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Criterion

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Caring for the whole person



Dr. Casey Reising, right, shares a moment of joy with Kim Haley, an office assistant who works in Magnificat Family Medicine, the new Indianapolis medical practice that Reising named to honor the Blessed Mother. (Photo by John Shaughnessy)

Young doctor focuses on patients' dignity as she leads Catholic health care group

By John Shaughnessy

Her time with the dying patient continues to remind Dr. Casey Reising of the most important approach she strives to have as she starts her career as a family physician.

"This man was middle-aged, he had a huge tumor on his head and neck, and it was thought he would die within weeks," Reising says, recalling the home hospice visit she made as a medical student.

"I was struck by how joyful he was. I remember looking into his eyes, and I could see Christ in him and feel Christ there with us. We were there to take care of him, and he was taking care of us. It was a good reminder to me to maintain my relationship with Christ so I can be his

hands and his feet, to take care of all those I encounter—to really love every person I come in contact with."

Beyond her personal practice, Reising is working to promote the connection between Catholic faith and health care as the president of the St. Raphael Catholic Medical Guild of Indianapolis. The goal of the group is to provide support and education for Catholic health care professionals who try to uphold Catholic values in medicine.

As part of the group's efforts, a White Mass for health care workers will be celebrated at 6 p.m. on Sept. 29 at Our Lady of the Most Holy Rosary Church in Indianapolis.

"I think the group can offer a place where we can meet, make friends and

learn more about our faith and the Church's beautiful teachings about modern medicine," says Reising, a member of St. John the Evangelist Parish in Indianapolis. "In the future, we'd like to branch out and be more involved in service opportunities in the community, including ethics seminars and health fairs."

In helping to re-establish the group this year, Reising has called upon the guidance and direction of Dr. James Scheidler, an Indianapolis physician who has long been active in the national Catholic Medical Association.

Reising first contacted Scheidler three years ago when she moved to Indianapolis to start a residency in family medicine at

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Pope appoints 14 couples to attend Synod of Bishops on family

VATICAN CITY (CNS)—More than 250 participants, including 14 married couples from around the world, are expected to attend October's extraordinary Synod of Bishops on the family.

In addition to 114 presidents of national bishops' conferences, 13 heads of Eastern Catholic churches and 25 heads of Vatican congregations and councils, the pope



Pope Francis

appointed 26 synod fathers to take part in the Oct. 5-19 synod.

A list of the appointments was released on Sept. 9 by the Vatican.

Almost all of the 26 papally appointed voting members are from Europe. Of these, none of the 14 cardinals, eight bishops and

four priests appointed by the pope is from North America or other English-speaking countries.

Some of the papal appointees include German Cardinal Walter Kasper, Belgian Cardinal Godfried Danneels, and Italian Cardinal Elio Sgreccia, as well as Jesuit Father Antonio Spadaro, director of *La Civiltà Cattolica* journal, and Msgr. Pio Pinto, dean of the Roman Rota, a Vatican-based tribunal that deals mainly with marriage cases.

However, among the nonvoting members of 38 observers and 16 experts appointed by the pope, the majority are laymen and laywomen, including 14 married couples, and they are more geographically diverse, with several coming from Asia, Africa, Oceania and the Americas, as well as Europe.

Voting synod members include officials from the Roman Curia, heads of the Eastern churches, and archbishops of Churches "sui iuris," including Byzantine Archbishop William C. Skurla of Pittsburgh.

Canadian Cardinal Marc Ouellet, prefect of the Congregation for Bishops, and U.S. Cardinal Raymond L. Burke, prefect

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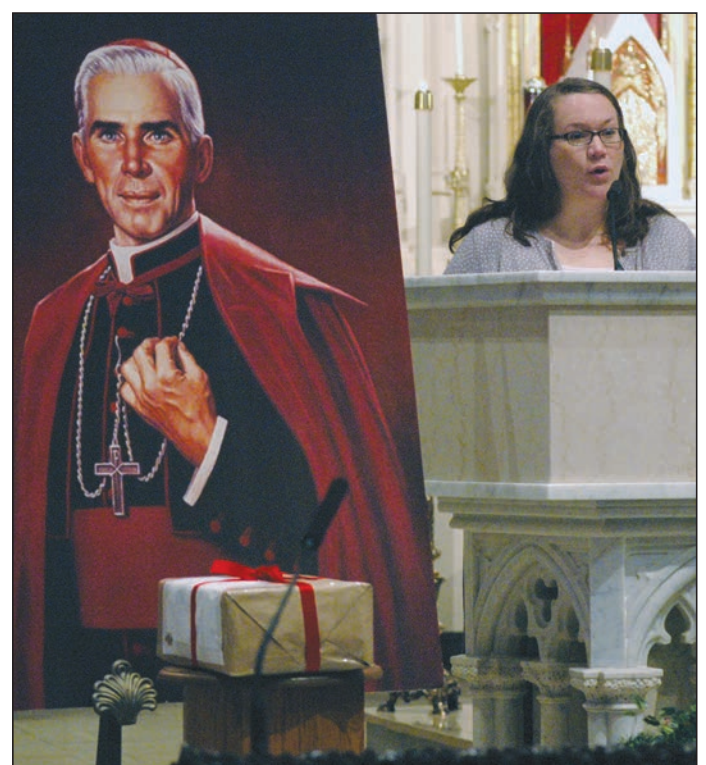
Archbishop Sheen's sainthood cause suspended indefinitely

WASHINGTON (CNS)—The canonization cause of Archbishop Fulton J. Sheen has been suspended indefinitely, according to a statement issued on Sept. 3 by the Diocese of Peoria, Illinois, where the archbishop was born.

The suspension was announced "with immense sadness," the diocese said. "The process to verify a possible miracle attributed to Sheen had been going extremely well, and only awaited a vote of the cardinals and the approval of the Holy Father. There was every indication that a possible date for beatification in Peoria would have been scheduled for as early as the coming year."

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With evidence of her son's alleged miraculous healing boxed and sealed in front of a portrait of Archbishop Fulton J. Sheen, Bonnie Engstrom proclaims a reading at a 2011 Mass at St. Mary's Cathedral in Peoria, Ill. The Diocese of Peoria, Ill., announced on Sept 3 that the canonization cause of Archbishop Sheen has been suspended indefinitely. (CNS photo/Tom Dermody, The Catholic Post)



SHEEN

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Archbishop Sheen, who gained fame in the 1950s with a prime-time television series called "Life Is Worth Living," died in New York in 1979.

The diocesan statement said the Archdiocese of New York denied a request from Bishop Daniel R. Jenky of Peoria, president of the Archbishop Sheen Foundation, to move the archbishop's body to Peoria.

Deacon Greg Kendra, in a Sept. 3 posting on his blog, The Deacon's Bench, said the reason for the request was for "official inspection and to take first-class relics from the remains."

A Sept. 4 statement from Joseph Zwilling, communications director for the New York Archdiocese, said Cardinal Timothy M. Dolan of New York "did express a hesitance in exhuming the body" absent a directive from the Vatican Congregation for Saints' Causes and family approval. The statement added that Archbishop Sheen's "closest surviving family members" asked that the archbishop's wishes be respected, and that he had "expressly stated his desire that his remains be buried in New York."

Zwilling said Cardinal Dolan "does object to the dismemberment of the archbishop's body," but, were it to be exhumed, relics that might have been buried with Archbishop Sheen might be "reverently collected" and "shared generously" with the Peoria Diocese.

A subsequent statement on Sept. 5 from the Peoria Diocese said it had received a "shocking statement" on June 27 from an attorney for the New York Archdiocese saying the archdiocese "would never allow the examination of the body, the securing of relics or the transfer of the body."

The new statement said Bishop Jenky had been assured in 2002 by Cardinal Dolan's predecessor, now-retired Cardinal Edward M. Egan, that New York had "no interest" in pursuing Archbishop Sheen's sainthood cause. A 2005

request to transfer the body to Peoria received a response from the Vatican congregation that it was not yet an appropriate time. "With this inquiry complete and a miracle being attributed to Sheen, now is an appropriate time," the Sept. 5 Peoria statement said.

It added, "Clearly Archbishop Sheen's wishes for his final resting place could not have anticipated that he would go through a canonization process led by his native Diocese of Peoria, after it was turned down by the Archdiocese of New York."

Peoria diocesan chancellor Patricia Gibson said in the statement, "After New York clearly turned down the cause, Peoria was happy to put forth the lengthy work and effort because of how much he is loved by the priests and lay faithful in this diocese."

In an interview published on Sept. 6 by Crux, *The Boston Globe's* Catholic news website, Cardinal Dolan said, "We've had some issues [with Peoria] over what to do with the remains of Archbishop Sheen and what relics we might be able to share, and I'm committed to doing whatever we can that's consistent with Sheen's own wishes, the wishes of his family, the instructions we get from the Congregation for the Causes of Saints and New York state law."

If the Peoria Diocese's decision is final to suspend Archbishop Sheen's cause and to assign it to the Vatican congregation's historical archives, Zwilling said, "the Archdiocese of New York would welcome the opportunity to assume responsibility for the cause in an attempt to move it forward."

Cardinal Dolan told Crux, "I guess my next step is to write a formal letter to Bishop Jenky and the congregation, saying we'd be honored to take over the cause if that's what seems best."

"After further discussion with Rome, it was decided that the Sheen Cause would now have to be relegated to the congregation's historic archive," the Sept. 3 Peoria diocesan statement said.

Bonnie Engstrom, whose delivery of a stillborn baby that later survived in 2010 provided the basis for a possible



Bishop Daniel R. Jenky of Peoria, Ill., greets Pope Benedict XVI as he presents the "positio" on the life of Archbishop Fulton J. Sheen during the pontiff's general audience in St. Peter's Square at the Vatican on May 25, 2011. The "positio" is the official position paper on why the Catholic Church should recognize Archbishop Sheen as a saint. (CNS photo/L'Osservatore Romano)

miracle attributable to Archbishop Sheen, expressed sadness and confusion over the delay in the sainthood cause.

"We are very disappointed that the cause to canonize Venerable Fulton Sheen had to be closed, especially because it had been progressing so well," she told the *Catholic Herald*, a British Catholic newspaper. "We are incredibly saddened and confused by the Archdiocese of New York's decision to not cooperate with the Sheen Foundation on the cause. We trust in the goodness of God."

Engstrom's son James had no recorded heartbeat for 61 minutes after delivery. Then, as doctors were about to pronounce the child dead, James' heart started beating. He has defied doctors' predictions that he would not survive, or that he would have severe physical and developmental limitations. In March, a seven-member team of medical experts convoked by the Vatican reported there is no natural explanation for the boy's survival.

"Countless supporters, especially from the local Church in central Illinois have given their time, treasure and talent for this good work with the clear understanding that the body of Venerable Sheen would return to the diocese," the Sept. 3 Peoria statement said. "Bishop Jenky was personally assured on several occasions by the Archdiocese of New York that the transfer of the body would take place at the appropriate time. New York's change of mind took place as the work on behalf of the cause had reached a significant stage."

Archbishop Sheen, after his years in the TV limelight, retained a high profile by operating the Society for the Propagation of the Faith out of New York City. †



'I guess my next step is to write a formal letter to Bishop Jenky and the congregation, saying we'd be honored to take over the cause if that's what seems best.'

—Cardinal Timothy M. Dolan of New York

SYNOD

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of the Supreme Court of the Apostolic Signature, the Vatican's highest court, are to attend as officials of the Roman Curia.

Among those attending who are part of the synod's ordinary council include: U.S. Cardinals Timothy M. Dolan of New York and Donald W. Wuerl of Washington; Australian Cardinal George Pell, prefect of the Vatican Secretariat for the Economy; South African Cardinal Wilfrid F. Napier of Durban; and Philippine Cardinal Luis Antonio Tagle of Manila, who is also one of three delegate presidents of the assembly. Pope Francis will serve as president and Cardinal Lorenzo Baldisseri as the synod's general secretary.

Among the presidents or vice presidents of national bishops' conferences who were to attend:

- Canadian Archbishop Paul-Andre Durocher of Gatineau, Quebec.
- U.S. Archbishop Joseph E. Kurtz of Louisville, Kentucky.
- Mexican Cardinal Francisco Robles Ortega of Guadalajara.
- English Cardinal Vincent Nichols of Westminster.
- Scottish Archbishop Philip Tartaglia of Glasgow.

- Irish Archbishop Diarmuid Martin of Dublin.
- Australian Archbishop Denis Hart of Melbourne.

The theme of the extraordinary synod is: "The pastoral challenges of the family in the context of evangelization," and synod members will be called upon to find ways to improve the pastoral application of Church teachings, ways to explain it and to help Catholics live it.

Many of the 38 papally appointed observers and experts are lay and religious women and men active in family ministries and pastoral care, canon law and moral theology. Among those invited to attend include:

- Jeffrey and Alice Heinzen, respectively director of the Office for Marriage and Family Life and natural family planning coordinator for the Diocese of La Crosse, Wisconsin.
- Steve and Claudia Schultz, U.S. executive members of the International Catholic Engaged Encounter, ministering to engaged couples.
- Joan Clements, co-director of the World Organization of Ovulation Method Billings in Australia.
- Christopher Meney, director of the Life, Marriage and Family Centre with the Archdiocese of Sydney.
- Dr. Ron and Mavis Pirola, chairs of the Australian bishops' Catholic Marriage and Family Council.
- Sister Margaret Muldoon, a former superior general of the Sisters of the Holy Family of Bordeaux.
- Steve and Sandra Conway, regional directors of the

Retrouvaille program in Southern Africa for couples experiencing difficulty in their marriages.

- Riyadh Naoom Azzo and Sanaa Ibrahim Habeeb, a married couple from Iraq, "witnesses of Christian family life in an Islamic setting," the Vatican list of appointments said. †

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. †



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For some Iraqi Christians, returning to homeland is not an option

BEIRUT (CNS)—Uprooted from his home in Iraq by the advance of Islamic State fighters, Noree sees no future for Christians in his country.

“It’s like a nightmare,” the Chaldean Catholic father of six told Catholic News Service from a modest apartment in Beirut where he and his family have temporarily resettled after fleeing Iraq. “They just came and took our villages,” Noree said of the militants.

Noree requested that his full name not be used to protect his identity.

“It’s not a coincidence. It’s like a plan to rid the region of Christians. We Christians paid the price, and the Yezidis [a minority religious community] did, too,” Noree said. “Even though they pushed us out, we won’t forget our homeland. This is our past, our history.”

His village, Tel Isqof, about 19 miles north of Mosul, was home to some 1,500 Christian families, all of whom fled the advance of the Islamic State fighters in early August.

For nearly two months, following the militants’ attack on Mosul in June, Noree and his family slept on the roof of their house to watch for flashing lights of artillery shelling, signaling such an advance because there were constant rumors that the fighters were coming toward their village.

“We were always on alert. We thought that at least if there was an attack, we could see it coming and evacuate, to save ourselves,” Noree said.

But when the militants invaded Tel Isqof, Noree said, the Kurdish regional forces,

known as *peshmerga*, withdrew, leaving the villagers unprotected as they fled to Irbil, the capital of the Kurdish region of Iraq. Irbil now hosts more than 100,000 displaced Christians and other Iraqi minorities.

“We have no trust,” Noree said. “There is no credibility, in the government, [in] the Kurdistan forces—even some clergy are leaving.”

In Kurdistan, he added, Christians are considered second-class citizens. He spoke of Cardinal Fernando Filoni’s Aug. 13-20 visit to Iraq as Pope Francis’ envoy, and said the Kurdistan government is only trying to please the Church with empty promises.

“Whatever the Kurdistan government promised him [Cardinal Filoni] will be only words,” he said.

Michel Kasdano, a third-generation Iraqi Chaldean in Lebanon who volunteers his time to help Iraqi refugees, also has observed the same mindset among the refugees he meets: They do not want to return to Iraq and, their relatives remaining in Iraq want to leave.

A retired general with the Lebanese army, Kasdano has mobilized a group of friends and relatives who have met with some 50 Christian Iraqi families, now refugees in Lebanon as a result of the Islamic State attacks in their homeland. Aside from listening to the tragic stories of the refugees, they distribute food, clothes and money to the families.

“In my opinion, there will be just a symbolic presence of Christians in Iraq, like a museum,” he told CNS.

It was clear 10 years ago that

Christians were leaving Iraq, he said, not just because of threats, but “because there was no support, they saw no future.”

“There has been no concrete movement from the Church, the international community or government authorities to anchor them there,” he said. “Despite pessimism, I still have my faith, and I still believe Christianity must remain in Iraq.”

The future is unclear for Noree and his family, but his priority is to get resettled in another country.

In Beirut, he registered his family with the U.N. High Commissioner for Refugees (UNHCR) and was issued an asylum-seeker certificate. His next appointment is scheduled for March 2015.

At that first visit to the UNHCR, Noree got an indication of the frustration and despair faced by other refugees.

“I saw a young man, depressed and screaming, because he’s been here so long,” he said.

Even before this summer’s mass exodus of Iraqi Christians, there were about 9,000 Iraqi refugees in Lebanon, most of whom fled their homeland after the 2003 U.S.-led invasion. Lebanon has also experienced a flood of more than 1.5 million Syrian refugees, equal to at least one-quarter of Lebanon’s resident population.

“I’m open to do any kind of work to support my family,” Noree said. But the 45-year-old biology teacher has not found any work in Lebanon, and competition is fierce among other refugees, many of whom typically work as laborers for \$20 a day.

“My children are my hope—to



A nun leads prayer for displaced Iraqi Christians who fled Islamic State militants in Mosul at a school acting as a refugee camp in Irbil, Iraq, on Sept. 6. Irbil now hosts more than 100,000 displaced Christians and other minorities. Some Christians who have fled Iraq say they do not want to return. (CNS photo/Ahmed Jadallah, Reuters)

go to school and be educated and to live in a democratic environment,” Noree said.

His 17-year-old daughter, Mariam, a top student, dreamed of becoming a doctor and was to enter her last year of high school in Iraq.

Now Mariam and her two teenage siblings are working full time to support their family, each earning about \$350 a month. She and her 14-year-old sister work at a confectionary business, and her 19-year-old brother works in a bakery. Those salaries cover the \$700 monthly rent for their modest apartment in a run-down area of Beirut and the \$200 electricity bill, but there’s not much left over for food and other necessities. Noree’s elderly mother, who has Alzheimer’s, is also living with them.

A Sept. 5 report by Fides, news agency of the

Vatican Congregation for the Evangelization of Peoples, quoted Father Paul Karam, head of Caritas Lebanon, as saying that around 350 families of Christians who fled Mosul and the villages in the plain of Ninevah have found shelter in Lebanon, “but the numbers continue to rise every day.”

“We at Caritas Lebanon provide health care, food and prime necessities,” Father Karam said. “However we are saddened by the fact that almost all of them [Iraqi refugees] have no intention of returning to their country: Their desire is to emigrate, to leave the Middle East for ever. Sad to say this is the situation. And also on this issue the international community is called to make sensible decisions, unless it wants to contribute with its policies, to the extinction of Christians in Iraq,” Father Karam said. †

Pope Francis says war is senseless slaughter, can always be avoided

VATICAN CITY (CNS)—War is just “senseless slaughter,” and should never be seen as inevitable or a done deal, Pope Francis said.

“War drags people into a spiral of violence which then proves difficult to control; it tears down what generations have labored to build up, and it sets the scene for even greater injustices and conflicts,” he said in a written message to a world summit of religious leaders.

“War is never a necessity, nor is it inevitable. Another way can always be found: the way of dialogue, encounter and the sincere search for truth,” he wrote.

The pope’s message was

presented on Sept. 7 to people taking part in the International Meeting of People and Religions, organized by the Rome-based lay Community of Sant’Egidio and hosted by the Diocese of Antwerp, Belgium.

More than 300 leaders representing the world’s religions participated in the global summit, which was being held on Sept. 7-9. Its aim was to create an international alliance of religions dedicated to peace and dialogue and to countering fundamentalist ideologies and violence.

In his written message read to participants on Sept. 7, the pope said this year’s 100th anniversary of the start of World War I “can teach us that war is never a satisfactory means of redressing injustice and achieving balanced solutions to political and social discord.”

Citing the wartime pope, Pope Benedict XV, Pope Francis said, “All war is ultimately ‘senseless slaughter’ ” that ruins lives and poisons relationships.

“We cannot remain passive in the face of so much suffering,” he said.

The pope urged the world’s religious leaders to cooperate in “healing wounds, resolving conflicts and pursuing peace.”

Among those speaking at the summit in Antwerp was Ali Abtahi Sayyed Mohammad, a former vice president of Iran and current president of Iran’s Institute for Interreligious Dialogue.

“Radicalism is the product of an alliance between tyrants and ignorant followers,” Abtahi said on Sept. 8.

All conflicts based on presumably religious motives have shown that political leaders are the ones fomenting the violence, trying to convince “the devout that they are the only authentic religious group in the world and that the other religions are deviant and false.”

True religious believers, he said, “are those who understand the essence of religion,” and are “always against war and the hostility that religious radicalism spreads in the world.”

Abtahi said the radical religious groups, al-Qaida and fighters for the Islamic State, developed because of support from the West, “especially from the United States,” in order to carry out Western interests.

“Those who blew up the Twin Towers were the ones America armed to fight against communism” spreading from the Soviet Union, he said, “and those who are killing Muslims and Yezidi in Iraq are those who received financial support in Syria” to counter the regime there.

“History teaches us this rule: You can build religious groups that [will be] very dangerous, but it will be very difficult to suppress or eliminate them,” the Muslim scholar said.

Egypt’s grand mufti, Shawqi Ibrahim Abdel-Karim Allam said in his presentation on Sept. 8 that “Islam is a religion of dialogue,” and that radical extremists are “secular people who proclaim to be religious authorities, even though they are unqualified to interpret religious and moral laws.”

These extremists have an “eccentric and rebellious attitude toward religion” that “opens the door to extremist interpretations totally extraneous to Islam,” he said.

However, it’s not enough to dismiss extremists as having no legitimate religious authority, he said.

“If we do not understand the factors that contribute to the justification of terrorism and extremism, we will never be able to eradicate this epidemic,” he said. †



Pope Francis

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Editorial

Helping our brothers and sisters in the Middle East

The stories of persecution, displacement and even death are heartbreaking.

The pictures, including families fleeing for their lives, speak volumes about the challenges our brothers and sisters in Christ face each day, too.

The chaos and civil unrest in the Middle East these days begs the question: Will that part of the world, known as the cradle of Christianity, ever see peace?

We can debate the political landscape and discuss the various faith traditions and religious persecution that have engulfed the region, but we cannot ignore that, more than ever, we must pray for the suffering people whose lives are being turned upside down by a dire situation.

As Catholics, we are also being asked this weekend in the Archdiocese of Indianapolis to contribute to a special collection to assist with the most urgent humanitarian needs facing the people in Iraq, Gaza, Syria and the surrounding countries.

The funds will be used by Catholic Relief Services and other Catholic agencies working in partnership with the local Church.

"These organizations have well-established partnerships with the Catholic Church in the region which allow them to respond quickly and efficiently to victims in some of the hardest-to-reach areas," said Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops. "Collection funds will also be used to support Church programs to aid persecuted Christians and to respond to rebuilding needs of Catholic dioceses in the impacted areas."

Our local Church has an outstanding history of assisting our brethren in need around the world. When Typhoon Haiyan hit the Philippines and cut a path of destruction across the central part of the country last November, killing 6,300 people, members of archdiocesan parishes donated nearly \$300,000—\$277,244.68 to be exact—to that relief effort.

As Archbishop Kurtz noted, "Our Christian brothers and sisters and other innocent victims of the violence in the Middle East urgently need the assistance of the Catholic community of the United States."

When it comes to helping others, our faith implores us to be among those to take the lead.

May our assistance—through prayers and donations—again help so many in our world who desperately need it.

—Mike Krokos



A Dutch Royal Air Force transport aircraft at Eindhoven Airbase in Eindhoven, Netherlands, is loaded on Aug. 18 with relief supplies for victims of the humanitarian disaster in Iraq. Catholic relief agencies are trying to raise more money for additional aid in the region. Parishes in the Archdiocese of Indianapolis are being asked to contribute to a special collection this weekend.

(CNS photo/Bas Czerwinski, EPA)

Remembering our lost children

There will be a solemn observance across America this weekend.

This Saturday, Sept. 13, marks the National Day of Remembrance for Aborted Children.

Thanks to the efforts of Citizens for a Pro-life Society, Priests for Life and the Pro-Life Action League, memorials are being hosted across the United States for a second year to memorialize society's tiniest innocent victims.

According to organizers, mourners across the country will visit the gravesites of aborted children whose broken bodies were recovered from trash dumpsters and pathology labs and solemnly buried over the four decades of legal abortion in the United States. To date, more than 55 million children have died since the U.S. Supreme Court's *Roe v. Wade* decision legalized abortion on demand in 1973.

Simultaneous memorial services will be held at more than 40 such gravesites, as well as at scores of other memorial markers set up in memory of the aborted unborn at churches and cemeteries.

Eric Scheidler, executive director of the Pro-life Action League, said, "It's sobering to realize that grave markers for the unborn victims of abortion list only a date of burial. They have no birthdays because they were never allowed to be born. We can list no date of death, because those who killed them discarded their bodies like garbage. But they are not garbage to us. They are our brothers and sisters. That's why we buried them, and that's why we visit their graves to mourn for them and testify to their humanity."

For more information about the National Day of Remembrance, including the stories behind the gravesites of aborted children and the locations of memorial services being held on Sept. 13, visit AbortionMemorials.com.

And take a few moments on that day—and each day—to pray that we continue to convert hearts in our nation, and take steps to build a culture that embraces every life, from conception until natural death.

—Mike Krokos

OPINION

Reflection/John Shaughnessy

'Does God care about sports?' Yes, and Notre Dame fans say his mother does, too

The overwhelmingly negative response to the question surprised me, especially since I asked it of a group of about 50 people who are mostly Catholic and avid sports fans. It's a question that won't likely be confused with deep theological thought, but it has intrigued me for years: "Does God care about sports?"



When I asked the group how many of them believe that God cares about sports, no one raised a hand for a long 10 seconds. Then in the back of the room, one man lifted his right hand—slowly. Seconds later, so did another person—me. No one else joined us.

Of course, I realize that many people reason that God has many more important concerns to consider in this world. Yet I also see some evidence for my belief in one of the dramatic, down-to-the-wire games in Notre Dame football history.

It was the kind of finish where Irish fans promise God that they will change their lives for the better if he will let this latest comeback attempt become a reality. And the promises were even more grand than usual because the game was against the hated Michigan Wolverines, who were winning.

Standing in Notre Dame Stadium on that day in 1980, my father-in-law, Al Carson, lowered his head and made his own prayers and promises as Harry Oliver trotted onto the field to try the most desperate of field-goal attempts: 51 yards, into a strong wind, with just seconds remaining. Call it the "Hail Mary" of field goal attempts.

The ball was snapped, and a hush fell over the stadium. As Oliver kicked the ball, everyone held their breath, and few people noticed that the flags around the top of the stadium went limp, signaling that the wind had suddenly died. The ball kept rising and rising toward the goalposts. As it began its descent, fans leaned into one another, clutched one another and whispered one last prayer—"Please, God!"

As the ball cleared—just barely—the crossbar of the goalposts, teammates mobbed Oliver, students stormed the field, and the shouts of 60,000 suddenly best friends echoed towards the heavens—where some saint was busily listing and calculating all the promises and pledges that Irish fans had made.

It was another "miracle" finish for the Fightin' Irish. Still, as much as I believe the reports that the strong wind died just as Oliver kicked the winning field goal, it's not the reason that game contributes to my belief that God cares about sports. What happened next does.

In the midst of the crazy celebration, Carson walked on the field where the students were still going wild with joy. He headed toward the spot where Oliver made the kick. He looked toward the goalposts in the distance and marveled at how the ball had traveled so far, so true. Then he noticed a grass divot a few yards up the field. And he immediately believed that this divot was the very one that Oliver made when he kicked the ball.

He picked up the divot and left the stadium convinced he had found a tremendous treasure. After his three-hour ride back to Indianapolis, he planted the divot at the edge of his flower garden, a garden with a statue of the Blessed Mother in the middle of it. He figured that she, of all people, would understand the tremendous faith—and the blessed lunacy—of a Notre Dame football fan.

If God sees everything, as people of faith believe, I like to think he would have taken a curious yet extended look at what Carson had done that day. I also like to think that God would have smiled, shaken his head in appreciation and would have even been touched by that gesture of faith and devotion toward his mother.

So while I'm not convinced that God cares who wins (Notre Dame fans know that his mother does), I do believe God cares about sports.

Think about it for a moment: God gives people the talents to play sports. They bring us together, they bring us joy, and sometimes they teach us about life, faith and hope. They also teach us about pain, loss and the courage it takes to get back up when we fail or fall.

Besides, if we care about sports, and God cares about us, it seems only natural that he would care about sports, too—if only from the standpoint of how they influence our lives and our relationships, even our relationship with him.

That connection of sports, faith and relationships will be featured this weekend when the Irish football team comes to Indianapolis to play Purdue University in Lucas Oil Stadium on Sept. 13.

The game and a pep rally are naturally part of what is called the Shamrock Series, Notre Dame's annual "home" football game in a city beyond its campus. So, too, is the desire to leave a positive impact on the community where the game is played.

In Indianapolis, the Notre Dame Alumni Association and the Notre Dame Club of Indianapolis will lead an effort on Sept. 12 to revitalize the near west side Indianapolis neighborhood that is home to Providence Cristo Rey High School and Hawthorne Community Center. Volunteers will also work with Hearts and Hands of Indianapolis to prepare a home for a family in need.

The weekend's schedule of events also will include a Mass at 10 a.m. on Sept. 13 at St. John the Evangelist Church. The Mass will be celebrated by Archbishop Joseph W. Tobin, while Notre Dame president Father John Jenkins will be the homilist.

And the influence of the Blessed Mother on Notre Dame will also be featured as professor emeritus of theology Lawrence Cunningham is scheduled to give a presentation on "Mary in Art and Image on Notre Dame's Campus" at 11:30 a.m. at the Westin Hotel in downtown Indianapolis.

Some eight hours later—the game begins shortly after 7:30 p.m.—the saint in heaven on duty will open the usual "Notre Dame football prayers and promises phone line."

(John Shaughnessy is the assistant editor of *The Criterion* and the author of *When God Cheers*.) †

Letter to the Editor

Columnist offers inaccurate portrayal of Middle East conflict, reader says

I usually enjoy the columns by Effie Caldarola, but the one in the Aug. 29 issue of *The Criterion* made me furious.

The column is about her general dislike of bumper stickers, and her positive reaction to the one saying: "If you love Jesus, seek justice. Any fool can honk."

She then proceeds to list many injustices in our world, among them "thousands of

innocent residents of Gaza suffering the violence of a cruel war pursued by two side who pay little heed to civilian casualties."

If you want to preach justice, be informed about the facts first.

Do not equate the murderous Hamas, that uses human shields to protect its missiles, with Israel, which goes to unheard of lengths to warn and protect the civilian population from harm.

Sophie Boguslawski
Indianapolis

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

What the Bible, Church teach about the family

During the months of September and October, I am writing about the family. This is a serious—and timely—issue as our Church prepares for an extraordinary meeting of the Synod of Bishops to be held in Rome on Oct. 5-19. Here are some of the questions I'll be addressing:

What is God's plan for the family? What do the Bible and the teachings of the Church tell us about the meaning of marriage and family life? Why is the Christian view of family life so difficult to understand and accept today? What can any of us do to foster a deeper understanding—and a more complete acceptance—of the sacramental character of Christian marriage and the indispensable role of the family as the foundation for both the Church and human society?

Let's start with the Bible—both the Old Testament and the New Testament. What does sacred Scripture tell us about marriage and family? In this brief column, it's not possible for me to provide a detailed or comprehensive answer.

The holy Bible is not one book but a collection of many different books, poems, prayers, letters and other forms of writing

(such as the Gospels) that we believe were all inspired by the Holy Spirit and that reveal—in many diverse ways—the history of our salvation which we believe includes God's plan for the family.

Beginning with the Book of Genesis, the Bible teaches us that men and women are equal partners—made in God's image and likeness—and that they are meant to unite “as one flesh” in a sacred bond of intimacy, which we call marriage.

Genesis also tells us that, together, men and women are meant to continue God's work of creation both as “procreators” (bearers of children) and “stewards” (guardians or caretakers) who exercise dominion over all living and inanimate things. These two fundamental roles—procreation and stewardship—are carried out within the basic social unit we call family.

Family is not precisely defined in the Old Testament, but it is implicit in everything written by the sacred authors. The union of a man and a woman is essential to the fulfillment of God's plan for humanity and for all creation. Children are a blessing, and the family unit (including the extended family) exists to provide a structure (a “school of love”)

that allows for successful childrearing, and that provides a framework for participation in whatever social structures may exist (tribe, clan, village or city).

As with everything, God's plan for marriage and family life was severely damaged by human sinfulness. The indissoluble bond between husband and wife was broken by the mutual sins of Adam and Eve. Family ties were further severed by Cain's murder of his brother Abel. And within six generations of the fall, Scripture says, Lamech took two wives (Gn 4:19)—a cultural necessity, perhaps, but certainly not the ideal established by God.

In fact, throughout most of the Old Testament, we witness the unraveling of God's original plan for the family. Even key Old Testament figures (like David and Solomon) found themselves struggling to uphold values that they knew to be divinely mandated.

The Gospels and the other books of the New Testament give witness to a “restoration” of God's design for marriage and family life. Jesus affirms the indissoluble character of the marriage covenant while offering forgiveness and hope to those who have sinned against it.

St. Paul insists that Christian marriage is an image of Christ's love for his Church, and in his Letter to the Ephesians (see chapters 5 and 6) he acknowledges the challenges that confront husbands, wives and children as they struggle to live out God's plan for them in spite of the Evil One's constant efforts to frustrate them.

Since the beginning of time, families have struggled to remain faithful to God's plan. The Church has consistently taught that marriage is a sacrament (a sign of God's grace that causes what it signifies). Against all the powers of evil working against it, the family survives. “The future of humanity passes by way of the family,” St. John Paul II wrote. “It is therefore indispensable and urgent that every person of good will should endeavor to save and foster the values and requirements of the family” (*Familiaris Consortio*, Apostolic Exhortation on the Family, #86).

The Bible reveals to us God's plan for the family, but it never suggests that carrying out this plan will be easy. God's grace alone makes marriage and family life possible. Let's pray that the Holy Spirit will sustain our families in their vocation to be procreators and stewards in accordance with God's plan. †

Las enseñanzas de la Biblia y de la Iglesia sobre la familia

Durante los meses de septiembre y octubre escribiré acerca de la familia. Este es un tema serio y oportuno ya que la Iglesia se prepara para el Sínodo Extraordinario de los Obispos que se celebrará en Roma del 5 al 19 de octubre. He aquí algunas de las preguntas que estaré abordando:

¿Cuál es el plan de Dios para la familia? ¿Qué nos dice la Biblia y las enseñanzas de la Iglesia acerca del significado del matrimonio y de la vida familiar? ¿Por qué la perspectiva cristiana de la familia resulta tan difícil de comprender y aceptar hoy en día? ¿Qué podemos hacer cada uno de nosotros para fomentar una comprensión más profunda y una aceptación más plena del carácter sacramental del matrimonio cristiano y de la función indispensable que desempeña la familia como cimiento de la Iglesia y de la sociedad humana?

Comencemos con la Biblia, tanto el Antiguo como el Nuevo Testamento. ¿Qué nos dicen las sagradas escrituras acerca del matrimonio y de la familia? En esta breve columna no es posible proporcionar una respuesta detallada o integral.

La Biblia sagrada no es un solo libro sino un compendio de muchos volúmenes, poemas, oraciones, cartas y otras formas de expresión escrita (como los Evangelios) que creemos que fueron producto de la inspiración del Espíritu

Santo y que revelan, de muchas formas distintas, la historia de nuestra salvación que creemos que incluye el plan de Dios para la familia.

Comenzando por el Libro del Génesis, la Biblia nos enseña que hombres y mujeres son compañeros e iguales, creados a imagen y semejanza de Dios, y que están destinados a unirse “en una sola carne” en el vínculo sagrado de intimidad que llamamos el matrimonio.

El Génesis también nos dice que, juntos, hombres y mujeres están llamados a proseguir con la obra de la creación de Dios, tanto como “procreadores” (al engendrar hijos) como “administradores” (guardianes o cuidadores) que ejercen dominio sobre todas las cosas, seres vivientes y objetos inanimados. Estas dos funciones fundamentales, la procreación y la administración, se llevan a cabo dentro de la unidad social básica que denominamos la familia.

En el Antiguo Testamento no se define la familia con precisión sino que el concepto está implícito en las escrituras de los autores sagrados. La unión de un hombre y una mujer es esencial para cumplir con el plan de Dios para la humanidad y toda la creación. Los hijos son una bendición y la unidad familiar (inclusive la familia ampliada) existen para proporcionar una estructura (una “escuela de amor”) en la que puedan criarse satisfactoriamente los hijos y

que sirve de marco para participar en las estructuras sociales en las que viven (tribus, clanes, poblados o ciudades).

Como todo, el plan de Dios para el matrimonio y la vida familiar se vio gravemente perjudicado por el pecado humano. Los pecados mutuos de Adán y Eva rompieron el vínculo indisoluble entre los cónyuges. Los lazos familiares se resquebrajaron aún más cuando Caín asesinó a su hermano Abel. Y las escrituras dicen que seis generaciones después de la caída Lamech tuvo dos esposas (Gn 4:19), lo que quizás fuera una necesidad cultural, pero ciertamente no era el ideal establecido por Dios.

De hecho, a lo largo de la mayoría del Antiguo Testamento vemos cómo se aclara el plan original de Dios para la familia. Incluso los personajes principales del Antiguo Testamento (como David y Salomón) tuvieron dificultades para preservar los valores que sabían que Dios les había ordenado.

Los Evangelios y los demás libros del Nuevo Testamento dan testimonio de una “restauración” del diseño de Dios para el matrimonio y la vida familiar. Jesús reafirma el carácter indisoluble del contrato del matrimonio y al mismo tiempo ofrece perdón y esperanza a aquellos que han pecado contra este. San Pablo insiste en que el matrimonio cristiano es una imagen del amor de Cristo por su Iglesia y en su Carta a los

Efesios (ver capítulos 5 y 6) reconoce los desafíos que enfrentan los esposos, las esposas y los hijos a medida que luchan para vivir según el plan de Dios para ellos, a pesar de los esfuerzos constantes del inicuo para frustrar su determinación.

Desde el principio de los tiempos, las familias han tenido dificultades para mantenerse fieles al plan de Dios. La Iglesia enseña sistemáticamente que el matrimonio es un sacramento (un signo de la gracia de Dios que materializa lo que significa). Incluso en contra del poder del mal obrando en su contra, la familia sobrevive. “El futuro de la humanidad se fragua en la familia,” escribió el papa Juan Pablo II. “Por consiguiente es indispensable y urgente que todo hombre de buena voluntad se esfuerce por salvar y promover los valores y exigencias de la familia” (*Familiaris Consortio*, Exhortación apostólica sobre la familia, #86).

La Biblia nos revela el plan de Dios para la familia, pero jamás sugiere que la implementación de este plan será sencilla. Únicamente la gracia de Dios hace posible el matrimonio y la vida familiar. Oremos para que el Espíritu Santo sustente a nuestras familias en su vocación de procreadores y administradores, de conformidad con el plan de Dios. †

Traducido por: Daniela Guanipa

Events Calendar

September 12

Mashcraft Brewery, 1140 State Route 135, Greenwood. **Carla's Cause**, raffles, prizes and silent auction to raise money for cancer patient who is a member of St. Jude Parish in Indianapolis, 2-8 p.m. Information: Genae Cook, 317-491-3922.

September 12-13

St. Vincent de Paul Parish, 1723 I St., Bedford. **Heritage Festival**, Fri. 6-11 p.m., food, games, Sat. 5K run/walk 9 a.m., festival 10 a.m.-11 p.m. Information: 812-275-6539.

September 12-14

St. Lawrence Parish, 6950 E. 46th St., Indianapolis. **Parish Festival**, Fri. 5-11 p.m., Sat. 1-11 p.m., Sun. 1-6 p.m., rides, food, music, bingo. Information: 317-546-4065.

September 13

St. Mary Parish, parking lot, 415 E. Eighth St., New Albany. **"Latin Fiesta!"** Bilingual Mass 5:30 p.m., Fiesta, 6:30-11 p.m., food, music, dancing. Information: 812-944-0417.

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.

Another Broken Egg Café, 9435 N. Meridian St.,

Indianapolis. **Marriage on Tap**, Catholic Radio Indy's Bob and Sharon Teipen presenting, food, fellowship, inspiration for Christ-filled marriages, 7-9:30 p.m. \$35 per couple includes dinner and one drink ticket per person. Information/registration: www.stluke.org.

Bloomington High School South, 1965 S Walnut St., Bloomington. **St. Charles 8th Grade Invitational Volleyball Tournament**, pool play begins 9 a.m., championship games begin 12 p.m., 7th grade game 1 p.m. All-day admission \$5, youth \$3. Seven-team tournament features teams from St. Charles Boromeo, Batchelor, Immanuel Lutheran (Seymour), St. Vincent de Paul (Bedford), St. Patrick (Terre Haute), Lighthouse Christian and Bedford middle schools. Information: 812-336-5853.

Marian Inc., 1011 E. St. Clair St., Indianapolis. **Holy Cross Parish 10th Annual Feast of the Holy Cross Dinner, Dance and Silent Auction**, 6-10:30 p.m., \$50 per person. Information: Amy Brammer, 317-578-4581.

The Slovenian National Home Picnic Grounds, 1340 Yates Lane, Avon. **Craft Fair-Flea Market-Garage Sale**, 10 a.m.-5 p.m. (vendor set

up 8 a.m.). 10 ft. by 10 ft. space \$10 for SNH members, \$25 all others, no electricity provided. Vendors bring table and chairs, snacks and drinks for sale. Information: Peggy Hribernik, 317-796-8643.

St. Ambrose School Gym, 301 S. Chestnut St., Seymour. **Mexican Night**, dinner and dance, \$5, food sold separately, 6 p.m.-midnight. Information: ministeriohispano_sanambrosio@gmail.com.

The Slovenian National Home, 2717 W. 10th Street, Indianapolis. **Growing Up in Haughville Reunion**, music, food, drinks, \$5, 5 p.m.-midnight. Information: 317-632-0198.

September 14

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

Mary Queen of Peace Church, 1005 W. Main St., Danville. **Mary Queen of Peace Parish 75th Anniversary Mass and luncheon**, Archbishop Joseph W. Tobin concelebrating with Father Michael Fritsch, 10:30 a.m., catered lunch to follow. Information: 317-745-4284.

St. Therese of the Infant Jesus (Little Flower) Church,

4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

Marian University, Ruth Lilly Student Center Community Room, 3200 Cold Spring Road, Indianapolis. **Secular Franciscan Order (SFO) fraternity gathering**, meet lay Franciscans and explore Franciscan spirituality, 12:45-2:30 p.m. Information: Bob Golobish, 317-801-0616 or indplsfranciscansfo.blogspot.com.

September 16

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **End-of-Life Moral Issues**, presented by Franciscan Father Thomas Nairn, 7 p.m., free. Information: 317-638-5551.

September 17

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.

September 18

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.

September 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange 10th anniversary Mass**, breakfast and program, **"Faith and Public Service,"** presenter Indiana Gov. Mike Pence, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. **"BINGO: Brick-by-Brick Building Our Village,"** fundraiser for Village of Merici neighborhood for adults with developmental disabilities, dinner, drinks, raffles, bingo, 6:30-10 p.m. Information or RSVP: Colleen Simon, 317-861-6174.

September 19-20

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair and Hog Roast**, Fri. 4-11 p.m., Sat. noon-11 p.m., food, entertainment, games. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, Fri. 5-11 p.m., Sat. 11 a.m.-11 p.m.,

craft fair, hog roast dinner. Information: 317-831-3802 or 317-831-4142.

Seccina Memorial

High School Class of 1964 reunion, golf outing, social and tour of school on Friday, and Mass, dinner and music on Sunday. Information: Mary Ann Arszman Engstrom at 317-709-4508 or maengstrom@live.com.

September 20

St. Bridget Parish, 404 E. Vine St., Liberty. **Oktoberfest**, 3-9 p.m., food, entertainment. Information: 765-458-5412.

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.

St. Luke Parish, 7575 Holliday Drive East, Indianapolis. **Fall Festival**, home-smoked BBQ, games, noon-10 p.m. Information: 317-259-4373.

Knights of Columbus Ladies Auxiliary, 1040 N. Post Road, Indianapolis. **Garage Sale**, 8 a.m.-1:30 p.m., indoors. Information: Barbara Hines, 317-365-9941. †

Respect Life Mass, Life Chain and other Life Chain events set for Oct. 5

The annual Respect Life Sunday Mass will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 1 p.m. on Oct. 5. Bishop Christopher J. Coyne, vicar general, will preside. The Archbishop Edward T. O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award will be presented during this Mass.

The Mass will be followed by a Life Chain from 2:30-3:30 p.m. along

N. Meridian Street between Ohio and 40th streets.

Life Chain is an interdenominational, one-hour prayer vigil, supporting respect for life at all stages. Central Indiana Life is the Indianapolis-based group participating in the annual Life Chain, which is held across North America on the first Sunday in October.

To learn more about other Life Chain locations throughout the archdiocese, log on to lifechain.net. †



Visit to his alma mater

Indiana Attorney General Greg Zoeller, pictured, and Deputy Attorney General Richard Bramer visited St. Anthony of Padua School in Clarksville on Aug. 21. Zoeller, a 1969 graduate of St. Anthony School, is shown here speaking to students in a classroom. According to school principal Sheila Noon, Zoeller told students, "I think I learned at a little Catholic grade school that serving others was everyone's mission in life, so it is probably where I started thinking about public service." (Submitted photo)

VIPs



Florentino H. and Zenaida (Montemayor) Buenaventura, members of Holy Spirit of Geist Parish in Fishers in the Diocese of Lafayette, Ind., and former members of St. Simon the Apostle Parish in Indianapolis, are celebrating their 50th wedding anniversary on Sept. 12.

The couple was married on Sept. 12, 1964, in Ermita Catholic Church in Manila in the Philippines.

They have two children, Judy and Brian, and four grandchildren. †



David and Mary Sue (Burke) Mann, members of St. Anthony of Padua Parish in Clarksville, celebrated their 50th wedding anniversary on Sept. 5.

The couple was married on Sept. 5, 1964, at St. Anthony of Padua Church in Clarksville.

They have three children, Kelley, Chris and David. The couple also has six grandchildren.

The couple attended Mass and received a blessing at St. Anthony of Padua Church, and their children hosted a party for family and friends on Sept. 6. †

White Violet Center to host Harvest Dinner on Oct. 4 at Saint Mary-of-the-Woods

White Violet Center for Eco-Justice, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods, will host its fourth annual Harvest Dinner, at 5 p.m. on Oct. 4 in the White Violet Center gardens on the grounds of the Sisters of Providence.

A cash bar, appetizers and silent auction will begin at 5 p.m.

A meal prepared by local chefs will be served at 6 p.m. The meal will

be made with locally-grown food. Local chefs include Kris Kraut of Baesler's Market, Jeff Ford of J. Ford Black Angus and Shelby Shober of Country Club of Terre Haute.

Cost to attend is \$50 per person. The deadline for reservations is Sept. 26.

For more information or to reserve a spot, call 812-535-2932 or e-mail rmorton@spsmw.org. †

Gracias Choir from South Korea to perform in Indianapolis on Oct. 14

St. Mary Parish in Indianapolis is a co-sponsor of the upcoming 2014 U.S. Tour of the Gracias Choir from South Korea. The group is visiting 20 cities throughout the United States.

This award-winning group will perform a free Christmas Cantata at the Old National Center,

502 N New Jersey St., in Indianapolis at 7 p.m. on Oct. 14

Limited tickets are available by calling 317-919-5640.

The tour is conducted under the auspices of the International Youth Fellowship. For further info, log on to their website at iyfusa.org. †

After 47 years, Francis to retire from Xavier University of Louisiana

NEW ORLEANS (CNS)—Fittingly, the announcement came inside Xavier University of Louisiana's sleek convocation center, the newest of many green-roofed monuments that Norman C. Francis, the longest-serving university president in the United States, had built through charisma, prayer and personal witness.

Francis, 83, the patriarch of the Xavier family since 1968, told thousands of students, faculty and staff on Sept. 4 that he would step down in June 2015 as president of the only historically black Catholic university in the Western Hemisphere.

"After nearly 47 years, I know the time has come to take the brightly burning torch turned over to me by the Sisters of the Blessed Sacrament and pass it on to new leadership," Francis said. "I do this with a passionate confidence and absolute certainty that Xavier is better prepared than ever to continue its educational and spiritual mission and to build on its tradition of excellence."

Francis' tenure spanned generations and overcame many obstacles, not the least of which was restoring a campus inundated by the floodwaters of Hurricane Katrina in 2005.

When Francis came to Xavier as a 17-year-old freshman on a work scholarship in 1948, the campus consisted of just a few permanent buildings, several small houses and Army surplus trailers in one city block. Xavier's burgeoning campus today is dotted with 16 buildings on 63 acres, and the endowment has grown from \$2 million to more than \$160 million.

More importantly, 20,000 students have earned degrees, and Xavier annually places more African-Americans in medical school than any other college in the country. The school also leads the nation in the number of African-Americans earning degrees in biology, chemistry, physics and the physical sciences.

Francis, the son of a Lafayette barber and homemaker, graduated from Xavier in 1952 and became the first African-American to graduate from Loyola University New Orleans' Law School. His older brother Joseph was the fourth black Catholic bishop in the U.S., serving as auxiliary bishop of Newark, New Jersey.

After serving in the Army, Francis worked with the U.S. attorney to help desegregate federal agencies in the South. He returned to Xavier in 1957 as dean of men and became the first lay president of the university in 1968, getting the appointment from the Sisters of the Blessed Sacrament on the same day civil rights leader Dr. Martin Luther King Jr. was assassinated in Memphis.

"His assassination was like blowing up the dream," Francis said. "I think it dulled our senses. We were in shock."

Francis often reflected on the many "miracles" produced by Xavier, but the biggest miracle of all, he said, is that it existed in the first place. Xavier was founded by St. Katharine Drexel, a Philadelphia heiress who entered religious life, formed the Blessed Sacrament Sisters and then used her family inheritance to educate blacks and Native Americans throughout the U.S.

St. Katharine opened the university in 1925, building an impressive administration and classroom building out of Indiana limestone. Xavier's initial focus was to prepare African-Americans, who could not get a private school education in Louisiana, for future careers as teachers.

Francis said he was motivated by the example and discipline imparted by his parents, neither of whom graduated from high school.

"But they were as smart as anyone who had completed college," Francis said. "I was full of dreams and more than a little bit of fear. Quickly, my fears were allayed and my dreams began to be nurtured by the Sisters of the Blessed Sacrament, the rest of the caring faculty and staff, as well as my fellow students, who shared many of the same dreams and fears."

"My experience as a student shaped my personal ambitions and ideas for what my role could be in changing the world. My faith guided me to apply the gifts that God had blessed me with to serve others."

Francis said he had fleeting thoughts about retiring after Katrina devastated the Xavier campus and flooded 80 percent of New Orleans. But those notions quickly vanished as he pulled together a small core of administrators, faculty and staff in temporary headquarters in Grand Coteau, La.

"I thought about it, but not for long," Francis said. "I couldn't leave, not just because of who I was, but because I knew that Xavier wasn't ready to give up to a hurricane. We had 80 people



Norman Francis, 83, president of Xavier University of Louisiana since 1968, told thousands of students, faculty and staff on Sept. 4 that he would step down in June as president of the only historically black Catholic university in the Western Hemisphere. He is pictured being honored in 2006 by President George W. Bush with the Presidential Medal of Freedom, the nation's highest civilian honor. (CNS photo/Shealah Craighead, White House)

who brought us back in four and a half months, and 75 percent of them had lost their homes. That was not easy. There's something about adrenaline. There's something about knowing when it's time to make a decision."

Francis had lost his home as well, but even in the midst of the recovery efforts he agreed to a plea from Louisiana Gov. Kathleen Blanco to chair the Louisiana Recovery Authority, the state panel that provided guidelines for how the region would use federal funds to rebuild. In 2006, Francis received the Presidential Medal of Freedom

from President George W. Bush.

Michael Rue, chairman of the university's board of trustees, said there is no true way to measure Francis' impact on thousands of students and on the New Orleans community.

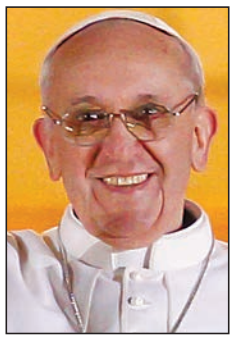
"There's not a lot of servant leaders in this world," Rue said. "This man could have been a politician, a successful businessman, a very successful lawyer. A lot of doors would have opened for him. But Xavier needed him, and the nuns needed him."

Rue said board members hope to have a new president in place by July 1. †

Pope Francis cites 3 lessons from Mary: Be joyful, help others, never give up

VATICAN CITY (CNS)—When a mother has a birthday, children send their greetings and love, so make sure to do the same thing on the feast of the Nativity of Mary, Pope Francis said.

The liturgical feast day on Sept. 8 "would be her birthday. And what do you do when your mom has a birthday? You send her greetings and best wishes,"



Pope Francis

the pope said, after praying the Angelus with people gathered in St. Peter's Square on Sept. 7.

The pope asked people to say "a Hail Mary from the heart," and to not forget to tell her, "Happy Birthday!"

Mary has three very important lessons for today's Christians, the pope said in a written message to Cuban bishops marking Sept. 8 as the feast of Our Lady of Charity of El Cobre, patroness of Cuba.

He said Mary teaches people to experience the joy of Christ and share it with others; to never let adversity beat you down; and always help those in need with love and mercy, he said.

The pope said people should imitate how Mary responded to God's call with her same joy, haste and perseverance.

"Every time I read sacred Scripture, in the verses that talk about Our Lady, three verbs catch my attention," the pope said.

The three kinds of action—be joyful, help without hesitation and persevere, should be "put into practice" by all Catholics, he added.

Whoever discovers Jesus will be "filled with an inner joy so great that nothing and no one can take it away," he said.

With Christ in their lives, people find the strength and hope "not to be sad and discouraged, thinking problems have no solution."

For the second action, people should always rise "in

haste," just like Mary, to help others in need, he said.

"Victory is to those who repeatedly rise up, without getting discouraged. If we imitate Mary, we cannot sit with our arms crossed, just complaining or perhaps avoiding any effort so that others do what is our responsibility," he said.

Making a difference and helping others does not have to be done on a grand scale, he said, but entails doing everyday things "with tenderness and mercy."

"The third verb is to persevere," the pope said.

Mary relied on God and his goodness for the strength and courage needed to stay by Christ's side no matter what and to encourage his disciples to do the same.

"In this world in which long-lasting values are rejected and everything is changing, in which the disposable triumphs, in which it seems people are afraid of life's commitments, the Virgin encourages us to be men and women who are constant in their good works, who keep their word, who are always faithful," the pope said. †

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REISING

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St. Vincent Health. She had benefitted from being involved in the New Orleans chapter of the Catholic Medical Association when she was a medical student at Tulane University. She was hoping for a similar connection in Indianapolis.

"He was happy to pass the torch to me after my residency," says Reising, who finished her residency in June. "We both shared our experiences in med school and being called by the Holy Spirit to stand up for Catholic teachings in medicine."

At 75, Scheidler still works in his practice four days a week. But he wanted a young leader for the Indianapolis medical group.

"I told Casey we needed youth," Scheidler says. "She's very competent, a charming young woman and a conscientious physician who will take care of her patients."

"And she believes in the Catholic

Medical Association. It's an organization that firmly adheres to Church teaching. When I was in med school, I felt like a lone wolf. The Catholic Medical Association bridges that gap. It shows you how to practice medicine with Church teaching. It gives you peers to support you in having ethics in your practice."

Reising and Scheidler agreed that the primary goal of the group initially would be to support medical students.

"They are in the trenches fighting for the pro-life cause—upholding the dignity of all human life from conception to natural death," Reising says. "And that's not very supported in med schools."

The 45 members of the Indianapolis group include medical students from Indiana University School of Medicine and Marian University's School of Osteopathic Medicine, both in Indianapolis.

Doctors, nurses, nurse practitioners, priests and ethicists are also members of the group, which is open to all health care professionals and anyone else who is interested. The chaplain for the group



'We pray, we have fellowship and we discuss ethical issues that physicians, other health professionals and patients face in modern medicine. We want to provide support intellectually, emotionally and spiritually for each other.'

—Dr. Casey Reising

is Father Ryan McCarthy, pastor of Holy Rosary Parish.

The group meets the second Sunday of every month at 6 p.m. at St. Luke the Evangelist Parish in Indianapolis.

"We pray, we have fellowship and we discuss ethical issues that physicians, other health professionals and patients face in modern medicine," Reising says. "We want to provide support intellectually, emotionally and spiritually for each other."

After finishing her residency at St. Vincent, Reising decided to start her own practice. Searching for just the right name, she finally chose Magnificat Family Medicine.

"I chose that name because I have always had a strong devotion to Mary," says Reising, a 2006 graduate of the University of Notre Dame. "I started praying with the 'Magnificat' during devotion at Notre Dame. Three different people—a friend, a priest and a patient—also suggested the 'Magnificat' as the name

for my practice."

Prayer was also a key part of her decision about whether she should "stay in Indianapolis or go elsewhere."

"I started praying and felt called to stay in Indiana."

The motto of her practice is, "Holistic care upholding the dignity of men, women and children."

"It's really important to take care of the whole person—body, mind and spirit," she says. "I try to treat each patient as a child of God. One of my mentors always said, 'Casey, you can't forget the dignity of the person and the dignity of the family.'"

"With Jesus as the divine healer, we just try to bring healing to people. Sometimes, we can. Sometimes, we can't. But we always try to walk with them."

(For more information about the St. Raphael Catholic Medical Guild of Indianapolis, contact Reising at casey.l.reising@gmail.com.) †

'I told Casey we needed youth. She's very competent, a charming young woman and a conscientious physician who will take care of her patients. And she believes in the Catholic Medical Association. It's an organization that firmly adheres to Church teaching.'

—Dr. James Scheidler, an Indianapolis physician who has long been active in the national Catholic Medical Association

Courts strike down Indiana, Wisconsin marriage laws, uphold another

WASHINGTON (CNS)—A federal judge upheld an amendment to Louisiana's state constitution in early September that defined marriage as the union of one man and one woman, but later that same week, a federal court struck down similar laws in Wisconsin and Indiana.

In the Louisiana case, U.S. District Judge Martin Feldman said on Sept. 3 the state did not overstep its authority in adopting a constitutional amendment approved in 2004 by 78 percent of the voters that banned same-sex marriage.

It was the first such decision by a federal court since the U.S. Supreme Court struck down part of the federal Defense of Marriage Act last year.

"The defendants [the state] maintain that marriage is a legitimate concern of state law and policy, that it may be rightly regulated because of what for centuries has been understood to be its role," Feldman wrote in his 32-page decision.

The plaintiffs were six same-sex couples

who had wed in other states and wanted Louisiana to recognize their marriages. A seventh couple living in Louisiana sought the right to marry in the state.

Feldman said for gay couples to have rights superior to the democratic process, they must constitute a protected class, and no court has bestowed that status on them. "In light of still-binding precedent, this court declines to fashion a new suspect class. To do so would distort precedent and demean the democratic process," he wrote.

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, lauded the decision in a Sept. 3 statement.

"The federal court rightly declared that Louisiana's marriage laws 'serve a central state interest of linking children to an intact family formed by their biological parents,'" Archbishop Cordileone said. "The federal court affirmed that the voters of Louisiana, who overwhelmingly chose

to define marriage as the union of one man and one woman in their state constitution made a rational decision by embracing the definition of marriage 'that has endured in history for thousands of years, and prevails in a majority of states today.'"

He added, "Those who are arguing to redefine marriage based upon the desires and interests of adults were presented by this court with obvious questions raised by the logical consequences of their arguments to which they were unable to give an answer, including: 'Must marriage be limited to only two people?' Indeed, all who work to promote and defend marriage should be encouraged by this federal court decision."

But on Sept. 4, a three-judge federal appeals court in Chicago overturned laws in Indiana and Wisconsin that defined marriage as exclusively between one man and one woman, calling the statutes unconstitutional.

States cannot justify such an exclusive definition on the grounds of the tradition of marriage being for one man and one woman, the U.S. 7th Circuit court of Appeals said.

"Tradition per se therefore cannot be a lawful ground for discrimination—regardless of the age of the tradition," the court said, citing the "historical realities"

of "bad traditions" as cannibalism, foot-binding and suttee—the practice of a widow immolating herself on her husband's funeral pyre—as well as traditions that are neither good nor bad, such as Halloween trick-or-treating.

After separate federal courts in Wisconsin and Indiana overturned the two states' marriage laws in June, the cases were combined before the federal panel.

According to a Sept. 9 statement issued by Indiana Attorney General Greg Zoeller, Indiana will appeal the 7th Circuit decision to the U.S. Supreme Court.

Saying that the pace at which the Indiana law has been reviewed in lower federal courts as proceeding at "lightning speed," Zoeller noted that "our state, nation and all persons involved need a final, unambiguous and conclusive answer from the Supreme Court on the legal authority of states to license marriages."

Despite the decision of the 7th Circuit, marriage licenses are not being issued to same-sex couples in Indiana. The federal appeals court issued a temporary stay on issuing such licenses. In his Sept. 9 statement, Zoeller asked the court to extend that stay until the Supreme Court makes a decision on marriage definition. †

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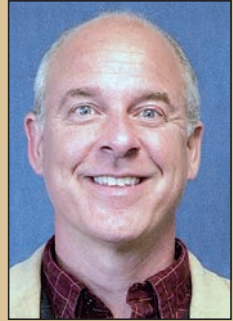




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Good catechesis is substantial, relevant and missionary

Catechesis is, in some ways, always the same, just as Jesus Christ is the same yesterday, today, and forever (Heb 13:8). The basic truths of our Catholic faith don't reverse themselves.



Our teaching of the faith, though, can be adjusted at times in methodology and emphasis. On that

note, I suggest three traits that catechesis needs to show clearly in southern and central Indiana at this time: Our catechetical efforts must be substantial, relevant and missionary.

Substantial

A substantial effort has content—meat on the bones, lumber on the framework. Jesus—who wants to have a real, personal relationship with you—is a specific person with definite personality traits, likes, dislikes, etc.

Jesus has strong opinions about how we should live, pray, worship and love. Catechesis helps us get to know Jesus better and better—the real Jesus and not a poster-boy Jesus conjured by a special interest group in service of some unseemly agenda.

Relevant

Just as catechesis must relate to our relationship with Jesus, it also must be relevant to our daily life.

Religion is becoming more and more compartmentalized in our culture, and catechists can succumb to the trap of delivering content without witnessing to why it matters.

What difference does this or that doctrine make in my life, the life of someone I know, a saint's life, etc.? The power and beauty of truth are more or less powerful and beautiful, depending on how well the teacher also witnesses.

Missionary

When we witness to our faith, we tend to communicate sincerity and enthusiasm.

The third word to describe catechesis of late—missionary—calls to mind the healthy enthusiasm that has motivated saints and Apostles throughout salvation history.

A missionary catechesis has a sense of urgency without a feeling of panic, because we have such a merciful Savior in Jesus. Our holy Redeemer guides us as we venture forth into areas of culture that need the light of truth and warmth of God's love made clear in effective teaching of Catholic faith.

Jesus promised to be with us as we bring the light of faith to women and men throughout the archdiocese (Mt 28:20). He wants to be close to all people in ways that each individual is aware of and appreciates. A missionary sense of catechesis drives us to engage all women and men in ongoing, lifelong faith formation.

When catechesis has substance, when catechists show faith's relevance by witnessing as well as teaching, and when catechetical leaders feel and instill a sense of missionary zeal in efforts to teach our faith, the times we live in will continue changing for the better by God's grace.

May he bless all catechists on this Catechetical Sunday and at all times as these devoted women and men bring Jesus to his people and his people to Jesus.

(Ken Ogorek is archdiocesan director of catechesis. He can be reached by e-mail at kogorek@archindy.org.) †



Aaron Hyre stands with a banner promoting "That Man Is You!" at St. Simon the Apostle Parish in Indianapolis. The new program hopes to make Catholic men grow stronger in their faith. (Submitted photo)

Programs aim to make men better husbands, fathers and disciples in a challenging culture

By John Shaughnessy

When they each talk about their goals for their lives, Aaron Hyre and Art Johnson also focus on the potential they believe all Catholic men have:

The potential to grow stronger in their faith.

To use that deepened faith to be leaders of their families, their parishes and their Church.

To step out into the community to serve others.

In essence, to live life in such a way that defies a culture that often portrays men as weak, hapless and self-centered.

"If you watch the sitcoms on television, men are the comic relief while women are the leaders," Hyre says. "The common view is that guys like to play, and they do dumb things, while women get them out of it."

"We're after a more biblical definition of what a father, a

husband and a man should be in our culture."

That search has led Hyre to start a chapter of a program called "That Man Is You!" at St. Simon the Apostle Parish in Indianapolis. It's a national program that more than 500 parishes across the country have already embraced.

"The program combines Scriptures, the wisdom of the saints, the teachings of the Church and science to help show what's going on in our culture and what men can do about it," says Hyre, a husband and a father of four children.

"We want men to come together and enhance their personal relationship with Christ. We want guys to be more involved in their families and their faith, and to bring their wives and children closer to God."

Hyre witnessed that potential when he attended a meeting of a "That Man Is You!" program at Our Lady of Mount Carmel Parish

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Religious education is relevant to the 'here and now' for all Catholics across the archdiocese

By Natalie Hoefler

Franciscan Brother Moises Gutierrez may be the archdiocesan director of the Office of Intercultural Ministry, but for a moment he plays the role of trivia master.

"Do you know where the word 'catechesis' comes from?" he asked. "It comes from a Greek word meaning 'to

echo the teaching.'"

And that, he says, is what catechesis—religious education—allows each person to do: to echo the teachings of the Catholic faith, making that faith relevant to everyday life.

This article examines two ways that catechesis is relevant in an everyday way—through intercultural ministry, and

through performing works of mercy.

'Our faith does call us to serve'

Working for Catholic Charities in Terre Haute, development director Jennifer Buell says she is blessed by the nature of her work to take part daily in performing most of the seven corporal works of mercy: feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, visit the imprisoned and bury the dead.

"We have a pretty unique opportunity to [perform the corporal works of mercy] every day," she said. "We don't do our job because it's our job—we are here because we want to do what we're doing, and we're blessed and lucky enough to do those works as part of our job."

Blessed and lucky, she said, because every Catholic is called to imitate Christ in serving others.

"We're called to be that opportunity that someone might need to be able to turn their life around, to receive the food they need, find shelter they need, to help them and their family to really live in a dignified way."

For Catholics whose jobs do not directly involve the corporal works of mercy, said Buell, there are still many ways to practice each one, thus "echoing the teaching" of Christ.

"The first thing for everyone is prayer," she said. "Pray for openness to hear what God's will is for each of us and

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Eric Romero and his wife, Ana DeGante, members of St. Ambrose Parish in Seymour, process in with their classmates at a banquet celebrating the first graduating class of the archdiocesan Office of Intercultural Ministry's Hispanic Leadership Institute on May 11, 2013, at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The institute is one of three ethnic pastoral and catechetical formation programs operated by the archdiocesan Office of Intercultural Ministry. (Criterion file photo)



Kathy Fech, a director of religious education from Chicago, teaches pre-school and kindergarten students on June 20 during a Totus Tuus vacation Bible school at St. Barnabas Parish in Indianapolis. (Submitted photo)

Catechetical leaders work to put substance in religious education programs

By Sean Gallagher

When Christine Beiriger was a child growing up as a member of St. Barnabas Parish on Indianapolis' south side, she participated in her parish's annual vacation Bible school and served as a volunteer as a teenager.

Then she went off to college at Franciscan University of Steubenville in Steubenville, Ohio.

While there, she learned about a different kind of vacation Bible school, one that was more distinctly Catholic than the ones she had experienced.

It is called "Totus Tuus" (a Latin phrase meaning "totally yours," and is connected to devotion to Mary) and has been developed over the past two decades by a growing number of dioceses across the country.

Totus Tuus is also different from typical vacation Bible school programs in that it uses volunteer college students from outside of the parish to teach the classes. Beiriger volunteered two summers in Totus Tuus while a college student.

So when she began her ministry as director of faith formation at St. Barnabas, she wanted to bring Totus Tuus to the archdiocese for the first time.

"That's a program that I can really stand behind, knowing that it [features] solid, Catholic doctrine and how the volunteers are trained," said Beiriger, 24.

The program took place at St. Barnabas on June 14-20 and involved college students from the Diocese of Springfield, Ill., as its volunteer teachers. The approximately 80 children and youths who participated in it learned about the luminous mysteries of the rosary and the Ten Commandments.

But the young people signed up for Totus Tuus weren't the only ones who learned during the camp.

"I had a mom come up to me and say she was so excited," Beiriger said. "Her fourth grader had come to the dinner table and was talking about sanctifying grace. She stayed for a while after registration and came to me and said to me, 'What is sanctifying grace?' Even the parents were learning a lot."

Sponsoring a vacation Bible school in which children and teenagers of various ages learned the substance of Catholic teachings and traditions was a natural choice for Beiriger.

"I don't think it's effective or fruitful to water down the faith for kids," she said. "Especially nowadays, kids are maturing so much faster. It doesn't do them any good to treat them like they won't understand."

Amy Baker, a St. Barnabas parishioner who had children in Totus Tuus' pre-school and fourth-grade classes, was pleased with how the program passed on the faith and laid the foundation for her children to proclaim the Gospel themselves as they grow older.

"We don't give the kids the credit that they can learn these difficult concepts. They really, really can," said Baker. "And once they feel that [a teacher] entrusts them to know this, and that it's a big deal, then they're more willing to pass it on."

Baker's 9-year-old son, Mason, said that he learned a lot in his class.

"We read some verses from the Bible," he said. "We talked about venial sin, mortal sin and vocations."

But he also liked that he had a fun time learning about these things from college students that were great for him to be around.



Children, teenagers and volunteer college student teachers shout for joy on June 20 at St. Barnabas Parish in Indianapolis at the conclusion of a Totus Tuus vacation Bible school at the Indianapolis South Deanery faith community. (Submitted photo)

"They're kids still, a little," Mason said. "Grown-ups would just want kids to behave and act very good. But if you have [college] kids, then they understand what it's like being a kid. You want to have fun. Kids want to be kids."

Having energetic college students pass on the substance of the Catholic faith in a way that is attractive to young people is a way that Totus Tuus addresses this challenge in catechesis.

Kristina Vogt, coordinator of religious education and youth ministry at St. Joseph Parish in Clark County, faces the challenge of handing on the substance of the Catholic faith to audiences across the age spectrum, not just for children and youths.

"The hardest part is knowing where your listeners are, what they need to hear and what they must know to be informed and prepared," said Vogt. "Knowing what you want your listeners to take home with them that day to me is the best way to make sure you deliver the right substance. You have to be intentional about what you teach, making sure to emphasize the important things. How will this make a difference in my listeners' lives? Will it draw them closer to Christ?"

Vogt said that shaping the catechetical

programs at her parish, with this goal in mind, helps those who participate pass the faith on to other people in ways that make a difference in the world around them.

"Catechetical and youth ministry programs should be nourishing and provide the tools the participants need to be better disciples," said Vogt. "They should share the love of Christ with others. If the message they have heard is indeed Good News and has changed their lives for the better, then they should want to share that with others."

Ken Ogorek, archdiocesan director of catechesis, said that teaching the faith can make a difference in people's lives through fostering a deeper relationship with Christ and the word of God.

"I think of Jesus himself quoting Scripture, 'Man does not live by bread alone but on every word that comes from the mouth of God,'" said Ogorek, citing Matthew 4:4. "So, our catechesis has to have substance, because, in many ways, good catechesis feeds our souls."

"[Jesus] doesn't say, 'Man lives on one or two sound bites that come from the mouth of God,' but 'on every word that comes from the mouth of God.' God loves us so much that he reveals quite a bit of helpful truth to us." †



'Catechetical and youth ministry programs should be nourishing and provide the tools the participants need to be better disciples.'

—Kristina Vogt, coordinator of religious education and youth ministry at St. Joseph Parish in Clark County

Catechetical professional organization broadens its outreach in archdiocese

By Sean Gallagher

Long before Lori Hamilton began ministry as director of faith formation at Our Lady of Perpetual Help Parish in New Albany in 2006, she helped lead religious education efforts at an Air Force base in Texas.

It was a difficult experience, to say the least.

"I felt like I was an island in isolation," said Hamilton.

"I didn't have a support system."

There were few people in the area for her, a newcomer to catechetical ministry, to learn from.

That led her to be hesitant about taking up leadership in parish catechesis at Our Lady of Perpetual Help.

Over the past eight years, however, Hamilton has found all the support she desired through the Association of Parish Catechetical Leaders (APCL), an organization of a wide array of religious education leaders in faith communities across central and southern Indiana.

"I absolutely love it now," said Hamilton, APCL's treasurer.

"The support of my peers and being able to share ideas and talk to people and just to know that there are lots of other people doing what I'm doing is very helpful."

APCL underwent a significant change two years ago to broaden the support it has offered catechetical leaders in the archdiocese since the late 1970s when it was founded as a professional organization independent of the archdiocese.

Until 2012, it was known as the Association of Parish Administrators of Religious Education and primarily served directors of religious education in archdiocesan parishes.

According to Stacy Hennessy, pastoral associate and director of religious education at Immaculate Heart of Mary Parish in Indianapolis, the widening of APCL's vision was needed because of a change over time in how the parishes are staffed.

It also recognized the important catechetical leadership offered in many parishes by youth ministers and pastoral associates.

"We wanted to throw the net much wider," said Hennessy, who served as APCL's president from 2012 until earlier this year.

Youth ministers and pastoral associates can now join APCL and, as a result, its membership has doubled in the past two years.

More membership means more mutual support for parish catechetical leaders. This, in turn, said Hennessy, will enable parishioners to have better faith formation programs.

"It gives energy to catechetical leaders and puts new resources into their hands," said Hennessy about APCL's broadened outreach. "In turn, this would allow them to offer better quality classes, more programming in youth ministry, more service opportunities, more liturgical opportunities, more financial connections so that, for example, we can get more kids to the National Catholic Youth Conference."

Kay Scoville, archdiocesan director of youth ministry, is glad to have an organization for youth ministers across central and southern Indiana that offers support.

"They can share resources and ideas," she said. "It will motivate them to be the best that they can be. If you have other colleagues around you promoting professional development, then they're more apt to jump on board."

Scoville works closely with Ken Ogorek, archdiocesan director of catechesis. In speaking about the changes in APCL, he emphasized its focus on cooperation in catechesis among parish ministers who approach passing on the faith from a variety of perspectives.

"The breadth of APCL's outreach reminds us that ministry is a collaborative effort," Ogorek said. "Good parish catechesis involves parish administrators of religious education, pastoral associates and youth ministers."

Benedictine Sister Pam Doyle, director of religious education at St. Andrew the Apostle Parish in Indianapolis and APCL's current president, said the change in the professional organization came at a good time for the local Church.

She noted how these changes can work hand in hand with the *Connected in the Spirit* pastoral planning process that has fostered collaboration among parishes across central and southern Indiana.

"The timing may have purely been the Holy Spirit's intervention on this," said Sister Pam. "But the timing is very good. There will be a learning curve for APCL because we need to see what this collaboration looks like. It will be different in many places."

Even if the partnerships in catechetical leadership that APCL will foster will look different in various parts of the archdiocese, the organization will always be a support for people involved in this challenging but rewarding ministry, says Hennessy.

"They support me spiritually and emotionally," she said of her fellow APCL members. "If I have a difficult time in my job, we'll pray about that together. It's very uplifting."

(For more information about the Association of Parish Catechetical Leaders, log on to www.apclindy.org.) †



Archbishop Joseph W. Tobin shares his insights on promoting the Catholic faith on Feb. 9 at the Abe Martin Lodge in Brown County State Park during a retreat sponsored by the Association of Parish Catechetical Leaders. (Submitted photo)

'The breadth of APCL's outreach reminds us that ministry is a collaborative effort. Good parish catechesis involves parish administrators of religious education, pastoral associates and youth ministers.'



*—Ken Ogorek,
archdiocesan director
of catechesis*

'They can share resources and ideas. It will motivate them to be the best that they can be. If you have other colleagues around you promoting professional development, then they're more apt to jump on board.'



*—Kay Scoville,
archdiocesan director
of youth ministry*

RELEVANT

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what he has as opportunities for us to live that out. Sitting in his silence and listening to what his path is for us is an important first step.”

Next, said Buell, Catholics can consider volunteering for organizations that perform works of mercy.

“We see hundreds of people come through to help, whether it’s delivering food, working in a soup kitchen [or] serving as positive role models at the youth center.”

And while giving time and talent are vital, she said, giving of treasure enables others to perform larger works of mercy.

“We can also help out by providing for the least among us through donations,” said Buell. “Those are so important for us to maintain the level of service we provide in our broader community.”

Whether in a small or broad way, said Buell, “Our faith does call us to serve. It does call us to live out the life of Jesus. Through performing works of mercy, we can do that.”

Intercultural catechesis in the ‘here and now’

Many immigrants settling in central and southern Indiana are Catholic. They become members of parishes and worship at Mass.

If they are already Catholic, why is it important to catechize them?

“The role of catechesis in the immigrant communities is teaching our Catholic faith in the context of the Church in the United States,” Brother Moises explained.

“In many cases, immigrants continue using faith formation programs from their native countries. Sometimes it is not easy to let go of the context of the country, culture and reality where we learned our faith. Even though our faith is Catholic, meaning universal, the context of where we live, worship and work have an impact on how we teach and live out our faith.”

To help Catholic immigrants integrate and adjust to the cultural context of their faith, the Office of Intercultural Ministry has created ethnic-based pastoral formation institutes—one for Hispanics, one for Burmese, and one for black Catholics.

The goal of these institutes is to form pastoral and catechetical leaders within the



People in need receive food at Deli Days, a food pantry operated by Catholic Charities Terre Haute at its Bethany House Soup Kitchen in Terre Haute. (Submitted photo)

various ethnic communities.

“The role of the catechists in the immigrant community is important and even imperative because they are the ones who pass on to the next generations the teachings of our faith,” Brother Moises said.

While these catechists are learning to share the faith in the context of the American culture, he said, “They [also] understand and appreciate their community’s native culture and spirituality.”

As the number of immigrant Catholics increases, said Brother Moises, the need for native catechists to teach their communities the relevance of the faith in the “here and now” also grows.

“I personally believe that well-formed catechists from immigrant communities are a great blessing for the archdiocese because they have the potential to be intercultural catechists, which means that



‘... Our hope is that we are forming leaders that are able to “echo” the teachings of our faith in word and deed; to “echo” the faith that was passed onto us through our parents, our culture and our present context in a way that is mutually transformative and alive.’

—Franciscan Brother Moises Gutierrez

they can catechize in the context of our reality here and now, while presenting and witnessing a catechesis that appreciates and values diversity.

“Catechizing is one of the main missions for Catholics,” said Brother Moises. “Without good catechesis, it would be difficult to evangelize or to be

pastoral leaders in our Church.

“Therefore, our hope is that we are forming leaders that are able to ‘echo’ the teachings of our faith in word and deed; to ‘echo’ the faith that was passed onto us through our parents, our culture and our present context in a way that is mutually transformative and alive.” †

MEN

continued from page 9

in Carmel, Ind., in the Lafayette Diocese this past winter. The meeting started at 6 a.m. on a Monday morning in February, and 150 men were there.

“I knew there had to be something to the program,” Hyre says. “Men have a tendency to want to isolate themselves from spiritual things. You don’t hear discussions of God in men’s conversations. But when you talk to them, there’s a yearning for that. That’s what this program does. It brings these issues up to men, and there are discussions about what it means in our lives and how to implement it.”

Hyre knew he needed that approach in his own life.

“I’ve struggled with that masculine identity myself,” he says. “My father was basically out of my life since I was 13. He wasn’t the role model I needed. And I found a lot of other men were in that same situation. We were not the men God intended us to be. I knew I would be more fulfilled if I was following God’s design for me.”

So Hyre made a commitment to start the “That Man Is You!” program at St. Simon. He also saw it as an opportunity to reach out to the men of the two parishes that have been partnered with St. Simon through the archdiocese’s *Connected in the Spirit* process: St. Michael Parish in Greenfield and St. Thomas the Apostle Parish in Fortville.

A three-year program, it will meet at St. Simon on Tuesday mornings for 13 weeks through the rest of this year,



‘I have a responsibility to my fellow Catholics, my fellow Christians and those who are struggling in the faith. You do that by being a good witness, and you do that by trying to explain your faith.’

—Art Johnson

following the format of a school’s semester. Hyre chose a 6 a.m. start for the program so it doesn’t conflict with work schedules in the morning or family schedules in the evening. The first meeting at St. Simon was on Sept. 2.

“I had to assemble a team to start it. As soon as I explained it, people said they were in. I’ve actually had wives come up to me to get the information for their husbands. Fifty-six guys attended the first meeting. It was a very large success. I can see the Holy Spirit working in this already.”

Art Johnson also sees the Holy Spirit at work in his life, leading him to live his faith so he can make an impact on society.

As part of his development, Johnson traveled to Franciscan University of Steubenville in Steubenville, Ohio, in late July to attend the annual “Defending the Faith Conference”—a weekend-long gathering with the theme this year, “Holy and Heroic: The Courage to be Catholic.”

“About 1,400 people attended, from teenagers to old guys like me,” said Johnson, a 71-year-old father of three who has been attending the conference for 15 years. “The speakers are people who give you a chance to better understand your faith. There’s the presence of the Holy Spirit. And there’s fellowship with your fellow believers.”

“This year, as we were walking toward the bookstore on Friday, a man and his son asked for directions for registration. Later, we ran into them—they are Hispanic—and we sat with them and ate with them for the rest of the conference. They were so enthused, and they said they would bring their wives back next year.”

The conference gives Johnson the knowledge and the reinforcement to share and defend his faith.

“I think I understand the new evangelization,” says Johnson, a member of St. Lawrence Parish in Indianapolis. “I have a responsibility to my fellow

Catholics, my fellow Christians and those who are struggling in the faith. You do that by being a good witness, and you do that by trying to explain your faith. If I can convince a Christian that Catholics are Christians and we do not worship Mary, it’s a step forward.”

Still, Johnson’s biggest strides may be as a witness of the Catholic faith.

He has been active in the Church Federation of Greater Indianapolis, interacting with people of different faith traditions. For several years, he served on the board of Celebration of Hope, an effort for racial reconciliation in Indianapolis. An attorney, he now volunteers at the Neighborhood Christian Legal Clinic in Indianapolis, helping people in need.

“My heart is in racial reconciliation,” says Johnson, who served in the U.S. Air Force for 28 years. “If we approach it as people of faith, the barriers can come down.”

For Johnson, strengthening his faith always leads to deepening his love for others.

“How do you love God? You love God by loving your neighbors. If I love my neighbors and I give witness to my faith, then I am advancing the Kingdom.”

“I once heard someone say that God is responsible for the results, we’re responsible to try. I enjoy reaching out to help others. That’s what we’re supposed to do as Christians. It’s in my heart.”

(For more information on the “That Man is You!” program, visit the website, www.thatmanisyou.org. You can also contact Aaron Hyre at aahyre@gmail.com.) †

Football team delivers game-changing performance off the field; schools receive 'four-star school' recognition



(Editor's note: Adding another dimension to our coverage of Catholic education in the archdiocese, The Criterion plans to highlight each month the success stories of Catholic schools. We hope to share the volunteer, academic, spiritual and athletic efforts and accomplishments of students, teachers and staff from across the archdiocese.)

Compiled by John Shaughnessy

The singing started with the school fight song before eventually leading to a rousing rendition of "Lean on Me."

Even if they weren't perfectly in tune musically, the 50 freshman football players of Roncalli High School in Indianapolis showed a remarkable harmony as they helped to build a prayer walk and a trail at the Benedict Inn Retreat and Conference Center in Beech Grove.

Following practice on Aug. 16, the players, managers and coaches used shovels, rakes and wheelbarrows to move more than 60 tons of sand, mulch, gravel and stone pavers to help other volunteers complete the two projects for the center's Peace & Nature Garden.

"After all the work was complete and the guys lay exhausted on the ground and in their wheelbarrows, it was an incredible sight to see," said Kevin Banich, head coach of Roncalli's freshman team. "We have discussed with our student-athletes the importance of being unselfish, and how we can accomplish incredible feats when we

work together to serve a higher purpose."

The team's efforts moved the director of facilities at the Benedict Inn, Benedictine Sister Sheila Fitzpatrick.

"They were a joy to work with," said Sister Sheila. "We had a lot of folks helping, but they provided the extra strength for hauling the stone and the gravel. They were game-changers."

'Four-Star School' recognition

Near the end of the 2013-14 school year, the Indiana Department of Education recognized seven Catholic high schools and 10 elementary schools in the archdiocese for achieving the status of a "Four Star School."

That recognition was given to schools that "perform in the upper 25 percentile in performance on ISTEP+ and End-of-Course Assessments state exams, as well as their rating determined by the national No Child Left Behind statute's Adequate Yearly Progress."

The four archdiocesan Catholic high schools that earned this recognition are Bishop Chatard High School in Indianapolis, Father Michael Shawe Memorial Jr./Sr. High School in Madison, Our Lady of Providence Jr./Sr. High School in Clarksville and Roncalli High School in Indianapolis.

The three private Catholic high schools that received that status include Brebeuf Jesuit Preparatory School in Indianapolis, Cathedral High School in Indianapolis and Oldenburg Academy of the Immaculate Conception in Oldenburg.

The 10 elementary schools that earned "Four Star" status include St. Lawrence School in Lawrenceburg, St. Mary-of-the-Knobs School in Floyd County, St. Paul School in Sellersburg and St. Susanna



The student-athletes on the freshman football team of Roncalli High School in Indianapolis pose for a group photo on Aug. 16, the day they helped to build a prayer walk and a trail at the Benedict Inn Retreat and Conference Center in Beech Grove. (Submitted photo)

School in Plainfield.

Six Indianapolis Catholic schools also received that recognition: Christ the King, Immaculate Heart of Mary, St. Luke the Evangelist, St. Pius X, St. Simon the Apostle and St. Thomas Aquinas.

(Send short summaries—and photos—of

your school's success 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 a contact person for your school's success stories and a phone number where he or she can be reached.) †

Pope: Christians' only bragging rights are being a sinner, being saved

VATICAN CITY (CNS)—Pope Francis said Christians should boast about only two things: that they are sinners and they have been saved by Jesus Christ.

It's useless to brag about formal education and degrees because they don't have the power to transform people into credible Christian witnesses, the pope said. Only a personal experience of God's saving grace can do that.

In his homily on Sept. 4, Pope Francis focused on the day's readings. In the first, St. Paul warns about the vanity of those who are "wise" and how "the wisdom of this world is foolishness in the eyes of God" (1Cor 3:18-23). The Gospel reading tells of Simon Peter, the fisherman, who begged Jesus to "depart from me, Lord, for I am a sinful man" (Lk 5:1-11).

"Paul tells us that the power of the Word of God, the thing that transforms the heart, that changes the world, that gives us hope, that gives us life, doesn't lie in human wisdom: It isn't in speaking eloquently and in a beautiful discourse with human intelligence," the pope said during an early morning Mass in the chapel of his residence, the Domus Sanctae Marthae.

"The power of the word of God comes from the heart of the preacher" transformed by an encounter with Christ, the pope said, according to Vatican Radio.

The only way to be transformed, he said, is by recognizing one's sins before God.

"It is that encounter between my sins and the blood of Christ that saves me," he said. †

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The weekend is designed to help you move forward in the healing process, to increase your sense of belonging, to help heal old wounds, to find new joy and to develop new friendships.

A team of presenters, men and women who have experienced divorce, led by Fr. Jim Farrell, will facilitate the weekend. The program begins with check-in at 6:30 pm Friday evening and concludes after Mass is celebrated at approximately 12 noon on Sunday.

\$159.00 per person includes accommodations for the weekend, all meals and snacks, materials, and the program.

If you need financial assistance, please feel free to discuss this confidentially with our registrar, Marcia Johnson (317) 545-7681 ext. 18.

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Church cracks down on Catholics ensnared in murderous code of revenge

VATICAN CITY (CNS)—Hidden beneath Albania's long legacy of interreligious harmony and peace lie the turmoil and bloodshed of an ancient vigilante code that affects thousands of families, many of them Catholic.

Called "blood feuds," they stem from a traditional Albanian code or "kanun" that sanctions murder to restore a family's honor after a member experiences an affront, injustice or killing.

The feud can start with a quarrel or offense, which then triggers the murder of any male member, even teenagers, in the perpetrator's family.

When Pope Francis visits Tirana on Sept. 21, he is expected to highlight the nation's Muslim-Christian cooperation as a successful model for the rest of the world. But one expert anticipates the pope will also chastise the Balkan nation for its lingering social strife, political corruption and barbaric honor code of revenge.

"We're really good when it comes to collaboration and coexistence among religions, but we're not that great from the social-issues point of view," said Luigj Mila, secretary-general of the Albanian bishops' peace and justice commission.

This established right to spill blood in return for bloodshed has meant the practice has cycled and spanned over generations.

At least 7,000 people have been killed in the past 20 years alone, and some 1,500 families have members living as virtual prisoners in their house since the code considers the home sacred ground, exempt from an avenger's intrusion.

But even voluntary confinement wreaks havoc as the person is unable to work or go to school, and the whole family can suffer from fear, trauma and depression.

An extensive set of rules, the "kanun" is thought to date back to prehistoric times and was codified in the 15th century to offer law, order and a system of justice. Its practice was squelched during the oppressive Stalinist regime from 1944 to the 1990s, but gained a resurgence with the nation's newfound freedoms.

The blood feud practice had been isolated in the mountainous northern region, but has slowly trickled down to nearby cities as villagers flocked to urban areas for better opportunities or to flee vengeance back home, Mila said.

An estimated 70 percent of the murders involve Catholics.

Mila said that's because Catholics make up the majority in the mountains, where they fled during the Ottoman incursions beginning in the 14th century. It's estimated that among Albania's 3 million inhabitants, Catholics make up 16 percent of the total population, Muslims about 65 percent and Orthodox 20 percent.

The killings have been "a scourge" and "very painful" for the Catholic Church, Mila said, as incidents of Catholics killing Catholics call into question the sincerity and truth behind the Christian message of love and peace.

"It doesn't work in the Church's favor," he said.

Priests and religious, especially Jesuit and Franciscan missionaries, he said, spent years "walking into the mountains trying



Albanian girls hold portraits of a 17-year-old girl who was killed in 2012 with her grandfather in what was called a "blood feud." Blood feuds stem from a traditional Albanian code that sanctions murder to restore a family's honor after a member experiences an affront, injustice or killing. (CNS photo/Armando Babani, EPA)

to reconcile the feuding families."

The task was made even harder because "the justice system in Albania doesn't work very well," he said, so the traditional code of honor and retaliation was often seen as the only viable law of the land.

With Mila's help, the three Albanian bishops in the North decided to take the situation into their own hands.

Led by Archbishop Angelo Massafra of Shkoder-Pult, the bishops published a decree in September 2012 declaring that any Catholic who does not obey God's commandment of "Do not kill," faced automatic excommunication.

Such a drastic measure was necessary, the bishops' letter said, because Church teachings have been ignored.

"Now it is time to apply the penalties that the holy Church and the [canon law] foresees in such cases," that is, the most severe of Church sanctions.

Mila, a lawyer, said the impact was immediate.

As soon as an honor killing took place, the bishop publicly declared the

penalty of excommunication on the murderer, sending shockwaves throughout the country.

"It had an effect because, even if the person isn't very religious, they fear divine condemnation. The psychological-spiritual pressure is very strong," and people abhor the thought of being "cursed" or excluded, Mila said.

The bishops' stance also had an impact on the Albanian government, which, Mila said, then decided to "take control."

Authorities finally accepted that there was a problem and acknowledged its seriousness, something they had never done before, he said.

"I'm sure it has served the good because it also gives people the possibility of repenting, of turning back and become part of the family" of the Catholic Church again, he said.

In the run-up to the pope's visit, Mila said the bishops have called on all feuding families to reconcile.

"And I know the pope will ask people to forgive each other and stop this vendetta," he said. †



'We're really good when it comes to collaboration and coexistence among religions, but we're not that great from the social-issues point of view.'

—Luigj Mila, secretary-general of the Albanian bishops' peace and justice commission

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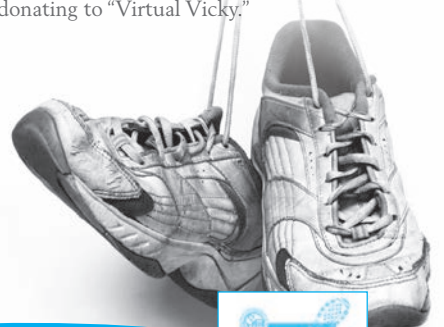
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Pope Paul VI's message on evangelization still relevant today

By Effie Caldarola

In October, when the Synod of Bishops meets in Rome to discuss the issues related to evangelization and the family, Pope Francis will beatify one of his predecessors, Pope Paul VI.

Paul is sometimes thought of as an interim figure, serving between St. John XXIII who called the historic Second Vatican Council, and the long-serving and dynamic St. John Paul II. But it fell to Paul to finish the council, to begin the implementation of its reforms and to begin to look at how the Church might become immersed in “the joys and the hopes, the griefs and the anxieties of the men of this age,” as stated in the beautiful opening lines of the council document “*Gaudium et Spes*” (“Pastoral Constitution on the Church in the Modern World,” #1).

Paul, who was elected pope in 1963, was especially concerned with how the Church might continue to proclaim Jesus Christ to the modern world. In 1975, 10 years after the closing of Vatican II, and a year after a meeting of the Synod of Bishops studied evangelization, Pope Paul VI issued an apostolic exhortation, “*Evangelii Nuntiandi*” (“Evangelization in the Modern World”).

Catholics sometimes recoil from that word—“evangelization.” It sounds too much like proselytizing, like the doorbell ringers who bother us on Saturday morning, or the acquaintance determined to “convert” us.

But real evangelization isn't bothersome or obnoxious or overbearing. In reading “Evangelization in the Modern World,” we understand that from the earliest days of Christianity, sharing the message of salvation offered through Jesus Christ is a touchstone in the life of anyone who truly believes.

As Pope Paul VI writes, “it is unthinkable that a person should accept the Word and give himself to the kingdom without becoming a person who bears witness to it and proclaims it in his turn” (#24).

What does it mean to evangelize? And how do we do it?

The pope writes: “Above all, the Gospel must be proclaimed by witness” (#21).

This goes far beyond simply being a good, moral person. This means faith is exemplified in our lives and in our families. We prioritize Mass attendance over school activities or other events. We become involved with local charities and become present to the poor. We aren't ashamed of that smudge on our forehead on Ash Wednesday, but explain its meaning to anyone who asks.

We might pull out our rosary on a long airline flight, or say grace in a public restaurant. We become conscious of both local issues and global concerns, and how our actions and consumerism affect people worldwide. We are knowledgeable enough about our faith that when people ask about our beliefs, we can cogently explain them.

The pope writes: “Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why



Incarnate Word Brother Michael Zhang, who is in priestly formation for his religious order, chats with a woman at the entrance of a subway station in the New York borough of Brooklyn. Pope Paul VI penned an apostolic exhortation on evangelization nearly 40 years ago that still has relevance for Catholics today. (CNS photo/Gregory A. Shemitz)

do they live in this way?” (#21).

In the words of that well-worn hymn, “They'll Know We are Christians by Our Love,” if we live a countercultural lifestyle, embracing simplicity and charity and justice, prioritizing faith, expressing joy in the Resurrection in the face of adversity. When we live this way, people will ask that question: Why are they like this?

In his apostolic exhortation, Pope Paul also challenges the Church.

“The Church is an evangelizer, but she begins by being evangelized herself” (#15). We don't rest on our laurels, but know that we must continually be challenging ourselves to “retain freshness, vigor and strength in order to proclaim the Gospel” (#15).

To do this, we might consider furthering our Catholic education. If we haven't dusted off our knowledge of the faith since high school religious education, it's time for a refresher course. Most parishes offer opportunities for diving deeper into catechesis, Scripture or prayer.

This is especially important because the pope urges us to evangelize through our families, where we first proclaim the faith and create an environment where children experience Jesus. To do this, we need to be well-educated, Spirit-filled Catholics.

Pope Paul VI couldn't have dreamed of the revolution we've experienced in social media in the past few years. Yet even when he wrote in 1975, mass communication was making a huge impact on society, and he saw how it could be used to transmit the message of Christ.

But he also saw a challenge, and offered a beautiful caveat: While social communication can reach vast numbers of people, the evangelist should seek to gain the “capacity of piercing the conscience of each individual, of implanting [the Gospel] in his heart as though he were the only person being addressed” (#45).

Paul also reminds us that we must take our faith into the marketplace, what he calls “the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media” (#70).

So we modern evangelists won't necessarily be ringing doorbells. First and foremost, though, we will make a commitment to let our whole lives be informed by the Spirit, and be led to proclaim Jesus by the witness of our lives and our families.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †

Proclaim the Gospel by showing the difference Jesus makes in your life

By Marcellino D'Ambrosio

We've all heard it: “Evangelization? That's not my charism, not my personality.” Others make the excuse: “I need more education first,” or “I evangelize by example.”

The Second Vatican Council and all popes since teach that all Catholics are called to evangelize in deed and word. After all, we are told in the First Letter of Peter



A woman prays during the Stations of the Cross at a church in Manila, Philippines. Evangelization often involves people sharing with others the difference that Jesus has made in their lives. (CNS photo/Cheryl Ravelo, Reuters)

“always be ready to give an explanation to anyone who asks you for a reason for your hope” (1 Pt 3:15).

Practically, how are we to do this? Not everyone is a Fulton Sheen, and not everyone can manage to get a degree in theology. But the story of the Samaritan woman (Jn 4:5-42) teaches the kind of evangelization that all of us can manage.

First, Jesus models it for us. He sits down by a well in a town where everyone is a member of a sect that has been rejected by the broader Jewish people. A woman comes to draw water. Israelites usually didn't talk to Samaritans, much less drink out of their ritually impure vessels. To boot, men usually didn't make conversation with women in that time and place.

But Jesus recognizes her existence and affirms her by being willing to accept a drink from her. Once she gets over her shock, a dialogue ensues. It starts out about water, wells, Jews and Samaritans, and the proper venue to offer pleasing worship to God. But Jesus asks her questions that throw her off a bit and make her think.

He finally makes a suggestion that leads her to “fess up” and admit her need. “Go call your husband and come back” (Jn 4:16). She's hungry for love, and has run through quite a few partners looking for the real thing. Jesus' soul-piercing glance tells her that his is the love she's been looking for. She abandons her water jar and

returns to the city to tell everyone about Jesus.

Did she wait until she had cleaned up her act and attained a high degree of virtue? Did she wait until she had a master's degree in theology? Did she sit down with people and demonstrate from Scripture why he was the Messiah? No. She acted immediately.

She simply told people, with joy, confidence and conviction, what Jesus had done for her. She shared her experience and invited others to accept the same gift.

That's how a large portion of the Samaritans in that town came to believe. And that's how a large portion of the Roman Empire came to believe. There were no crusades in stadiums, no TV preachers. Christians simply listened to neighbors and co-workers with respect and love, asked questions to find out their needs, and told how Jesus had met similar needs in their lives. An invitation was issued to “come, check it out.”

We need to get over our fear of sharing the Good News, to be aware of the spiritual needs of those around us, and share his love. More people are looking than you think: “Look up and see the fields ripe for the harvest” (Jn 4:35).

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

Old Testament: Legends about the prophet Elisha

(Thirty-sixth in a series of columns)

The Second Book of Kings begins with the death of King Ahaziah of Israel, the son of Ahab and Jezebel, in 849 B.C., and concludes in 561 B.C. after the destruction of the Kingdom of Judah. However, it also includes stories about the prophets Elijah and Elisha.

Elisha circulated by their disciples until they became legends. They include numerous miracles.

We met Elijah in the First Book of Kings, when he was combating Ahab and Jezebel. In the first chapter of the second book, he predicted the death of King Ahaziah. Then, when Ahaziah sent two companies of 50 men to bring him in, he commanded fire to come down from heaven to destroy the companies.

Chapter 2 tells about Elijah's being taken up to heaven in a whirlwind of a flaming chariot with flaming horses.

Elisha, who was walking with him, picked up Elijah's mantle and inherited his spirit of prophecy.

Then there follow 14 stories in which Elisha is involved in one way or another, some of which are strange indeed. There's the story, for example, of some small boys who jeered at Elisha, "Go up, baldhead, go up, baldhead" (2 Kgs 2:23). Elisha cursed them, and two bears came out of the woods and tore 42 of the children to pieces. Footnotes here and in the story about Elijah calling down fire (second paragraph above) say only that the stories were told to enhance the dignity of the prophets and to reflect the power of God.

In Chapter 3, we get a war story that highlights Elisha's role. He gave advice to the kings of Israel, Judah and Edom in a battle against Moab. The battle itself is strange because the Moabites saw water that they thought was blood, possibly caused by the red sandstone in a dry river bed. They thought that the three kings warred against themselves, so they went out to collect spoils. Then the three kings attacked and destroyed them, as Elisha

had predicted.

There's the story of Elisha predicting that a Shunammite woman will bear a child. A few years after the child is born, he dies, but Elisha restores him to life.

There's another story of Elisha multiplying 20 barley loaves and some corn to feed 100 people, with some left over.

The story of the cure of Naaman, the army commander of the king of Aram, of leprosy is read during Catholic Masses, so it should be familiar. It's complex, but it includes Naaman's declaration that there is no God in all the Earth except in Israel, an astounding confession from a pagan.

The story of the siege of Samaria by Aram starts comically, with the king of Aram thinking that he has a traitor in his midst because Israel always knew where he was going to strike. Of course, it was Elisha who told the king of Israel. But then the story gets serious as the siege resulted in the Israelites eating their own children. Then the humor returns when an entire army fled before a few lepers who were out looking for a meal. †

Cornucopia/Cynthia Dewes

When we can turn grief into affirmation of life

We know that each of us grieves in a different way. Grief can be community-wide, as in mourning the death of JFK as a nation, but most grief is a uniquely personal emotion.

Some of us show grief over tragic events by screaming, sobbing, fainting or displaying some other physical response.

Others are stoic, appearing to seize up and even be unmoved by the situation.

Sometimes, folks are critical of the way another grieves. They may think that it's about time the mourner got on with his or her life. Perhaps because they felt able to do so after a similar event, they have no patience with the person who can't stop grieving. They think, "Get over it."

People may also be criticized because they don't grieve enough to suit the sensibilities of the observer. Why don't they cry? How can they go to the movies or back to work so soon? Surely they're either callous or else they really didn't care much about the terrible thing that happened.

Motives come into play. The ostensible

griever may be an insecure person seeking attention. Or they may be a weaker person who's lost a stronger partner or a more secure situation. So, they "carry on" so they'll gain sympathy, and they usually succeed ... up to a point.

Other mourners may be trying to deny that the bad thing happened. They ignore the situation and try to go on as though nothing had occurred, least of all to them. Sadly, in either case, the healing which grief can accomplish will not be gained.

My friend Norb is grieving the death of his longtime friend and companion, Marian. He is a faithful person, as was she, and the hope of their eternal life in Christ together is his major consolation. With that in mind, as he reflected on Marian's life, he realized that hope was an essential part of her being.

Norb wrote a memorial tribute to Marian which he called "Bouncing Back" [a type of "Resurrection"]. In it, he described her often traumatic life, and the resilience which she showed in dealing with it. He saw her struggles as a kind of metaphor for our human journey through life, with the need to "bounce back" in order to reach the ultimate goal of Resurrection with Christ.

Although she took comfort in her pets, Marian did not have a very

happy childhood. Her father said "No" to almost all requests, and since he worked nights she was responsible for keeping her brothers quiet while he slept during the day. One of the boys had Down syndrome, so she also needed to keep an eye on him most of the time.

Marian was rebellious in her teens and experienced disappointments in high school. She spent hours in doctors' offices because of her allergies and her disabled brother's needs. But she bounced back and became interested in a career as a nurse.

In later years, Marian suffered a heart attack, the death of a son and breast cancer, but she bounced back yet again. She planned her own funeral, wrote her own obituary and cheerfully prepared for what would come next.

Norb says, "I think she knew all her life that these 'bouncing backs' were a type of preparation for meeting Jesus. How else could she have found her remarkable gift to keep going and show us the way?" He finished his tribute with, "Thank you Marian for bouncing back. Now I know I can, too." †

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

Spirituality for Today/Fr. John Catoir

Practice the exercise of joy daily with a grateful heart

We all have bad days. But not all days are bad. For those who live a life devoid of joy, I'd suggest looking at joy as a form of exercise.

First, think of joy as a feeling. Feelings follow thoughts. Faithless thoughts upset your emotions. But uplifting thoughts, those that bring you joy, can help keep you balanced.

You can weaken the power of fear, brought about by years of exercising bad or fearful thoughts, by using quotes or thinking of uplifting things to lift your spirits. Think of it as a form of exercise.

You can save a lot of money on doctor bills, reduce emotional stress, avoid conflict and increase your sense of well-being with joyful thoughts.

I'm not saying that there isn't any real danger in life. For example, if you discover a small electrical fire in

the kitchen, the natural response is to be afraid in such cases, and you must deal with it immediately. Call the fire department.

However, there are different kinds of fears, including some that we bring on ourselves. But we have the power to control these feelings by the thoughts or environment that we surround ourselves in.

Sometimes, we give too much power to neurotic fears. We worry about all of the things that could possibly go wrong and not about what could go right.

We have to realize that sometimes when we do this, these feelings, brought about by negative thoughts, are merely nervous symptoms. Such fears must also be dealt with immediately, just as you would with a fire, but in a different way. You can put them out with good and positive thoughts.

Remember that false fears are unnecessary. They can destroy your chances for a happy life. Think things through. For example, think straight about the nature of true love and true

joy. True love is in the will, not the feelings. The same is true for joy.

Like joy, true love requires commitment and the will to bear discomfort. Think about it: Love is something that takes work, which also means service to others, service leads to sacrifice, and sacrifice leads to suffering. The will to bear discomfort is necessary if you want to make love work.

Now, the same is true for joy. It also resides in the will. You can't always depend on feelings for joy. There will be times when you feel no joy at all, but you must decide to remain a joyful person nevertheless.

Stay committed to the idea that God holds you in the palm of his hand. Keep a collection of favorite quotes on hand to remind you of it. Learn to laugh at your fears. Most of all, work hard to make joy a pattern of behavior that you can exercise with a grateful heart.

(Father John Catoir writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

The 20-something decorator: creating beauty at home

When my cousin Emily moved into a one-bedroom apartment in Chicago's Gold Coast neighborhood this June, it marked her 10th home in five years, a residential whiplash involving sweat, tears and 11 roommates.



But it was also a notable first: Emily's first time living alone. Six hundred square feet, all hers.

Where to begin, what to do with that exclusive space? The prospect was overwhelming, so Emily mapped out the apartment, breaking it down foot by foot, complete with 3 feet, 2 inch windows and markers for the kitchen sink.

At 23, Emily is one year out of college, working in marketing and development at a Catholic primary school. Her future, like her apartment, remains a work in progress.

She gave me a Skype tour Monday night, wearing a white tank top, a messy bun and a broad smile. She was sunburned and hot, perched between a box fan and her MacBook, planning to lug the patio table she had inherited from the previous owners into the kitchen later that night.

Settling in has been a slow process, she said. "I think I might still be searching for that feeling of being home."

I spotted familiar elements amid the cherry hardwood floor: the big blue reading chair Emily purchased with baby-sitting money back in sixth grade, the Ikea curtains splattered with pink rosebuds, the quilted headboard she scored through a One Kings Lane mega-sale. But most of all, Emily's new apartment is becoming familiar through the estrogen-laced act of decorating by tip toe—breathlessly, experimentally, Pinterest-ly, the kind that is done with a tilted head and a searching soul. *Is this who I am? Who I want to be?*

Among the young women I know—both the renters and the mortgage-bound—decorating is not just an exercise in aesthetics but in awareness and gratitude, an attempt to create a little beauty in the place where you hang your key, lay your head and stack your dishes. It's not just an HGTV habit, but a worldview.

"I think it has to do with Catholic social teaching," Emily said, "that we believe there's value and dignity in everything, there's beauty everywhere. Taking a second to appreciate that goes a long way in valuing your own daily life and appreciating what you have."

For Emily, that means arranging souvenirs that make a small space feel as vast as her passport: masks from Venice, a starfish from China, a 5-inch Eiffel Tower and a wooden necklace from Brazil. They're piled on her dresser-turned-hutch right now, awaiting proper display.

It means buying herself flowers just because.

It means posting the occasional Instagram picture, like the bustling street scene she recently snapped while walking home from work, a way to pause and soak in the moment.

I have far to go in my spiritual journey, but my ability to recognize the beauty around me feels like a sacred one. I can't help but marvel over the nearby Aspens, fluttering in the late-summer sun. They look just like the impressionistic leaves painted by the late children's book illustrator Gyo Fujikawa, sage and lime-green circles filling the page, spiraling toward the heavens.

"You were born to make art," writes Emily Freeman in her latest book, *A Million Little Ways: Uncover the Art You Were Made to Live*. "You were also made to live art."

Indeed, we were fashioned in the image and likeness of the Creator, and so we are called to create—with our sunburns and our one-year leases, with the borrowed and the broken, the reupholstered, the rearranged and the reimagined, with our feet planted in the here and now and our eyes looking up.

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

Feast of the Exaltation of the Holy Cross/Msgr. Owen F. Campion

Sunday Readings

Sunday, September 14, 2014

- Numbers 21:4b-9
- Philippians 2:6-11
- John 3:13-17

Whenever a feast supersedes a regular Sunday liturgy in the Church, Catholics should realize that the Church is interrupting the usual sequence of Sunday readings to provide us with a lesson that it considers to be especially important.



Such is occurring this weekend.

Last weekend, we observed the Twenty-Third Sunday in Ordinary Time. Next week will be the Twenty-Fifth Sunday. Instead of presenting to us the liturgy of the Twenty-Fourth Sunday this weekend, the Church calls us to celebrate the Feast of the Exaltation of the Holy Cross.

This is because it is important for Catholics to think about the crucifixion of Jesus, not just in historical terms, but in terms of the enormous, miraculous effects of the Lord's willing gift of self, as a sacrifice to the Father, achieved through the crucifixion on Calvary, and of their place in the story.

The reason why this feast is celebrated this year but not every year on a Sunday is that its fixed date is Sept. 14. Since it is a feast connected to Christ, it takes precedence over Sundays in Ordinary Time.

For the first reading, the Church offers us a passage from the Book of Numbers. The reading looks back to the Exodus, the Hebrews' long and wearying journey across the Sinai Peninsula in search of the Promised Land. This book recalls how disgusted they were with the want and uncertainty of the trip. Their disgust was understandable. Their very survival was at stake because they were on the verge of starving. No food was in sight. They could not find their way. But God led them. They survived. They eventually reached the Promised Land.

Moses called them to look upon a serpent that he had mounted on a pole. Many people detest snakes. In ancient cultures, however, snakes often symbolized life because snakes shed their skins.

St. Paul's Epistle to the Philippians furnishes the second reading. Scholars

believe that this actually was a hymn in early Christianity, sung during worship. It is one of the most magnificent pieces of literature in the New Testament, dazzling in its exclamation of Christ.

St. John's Gospel is the source of the last reading. The reading is not from John's detailed passion narrative. Instead, it is from an account of a time when Jesus is explaining salvation to Nicodemus, a prominent Jew.

Jesus draws a comparison between the Messiah and the serpent raised in the desert by Moses. The Savior will bring eternal life. To acquire this life, the Christian must look to the Lord, the only bond between God and humanity, between heaven and Earth.

Reflection

What is so urgent about the Feast of the Exaltation of the Cross, about the crucifixion itself that the Church sets aside the Twenty-Fourth Sunday to celebrate this feast this weekend?

The urgency is in the fact that we must realize the ancient Christian adage that disciples must take up their crosses and follow the Lord.

Why? Understanding the story of Calvary helps us to understand our place in the story.

Christ came to reconcile all people to God, and to bring God's mercy to them. Human sin works against this process. Indeed, human sin can seem to triumph. Christ died. Human sin overtook the situation, but only for a moment. Christ rose from the dead. He was victorious. He lives.

We too can live if we resist sin, and if we follow Christ. Following the Lord will require determination, even to the point of seeming to bear a burden as heavy as the cross.

Enabling us to carry our own cross is the mercy of God. Theologians call it grace. It strengthens us. It enlightens us.

We must ask for grace, and we must prepare ourselves for grace, by looking only and always to Jesus. We must resolve never to pause, or desert, our intention to follow Jesus to Calvary, and beyond Calvary to the glory of heavenly life, life eternal.

Jesus faced crucifixion not in despair, but in faith. We too must live in faith. †

Daily Readings

Monday, September 15

Our Lady of Sorrows
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
John 19:25-27
or Luke 2:33-35

Tuesday, September 16

St. Cornelius, pope and martyr
St. Cyprian, bishop and martyr
1 Corinthians 12:12-14, 27-31a
Psalm 100:1b-5
Luke 7:11-17

Wednesday, September 17

St. Robert Bellarmine, bishop and doctor of the Church
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, September 18

1 Corinthians 15:1-11
Psalm 118:1b-2, 16-17, 28
Luke 7:36-50

Friday, September 19

St. Januarius, bishop and martyr
1 Corinthians 15:12-20
Psalm 17:1b-d, 6-7, 8b, 15
Luke 8:1-3

Saturday, September 20

St. Andrew Kim Tae-gön, priest
St. Paul Chông Ha-sang, martyr and their companions, martyrs
1 Corinthians 15:35-37, 42-49
Psalm 56:10c-12, 13-14
Luke 8:4-15

Sunday, September 21

Twenty-fifth Sunday in Ordinary Time
Isaiah 55:6-9
Psalm 145:2-3, 8-9, 17-18
Philippians 1:20c-24, 27a
Matthew 20:1-16a

Question Corner/Fr. Kenneth Doyle

People with disabilities should be able to receive Communion under both species

The church that we attend has front-row seating for disabled members of the congregation, and that is where my husband and I sit. At Communion time, the host is always brought to us at our seats.



However, many times the ministers of the cup forget us and we don't have the opportunity to receive the precious blood of Jesus. I don't know the rules on who can receive from the chalice. I would be grateful for an explanation in your column, in case other parishes are doing the same. (Appleton, Wisconsin)

When the congregation is offered the opportunity to receive the Eucharist under both species, that same privilege should be accorded to parishioners who are disabled. The U.S. Conference of Catholic Bishops in 2002 issued norms for the distribution and reception of holy Communion under both kinds, saying that receiving under both species was the norm for the first millennium of the Church's existence and more clearly fulfills Christ's invitation to "take and eat ... take and drink."

The norms cautioned that when the chalice is used, there should be "no danger of the profanation of the sacrament." Special care should therefore be taken that the precious blood not be spilled. But that should not be an issue when those who are disabled are seated in a convenient location (in your case, in the first row of seats.)

The Gospel that is read on the feast of the Assumption has always puzzled me. How are we to know that these words were actually spoken by Mary? Did she relate them to Luke at a later time?

To further my confusion, my *St. Joseph Sunday Missal* says that Mary's song of thanksgiving, often called the "Magnificat," has been put together from many Old Testament phrases.

Can you please shed some light on this? (Indianapolis)

Luke was a careful historian. Much more than the other Gospel writers, he intertwines the life and ministry of Jesus with events in the wider world. At the start of Chapter 3, for example, he begins his account of the preaching of John the Baptist by identifying the political leaders at the time in five different jurisdictions.

Luke also focuses more than the other

evangelists on the experiences of Mary, the mother of Jesus. Luke alone tells of Mary's surprise at the message of the angel Gabriel, the visit to her cousin Elizabeth, the presentation of the Lord in the temple and the anxious time of separation in Jerusalem when Jesus was 12.

Mark and John begin their Gospels at the start of Christ's public life. Matthew, though he includes an account of Christ's birth, uses far less detail than Luke. Luke even includes a glimpse into Mary's thinking: "Mary kept all these things, reflecting on them in her heart" (Lk 2:19).

Where did Luke get all of this information? Well, right at the outset he explains that he is relying on the testimony of "those who were eyewitnesses from the beginning" (Lk 1:2). Might one of those witnesses have been Mary herself? Though no one knows for certain, that is a possibility.

Luke was a gentile, a physician from Antioch in Syria. He was a companion of Paul on his missionary journeys and may have arrived in Jerusalem about the year 57. Mary might still have been alive, though by then she would have been in her 70s.

Another possibility is that Luke took his information about Mary from James, the leader of the Church in Jerusalem.

As for your concern about the use of Old Testament phrases in Mary's "Magnificat," Mary would have been steeped as a child in the Hebrew Scriptures, and it would have been no surprise for her spontaneous song of praise to incorporate words from Scripture.

In fact, Mary's "Magnificat" bears striking parallels to the hymn of Hannah (1 Sm 2) when Hannah learns that she will bear a child. †

My Journey to God

Autumn

By Jená Hartman

Beautiful is the season of autumn
With colors of scarlet and gold and plum.
Dancingly the leaves fall,
Descending with peace over all.

In September the magic begins
As an orchestra with soft violins.
Gradually the season makes its debut,
All foliage obeying God's plan anew.

October! Brilliant, alive and dazzling!
To the warmth of this month we cling.
Our tasks are accompanied with a melancholy hum
As we prepare for bleaker days to come.

November's hearth is now aglow,
And the chill in the air promises snow.
Our Thanksgiving blessing we renew
As to this season we bid adieu.



(Jená Hartman is a member of Our Lady of Lourdes Parish in Indianapolis and coordinator for the archdiocese's Birthline program. A splash of autumn color is seen next to the statue of Christ outside the headquarters of the U.S. Conference of Catholic Bishops in Washington on Nov. 11, 2011. (CNS photo/Nancy Phelan Wiechec)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *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.

BLAIR, Lloyd W., 76, St. Anthony of Padua, Morris, Aug. 30. Husband of Janet (Moorman) Blair. Father of Jackie Blair, Jill Duerstock and Tammi Wintz. Brother of Dorothy Mersch. Grandfather of six.

BOOK, Raymond, 86, St. Joseph, Clark County, Aug. 25. Father of Barbara Burgin, Mary Eurton, Carol Hamm and Doris Konermann. Brother of Betty Popp, Alma Wells and Paul Book. Grandfather of 19. Great-grandfather of two.

BRANDON, Dean M., 56, St. Charles Borromeo, Bloomington, Aug. 28. Husband of Kathy (Tardif) Brandon. Father of Anna, Emile and Shannon Brandon. Son of Harold and Georgine Brandon. Brother of Pam McKinnon, Dale and Dan Brandon.

DOUGLAS, Joan M., 84, St. Christopher, Indianapolis, Aug. 21. Mother of Mary Lamkin, Jeanne Perry, Cynthia Williamson and Thomas Lamkin. Sister of Betty List. Grandmother of seven. Great-grandmother of 13.

DREW, Kathy, 62, St. Christopher, Indianapolis, Aug. 25. Wife of Roy Drew. Mother of Christina Arriaga, Brian and Scott Drew. Grandmother of seven. Great-grandmother of one.

GAWRYS, Joseph H., 88, Holy Spirit, Indianapolis, Aug. 25. Father of Sharon

Brown, Eileen, Mary, Nancy, Patricia and Kevin Gawrys. Grandfather of 18.

HEDRICK, George K., 74, Holy Spirit, Indianapolis, Aug. 27. Husband of Theresa Hedrick. Father of Jennifer Sullivan, Meachelle Wishart, Christopher, Doug and Tim Hedrick. Son of Kathryn Hedrick. Brother of Myrtle Cook and Kathy Stacy. Grandfather of 16.

HOUCHIN, Catherine, 88, St. Mary, Mitchell, Aug. 28. Mother of Sharon Abbott, Kathy Cummings, Carol Hugues, Dorothy Wagner, Charles and Marlin Houchin. Grandmother of eight.

JACKSON, Janine M., 42, SS. Francis and Clare of Assisi, Greenwood, Aug. 21. Wife of Michael Jackson. Mother of Olivia Jackson. Stepmother of Brittny and Nicholas Jackson. Daughter of Paul and Janet Clements. Sister of Julie Callis and Jennifer Williams.

SCHMIDT, Catherine I., 90, Our Lady of Perpetual Help, New Albany, Aug. 25. Mother of Mary Cissell and Denise Hagan. Sister of Elizabeth Bean. Grandmother of four. Great-grandmother of three.

TASSARO, Alfred, 92, St. Mary, Richmond, Aug. 23. Husband of Doris Tassaró. Father of Mary Brown, Maggie, Mark and Steve Tassaró. Grandfather of eight. Great-grandfather of two.

TROGDON, Garrell, 81, St. Rose of Lima, Franklin, Aug. 26. Father of Kandace Moore, Kimberly Trogdon-Lane, Ed, Joe and Kevin Trogdon. Brother of Nancy Scarborough and Myrtle Shriner. Grandfather of five. Great-grandfather of six. †



Soccer for peace

Former Argentine soccer star Diego Maradona competes in the first "Interreligious Match for Peace" at the Olympic Stadium in Rome on Sept. 1. The match was inspired by a suggestion from Pope Francis, who spoke to the fans gathered in the stadium via video link. (CNS photo/Paul Haring)

Louisiana diocese asks Supreme Court to hear case involving confessional seal

BATON ROUGE, La. (CNS)—The Diocese of Baton Rouge has asked the U.S. Supreme Court to reverse a Louisiana Supreme Court decision that a priest may be compelled to testify as to what he heard in the confessional in 2008 concerning an abuse case.

The legal step is the latest in a case involving Father Jeffrey Bayhi, pastor of St. John the Baptist Parish in Zachary, La., and the sanctity of the seal of confession.

The petition to the U.S. Supreme Court comes after a Louisiana Supreme Court ruling in May outlining arguments that priests are subject to mandatory reporting laws regarding abuse of minors if the person who made the confession waives confidentiality. The state Supreme Court opened the door for a hearing in which the priest would testify about what he heard in the confessional.

Under canon law, the seal of confession is sacred and breaking it results in the penalty of excommunication.

In the case, a girl who was 14 in 2008 said she told her parish priest, Father Bayhi, in the confessional that she was abused by a now-dead lay member of the parish.

The girl's parents sued Father Bayhi and the Diocese of Baton Rouge for failing to report the abuse. The parents won at the district court level about compelling the priest to testify, but they lost in Louisiana's First Circuit Court of Appeals, before the state's highest court reversed and vacated the appellate court's decision.

NOLA.com reported that the young woman was identified as Rebecca Mayeux, now 20, in an interview with WBRZ, a Baton Rouge television station. She told the station that Father Bayhi told her to "take care of it" after she told him of the abuse when participating in the sacrament of reconciliation.

In a documents filed with the U.S. Supreme Court on Aug. 21, the diocese said the state Supreme Court ruling threatens "Church autonomy."

The diocese cited case law from a court decision involving the Serbian Eastern Orthodox Diocese that found that "religious controversies are not the proper subject of civil court inquiry."

The hearing proposed by Louisiana Supreme Court would violate the Church's constitutional protection afforded by the First and Fourteenth amendments of the U.S. Constitution to abide by its own laws, the diocese claimed.

In a statement released on Sept. 4, the diocese said the state Supreme Court's decision "strikes a very hard blow against religious freedom, and one which the diocese and Father Bayhi feel compelled to vigorously contest."

"The ruling, left

undisturbed, would result in a trial during which the plaintiffs would be permitted to offer evidence regarding what transpired during a series of alleged confessions with Father Bayhi and the diocese utterly unable to defend themselves, unless Father Bayhi were to violate his vows to his Church by divulging whether or not Ms. [Rebecca] Mayeux obtained confession, and, if such confessions did take place, what was said.

"The Louisiana Supreme Court has directed the trial court to hold an evidentiary hearing and then to take the unprecedented step of deciding whether or not a sacrament actually took place. Such a trial is completely at odds with the guarantees of religious freedom enshrined in our federal and state constitutions, and the diocese and Father Bayhi will take every legal step available to ensure that those proceedings never occur," the statement said. †

Right to Life OF INDIANAPOLIS *Invites you*

32nd Annual
Celebrate Life
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When
Tuesday, September 30, 2014
6 pm Reception
7 pm Dinner and Awards
8 pm Kristan Hawkins
KEYNOTE SPEAKER

Where
The Sagamore Ballroom
Indianapolis
Convention Center

FOR MORE INFORMATION AND TO REGISTER, visit www.rtlindy.org or call (317) 582-1526

Kristan Hawkins
PRESIDENT OF STUDENTS
FOR LIFE OF AMERICA

Kristan Hawkins has an impressive history of pro-life involvement within the political and educational aspects of the abortion industry. As a sophomore in high school, she volunteered at a Pregnancy Resource Center counseling women against abortion, an experience which led her to found a pro-life group at her high school and serve as President of the West Virginia Teens for Life. She continued her pro-life advocacy at Bethany College, starting the first-ever pro-life group on campus. Upon graduating in 2005 with a major in political science, Hawkins sought to work full-time in the pro-life movement. In 2006, she was brought on to be the President of Students for Life of America (SFLA), and since her arrival, the number of pro-life groups on school campuses has tripled (from 181 to nearly 800), and the SFLA National Conference has grown into the largest pro-life conference in the country. Her team has launched Med Students for Life, Law Students for Life, and the Pregnant on Campus initiative, and Hawkins' great leadership and motivational skills have helped with the creation of Stop the Abortion Mandate, a coalition dedicated to effectively stopping government funding of abortion in healthcare reform.

Parish fights city to guard dignity of Baltimore's homeless, poor

BALTIMORE (CNS)—Father Dick Lawrence doesn't see homeless people through rose-colored glasses, but he doesn't close his eyes to them either.

"They didn't get there overnight, and you're not going to get them out [of homelessness] overnight," said the pastor of St. Vincent de Paul Parish in downtown Baltimore. "Sometimes the best you can do is to treat them like human beings and provide effective support services to keep them from declining further and faster."

Father Lawrence and the congregation of his urban parish, in partnership with the congregation of suburban Our Lady of the Fields Parish in Millersville, Maryland, have been doing that for more than 20 years.

Every Friday night, St. Vincent de Paul hosts a dinner for anyone who wants a hot meal. Deacon Ed Stoops and his cadre of volunteers from Our Lady of the Fields bring the food and join St. Vincent parishioners in setup and cleanup each week.

"Tonight we are expecting to serve about 150 poor and homeless," Deacon Stoops told Catholic News Service on a recent Friday. "Last week at the end of the month we had 316 people, but now it's the beginning of the month and the checks are in, so we'll have fewer people."

The deacon, along with his wife and daughter, started the weekly meals 22 years ago. "It's been our great privilege to meet Jesus in his poor and homeless people," he said.

But the meals are just a small part of the services provided at St. Vincent de Paul for those in need. When the city of Baltimore put a small park next to the church up for sale, the parish bought it and it has now become what outreach worker Dwayne Tony Simmons calls "a safe zone" for the homeless.

"This church is like our safe haven," said Simmons, who is himself homeless but operates a street newspaper called *Word on the Street* and works for an organization called Faces of Homelessness Speakers' Bureau.

"If you're hungry, you can come here," he added. "If you need clothing, you can come here. People are very generous, and they know they can find people if they come to this park. And it protects you. It gives you a sense of peace when you're sitting in this park."

Supported by the Baltimore Archdiocese, Father Lawrence stood up to the city when officials threatened to arrest anyone who slept overnight in the parish-owned homeless encampment. The priest said he told Mayor Stephanie Rawlings-Blake, "You have your choice of who you lock up first, but I guarantee you who the second person will be."

A compromise reached with the city requires that the park be cleared for cleaning from 7 a.m. to 9 a.m. each day and that no tents or permanent structures can be set up on the site. Father Lawrence said the no-tents policy is safer for everyone because some tents had been taken over for drug dealing or other illicit activities.

Although those at the park are encouraged to go to the city-run homeless shelter when the temperature drops, "even on the coldest night we won't tell people they have to leave and we won't lock them up," Father Lawrence said. "Giving people a place to sleep is one of the basic human needs."

The parish also provides clothing for the homeless and helps to find furniture and household goods when someone is able to find housing. Homeless people are welcome at Masses and at the parish's Sunday coffee hours, although there are two rules: "You can't leave with more than two doughnuts and a cup of coffee, and we don't ask each other for money," Father Lawrence said.

Simmons said there are 4,088 homeless people in



A homeless man smiles as he rests on a park bench in early July outside St. Vincent de Paul Church in Baltimore. Father Dick Lawrence and members of his urban parish, in partnership with members of Our Lady of the Fields Church in Millersville, Md., have been working with homeless people for more than 20 years. (CNS photo/Bob Roller)



"They didn't get there overnight, and you're not going to get them out [of homelessness] overnight. Sometimes the best you can do is to treat them like human beings and provide effective support services to keep them from declining further and faster."

—Father Dick Lawrence, pastor of St. Vincent de Paul Parish in downtown Baltimore

Baltimore on any given night. Nationwide, the figure is 610,042, according to the National Alliance to End Homelessness.

Many of them are employed, and more than 220,000 of them are people in families, the alliance says.

Across the country in Oregon, 20-year-old Brittney Sparks is hoping to end the cycle of homelessness for herself and her two children. Raised by parents addicted to drugs and prone to violent fights, she spent part of her childhood in foster care and has been homeless off and on since 2009.

Although she sometimes stays with friends or pays for hotels when she has work, she currently sleeps in her van in Milwaukie, Oregon.

"As a mother, you only want the best for your children," she said. "It breaks my heart warming their dinner in a 7-11 microwave and eating on the floor of our van instead of a nutritious meal where we can sit around a table and eat together. I feel an overwhelming feeling of guilt. Guilt because I know my kids deserve the world and I can only give as much as I have, and it's not enough." She pawns belongings when she needs diapers, hygiene products or food.

Sparks has been a volunteer leader in a campaign led by Madonna's Center to change housing laws for homeless teens in Clackamas County. The Catholic Campaign

for Human Development has helped fund Madonna's Center, which originated at St. John the Baptist Parish in Milwaukie.

When it comes to homelessness, youths are falling between the cracks, said Valerie Aschbacher, founder of Madonna's Center and a member of St. John the Baptist Parish. Teens with no rental history are blocked from getting into an apartment. The federal Housing and Urban Development agency can't help teens, who are not recognized as legal guardians of their children. Even shelters won't offer space to an unaccompanied youth with a child.

Operated by volunteers, Madonna's Center offers supplies like food and clothes to teen parents, plus job training, but Aschbacher and Sparks said good housing is the key step to emerging from poverty.

"People need to understand all of the barriers that come with homelessness," Sparks said.

It's hard to get a job with no access to your legal documents and no way to charge your telephone, she explained. She can't afford child care, and mostly she can't focus on what she needs. There is not much chance for her to advance in education or work without stable housing.

"I wake up each day with one goal in mind," she said. "Find a place for my kids and myself to lay our heads down tonight." †

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In Google Hangout, pope helps launch worldwide social network

VATICAN CITY (CNS)—The wisdom of “It takes a village to raise a child” has been lost as kids are either overprotected by permissive parents or neglected, Pope Francis said.

“The educational partnership has been broken” as families, schools and society are “no longer united together for the child,” he said on Sept. 4 after holding his first Google Hangout—a live video conversation—across five continents with teenagers who belong to the international network of “*Scholas occurrentes*,” uniting students of all faiths and cultures.

Parents and teachers used to stick together to teach kids important values, the pope said, recalling when he got into trouble in the fourth grade.

“I wasn’t respectful toward the teacher, and the teacher called my mother. My mother came, I stayed in class and the teacher stepped out, then they called for me,” he told a group of educators and experts involved with the worldwide Scholas network.

“My mom was really calm. I feared the worst,” he said. After getting him to admit to his wrongdoing, his mother told him to apologize to the teacher.

The pope said he apologized and remembered “it was easy and I was happy. But there was an Act 2 when I got home,” insinuating stiffer punishment had followed.

However, today, “at least in lots of schools in my country,” if a teacher notes a problem with a student, “the next day, the mother and father denounce the teacher,” he said.

The family, schools and culture have to work together for the well-being of the child, he said. People have to “rebuild this village in order to educate a child.”

All of society also needs to help children and young people who are homeless, exploited, victims of violence or without any prospects, he said.

The pope pointed the blame on today’s “culture of disposal” and “the cult of money” for creating and perpetuating adults’ apathy to or complicity in the mistreatment of kids.

This is why “it’s very important to strengthen bonds: social, family and personal ties” with kids and young adults, and create an environment that helps them approach the world with “trust and serenity.”

Otherwise, kids will be “left only with the path of delinquency and addiction,” he said.

The pope’s comments came at the end of an afternoon encounter to launch <http://scholas.social>—a new social network for students from all over the world to cooperate on environmental and social causes, sport and art initiatives, and charitable activities.

The Scholas initiative was begun in Buenos Aires and supported by its then-Archbishop Jorge Bergoglio, who also used to teach high school when he was a young Jesuit priest.

When he became pope, he asked fellow Argentine Bishop Marcelo Sanchez Sorondo, chancellor of the Pontifical Academy of Sciences, to expand the network’s reach and impact.

With a small digital camera and studio lights aimed at him in the Vatican synod hall, the pope took questions from five Scholas members, who were linked in from Australia, Israel, Turkey, South Africa and El Salvador.

The pope urged the young people to build bridges through open and respectful communication, in which they listen carefully to others and exchange experiences, ideas and values.

Sina, a teenage boy in Istanbul, thanked the pope for letting more than schools and students come together, “but



Above, Salvadoran Gerardo Ernesto Mancia, 15, video chats with Pope Francis in San Salvador’s gang-infested neighborhood of La Campanera on Sept. 4. The pope said all of society needs to help children and young people who are homeless, exploited, victims of violence or without any prospects. (CNS photo/ Jose Cabezaz, Reuters)

Left, Pope Francis video chats with a Salvadoran student in the gang-infested neighborhood of La Campanera, San Salvador, on Sept. 4.

also our beliefs and hearts.” He then asked the pope if he thought the future was going to get better or worse.

“I don’t have a crystal ball like witches do to see the future,” the pope answered, adding that what the future will be like is in the hands of today’s young people.

The future “is in your heart, it’s in your mind and your hands,” and if people cultivate constructive thoughts and feeling and do good things, “the future will be better.”

He said young people need several things: They need wings to fly and the courage to dream of big things, and they need strong roots and respect for their culture, their heritage and all the wisdom passed down from their elders.

“Today’s young people need three key foundations: education, sports and culture, that’s why Scholas unites everything,” he said.

He urged the teens to speak out against war and injustice, and to stick together like a team, defending each other against “gangs” and other negative influences that only seek to destroy and isolate people.

His last piece of advice, he said, came from Jesus, who often said, “Be not afraid!”

“Don’t lose your nerve. Don’t be afraid. Keep going. Build bridges of peace. Play as a team and build a better future because, remember, that the future is in your hands.” †

What was in the news on September 11, 1964? As the third session of Vatican II prepares to open, ecumenism is seen at a central theme

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 September 11, 1964, issue of *The Criterion*:

- **Ecumenism seen as top issue for third council session**

“VATICAN CITY—In the minds of men within and without the Catholic Church, the Second Vatican Council will meet its most formidable test when it tackles its schema on ecumenism. This policy-making document on interfaith relations, the third on the council’s agenda at its forthcoming third session, will not only help to shape the outlook of Catholics toward persons of other faiths, but will directly affect the outlook of persons of other faiths toward Catholics. The interest of the world at large centers chiefly on one part of the schema: its statement on religious liberty. For the Protestant and humanistic world, this is a test of good intentions of the council and of the Catholic Church.”

- **Archbishop Schulte’s schedule**

“Archbishop Schulte will leave Weir Cook Airport at noon [Friday] on the first leg of a flight to Rome for the third session of Vatican Council II. The overseas charter flights is scheduled to leave New York at 7 p.m.

Accompanying the Archbishop, as he did at the first two sessions, will be Father Raymond T. Bosler, *Criterion* editor and pastor of St. Thomas Aquinas Church, Indianapolis. Father Bosler is one of several hundred priests who have been named periti [experts] for the council.”

- **Marxist soundly beaten: Christian Democrat wins Chilean election**
- **Historic precedent: Women to be admitted as auditors at council**
- **Fr. A. Jamie cites impact of Mass in vernacular**
- **Cardinal dead at 83**
- **Concelebration to open council**
- **Third session preview: Council and Catholic education**
- **A new understanding: Council and matrimony**
- **Notre Dame given journalism grant**
- **Annual open house scheduled Sunday at St. Elizabeth’s Home**
- **Enrollment hits 5.6 million mark**
- **Underline Bible’s words on Mary**
- **Latin American family life to get CFM lift**
- **Dual vernacular is approved**
- **Cardinal Bea predicts fruitful third session**
- **Origin of episcopal authority discussed**
- **St. Meinrad opens 103rd school year**
- **Anglicans join in unity petition**

- **Sunday’s grid jamboree to launch CYO season**
- **Cleveland diocese planning to ‘adopt’ El Salvador parish**
- **Clergy-laity dialogue ‘ground rules’ asked**
- **More foreign nuns will study in U.S.**
- **Immaculate Heart girl joins Papal Volunteers**
- **American church art wins nun’s support**
- **Marian College classes to resume Wednesday**
- **British prelate’s views: Mixed marriage law changes predicted**
- **Public schools to share cafeteria facilities**
- **Race issue seen crucial for labor**
- **Raps Catholic laxity in race issue**
- **Pope selects ND head for special assignment †**



Read all of these stories from our September 11, 1964, issue by logging on to our archives at www.CriterionOnline.com.