210 Main St., Plainfield. **Central Indiana Cursillo 50th Anniversary Mass**, 10 a.m., followed by lunch, talks, sharing, 5:30 p.m. Mass, carry-in dinner, final gathering 7:30-9 p.m. Non-Cursillistas also invited. Information: 765-414-8288 or ruzrnars1withGOD@comcast.net.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or

acfadi2014@gmail.com.

August 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

August 14

St. Luke Church, 7575 Holliday Drive East, Indianapolis. **Mass to celebrate Feast Day of St. Maximilian Kolbe, patron of Catholic Radio**, 11:30 a.m., complimentary lunch follows Mass.

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

August 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, breakfast and program, "The Joy of Being Yelled At,"** presenter Bryan Neale, NFL referee, 6:30-8:30 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

August 15-16

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 4 p.m.-midnight, food, music, entertainment, Mass Sat. 5:30 p.m., 5K walk/run Sat. 9 a.m., Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"Sausage Fest,"** food, music, game,

Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight. Information: 317-253-1461.

August 16

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

August 20

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Divine Mercy Chaplet and Pro-Life Mass**, chaplet 4:30 p.m., Mass 5:15 p.m., pro-life ministry meeting 6-7 p.m. Information: Connie Kehl Fitch, drmeathead@yahoo.com or 812-232-6517.

Howl at the Moon, 20 E. Georgia St., Indianapolis. **Theology on Tap**, Catholic singer/songwriter PJ Anderson speaks on his journey of

faith, free, ages 21-35, 7 p.m., arrive early to order food. Information: 317-592-4067.

August 21

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

August 21-23

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Parish Festival**, rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 22-23

Prince of Peace Parish Community Festival at Pope John XXIII School, 221 W. State St., Madison. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166. †

Retreats and Programs

August 19-21

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Midweek retreat, "Living Monastic Values in Everyday Life,"** Benedictine Brother Martin Erspamer, presenter. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

August 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Seasonal Community Labyrinth Walk**, 7-7:15 p.m. explanation, 7:15-8:30 p.m. walk. Free-will donations graciously accepted. Information: 317-788-7581 or www.benedictinn.org.

(For a list of retreats scheduled for the next eight weeks, log on to www.archindy.org/retreats.) †

Silent directed retreat available at Benedict Inn Aug. 18-20

The Benedict Inn, 1402 Southern Ave. in Beech Grove, is offering a three-day silent directed retreat on Aug. 18-20.

The retreat will allow participants to focus on silence and listening through prayer, with an option to join the community for daily prayer. It will also

provide time for participants to meet daily with a spiritual director.

The retreat costs \$280, which includes two nights of lodging, meals and spiritual direction.

For more information, contact 317-788-7581, ext. 0, or send an e-mail to benedictinn@benedictinn.org. †

Pregnant mothers needed to help nurses learn ultrasounds third week of August

Great Lakes Gabriel Project, which helps women choose life for their unborn children, is looking for expectant mothers, preferably in their first trimester, to help new nurses learn to perform ultrasounds on Gabriel-1, the organization's new mobile recreational vehicle pregnancy center.

The training will take place during the third week of August at 1st Choice for Women in the Polaris Building, 5455 W. 86th St. in Indianapolis. A

registered ultra-sonographer will be present instructing the nurses.

Family and friends may come along to see your baby on the large screens.

Participants will not only be treated to an ultrasound, but will also be part of God's work to help moms who believe their only choice is abortion.

Call or text Megan Conway at 317-413-5559 to make an appointment, or e-mail her at conway714@gmail.com. †

Sisters of Providence Hole-y-One Golf Scramble set for Sept. 12

The Sisters of Providence of Saint Mary-of-the-Woods will host their 12th annual Hole-y-One Golf Scramble at the Country Club of Terre Haute, 57 Allendale, on Sept. 12.

The tee time for the morning group is scheduled for 7:30 a.m., with registration beginning at 7 a.m. Lunch will be served at 11 a.m. The afternoon group will begin at 1 p.m.

Cost for a foursome, which includes lunch, gift bags and beverages, is \$350. Individuals may also register for \$90.

New this year will be special tee areas for women and seniors.

There are three prize divisions,

including men, women and mixed teams.

Cash prizes will be awarded at approximately 6 p.m. Prizes will also be awarded for a hole-in-one, longest drive, closest to the pin and longest putt on designated holes.

Proceeds from the tourney will be used to support the Sisters of Providence mission and ministries, many of which are in the Wabash Valley.

Sponsorships are currently available.

To register, become a sponsor or for more information, contact Diane Weidenbenner at 812-535-2802, or e-mail dweidenb@spsmw.org. †

Black Catholic Institute accepting participants

The Black Catholic Theology and Spirituality Institute, sponsored by the Black Catholic Ministry of the archdiocesan Office of Intercultural Ministry, is accepting students for participation in their 2014 lecture series. All are welcome to participate.

The lecture series engages, enriches and celebrates the traditions of the Church, and addresses the reality of being black and Catholic from a theological, social, spiritual, historical, philosophical, psychological and aesthetic perspective, as these impact contemporary pastoral practice and life.

This series seeks to follow the mandate that St. Pope John Paul II charged Africans and those of African descent: "to enrich the Roman Catholic Church with their gifts of 'blackness.'"

Unless otherwise noted, sessions are held at the Archbishop Edward

T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The following sessions have been scheduled for the fall:

- Evangelization in the Black Community, Dominican Sister Dr. Jamie Phelps presenting, on Sept. 6.
 - Catholic Education in the Black Community, Michael Joseph and Shaerlynn Pillow presenting, on Oct. 11.
 - Black Saints, Father Kenneth Taylor presenting, on Nov. 1.
 - Advent African-American Catholic Women's Retreat, Daughters of the Heart of Mary Sister Anita Baird presenting, on Dec. 5-6 at Fatima Retreat House, 5353 E. 56th St., Indianapolis.
- For more information or to register, contact Black Catholic Ministry coordinator Franciscan Sister Jannette Pruitt at jpruitt@archindy.org or call 317-236-1474. †



Posing in this photo are Charles E. Whitcraft, Jr., Master, Indiana District, left; Paul Caraway, Past Faithful Navigator; Father Jerry Byrd, new member and pastor of St. Mary, St. Joseph and St. Ann parishes in Jennings County; Father Joseph Sheets, Fourth Degree Assembly Chaplain; Father Douglas Marcotte, new member and associate pastor of St. Bartholomew Parish in Columbus; and Ron Doxsee, Faithful Navigator. (Submitted photo)

Two priests initiated into Fourth Degree Assembly of Knights of Columbus

Fourth Degree Assembly of the Knights of Columbus Council #247 serving Columbus, Seymour, Four Corners and North Vernon, initiated two priests into the fourth degree (patriotic degree) of the Knights of Columbus on July 14 at St. Ambrose Church in Seymour. The priests are Father Jerry Byrd and Father Douglas Marcotte.

The Fourth Degree is especially active in civics and patriotism activities, including providing service at Veterans' Administration hospitals and promoting respect for the flag of the United States. †

Taiwanese woman professes perpetual vows as Sister of Providence

Criterion staff report

On June 29, Providence Sister Su-Hsin Huang, a native of Taiwan, professed perpetual vows as a Sister of Providence of Saint Mary-of-the-Woods. The profession of vows took place at the Church of the Immaculate Conception on the grounds of the order's motherhouse in St. Mary-of-the-Woods.

The sisters began mission work in China in 1920, and spread the mission to Taiwan—then called Formosa—in the late 1940s.

Sister Su-Hsin began carving out her path to perpetual vows in 2002 in her native Taiwan when she saw an advertisement regarding a "Come and See" weekend with the Sisters of Providence.

After attending the weekend, Sister Su-Hsin, who was working with

abused children at the time, felt called to pursue a vocation with the sisters, despite knowing she would need to transition to a whole new culture.

She became a postulant in the order in September 2004 and professed first vows in 2007.

After professing first vows, Sister Su-Hsin went back to Taiwan and studied theology. She also ministered as a hospital chaplain.

She currently serves as a member of the pastoral care team at Providence Health Care on the Saint Mary-of-the-Woods grounds.

The mission of the Sisters of Providence is to honor Divine Providence and to work to further God's loving plans by devoting themselves to works of love, mercy and justice through service among his people.

A congregation of more than 300 women, the Sisters of Providence motherhouse

at Saint Mary-of-the-Woods is located northwest of Terre Haute.

Mother Theodore Guérin, the first saint from Indiana, founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840. Today, Sisters of Providence minister in 19 states and the District of Columbia and Taiwan, Singapore and China.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to spsmw.org.) †

While professing perpetual vows as a Sister of Providence at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on June 29, Providence Sister Su-Hsin wore a traditional Taiwanese tribal dress her mother made for her. (Submitted photo)



Sister of Providence professes first vows on June 29 at Saint Mary-of-the-Woods

Criterion staff report

On June 29, Providence Sister Arrienne Whitaker professed first vows as a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-

After professing her first vows as a Sister of Providence at Church of the Immaculate Conception in Saint Mary-of-the-Woods on June 29, Providence Sister Arrienne Whitaker, right, poses with Sisters of Providence Director of Novices Sister Janice Smith. (Submitted photo)



of-the-Woods. The profession of these vows concluded her novitiate, a two-year formation program with the congregation.

During this first year of the novitiate program, she studied Scripture and spirituality, participated in communal and private prayer and continued discerning a possible call to religious life through participation in a variety of programs, seminars and other projects.

The second year of the novitiate is referred to as the mission novice year. Novices live the everyday life of a fully professed sister during this time, but they have not yet professed vows as a member

of the congregation.

Sister Arrienne currently ministers as a teacher to toddlers at a child day care facility in Indianapolis.

She is a native of Germantown, Wis., and is the daughter of Dr. Michael and Kathleen Whittaker.

She attended Marquette University in Milwaukee, Wis., where she earned a bachelor's degree in biomedical sciences and a minor in psychology.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to spsmw.org.) †

Compassion, sharing and the Eucharist: Steps on the path to heaven, Pope Francis says

VATICAN CITY (CNS)—Going forward for Communion at Mass, Catholics must do so with a desire to imitate Jesus' compassion for others and with a commitment to sharing what they have, Pope Francis said.

"One who goes to the Eucharist without having compassion for the needy and without sharing is not right with Jesus," the pope said on Aug. 3 before reciting the Angelus prayer with visitors gathered in St. Peter's Square.

As a morning rain shower tapered off, tens of thousands of people gathered in the square to pray with the pope and listen to his reflection on the day's Gospel, Matthew 14:13-21, which recounts the miracle of the

multiplication of the loaves and fish.

With a multitude of people surrounding him, Jesus takes the five loaves of bread and two fish, blesses them and gives them to the disciples to distribute. More than 5,000 people eat their fill, and 12 baskets of leftovers are collected.

The miracle, the pope said, prefigures the Eucharist. "You see this in the gesture of Jesus who 'recites the blessing' before breaking the bread and distributing it to the people. It is the same thing Jesus will do at the Last Supper when he institutes the perpetual memorial of his redeeming sacrifice.

"Compassion, sharing, Eucharist: This is the path

Jesus indicates for us in this Gospel," the pope said. "It is a path that leads us to face the needs of this world with brotherhood, but one that leads us beyond this world because it starts with God the Father and returns to him."

Pope Francis said the Gospel account, which begins with Jesus going off by himself but being followed by the crowd, is a lesson in compassion. "Jesus does not react with irritation, he doesn't say, 'these people bother me,'" because he knows they seek him because they are in need.

"Jesus teaches us to put the needs of the poor before our own," he said. "Our needs, while legitimate, will never be as urgent as those of the poor who do not have what they need to live." †

St. Mary's Festival

August 23-24

SATURDAY SCHEDULE

8:00am (until 11:00am)
"On Eagle's Wings" 5K
in memory of
Steve & Denise Butz
and
Don & Barb Horan
(www.oneagleswings5k.com)

4:30pm
Evening Mass
(in school gymnasium)

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

Casino Style Games
Black Jack
7 Card Stud
Over/Under
& More!!!!

Beer Garden
Live Entertainment
by "Skeeter McGee" from
7pm-11pm
Raffle Tickets Sold
Regular Raffle
Basket Raffle
Super Raffle

SUPER RAFFLE
Super Raffle tickets on sale for \$50. You could win \$5,000!! Contact the following people for a ticket!
Jerry Sebo.....614-3796
Brian Wenning.....614-1388
Jeff Dougan.....614-7300

SUNDAY SCHEDULE

7am, 9am & 11am
Mass
(at St. Mary's Catholic Church)

10:30am (until 2:30pm)
Fried Chicken & BBQ Dinner
Fried Chicken or BBQ Pork
Cheese Potatoes
Green Beans
Cole Slaw
Dessert
Drink

10:30am (until 5:00pm)
"Family Day"
Bake Sale
Kid's Games
Pop Toss
Balloon Bust
Face Painting
& LOTS more!!!!

Inflatables
Trike Races
Putt-Putt
Adult Casino Games
Black Jack
7 Card Stud
Over/Under
& More!!!!

BINGO
Concessions
Live Entertainment
by Keith Swinney Band from
12pm-4pm
Raffle (5pm)
Regular Raffle
Basket Raffle
Super-Raffle

Location
St. Mary's School
1331 E. Hunter Robbins Way
Greensburg, IN 47240

Proceeds will benefit
St. Mary's School
and the
St. Mary's Building Fund.

UP-TO-DATE information on SPONSORS, SCHEDULES & parking can be found at:
www.stmarysfestival.org Festival # 134401

SATURDAY, AUGUST 23, 2014

On Eagle's Wings 5K

"Those who hope in the Lord will renew their strength, They will soar on wings of eagles, They will run and not grow weary, They will walk and not be faint." -Isaiah 40:31

In Memory of Steve & Denise Butz and Don & Barb Horan

SCHEDULE OF EVENTS

8:00am
Registration & packet pick-up

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

9:00am
5K Run/Walk

10:00am
Kids' Fun Run

10:15am
Awards

LOCATION

St. Mary's School
1331 E. Hunter Robbins Way
Greensburg, IN 47240

Proceeds will benefit
St. Mary's School
and the
St. Mary's Building Fund,
as requested by the families of
Steve & Denise Butz
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FILM

continued from page 1

at homosexuality. They see it as standing in contrast to the two other ways of viewing this issue offered by society—total acceptance or rejection of people with same-sex attraction.

Father Hollowell came up with the idea for the film after failing to find an effective teaching resource to help reach young people on this controversial topic, and present to them the Church's "third way."

\$2,000 per minute

Coming up with an idea for such a film is one thing. Finding the financial resources to make it a reality is another. But Father Hollowell, the film's executive producer, and John-Andrew O'Rourke, the director and founder of Blackstone Films, knew that it couldn't become a reality without significant financial support.

So for about a month in late 2012, Father Hollowell and O'Rourke sought to raise online a minimum of \$70,000 to support the making of *The Third Way*. Some \$84,000 ended up being contributed by nearly 900 donors. The average donor contributed \$93.

O'Rourke saw "God's hand" in the fact that the financial support for the film came from such a grassroots effort.

"I knew, at the point that we started the fundraising, that it was such a hot-button topic," said O'Rourke, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "There were people out there who could bankroll the entire thing with one check. But it never happened."

The funds raised paid for such expenses as the licensing of music used in the film, travel costs, equipment and paying the film crew.

Father Hollowell explained that many documentaries cost about \$10,000 per minute to produce, whereas the 40-minute-long *The Third Way* cost about \$2,000 per minute.

Once enough funds were raised to make the film, Father Hollowell knew that he had been given a serious responsibility.

"It was humbling. It was inspiring," said Father Hollowell. "It was scary, because, in a sense, both myself and the guys at Blackstone knew that we needed to produce something that rewarded people for their faith, that was well done and did what we said it would do."

'How powerful their testimony was'

The filming of *The Third Way* started in February 2013. The film crew traveled to various parts of the country to interview both Catholics who experience same-sex attraction and various experts on the Church's teaching on sexuality.

When they started interviewing people with same-sex attraction, Father Hollowell and O'Rourke simply let the cameras roll and the people tell their stories.

"When we realized how powerful their testimony was, we really let them kind of carry the film," Father Hollowell said. "You want to know these people more. You want to hear their stories. You want to see how they progress through this process that they underwent."

One of those people was Julie Sponsler, 56, of northwestern Ohio. At the start of *The Third Way*, viewers see Sponsler sitting in a church, quietly and emotionally recalling how she brought her struggle with same-sex attraction to God in prayer.

This is immediately contrasted with video images of the clash of the ways of full acceptance or rejection in which

many in society respond to people who live the homosexual lifestyle. The images are marked by loud, sometimes violent, protests filled with hatred.

At the end of this montage of video images, viewers are asked, "Is there another way?" The rest of the film seeks to lay out an alternative—the one embodied in the Church's vision for human sexuality.

Simply being interviewed for the film helped Sponsler come to a greater appreciation of her commitment to that vision and a regret that she hadn't embraced it earlier.

"I was kind of weepy in a few parts," Sponsler said. "It just was really impacting me when I was sitting there in the [church], going through my story and realizing all of the chances that God had given me, all the years that I had wasted, all the time lost."

Joseph Prever, 31, was also interviewed for the film. Like Sponsler, Prever experiences same-sex attraction, but seeks to live according to the Church's teachings. He said that the approach of letting people tell their stories in *The Third Way* is "an indispensable part" of the conversation going on in the Church and broader society regarding homosexual people.

"Anytime you have an issue that touches people's lives as intimately as this one, then if you're not talking to individual people and seeing the specifics of how it does touch their lives, then you're not going to understand anything about it at all," said Prever, who lives near Boston.

Hollowell and O'Rourke knew that letting people like Sponsler and Prever simply tell their stories was key. It avoided lumping people with same-sex attractions into one generic group.

"The film gets the focus back on what this lifestyle does to individual persons," Father Hollowell said. "When you let individuals tell their stories, then it shifts the focus off of generic arguments that are just thrown around."

He and O'Rourke also knew that this approach would be key to having people be open to the film's message.

"I can stand up and teach what the Church says and approach it from, 'This is the truth,'" Father Hollowell said. "But, if I don't have same-sex attraction, then people aren't going to listen to me, because I'm not a credible witness in their eyes."

'We're opening up the conversation'

Shooting for *The Third Way* took about six months, followed by several months of editing and post-production.

It was premiered in a movie theater in Indianapolis on April 25 and was released online two days later.

Reactions to the film that spanned the spectrum soon poured in. Various Church leaders, including Bishop Christopher J. Coyne, vicar general, archbishops Charles J. Chaput of Philadelphia and Samuel J. Aquila of Denver, praised it.

A commenter at DemocraticUnderground.com, a website that often supports homosexual advocacy, said that *The Third Way* was "slick, state of the art," but so was *Triumph of the Will*, a Nazi propaganda film.

O'Rourke says how people ultimately react to the film isn't important to him, but that they react is.

"If we hadn't done it well, no one would have talked about it," he said. "But people are talking about it. So whether it be positive or negative, we're opening up the conversation."

Sponsler has seen the film have a positive effect on some of her Catholic friends.

"[They] told me that they didn't realize



Julie Sponsler is pictured in a scene from the film *The Third Way*. A resident of northwest Ohio, Sponsler experiences same-sex attraction but seeks to live out the Church's teachings regarding homosexuality. (Photo courtesy of Blackstone Films)

the impact they were having on me before they knew what I had come out of," she said. "They'd sit there and talk about those 'evil gay people,' not realizing that I was sitting right there with them. They came to me after watching it and said, 'I am so sorry.'"

Prever thinks the film speaks best "to those inside the Church who deal personally with homosexuality in their own lives, but don't know where to turn and don't have a lot of hope."

"In that, I think the film is a huge success, mainly as a starting point for those people," Prever added.

'A prime example of the new evangelization'

At 35, Father Hollowell was by far the oldest person involved in producing *The Third Way*. The people at Blackstone Films are all in their early 20s, the exact age group that polling reveals offers the most support for acceptance of gay and lesbian relations.

Father Hollowell knew that the young adult Catholics with whom he worked were up to the task of making an effective film on this topic.

"This film just shows what happens when we unleash their potential as a generation and don't treat them as spiritual infants, but instead say, 'Show us the way. Lead us and teach us how to reach out to your peers, your friends, your unchurched,'" Father Hollowell said. "They did not disappoint."

O'Rourke said this film can reach his peers as a part of the Church's new evangelization—both through the way it is available on the Internet and social media, and in the priority of beauty in the film.

"I think this film is a prime example of the new evangelization," O'Rourke said. "It's meeting people in a way that they can accept ... through the Internet."

"We are meeting people with art that they can appreciate. As opposed to



Joseph Prever is pictured in a scene from the film *The Third Way*. Prever, who lives near Boston, experiences same-sex attraction but seeks to live out the Church's teachings regarding homosexuality. (Photo courtesy of Blackstone Films)

detracting or being neutral to the message, the art actually helps to enhance the message."

Another place where people may meet the film is in classrooms and parishes. Various bishops have encouraged high schools and youth ministry programs in their diocese to use the film.

"That's what really excites me and warms my heart about it all," said Father Hollowell. "Now those teachers that are working in our Catholic schools, who are struggling and looking for the same sort of thing that I was a few years ago, have that."

How many people end up viewing and being affected by *The Third Way* is not important to O'Rourke.

"As long as we're affecting the individual person, I'll let God take care of who the individual people are and how many there are."

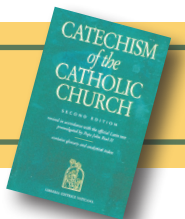
(To view *The Third Way: Homosexuality and the Catholic Church*, log on to www.whatisthethirdway.com. For more information about Blackstone Films, log on to www.blackstonefilms.com.) †



'When we realized how powerful their testimony was, we really let them kind of carry the film.'

—Father John Hollowell, executive producer of *The Third Way*, commenting on the people with same-sex attraction interviewed for the film

GATECHISM CORNER



What the Church teaches on homosexuality

The *Catechism of the Catholic Church* presents the Church's teachings on homosexuality in the broader section on the Catholic vision for human sexuality.

The following are the specific Church teachings from the catechism on homosexuality:

2357—"Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex.

"It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained.

"Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity (Gen 19:1-29; Rom 1:24-27; 1 Cor 6:10; 1 Tim 1:10), tradition has always declared that 'homosexual acts are intrinsically disordered' ("*Persona humana*," #8). They are contrary to the natural law. They close the sexual act to the gift of

life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances, can they be approved.

2358—The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity.

"Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

2359—"Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection." †

Church aid agencies coordinate relief for Gazans, plan for future needs

JERUSALEM (CNS)—With close to a quarter of a million Palestinians rendered homeless by the continuing and intensifying fighting between Hamas and Israel in Gaza, the Coordinating Catholic Aid Organizations met three times in as many days to organize action to confront the humanitarian crisis.

In addition to the current material needs—food, water, personal hygiene items, medicine and diesel fuel for generators—the Catholic aid associations from the Holy Land, U.S. and Europe are beginning to plan for the psychosocial needs of Gazans at the eventual end to the confrontation.

“We are talking about a massive number of people who will be in need of help, and of at least 200,000 children who will need intervention,” said Sami El-Yousef, regional director of the Jerusalem Office of the Catholic Near East Welfare Association (CNEWA).

CNEWA ran such a program after the Israeli incursion into Gaza in 2012, he said.

In addition, he said, lack of drinking water has become a critical issue with the bombing of Gaza’s only electrical power plant, which has left the area largely without electricity for pumping water and sewage treatment. Diesel fuel is urgently needed for generators while milk for young children is also in short supply, he said.

CNEWA had been supplying the Anglican Al Ahli Arab Hospital with fuel for the generator for intermittent power outages, but after the attack on the power plant in late July, the hospital was left without any fuel and had to shut down all operations, said El-Yousef, who received a phone call from the hospital in the middle of the night. The next day, he was able to provide the hospital with funds to purchase more fuel. The hospital needs some 500-600 liters of fuel per day now because the generator is its only source of power, said El-Yousef.

The unsanitary conditions in the streets are also causing illnesses, and El-Yousef said many children are coming to the hospital with cases of malnutrition, diarrhea and fever. The hospital is also treating many of those injured, he said. Other clinics are located in dangerous areas and have been shut down almost from the start of the hostilities, he said.

“It is really desperate,” he said.

Though there are medicines

available in Gaza, there is a shortage of medications in the hospitals because people and institutions have used up their credit lines, and cash to purchase them is not available, El-Yousef said. CNEWA has been able to give written financial assurances to the banks, enabling the hospital to make necessary purchases, he said.

“Every day, the situation is getting worse and people are reluctant to move outside,” said El-Yousef.

Catholic Relief Services’ country representative in Jerusalem, Matthew McGarry, credited the “heroic” staffers in Gaza for their continued dedication in distributing aid kits to those most in need during lulls in the fighting. Several of the staff members have lost family members, and others are now homeless but have continued to work to provide for others, he said.

“They are a committed, selfless team,” he said. “They are doing God’s work.”

In the last week of July, CRS supplied 500 families with nonfood kits, which included such items as cooking sets, cleaning supplies, personal hygiene kits, water storage buckets and solar powered lanterns. Staffers normally would have been able to distribute 500 packages per day but could not because of the precarious situation, McGarry said.

He said CRS was in the process of procuring and distributing another 2,500 such aid packages and was working to get medical relief supplies via the U.S. Agency for International Development.

McGarry said people were desperate, and on July 30 the staff halted distribution when dozens of people who had not been registered came to the distribution point demanding the packages. Their details were taken, and CRS will look to see if they fit the CRS criteria: people whose homes have been destroyed and who are not receiving any other assistance, said McGarry.

He said staffers have been able to procure some of the supplies locally, which helps Palestinians, while other supplies came from USAID shipments through the Israeli border, in coordination with Israeli authorities, he said.

“The situation is increasingly desperate and catastrophic,” he said. “The numbers are so huge, and the needs so enormous.” †



A Palestinian man reacts upon seeing destruction in Khan Younis, Gaza Strip, on Aug. 1. The city was hit by Israeli shelling and airstrikes. The president of Caritas Internationalis suggested Israeli and Hamas leaders pick up a pair of binoculars so they could see that “most of your victims are innocent people.”

(CNS photos/braheem Abu Mustafa, Reuters)



A Palestinian family rides a motorcycle as they flee their house in Khan Younis, Gaza Strip, on Aug. 1.



“We are talking about a massive number of people who will be in need of help, and of at least 200,000 children who will need intervention.”

—Sami El-Yousef, regional director of the Jerusalem Office of the Catholic Near East Welfare Association

Anglican canon says with focus on Gaza, Islamists can kill at will in Iraq

AMMAN, Jordan (CNS)—With the world’s attention focused on Gaza’s increasingly desperate situation, some in Iraq feel that brutal Islamist militants can do whatever they want and literally get away with murder.

Serving in some of the worst violence in Iraq over the past decade, the Rev. Andrew White, an Anglican canon at St. George’s Church in Baghdad, said more than 1,500 people were killed in late July in the violence in Iraq perpetrated by Islamic State in Iraq and Syria (ISIS) extremists.

“[ISIS] simply said we can do anything now the world is just looking at Gaza,” Rev. White wrote of the precarious conditions faced by Iraq’s historic Christian community. In a newsletter dated July 30 and made available to Catholic News Service, he said the radical group now controls huge

swaths of eastern Syria and northern and central Iraq.

“In reality, that is true. Iraq seems like old news, yet things just get worse and worse here,” said Rev. White, who also directs the British-based charity, Foundation for Relief and Reconciliation in the Middle East.

“It is as if hell has broken out here and nobody cares, that is, apart from you, our supporters, who never leave us and keep supporting us in every way,” he said.

“The situation is so serious, and it is very easy to feel forgotten,” he said.

Iraq was thrown back into crisis in mid-June after thousands of armed members of ISIS moved from Syria through much of northern Iraq, killing both Muslims and Christians.

On June 29, ISIS proclaimed a “caliphate,” an Islamic state led by a religious leader, across the territories they had captured, including the city of Mosul, the ancient Christian heartland in Iraq.

In late July, ISIS released a new video depicting the group carrying out mass executions and warning Iraqi soldiers and others who dare to resist that they will be rounded up and killed.

Rev. White and his congregation, in addition to numerous Catholic institutions, continue to provide support to tens of thousands of Christians forced to flee the northern Iraqi cities of Mosul and Ninevah. ISIS extremists told the Christians they had three options: Convert, pay an Islamic tax or leave.

“Even here in Baghdad, people are terrified of what is happening around us,” Rev. White said, adding that many parishioners have left or are planning to leave Iraq’s beleaguered capital.

“[ISIS] has established their hidden cells within Baghdad, and people are seriously under threat even though they are not in the areas controlled by the Islamic State,” he added. “The number of kidnappings here has

soared, and people simply do not know what is going to happen next.”

Archbishop Maroun Lahham, patriarchal vicar for Jordan in the Latin Patriarchate of Jerusalem, pleaded for prayers for Iraq, Gaza, Syria and Libya during a special Mass in the Jordanian capital, Amman, on July 30.

“The oppressors do not last. We ask God to remove the fear from the hearts of the oppressors so as to become a party that believes in peace and is capable of making peace,” Archbishop Lahham said in his homily, asking prayers for peoples’ survival. The Catholic leader underscored that violence only begets more violence and said the vicious cycle in the Middle East must be broken.

“What is happening nowadays in Gaza in particular, and what is happening every day in Iraq, Syria and Libya happened in the past and now is being repeated—every time this situation is absolutely repeated without any change,” he said.

“After reaching a cease-fire, after the genocides, and after the demolition of houses the status quo will be restored, namely hostility, siege, injustice and fear in the heart of the potential murderers; the fear with the belief that in the death of others is a means to maintain security, or merely a deceptive way of reassuring people,” he warned. “They are terrified. That is why they kill.”

The archbishop said God’s help is needed to change hearts into those who seek and are committed to making peace in these very troubled lands.

“But we believe in the good, almighty and just God. We pray for the survival of Gaza, Iraq, Syria and Libya,” he told the congregants gathered from Jordan’s many churches at Our Lady of Nazareth Church in Amman.

“Our prayer for the peoples of Gaza, Iraq, Syria and Libya should continue until distress, death, and siege are eliminated, so they move in the direction of peace,” he said. †



Girls pray for peace in Iraq and Gaza during a Mass at Our Lady of Nazareth Church in Amman, Jordan, on July 30. One Anglican official said more than 1,500 people were killed in late July in Iraq’s violence perpetrated by the Islamic State extremists.

(CNS photo/Jamal Nasrallah, EPA)



Retired professional baseball player Mike Sweeney addresses campers on July 24 during his Catholic Baseball Camp at Russell Road Sports Complex in Kent, Wash. (CNS photo/Stephen Brashear)

Former major leaguer shares baseball skills, deep faith at camp

KENT, Wash. (CNS)—After Anthony Adams received a baseball-bead rosary at Mike Sweeney Catholic Baseball Camp, he posted a photo of it on Instagram. “Like it if you love God and you like my baseball rosary,” the 12-year-old wrote.

“It was very bold of him,” said his mother, Silvia Adams, a member of St. Anthony Parish in Renton. “I think Mike Sweeney has helped him to realize it’s good and it’s cool to love God, to just be outspoken about your faith.”

Using baseball to help boys and girls grow in faith and love of Jesus is the mission of the camp created by Sweeney, a longtime Kansas City Royals player who was a Seattle Mariner in 2009 and 2010.

“This is something that God put in my heart to lead,” Sweeney, an energetic father of five, told 152 campers and their parents at Russell Road Sports Complex in Kent. “I do this because I love you kids. I love the Lord, and it’s my way to give back.”

Sweeney said he isn’t paid for the camps: “Our inheritance is in heaven, and that’s what we want to show these kids.”

He has held his Catholic camps in San Diego and the Kansas City suburb of Shawnee, Kan., but this was the first time the camp came to the Seattle area. It drew kids ages 8 to 16 from 48 cities around the Seattle Archdiocese, as well as British Columbia, Oregon and California. Twenty-five kids with parents deployed from Joint Base Lewis-McChord (JBLM) near Lakewood, Washington, attended the July 22-24 camp for free.

Each day of the camp began with Mass, followed by work on baseball skills led by 16 former major league players and coaches who donated their time. Faith was integrated into the day through guest speakers with

inspirational stories, Sweeney’s enthusiastic talks about the Scriptures, time for praying the rosary and the opportunity to receive the sacrament of reconciliation.

“It’s really cool,” said Max Rooney, 10, of Sammamish, who was named “saint of the day” for his positive attitude and effort on the first day of camp. “Max eats, lives, sleeps, breathes baseball,” said his dad, Brian Rooney, who teaches confirmation class at their parish, St. Monica on Mercer Island.

“He’s been on a cloud,” Brian told *Northwest Catholic*, the magazine of the Seattle Archdiocese.

On the second day of camp, the clouds opened up and drenched the campers with a record July rainfall, but they kept a positive attitude. The next day, they were thrilled by a visit from Seattle Mariners pitching ace Felix Hernandez. Whatever the low or high of the day, the kids heard a consistent message: Make Jesus the center of your life, and you’ll find true joy.

“You can love baseball, and you can love Jesus at the same time. You can play hard and still be a good person,” said Father Burke Masters, who shared his story of becoming Catholic and playing college baseball before answering the call to the priesthood. Now he is vocation director for the Diocese of Joliet, Ill.

On the last day of camp, to the kids’ chants of “Father, Father,” and stomping feet on the metal bleachers, Father Masters showed them he can still swing the bat pretty well.

While the kids were the official camp participants, their families were encouraged to stay and attend Mass, watch the drills and listen to the speakers. Several parents said the camp had an impact on them as well as their sons.

“The men speaking have had some really great stories and experiences,” said Marty Reese, a member of Immaculate Heart of Mary Parish in Sedro-Woolley, whose 10-year-old son, William, was a camper. Reese found it inspiring to hear how faith kept these men steady as they worked through tough times. “It’s nice to get that recharge,” the Mount Vernon resident said.

The kids gave a thumbs-up to the baseball experience, and though they didn’t gush about the faith part of the camp, many went to confession the first day and seemed engrossed by the way Sweeney turned baseball stories into faith lessons. “I really like that the archbishop came for



Father Bryan Dolejsi, vocations director for the Archdiocese of Seattle, hears a boy’s confession on the infield on July 22 during Mike Sweeney Catholic Baseball Camp in Kent, Wash. (CNS photo/Jean Parietti, Northwest Catholic magazine)

Mass,” said Ezra Ho, 14, of Olympia, whose father is in the Army and attends Mass at JBLM’s Main Post Chapel.

Archbishop J. Peter Sartain of Seattle celebrated Mass to start the camp’s second day, telling campers that the concept of every baseball player having a role that’s important to the team reflects St. Paul’s teaching about the body of Christ. “Whatever God calls each of us to do is an important part of bringing the Church together and making the Church work,” the archbishop said.

The idea for bringing Sweeney’s camp to Seattle began with Forrest Fielder and Tom Ritter, two dads who took their sons to the San Diego camp last year. Once Sweeney agreed to come to Seattle, the dads turned first to the archdiocese’s CYO office for assistance.

Pulling off the camp required the effort of at least 50 volunteers and the help of major sponsors, including the Seattle Mariners, which donated 450 game tickets and 200 baseballs, Fielder said.

On the last day of camp, Fielder said he was “ecstatic” about the experience they were all able to give the kids. “I see their faces, and this is what I envisioned.” †



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Campers pray the rosary on July 24 during Mike Sweeney Catholic Baseball Camp at the Russell Road Sports Complex in Kent, Wash. (CNS photo/Stephen Brashear)

MIGRANTS

continued from page 1

was traveling from Murrieta, Calif., to McAllen, Texas, staging “stop the invasion” events in several cities along the border.

President Barack Obama first focused attention on the surge of migrants in early June, announcing a series of responses including shifting immigration judges and other federal staff among agencies to address backlogs, and funding programs in the sending countries to address societal problems and debunk rumors that the U.S. was allowing children to stay in the country without consequences. A few weeks later, he requested \$3.7 billion in supplemental funding to handle what he described as a humanitarian crisis.

Congress responded by introducing vastly different supplemental funding bills in the House and Senate, neither of which appeared to have a chance of passing in the opposite chamber.

The House on Aug. 1 stayed a day past its scheduled recess date to take a second crack at a bill that would provide \$694 million in supplemental funding for agencies that deal with the influx.

It also would change a 2008 law that requires the government to allow minors from Central America to have time to seek protection in the U.S., instead of being immediately returned home, as is the case with such immigrants from Mexico. The House bill would deport those children in a matter of a few days, instead of allowing them to seek refuge under various laws. The process has taken more than a year, during which time the minors typically are in the custody of family members in the

U.S.

The House was able to pass that bill in a 223 to 189 vote by promising to take a vote on a second bill which passed later that day. It would block the renewal of the Deferred Action for Childhood Arrivals program, known as DACA, through which about 600,000 young people who were brought to the U.S. as children have been able to avoid deportation and obtain permission to work while registering with the government.

The Senate, on the other hand, introduced a bill with \$2.7 billion to fund government response to the surge, but was unable to get the 60 votes necessary to bring it to a filibuster-proof floor vote before recessing until after Labor Day.

In one of many blog and op-ed articles on the situation by Church leaders, Seattle Auxiliary Bishop Eusebio L. Elizondo, who chairs the U.S. bishops’ migration committee, said in an Aug. 2 column in *The Washington Post* that the debate can “be boiled down to one clear choice: Protect them and give them due process or change the law and send them back to possible death. While some may disagree with this characterization, the truth is inescapable, as are the life-and-death consequences facing this most vulnerable population.”

Bishop Elizondo observed that Congress and the administration “are twisted in knots over a situation that many nations around the world handle as a matter of course. The difference is that other nations receive millions of refugees, not just thousands. Lebanon, for example—a country of 4.5 million [people]—has received more than 1 million Syrian refugees in the past two years. Can we not do right by a much



President Barack Obama delivers remarks after a meeting with Presidents Salvador Sanchez Ceren of El Salvador, Otto Perez Molina of Guatemala and Juan Orlando Hernandez of Honduras in the Cabinet Room of the White House on July 25. The four leaders discussed the current crisis at the U.S.-Mexico border with thousands of mostly unaccompanied minors from Central America entering the U.S. illegally. (CNS photo/Shawn Thew, EPA)

smaller population?”

Since the start of the fiscal year in October, through June 30, more than 57,000 children unaccompanied by a parent or guardian have been apprehended at the U.S. border, the vast majority in the Rio Grande Valley of Texas. The figure is about double the 27,800 of the previous year-to-date. In the same period, the Border Patrol had taken into custody more than 55,000 families with children, a nearly 500 percent increase over the 9,400 of the previous year-to-date. The vast majority have come from Honduras, Guatemala and El Salvador, which have some of the highest murder rates in the world.

That influx overwhelmed the resources of the Border Patrol, which is required by law to process them quickly, and move unaccompanied minors into the custody of the Office of Refugee Resettlement under the Department of Health and Human Services.

Temporary arrangements—such as keeping hundreds of children in huge warehouses maintained by the Border Patrol and releasing families with no resources at bus stations around the

Southwest—prompted an outpouring of humanitarian responses by the public and faith organizations.

On Aug. 4, the administration announced it would soon close three emergency shelters at military bases. About 7,700 minors had been housed at such shelters at Fort Sill, Okla., Joint Base San Antonio-Lackland in Texas and Naval Base Ventura County-Port Hueneme in California since May. The Associated Press reported that the reason given was that fewer children were being apprehended, for a variety of reasons, and that other types of housing would be adequate.

In late July, the administration announced that the number of minors being apprehended at the border daily had dropped from about 2,000 a week in June to about 500 a week in mid-July.

The Office of Refugee Resettlement (ORR) has been pursuing short- and long-term housing options around the country. Many churches, religious orders and dioceses have responded by offering their facilities. ORR has a screening process for any location it uses for housing minors, whether an institutional one or with a family member or foster home. †



‘[The immigration debate can] be boiled down to one clear choice: Protect them and give them due process or change the law and send them back to possible death. While some may disagree with this characterization, the truth is inescapable, as are the life-and-death consequences facing this most vulnerable population.’

—Bishop Eusebio L. Elizondo, who chairs the U.S. bishops’ migration committee

What was in the news on August 7, 1964? A suggestion for a ‘little council,’ and the archdiocese trains lay catechists

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the August 7, 1964, issue of *The Criterion*:



• **Cardinal Alfrink explains ‘little council’ suggestion**
“ST. LOUIS—Cardinal Bernard Alfrink said here his proposal for a central committee of bishops

to consult with the pope would be a ‘constant sign’ of the collegiality of bishops with the pontiff. The Dutch Cardinal was interviewed during his stay as a guest of Cardinal Joseph Ritter of St. Louis. ... The graying, distinguished 64-year-old prelate said his proposal for a central committee of bishops was meant to be a ‘little council’ with the pope. ... The central committee should not be called a ‘senate’ or ‘parliament,’ he said, because such words carry the impression of a democratic body.”

• **In Indianapolis, Seymour: Archdiocese planning lay catechist courses**

“The training of lay catechists for religious instruction of school-age children will begin this month, according to an announcement by the Archdiocesan School Office. Msgr. James P. Galvin, archdiocesan superintendent of schools and director of the Confraternity of Christian Doctrine, said that two Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, will conduct classes in Seymour and Indianapolis during the coming weeks. ‘The day may not be too far off when the demand for lay catechists for those children who will not be able to

attend parochial schools will pose quite a problem in the archdiocese,’ Msgr. Galvin stated in a letter to Confraternity of Christian Doctrine members. The superintendent indicated that the number of Catholic youngsters in public elementary schools is not large, but added that this ‘small beginning may later prevent our being completely lacking when this demand presents itself.’”

- England will start vernacular Nov. 29
- Communications seminar set at Lady of Grace
- Station to drop ‘Rosary Radio’ from schedule
- Encyclical due this coming week
- Report from Panama
- Warns of ‘me-tooism’ in shared-time program
- Symposium slated on use of rhythm
- Oldenburg slates investiture, vows
- Roman temple found inside cathedral walls
- Finds Mass prayer’s translation ‘awkward’
- Permits granted for education TV
- Be proud to be workers, pope tells YCW groups
- Vernacular only in Low Mass
- St. Catherine’s again takes top tennis honors
- Sunday Visitor to print Protestant newsletter
- Admission ‘changes’ up for K.C. action
- Catholic Institute issues ‘unity’ hymnal
- Senate votes to extend Defense Education Act
- Racial violence branded offshoot of prejudice
- Flannery O’Connor dies at age of 39
- St. Bernadette’s ready to kick off its annual festival
- Can’t convert to Judaism
- ‘Sports Week’ held for nuns
- Changes in the liturgy are seen as restoration
- Only third as long: Reports major revisions in schema on the laity
- Priest attacked in race dispute
- Portugal court acquits priest

(Read all of these stories from our August 7, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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From the Editor Emeritus/John F. Fink

Old Testament: The story of David and Bathsheba

(Thirty-first in a series of columns)

The Old Testament is not afraid to detail the human failings of the man chosen by God to be Israel's greatest king. However, it also tells us of David's repentance and God's punishment for his sins.

Chapters 11 and 12 of the Second Book of Samuel give us the familiar story of David and Bathsheba. An idle king saw a beautiful woman bathing and, using his kingly power, sent men to take her to the palace, where he slept with her, knowing full well that she was married to Uriah the Hittite. We are told nothing about Bathsheba's feelings about the affair.

Bathsheba became pregnant and let David know. David tried to make it appear that the child was Uriah's by making it possible for him to sleep with his wife. Failing that, he ordered

his general, Joab, to make sure that Uriah was killed in battle. Then David took Bathsheba as his wife. The last sentence in Chapter 11 is, "But the Lord was displeased with what David had done" (2 Sm 11:27).

So God sent the prophet Nathan to indict David for his sins. He told David that the sword would never depart from his house, that his sons would rebel against him, and that one of them would lie with his wives in broad daylight.

David repented and God accepted the repentance. However, as punishment to David, he said that Bathsheba's son would die. David tried to change the Lord's mind through fasting and other penances, but the punishment remained. Afterward, David comforted Bathsheba and she bore another son, Solomon, who would succeed David as king.

The stories that follow show how Nathan's prophecy that the sword would not depart from David's house was fulfilled. First, in Chapter 13, is the rape of David's daughter Tamar by Amnon, David's oldest son. The narrator of the story goes into detail about the lust that

Amnon felt for Tamar, how he lured her into his bedroom, and how he raped her.

David learned of the rape and was angry, but did nothing since Amnon was his first-born. But David's son Absalom, filled with hatred for Amnon for what he did, was determined to take revenge on behalf of his sister. The opportunity came two years later, and he successfully carried out his plan. Amnon was killed.

Fearing retribution, Absalom fled to Geshur, where he stayed for three years while David was torn between his mourning over Amnon's death and his longing for Absalom. Chapter 14 tells the story of a woman of Tekoa, who convinced David to allow Absalom to return to Jerusalem. However, David decreed that Absalom was not to appear before him.

That continued for two years until Absalom begged to be allowed to appear before David. Finally David relented and he and Absalom were reconciled.

But not for long. Amnon's death put Absalom next in line for the throne, and he was impatient to have that throne. I'll write about his rebellion next week. †



Samuel give us the familiar story of David and Bathsheba. An idle king saw a beautiful woman bathing and, using his kingly power, sent men to take her to the palace, where he slept with her, knowing full well that she was married to Uriah the Hittite. We are told nothing about Bathsheba's feelings about the affair.

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Cornucopia/Cynthia Dewes

Like in the movies, each of us is on a road trip through life

It's the season for family road trips, which may be the reason why we just finished watching a rash of road trip movies we'd seen many years ago. We've certainly come a long way from the earlier "Road to ..." movies made by Bob Hope and Bing Crosby.

Once again, we enjoyed the romance of *Two for the Road* as Audrey Hepburn and Albert Finney warded and loved their way around Europe in a sports car to die for. They were an education in handling passionate love in or out of marriage.

And we laughed ourselves silly watching *National Lampoon's Vacation* (rated "R"), as the Griswold family bumbled its way across the country. We missed our teenage kids whose hilarity had increased our own the first time we saw it.

And we'd forgotten how raunchy, yet funny and sweet, was the movie *Little Miss Sunshine* (rated "R"). Here the members of a dysfunctional family put aside their personal problems or ambitions in order to help their plain little girl fulfill her dream of winning a junior

beauty pageant. They, and we, learn some valuable life lessons on the trip.

Maybe road trip stories appeal to us because they remind us of our own experiences on the journey of life. Admittedly, our life trips usually don't include comic movie devices like carrying deceased relatives across the country in the car. But they bring subjects like relationships, goals and behavior to our attention in an entertaining way.

The first thing we need on a road trip is a good map. If we're religious, we may use Christian, Jewish or other sources to guide us. Catholics have holy Scripture and the Eucharist and the support of the community of the faithful to help us along. Plus, we believe the Holy Spirit is our ultimate AAA.

People who think of life as a series of obstacles to be endured until an uncertain end may have a bumpier ride. Sometimes they base their travel decisions on whim or hearsay evidence or, as Scrooge put it, "a bit of bad beef." Since they have no authority or arbiter of their behavior beyond their own ideas and experience, they're at the mercy of chance. Thus, they face those series of obstacles.

Sometimes people plan unworthy destinations which lead them down unnecessary detours or treacherous paths. They may pursue money in order to make

themselves happy, only to find they're tempted to abuse others who get in their way, or to avoid doing business the hard way in favor of the easy but dishonest way. Or their pursuit of fame may end with deceit and insincerity rather than glamorous pleasure.

Perhaps a couple wants to plan a life trip around a satisfying ride with each other, and are surprised once again to be faced with decisions. Should they have a one-night stand, or get married "until it doesn't work anymore," or just live together? Should they have children? Clearly, their road map must be lacking something if it doesn't display a direction toward individual and community fulfillment.

Now, to be sure we're on the right road, we need to follow Burma Shave sign advice to "Use a Good Road Map," "Plan a Desirable Destination" and "Find Worthy Companions" to accompany us. So using respect and concern for others in our search, we'll find lifetime marriage partners and friends, as well as fulfilling work and the ability to raise happy, functional children. It's a cheerful route.

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

Your Family/Bill Dodds

God, widowhood and the curveballs we're thrown in life

I think if God played Major League Baseball, he'd be a pitcher. He'd pitch mostly fastballs, and then, just to mix things up, an occasional curveball—a big curveball.

I suspect that's how most people eligible for AARP membership (age 50 and up) would summarize their lives. The years blow by and are amazing surprises. Some are incredibly wonderful. Others are far from that. Good or bad, there are curveballs in life.

Unlike a baseball pitcher, God wants me to hit his fastball—and his curveball. God takes great delight in me when I knock one out the park.

I can see that the curveballs have included meeting my late wife, Monica, when we were 20. Then a series of fastballs: falling in love, getting married,

having kids and grandkids. And then another curveball when we were 60: her death from cancer last year. It seemed as if suddenly I was married, and suddenly I wasn't married anymore.

Yes, love is stronger than death, and I believe in the communion of saints, but in the eyes of the state and the Church, I'm now single. And like a young, just-wedded fellow figuring out married life so long ago, now I'm a not-so-young, just-widowed fellow figuring out this new stage of life.

Decades ago, I was shocked to discover my basic vocation was to be married, when I really thought religious life, the priesthood, was going to be it.

God and Monica saved a lot of parishes from a lot of trouble. Those two were in cahoots, and I'm so very grateful for that. (And, no, I don't feel called to the priesthood now. Perhaps God has had time to think it over more carefully. Perhaps Monica has recently pointed out to him, face to face, why it still would be a bad idea.)

Like marriage, this singlehood subcategory—widowhood—takes adjusting to. Unlike marriage, the adjustments can be overwhelmingly unpleasant, to put it mildly.

Still, God's on the mound, and he wants me to do something, something good, with the pitch he has just served up. He wants me to do something good with the rest of my life, whether that lasts three more days or 30 more years.

That's a common theme in the spousal-loss support groups I attend. After the initial numbness and blurriness of grief begin to soften, the question "now what?" starts to emerge.

That seems to be the case whether one is strongly religious, an atheist or somewhere in between. It's a question that comes from a very human heart, and a broken heart, a heart that's mending as best it can, but one that will never be the same.

(Bill Dodds writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Looking back on 'mystery priest' at car crash

Katie Lentz had plucked the perfect dress for her Sunday surprise, and the yellow J. Crew



frock was dangling in the back of her 1989 Mercedes, bouncing along the highway as the sun streamed in and oldies played on the radio.

The 19-year-old blonde from Quincy, Ill., had just completed her summer internship in Jefferson City, Mo., and she had hatched

a plan to surprise her friends there by making a final visit. She set off around 8 a.m. on that Sunday, Aug. 4, 2013, and began the two-hour drive so she could go to church one more time with the gang she had worshipped with every week that summer.

As she drove south on Highway 19, Katie saw a truck swerve into her lane. She tried to steer away, but couldn't react quickly enough. A drunk driver hit her head on, and suddenly Katie felt herself moving—the car rolled in one complete rotation and landed on the driver side, Katie's body trapped in the mangled Mercedes, inches from the ground. She felt a shooting pain, looked up and saw blood, the steering wheel mashed into her stomach and blocking the view of her broken legs. She knew something was wrong because the car wasn't upright.

"Is this real life?" she asked repeatedly.

Katie couldn't see the witnesses and emergency responders, but the Pentecostal Christian remembers asking them to pray for her, to pray out loud.

Then came the man in black, a priest carrying anointing oil and offering to bless the person in the car. Once he received permission from a sheriff, he walked up to Katie quietly, anointed her, absolved her and stepped away. Someone asked him to return, saying Katie had requested more prayers, so the priest returned and prayed at her side.

To the crowd gathered around Katie, the priest seemed to vanish out of thin air, just as he had appeared. Katie was finally extricated from the car and flown to Blessing Hospital in Quincy. As news of the near-fatal accident spread, word got out about a "mystery priest" on the scene. ABC News dubbed him a "guardian angel," and a composite sketch of the unknown man emerged. The story went viral.

It wasn't until Friday that a fellow priest told Father Patrick Dowling the story had made national news. The longtime priest, a 69-year-old native of Kilkenny, Ireland, reluctantly identified himself.

Father Dowling had substituted for a sick priest that Sunday morning, and was driving home in his white Toyota Camry when he spotted ambulance lights and pulled over. It was a frightening scene, and Father Dowling didn't want to get in the way of the emergency responders, but he felt compelled to approach the car. After 15 years in prison ministry, he'd learned the power of showing up, breathing in and reaching out. He'd even witnessed moments of grace among inmates on suicide watch.

"It's totally a matter of faith," he said. "When the Lord sends you, he gives you his Spirit. You trust, you have faith in the Holy Spirit."

One year later, Katie, who is walking unassisted and hoping to make a full recovery, still thanks God for Father Dowling's presence that morning. "I believe Father was sent from God," she said. "He was my Earth angel that day. And he was there for everyone on the scene, because it was really chaotic and they didn't know what they were going to do. He provided a lot of comfort."

Katie's priorities have come into sharp focus, and she changed her career plans to follow her passion—sports, not dentistry. She sees the car crash as an opportunity to evangelize in a way that isn't "pushy," as she put it. "All I'm doing is telling my story. I can share what God did for me."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of SisterStory.org, the official website of *National Catholic Sisters Week*.) †

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

Sunday Readings

Sunday, August 10, 2014

- 1 Kings 19:9a, 11-13a
- Romans 9:1-5
- Matthew 14:22-33

The first reading again this weekend is from the First Book of Kings. First and Second Kings prominently mention the kings of the united kingdom of Israel, but they are not political histories.



Of course, politics and other realities of life in Israel under the king appear in these books, but the chief purpose of these writings is to reveal

God's mercy, justice and identity. So often more emphatically and extensively than their references to the kings, these books mention prophets, who spoke for God.

The reading for this weekend from First Kings is in this mode of writing.

Principal in the reading is the prophet Elijah. God had spoken to him in the past, so Elijah knew that God was accessible and could communicate with him.

Elijah looked for God. A fierce storm raged, but God was not in the wind or in the thunder.

Next came an earthquake, not an unusual event in the Middle East. Elijah could not find God in the earthquake.

At last, Elijah heard a tiny whispering sound. It was the voice of God.

Several lessons emerge from this reading. First, God interacts with humanity, and the resulting divine revelation is conveyed to humans by humans. Elijah, after all, was a human.

Second, Elijah looked for God in great outbursts of nature, in a storm and in an earthquake. God is supreme over nature. The ancient Hebrew concept, therefore, was that God used nature and all its powerful manifestations to teach the people that they should live according to his plan.

Sin disrupts the order of life. Temptations abound, but no power exceeds God's power and perfection.

Finally, God appears in places and events and forms often least expected by humans, such as in tiny whispering

sounds in the middle of storms and Earth's tremors.

St. Paul's Epistle to the Romans is the source of the next reading. In this reading, Paul verified his own status as an Apostle, and his own truthfulness. He mourned that his kin, the Jewish nation, did not accept God. It was a failure that, alas, occurred throughout Hebrew history, indeed throughout human history. Paul admitted his own humanity and frailty, but despite all, he insisted that he would remain true to his calling as a Christian and as an Apostle.

For its last reading this weekend, the Church gives us a passage from St. Matthew's Gospel. It is a familiar story.

Last weekend, the reading from Matthew was from verses immediately preceding these. It, too, was a familiar story, that of the Lord's miraculous feeding of the 5,000.

In this story, the Lord walks across water to reach the boat in which the Apostles were crossing the Sea of Galilee. Peter, impulsive as was his personality, leaped from the boat when Jesus invited him to come forward.

As often happened, Peter's impulsiveness gave way to uncertainty and doubt. When these feelings took hold, Peter's own ability to walk on the water failed. He began to sink.

Jesus, not undone by Peter's lack of faith, pulled Peter from the water, rescuing Peter from death. Understanding Peter's weakness, Jesus assisted him, giving him security and life.

Reflection

Last weekend, the lesson from the Gospel was that Jesus alone is the source of life. He is the only security. Life cannot be measured just by earthly standards. It must be measured by its totality, with attention given the fact of eternity.

Jesus alone gives eternal life. He alone is the source of life, including eternal life. Nothing else possesses the power of the Lord, because Jesus is God.

We humans must believe that Jesus alone gives true life. Otherwise, left to ourselves, we will drown. †

My Journey to God

Surrender

By Gina Langferman

My child you do not have to strive
To prove your love for me
Sometimes you need to just sit still
And let my glory be.

I've given you this world so vast,
I've given you this life,
The gifts of love and family
Of work, but not of strife.

I've come to Earth in humble ways,
Can you hear my still small voice
In the silence of your beating heart
Can you stop amid the noise?

Your plans may have to wait for you
Maybe they weren't meant to be
Remember that a contrite heart
Is what really pleases me.

Just breathe and let my plans take hold
For my gifts I will give free
When you surrender all your plans
And give yourself to me.



Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Transitional deacons lay prostrate during an ordination Mass in St. Peter's Basilica at the Vatican. Prostration of those being ordained is a symbol of their surrendering to God's will for them. (CNS photo/Tony Gentile, Reuters)

Daily Readings

Monday, August 11

St. Clare, virgin
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, August 12

St. Jane Frances de Chantal, religious
Ezekiel 2:8-3:4
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 9:1-7; 10:18-22
Psalm 113:1-6
Matthew 18:15-20

Thursday, August 14

St. Maximilian Kolbe, priest and martyr
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1
Vigil Mass of the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Friday, August 15

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

Saturday, August 16

St. Stephen of Hungary
Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

Sunday, August 17

Twentieth Sunday in Ordinary Time
Isaiah 56:1, 6-7
Psalm 67:2-3, 5-6, 8
Romans 11:13-15, 29-32
Matthew 15:21-28

Question Corner/Fr. Kenneth Doyle

Church's liturgical rules guide when the Gloria and creed are included in liturgies

Recently, my wife and I were visiting friends in the Chicago area and decided to attend a weekday Mass. I was surprised when we did not recite the creed, which I had always thought was a critical part of the Mass.



My friend said that frequently, at this parish, they recite neither the Gloria nor the creed. I knew that during certain periods of the year, the Gloria was not recited, but I thought that the creed was always used. Has something changed with the Mass that I am not aware of? (Floyds Knobs, Indiana)

According to the liturgical guidelines of the Catholic Church, on most weekdays neither the creed nor the Gloria is recited during the celebration of Mass. The creed is used during Sunday celebrations and on solemnities (e.g., on holy days of obligation, the Nativity of St. John the Baptist, the feast of SS. Peter and Paul, etc.)

When the creed is called for, usually the Nicene Creed is the form used, but the Apostles' Creed may be substituted, particularly during Lent and Easter. (Since the Apostles' Creed is the basis for the baptismal promises, it is especially appropriate during that time of year when many adult baptisms occur.)

Liturgical aids—such as laminated cards in the pews—generally offer both options for the creed.

The Gloria, a hymn of joy and praise, is recited or sung on all Sundays except during Advent and Lent (which are penitential seasons), and also on many important feasts that occur on weekdays.

To illustrate, during the month of July, as I write this column, the creed is recited only on the four Sundays, while the Gloria

is used on those Sundays as well as on the feast days of St. Thomas on July 3 and St. James on July 25.

And lest you think that a priest needs to be a genius to remember all of this, he doesn't. He usually has in the sacristy a little book, called the "ordo," which gives him the directions for each day.

What would be the proper reaction to our non-Christian (Muslim) friend who has offered to pray for us to "her God?" Should we decline the offer, so as not to offend our own God? (Midlothian, Virginia)

You should accept the offer and be grateful. How could it possibly hurt for her to pray for you?

The Muslim understanding of God has striking similarities to the Christian view, but also some important differences.

The religion of Islam, like Christianity, is strongly monotheistic. For Muslims, as for Christians, God is the all-powerful and all-knowing creator, sustainer and judge of the universe.

Muslims, though, reject the Christian doctrines of the Trinity and the divinity of Jesus. The Christian notion of God as a loving, personal father who has entered human history to reveal himself and to rescue us from our sinfulness is foreign to Muslims.

As to whether to accept the prayer of a Muslim offered on your own behalf, I would take my cue from Pope Francis. In June of this year, when he invited Israeli President Shimon Peres and Palestinian President Mahmoud Abbas to the Vatican, the three were joined by an interfaith group of Muslims, Jews and Christians who prayed for the common cause of peace at the same time and in the same place, but each in their own traditions.

It was graphic testimony to their shared belief that they are brothers and sisters, and children of the same God. †

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.

BATES, Marian (Krajewska), 81, St. Charles Borromeo, Bloomington, July 25. Mother of Adrienne Brown and Stephen Bates. Grandmother of five. Great-grandmother of two.

BIZZARO, Charles A., 87, Holy Family, Richmond, July 18. Husband of Marilyn Bizzaro. Father of Christina Erbse and Mary Jo Szymanski. Brother of Anna Mae Allen. Grandfather of six. Great-grandfather of 12.

BURRIER, Janice Mae, 68, St. Agnes, Nashville, July 26. Mother of Rebecca Hutchins and Elizabeth Meek. Grandmother of three.

CHRISTOPHER, Virginia, 91, Sacred Heart, Clinton, July 5. Grandmother of one.

CRAVEN, David W., 53, St. Mary, Rushville, July 22. Husband of Linda Craven. Father of Maria Beasley, Curtis and Kyle Craven. Son of Barbara Craven. Brother of Susan Walker, James, Richard, Steve and William Craven. Grandfather of three.

DECKER, Zachary R., 21, Holy Spirit, Indianapolis, July 19. Son of Paul Decker and Kelly Doyle Day. Brother of Cooper and Tyler Day. Grandson of Jean Stiehl, Charlie and Mary Decker.

DOLAN, Virginia, 89, Holy Family, New Albany, July 15. Mother of Carol Burke, Eileen Burrous, Nancy Ferguson and Robert Dolan. Grandmother of 12. Great-grandmother of nine.

EDMUNDS, Neomia, 89, St. Mary, New Albany, July 16. Mother of Regina Mattingly and Paul Bolduc. Sister of Wanda Bacon, Alvetta Bryant, Linda Edwards, Dorothy Franck, Juanita Happel, Loweetta Jenkins, Irvin and Paul Slaughter. Grandmother of five. Great-grandmother of 11.

HOFMEISTER, Fred N., 73, Our Lady of Lourdes, Indianapolis, July 23. Husband of Kathy Hofmeister. Father of Theresa Kautsky, Lori Malander, Brian, Eric, Mike and Nick Hofmeister. Brother of Carol and Ellen Cronin, Diane Elzrother and Gary Hofmeister. Grandfather of 17.

KESTERSON, John K., 86, St. Jude, Indianapolis, July 25. Father of Joyce Burke, Theresa Holbrook, Karen Kesterson-Bueno, Helen Kesterson-Yates, Rita Maguire, Mary Smith, Patricia Souhrada, Jean and John Kesterson. Brother of Providence Sister James Michael Kesterson. Grandfather of 23. Great-grandfather of 13.

KRUER, JoAnn (McCall), 79, St. Mary-of-the-Knobs, Floyd County, July 20. Mother of Rebecca Crady, Elizabeth Phillimore, David, Donald, Jr., Paul, Philip and Russell Krue. Sister of Bonnie Busbee, Sharon Martin, Joey and Forest Hime. Grandmother of 18. Great-grandmother of four.

MANN, Jerry Lee, 75, St. Catherine of Siena, Decatur County, July 22. Husband of Karol Ann Mann. Father of Sandra Fixmer, Laura Johnston, Brenda Meer, David and Doug Gramman, Daniel and Eric Mann. Brother of Mary Lou Karmon, Camilla Oathout, Lillian Ryle and Calvin Mann. Grandfather of 15. Great-grandfather of seven.

RAGSDALE, Julia B., 63, Our Lady of the Most Holy Rosary, Indianapolis, July 28. Mother of Dana Lashley. Sister of Daniel, Jonathan and Robert Morris. Grandmother of two.

Funeral at St. Peter's



Pope Francis swings a censer over the casket of Italian Cardinal Francesco Marchisano in St. Peter's Basilica at the Vatican on July 30. Cardinal Marchisano, who had held a number of posts at the Vatican, many involving care for the Vatican's vast collection of artistic treasures, died on July 27 at the age of 85. (CNS photo/Max Rossi, Reuters)

SEIFRIG, Theodore O., 62, St. Meinrad, St. Meinrad, July 8. Father of Dawn Berg. Brother of Milly Harpenau, Dorothy Hessig, Alice and Helen Stillwell, Donald, Paul and Roger Seifrig. Grandfather of three.

SEYMOUR, Carol (Hill), 79, Most Sorrowful Mother of God, Vevay, July 23. Wife of Charles H. Seymour. Mother of Cyndi Barnes, Chuck and Curt Seymour. Sister of Celeste Lemm. Grandmother of six. Great-grandmother of four.

SOMMER, Clara Mae (Hoffman), 88, Prince of Peace, Madison, July 20. Mother of Cindy Long, Connie Wolf, July and Mike Sommer. Sister of Phil Hoffman. Grandmother of six. Great-grandmother of eight.

TRIBBEY, James R., 91, Holy Family, New Albany, July 12. Husband of Doris (Lynn) Tribbey. Father of Carol Akers, Susan Thomas and Mark Tribbey. Grandfather of three.

TURNBOW, Rosie (Burgess), 85, St. Bartholomew, Columbus, July 17. Mother of Debby Knulf,

Lisa, Barry, Jeff, Ron and Russ Turnbow. Sister of Mildred Burnett. Grandmother of nine. Great-grandmother of 12.

WEWEE, Cornelius, 91, St. Mary, Greensburg, July 23. Father of Kim Helms, Nicole Niese and Teresa Smith. Grandfather of four. Great-grandfather of nine.

WHELAN, Richard, 75, St. Mary, New Albany, July 12. Husband of Carol Whelan. Father of Laura Whitus. Brother of Joe, Nick, Patrick and William Whelan.

WHIPKER, Jack H., 18, St. Bartholomew, Columbus, July 16. Father of Henry A. Whipker. Son of Henry J. and Kathleen Whipker. Brother of McKenna and Trevor Whipker.

YANCEY, Jr., Harold Murray, 96, Prince of Peace, Madison, July 27. Father of Shirley Kloefer, Pam Zehren, Jerry and Harold Yancey, Jr. Brother of Ella Jean Woods. Grandfather of nine. Great-grandfather of 11.

YOUNG, Alfred F., 89, St. Maurice, Napoleon, July 7. Father of Janice Fry, Nancy Obermeyer, Dale and Larry Young. Brother of Arthur Young. Grandfather of eight. Great-grandfather of 13. †

Court overturns law requiring hospital privileges for abortion doctors

NEW ORLEANS (CNS)—A three-judge panel of the 5th U.S. Circuit Court of Appeals in New Orleans on July 29 overturned a 2012 Mississippi law requiring doctors at the state's only abortion clinic to have admitting privileges at local hospitals.

There is only one abortion clinic in Mississippi, the Jackson Women's Health Organization, which challenged the law, which the 2-1 ruling declared unconstitutional.

Writing for the majority, Judge E. Grady Jolly stated: "Mississippi may not shift its obligation to respect the established constitutional rights of its citizens to another state," a reference to the fact many women had to go out of state to obtain an abortion.

The state law put an "an undue burden on the exercise of the constitutional right" as provided by the U.S. Supreme Court's 1973 *Roe v. Wade* decision, which legalized abortion virtually on demand across the country.

Jolly said the law went against "a state's obligation under the principle of federalism—applicable to all 50 states—to accept the burden of the non-delegable duty of protecting the established federal constitutional rights of its own citizens."

Mississippi Gov. Phil Bryant said in a statement that he was disappointed with the ruling, and would seek to have the case heard by the full 5th Circuit.

Father Frank Pavone, national director of Priests for Life, criticized the court ruling for striking down "a law enacted to safeguard the health of Mississippi women," and said that to the courts "access to abortion is more important than any other consideration, including women's safety." †

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Serra Club vocations essay

Priests, deacons and religious show God's love in 'chaotic, complex world'

(Editor's note: The following is the sixth in a series featuring the winners of the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.)

By Michael Melbardis
Special to The Criterion

In the Gospel of John, Jesus proclaims to the Apostles before the Last Supper, "I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how



Michael Melbardis

all will know that you are my disciples, if you have love for one another" (Jn 13:34-35).

In these profound words, Jesus commands us to love as he loves—to bring God's love to others in our daily lives. In today's chaotic, complex world, it can become easy to lose sight of what these powerful words mean. Despite this, priests, religious brothers and sisters and permanent deacons help us follow in Jesus' footsteps and

provide us with a unique perception of God's love.

They encourage us to consider how we can better live out God's call to love in our lives through our

own unique vocations. Priests, religious brothers and sisters and permanent deacons, through their lives and ministries, witness and respond to Christ's calling of love for us in many different ways throughout our local and worldwide communities.

For those who choose the religious life or holy orders, they promise to live, love, and serve like Christ. Priests, religious and deacons are instruments of God's love and allow the Holy Spirit to work through them to make his love known to others.

In our local community, especially in parish communities, priests and permanent deacons answer Christ's call to love every time they proclaim the Gospel and lead us in prayer at Mass. By celebrating the Eucharist and serving as chaplains for athletic teams, hospitals, prisons and the military, priests act as witnesses of God's love in order to bring hope to those going through difficult times and to point to the presence of Christ.

In addition, priests bring God's forgiveness to us in the sacrament of reconciliation and invite us to respond to Christ's call to love one another. Along with priests, deacons often serve as catechists and counselors and also assist at parish and liturgical ministries, such as the RCIA (Rite of Christian Initiation of Adults) program. They reveal God's everlasting love by providing support and guidance for those who are preparing to enter the Catholic faith.

Outside parish communities, religious brothers and sisters live out Christ's call to love in much the same way. Many serve as missionaries in foreign lands, working to establish schools, care for the sick and serve the poor. Acting as teachers, caretakers and nurses, they bring God's love to people of all ages and of all backgrounds.

Priests, religious brothers and sisters and permanent deacons stand with us through all of life's hardships, joys, and sorrows to be witnesses of and respond to Christ's love.

Whether they are serving as teachers, catechists, administrators, pastors or counselors, those who choose the religious life or holy orders call us to holiness by living out Christ's call to love others.

By looking to them as examples for our lives, we can also respond to Christ's invitation of love and live as faithful disciples who contribute passionately to the world, for "if God so loved us, we also must love one another" (1 Jn 4:11).

(Michael and his parents, Andrew and Jean Melbardis, are members of St. Simon the Apostle Parish. He completed the 12th grade at Cathedral High School in Indianapolis last spring, and is the 12th-grade division winner in the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.) †

EWTN builds West Coast studio on campus of California diocese's new cathedral

IRONDALE, Ala. (CNS)—A new West Coast studio currently under construction for the Eternal Word Television Network (EWTN) will be "of great benefit to [its] programming efforts around the globe," said Michael P. Warsaw, CEO of the broadcast organization.

The studio is being built on the campus of Christ Cathedral of the Diocese of Orange, Calif. The almost all-glass cathedral in Garden Grove is the former Crystal Cathedral made famous by the Rev. Robert Schuller, a popular televangelist. The cathedral complex was purchased by the diocese in November 2011.

"The location of the facility gives EWTN a presence in an area of the country where the network will be able to execute programs that would be difficult to produce elsewhere, particularly for our Spanish-language channels," Warsaw said in a news release announcing the new studio.

He said EWTN, which has its headquarters in Irondale, hopes to broadcast news, televised Masses and stories of faith from the studio by the end of the year.

The Orange Diocese took possession of the cathedral property in September 2013. It then began an extensive renovation of the 34-acre campus and its seven buildings,

upgrading them to meet modern earthquake and energy efficiency standards and to accommodate the large cathedral parish. The diocesan pastoral center, a Catholic school and a worship site called the Arboretum are now located on the campus.

The diocese will consecrate Christ Cathedral sometime in mid-2015.

"As we transform the Christ Cathedral campus into a dynamic and inspirational center of Catholic worship and outreach, we are blessed to partner with EWTN to share our community's energy and faithful witness with the world," Bishop Kevin W. Vann of Orange said in a statement. †

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The position requires a Bachelor's degree and a minimum of five years of experience in development, planned giving or related financial or legal fields. An advanced degree or certificate is desired. The ability to initiate conversations and interact effectively, the ability to speak to large groups of individuals from various professions and backgrounds, excellent computer skills (especially in Word, Excel, Outlook and relational database programs such as Raiser's Edge), the ability to work independently, manage multiple tasks, coordinate details, and meet deadlines, and the ability to work with confidential and sensitive information are essential. Candidates for the position should be professed and practicing Catholics with a deep commitment to supporting the ministries of the Archdiocese of Indianapolis.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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Youth volunteer outreach helps Brown County residents

By Carol Nathan

Special to The Criterion

BROWN COUNTY—Each summer, teenagers from St. Agnes Parish in Nashville and young people who participate in Terre Haute youth ministry come together with adult leaders to help needy persons in Brown County.

Indiana Nazareth Farm is a service camp sponsored by St. Agnes and five Terre Haute parishes which have combined their youth ministry efforts—St. Benedict, Sacred Heart of Jesus, St. Patrick, St. Margaret Mary and St. Joseph University. The camp is based on four cornerstones—community, prayer, simplicity and service.

This summer, the outreach effort occurred on July 25-29 and included 17 teenagers, seven young adults and 12 adults. The youth directors for the project were Adrienne Spahr from St. Agnes Parish, and Tom Gattuso and Mary Kate Hosty Becker, youth ministers for the Terre Haute parishes.

The youths and their leaders reached out to the Brown County community. They provided their spiritual and physical strength to make the lives of some residents easier, and to help them manage their homes.

Some of the projects included cutting and stacking firewood; dismantling and constructing a deck; building a ramp; staining decks and a storage shed; weeding and mulching; building a dog training pen; digging a drainage trench; building storage shelves; yard cleanup; gutter cleaning; and adding railing to steps at a home.

Each teenager and adult leader averaged 36 hours of intensive hard labor in just four days, equaling 1,296 person hours. In addition, the youths and leaders shared prayers and reflections each day.

The original Nazareth Farm was formed as an association of the Catholic Church and is located in the Diocese of Wheeling-Charleston, W.Va. Its purpose is to provide volunteer service to the people of Appalachia.

In 1994, the program was started in Brown County by Benedictine Sister Mildred Wannemuehler, then parish life coordinator at St. Agnes Parish, former youth ministry coordinator Janet Roth at St. Benedict and Sacred Heart of Jesus parishes in Terre Haute, and Mike Lewis, then youth ministry coordinator at St. Agnes Parish in Nashville. Dee and Gene Suding have been instrumental in the ongoing success of the project, providing space for the camp and continuing support of the mission.

The appreciation of the people served by these outstanding youth and adult leaders is impressive and heartfelt, youth leaders said. They added the spirit of warmth and caring was so sincere that it was “vibrant and magnetic.”

The Nazareth Farm project is held each summer at the end of July

Brown County residents who need assistance are encouraged to keep this outreach in mind for themselves, or if they know of others who might benefit from the gift of service provided by these youths and their leaders.

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



Above, Teenagers and youth ministry leaders from St. Agnes Parish in Nashville and parishes in Terre Haute spent four days in late July assisting people in need in Brown County. (Photos by Carol Nathan)



Left, Volunteers stain a storage shed in Brown County during Indiana Nazareth Farm, an annual service camp sponsored by St. Agnes Parish in Nashville and parishes in Terre Haute.

Idaho campus ministers see colleges as ‘places of evangelization’

BOISE, Idaho (CNS)—They are, without a doubt, an odd couple.

One is a Jesuit with a history in campus ministry, taking over the reins at St. Paul Catholic Student Center in Boise. The other is a tattooed, earring-and-bandanna-wearing, lifelong youth minister stepping in at St. John Catholic Student Center in Pocatello.

During an interview at a break from a campus ministry meeting on July 22, Jesuit Father Jack Bentz and Jean Pierre “Pete” Espil shared a common vision aimed at keeping young adults in college involved in their faith.

Father Bentz comes from the Jesuit community at Gonzaga University in Spokane, Washington. He said the Jesuits assigned him to Boise because “we were asked.”



Campus ministers Pete Espil and Jesuit Father Jack Bentz pose for a photo on July 21. Espil is the campus minister at St. John Catholic Student Center, which serves Idaho State University students in Pocatello. Father Bentz is chaplain and campus minister at St. Paul Catholic Student Center, which serves Boise State University students in Boise. (CNS photo/Mike Brown, Idaho Catholic Register)

He was expecting to start a new assignment in Los Angeles when his superiors asked him if he would come to Boise. “I said, ‘Sure, Boise.’ I am from eastern Oregon so I am pretty used to this area.

“Also, my interactions with the bishop and diocesan officials have been terrific. I feel really well supported,” he told the *Idaho Catholic Register*, Boise’s diocesan newspaper. Bishop Michael P. Driscoll heads the statewide diocese.

Father Bentz has a strong history in theater—performing and directing. Previously he also worked with a bilingual theater group and speaks Spanish. With his training, he enjoys speaking in front of people, and also works well with small groups. “Theater builds community [sometimes] involving disparate groups, on a common project. I think a lot of those skills are transferrable here,” he said.

Father Bentz, whose assignment is for a year, said he also wants St. Paul’s to be a center for learning about Ignatian spirituality, and bringing in Jesuit scholars from around the country to speak in Boise. He is also interested in seeing how St. Paul’s interacts with the university community and the surrounding neighborhood.

Espil, a convert to Catholicism, has a long history in Idaho. In 2003, while pursuing his undergraduate degree at Boise State, he began working in parish youth ministry full time.

He is married to Jaime Thietten, a national Christian music recording star. In 2007, the couple moved to Tennessee for Thietten’s career. Three years later, they relocated to Utah to be with Espil’s father, who suffered a stroke. In Tennessee, Espil worked as a parish youth minister and in Utah, he was campus minister at Judge Memorial Catholic High School.

Two years later, Espil was hired at Our Lady of the Valley Parish in Caldwell. He spent his last semester at

Judge commuting from Utah two weekends each month before finally returning to Idaho in June 2012.

Last fall, Espil and Thietten moved back to Twin Falls. Espil left ministry to work on his master’s degree in social work at the Boise State extension.

But he was unhappy, and he applied for the campus ministry job at St. John’s, where he will work with a longtime friend, Benedictine Father Hugh Feiss.

“I really believe this is what God wants of me right now,” Espil said. “My ministry model since day one has been [building] relationships. ... That’s the only language I know how to speak well. It’s a universal language among teens and young adults.”

He hopes to make St. John’s “a home away from home, with an emphasis on hospitality and the corporal works of mercy, slightly adjusted for a student center.” That means having a sandwich available for a student who needs a bite to eat, or providing a place for a student to do laundry if that’s needed.

“They need to know they belong somewhere, and they are certainly welcome at St. John’s,” Espil added.

Both campus ministers readily accept the differences in their styles and backgrounds.

“It’s a big Church and the more that we can represent that, the more space students can find for themselves,” said Father Bentz. “Diversity is a sign of strength,” added Espil.

Both said students need to know they are welcome at the Catholic centers on campus.

The centers are “places of evangelization” that need Catholics’ support, Father Bentz said.

“This is where young people are encountering a whole new way of being, to be agents in their lives and make their own choices as adults,” he added. “It will be life-giving for them if these programs are robust and are able to do a lot of really solid outreach.” †