

Faith and Family

Find the complete joy of Jesus in everyday blessings, writes columnist Sean Gallagher, page 12.

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Groups lash out at new opt-out rules for HHS mandate

WASHINGTON (CNS)—Pro-life groups that have battled the federal government since the 2012 issuing of rules mandating nearly all employers to provide abortifacients, sterilizations and contraceptives in their health insurance plans derided the federal government's latest amendment to those rules.

The proposed changes would allow religious institutions—and potentially some for-profit companies—to opt out of the federal Health and Human Services Administration's (HHS) mandate drawn up as part of the Affordable Care Act.

"Once again, HHS continues to violate the conscience rights of Americans while claiming just the opposite," said an Aug. 22 statement from Charmaine Yoest, president and CEO of Americans United for Life.

"Our own organization is a good example of the challenge posed: Americans United for Life is a public interest law firm that opposes life-ending drugs and devices required under the HHS mandate," Yoest said. "Nevertheless, because we are not a faith-based group, we may be forced to



Charmaine Yoest

purchase life-ending drugs and devices following the radical pro-abortion political agenda of this administration."

An Aug. 22 fact sheet from the federal Centers for Medicare and Medicaid Services outlined the interim final regulations, issued

after two Supreme Court actions: a June 30 ruling that, under the Religious Freedom Restoration Act, closely held companies may be exempted from the mandate as a religious right, and a July 3 temporary stay granted to Christian-run Wheaton College in Illinois from complying with the mandate.

Under the new rules, an eligible organization may advise HHS in writing of its religious objection to contraception coverage. HHS will then notify the insurer for a health plan, or the Department

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For Leron and Hannah Giesting, the early years of their marriage have been tested by unexpected, serious health concerns. Here, the Batesville farming couple poses for a family photo with their three daughters, Felicity, left, Nalley and Siena. (Submitted photo)

Challenges deepen young couple's bond of marriage and relationship with God

(Editor's note: Marriage has become an even greater focus in the Church and the archdiocese this year. Noting that marriage and the family are "in crisis," Pope Francis will lead a meeting of the Synod of Bishops on the issue in October. And Archbishop Joseph W. Tobin has made it an archdiocesan goal to "strengthen marriage and family life." With that greater focus in mind, The Criterion has been sharing a continuing series on marriage. This week, our story focuses on a young couple and the challenges that tested their marriage.)

By John Shaughnessy

Overwhelmed with fear, Hannah Giesting silently pleaded to God, "Please

let him be alright. Please don't take him from me. Please let him see her grow up."

Married less than a year at the time, Hannah made her prayer as she sat next to her sick husband, Leron, in a doctor's office while she held their newborn daughter.

She could feel her worry in every part of her body.

"Eyes closed to stop the tears," she recalls. "Ears plugged to drown out the deafening 'what ifs' surrounding mysterious and very negative physical symptoms. Hands clutched so tightly your knuckles are white."

Then she listened as the doctor mentioned that Leron could have stomach cancer. The feeling of panic intensified.

"I was afraid that my husband was going to die. I was afraid that I would never see him again."

Like most young couples, Hannah and Leron never expected that this situation could be happening to them.

Members of St. Louis Parish in Batesville, they never expected that their marriage and their faith would be "tested in fire" so early.

Looking forward to a long life together

When Hannah and Leron were married on Sept. 19, 2009, she couldn't have been more excited. She knew she was marrying her best friend and looking forward to a long lifetime together.

She could see their future before them as they left St. Alphonsus Ligouri Church in Zionsville, Ind., in the

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Force alone cannot stop 'religious cleansing' in the Middle East, Franciscan leader says

VATICAN CITY (CNS)—Although Christians, Muslims and Jews have struggled for hundreds of years to live peacefully alongside each other in the Middle East, "we have never seen the kind of 'religious cleansing' we are witnessing today," said the head of the region's Franciscans.

"All religious communities must raise their voices against this abomination" being carried out, particularly in Iraq and Syria, by terrorists calling themselves the Islamic State, said Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land.

Speaking in Rimini, Italy, on Aug. 24 at an international meeting sponsored by the Communion and Liberation movement, Father Pierbattista said political, economic and probably military intervention will be needed to protect the Christian and other minority communities of the Middle East.

However, he added, their survival ultimately will depend on the courage and willingness of the region's inhabitants to love and protect one another.

"Political solutions must be sought urgently, but they won't save Christianity in the Middle East," he said. "Their presence will be saved by the little ones, by those who courageously step up and challenge

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Members of the Yezidi religious minority who fled from violence in Mosul, Iraq, receive aid on Aug. 21 in Dohuk province, in the northern part of the country. The Franciscan custos of the Holy Land said force alone cannot stop "religious cleansing" in the Middle East. (CNS photo/EPA)

MIDDLE EAST

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death, selflessly loving their brothers and sisters."

Clearly, the Islamic State's "fanaticism must be stopped, if necessary even with force," the Franciscan priest said. "Nevertheless, the use of force without a plan for reconstruction on every level will resolve nothing. Force stops; it destroys. However, if there is no reconstruction then the void created by the use of force will give life to even greater extremism."

Father Pierbattista, who is based in Jerusalem, said the entire Middle East is undergoing a profound transformation.

"The kind of stability that for 40 years characterized relations or non-relations in these countries has ended definitively, but what will take its place still is not clear.

"The Middle East is in flames," Father Pierbattista said. And while the tolerance between some groups seems to have disappeared, new signs of caring for and protecting one another can be seen in almost every community.

The Arab Spring movement that began in 2011 "gave rise to great enthusiasm," particularly among the region's youths looking for greater freedom and opportunity, he said. "But this process was in a certain way hijacked by religious movements and parties that transformed it into a power struggle between the different religious and social components of the Middle East, especially between Shiite and Sunni" Muslims.

The growing power of extremist Muslim groups, he said, threatens not only the Christian and Yezidi minorities, but also other Muslims who don't think like they do.

The Franciscan priest said that throughout the region he has witnessed Christians and Muslims coming to each other's rescue, sharing the little they have even in the most desperate situations. Such gestures, "present everywhere, constitute the secret and necessary power to move beyond and not stop in the darkness of the moment, in the power of Satan."

While political, military and economic interventions must be considered, he said, evaluating



An Iraqi Christian child who fled from religious-based violence in Mosul, Iraq, lies on a bed on Aug. 21 at Mar Elias Monastery Church in Amman, Jordan. The Franciscan custos of the Holy Land said force alone cannot stop "religious cleansing" in the Middle East. (CNS photo/Jamal Nasrallah, EPA)

everything only on those terms "has nothing to do with the Christian faith," which is a commitment to follow Jesus whose triumph came from his

sacrifice on the cross.

"Jesus became Lord of the world on the cross, not after the success of the multiplication of loaves," Father Pierbattista said.

"Our actions must be accompanied by a profound and serene conviction that in order to bear fruit everything we do must be united to the action of Christ." †

Transition plan is announced for two charter schools next year

By John Shaughnessy

Four years after the archdiocese received approval to create two charter schools in Indianapolis, one of the schools will re-open next year as a Catholic school while the other hopes to continue under new management, according to the independent board that oversees the two schools.

In announcing the decision to relinquish the charters of Andrew Academy and Padua Academy at the end of the 2014-15 school year, the president of the board of directors of ADI Schools Inc. said, "It is in the best interest of the parents and students to offer alternatives to the current schools."

We have worked the past four years to provide a quality education to the children of these communities," said Marc Guess, president of the ADI board of directors. "Our focus has always been to do what is best for the students. We believe these changes will allow for better opportunities for these children and their families."

A transition plan for the two schools for the 2015-16 school year is already in place, according to a press release from ADI.

"The Indianapolis Office of Education Innovation will work closely with the Archdiocese of Indianapolis, which owns the two school buildings, to identify another charter management organization to serve the community at the current Andrew Academy site, 4050 E. 38th St.," the press

The statement also noted that the archdiocese plans to re-open a Catholic school at the Padua Academy site, 349 N. Warman Ave., for the 2015-16 school year.

"All of the students currently attending Padua Academy will have the opportunity to enroll at that Catholic school," the press release noted. "Placement assistance will also be available to all current students of both Andrew Academy and Padua Academy who wish to attend another Catholic school, charter school or traditional public school."

A letter announcing the decision and the transition plans was sent on Aug. 22 to the families of Andrew Academy and Padua Academy. In the letters, the director of the ADI Schools, Peggy Elson, stated that the schools remain committed this year to "providing the best education" for the children there.

"Even as we prepare for this transition, our top

priority is the education and formation of your children throughout this current academic year, with the ultimate goal of preparing them for college- and career-readiness,"

She also noted that informational nights will be scheduled at the schools to answer any questions and concerns.

In 2010, the City-County Council of Indianapolis and Marion County approved the archdiocese's plan for St. Anthony Catholic School and St. Andrew & St. Rita Catholic Academy to become charter schools. As part of the approval, the schools had to change their names and they couldn't promote the Catholic faith during school hours.

The archdiocese formed a separate corporation— ADI Schools, Inc.—in 2010 to oversee the two schools to ensure that all aspects of their governance and operational activities conformed to state and federal laws.

"High-quality schools are critical to the health and well-being of our city," said Brandon Brown, director of charter schools for the City of Indianapolis. "We support the ADI Board's decision and appreciate its commitment to putting the interests of students and families first." †

Pope's 2015 World Peace Day message will focus on human trafficking

VATICAN CITY (CNS)—Human trafficking destroys the lives of millions of children, women and men each year, making it a real threat to peace, the Vatican said as it announced Pope Francis' 2015 World Peace Day message would focus on the phenomenon.

"Slaves no more, but brothers and sisters" will be the theme for the Jan. 1, 2015, commemoration and for the message Pope Francis will write for the occasion, according to the Pontifical Council for Justice and Peace.

Pope Francis has called human trafficking "a crime against humanity" and "an open wound on the body of contemporary society, a scourge upon the body of Christ."

In describing why Pope Francis chose trafficking as the theme for World Peace Day 2015, a statement from the Pontifical Council for Justice and Peace said, "Many people think that slavery is a thing of the past," but "this social plague remains all too real in today's world" with child labor, forced prostitution, trafficking for organs and a variety of forms of forced labor.

Trafficking, which generates huge amounts of income for organized crime, threatens peace because it is based on a lack of recognition of the fundamental human dignity of its victims, the Vatican statement said.

"Fraternity requires us to reject any inequality which would allow one person to enslave another," the statement said. "Our purpose is to build a civilization based on the equal dignity of every person without discrimination."

The pope's full message for World Peace Day traditionally is released by the Vatican in mid-December and is sent, through Vatican diplomats, to the leaders of nations around the world.

As archbishop of Buenos Aires, the pope celebrated

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an annual Mass with the victims of trafficking, and soon after his election as pope in 2013, he asked the pontifical academies of sciences and of social sciences to study the problem of modern-day slavery and ways for the Church to work with others to stop it.

In March, the Vatican, the Anglican Communion and others launched the Global Freedom Network. The initiative, based at the Pontifical Academy of Sciences, aims to prevent modern forms of slavery; to protect, rescue and rehabilitate victims; and to promote concrete measures that condemn or criminalize human trafficking.

The United Nations estimates 2.4 million people are trafficked at any given time and their exploitation generates \$32 billion in annual profits for criminals. The Global Slavery Index estimates nearly 30 million people worldwide are living in slave-like conditions. †

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Foley family touched by pope's call, bishop lauds late journalist's life

WASHINGTON (CNS)—The parents of James Foley were touched when Pope Francis called to comfort them after the death of their son, a U.S. journalist killed by Islamic State militants in Syria.

In an Aug. 22 interview on NBC's "Today" show, John and Diane Foley briefly described their phone conversation on Aug. 21 with the pope, in which they spoke of shared grief at the death of

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loved ones. "Pope Francis was so dear because he is grieving himself,

having just lost three members of his family and [with] his nephew critically ill," Diane Foley said on the program. "Here in the midst of his tremendous grief, he took the time to call. Our whole family was there, one of our beloved priest friends . was there, my brother-in-law spoke in Spanish to him. He was just so kind.'

The wife and two young children of the pope's nephew, 35-year-old Emanuel Horacio Bergoglio, were killed in a car crash on Aug. 19 in Argentina. Bergoglio was critically injured.

John Foley said on the "Today" show that "we felt very comforted and supported" that the pope offered his



Pope Francis

personal prayer for them and their son during the conversation that lasted more than 20 minutes.

A Vatican spokesperson said that Pope Francis was particularly "struck by the faith" of Foley's mother.

James Foley was kidnapped

in November 2012 while covering the civil war in Syria as a freelance journalist. The Islamic State posted a video on the Web on Aug. 19 showing Foley being beheaded, saying it was in retaliation for U.S. airstrikes in northern Iraq.

During a memorial Mass on Aug. 24, Foley was described as living his faith through his work. Bishop Peter A. Libasci of Manchester, N.H., lauded Foley for



Bishop Peter A. Libasci of Manchester, N.H., walks down the aisle of Our Lady of the Holy Rosary Church in Rochester, N.H., following the Aug. 24 memorial service for slain U.S. journalist James Foley. Foley was seen being executed in a video released by Islamic State militants in Syria on Aug. 19. (CNS photo/Katherine Taylor, EPA)

bringing important images of war and oppressive regimes to the rest of the world.

The memorial Mass at Our Lady of the Rosary Church, the Foleys' parish church, was packed, with people standing three deep in the back and sides of the church, according to media reports.

Bishop Libasci asked the crowd to follow the words of the Prayer of St. Francis: "It is in pardoning that we are pardoned. It is in dying that we are born to eternal life."

The bishop observed that Foley went back to covering conflicts in the Middle East after a previous kidnapping in Libya in 2011. He was released after 44 days that time.

"Jim went back [to the war zone] again that we might open our eyes, that we might indeed know how precious is this gift," the bishop said. "May almighty God grant peace to James and to all our fragile world."

In 2011, after he was released by his kidnappers in Libya, Foley wrote an article for the alumni magazine of Marquette University in Milwaukee. A 1996 graduate of Marquette, Foley described how prayer,

specifically the rosary, got him through captivity in a military detention center in Tripoli.

He had been captured with two colleagues, he noted.

"Each day brought increasing worry that our moms would begin to panic. My colleague, Clare, was supposed to call her mom on her birthday, which was the day after we were captured. I had still not fully admitted to myself that my mom knew what had happened. But I kept telling Clare my mom had a strong faith.

"I prayed she'd know I was OK. I prayed I could communicate through some cosmic reach of the universe to her."

He wrote about how he began to pray the rosary.

"It was what my mother and grandmother would have prayed. I said 10 Hail Mary's between each Our Father. It took a long time, almost an hour to count 100 Hail Mary's off on my knuckles. And it helped to keep my mind focused. Clare and I prayed together out loud. It felt energizing to speak our weaknesses and hopes together, as if in a conversation with God, rather than silently and alone."



U.S. journalist James Foley speaks at Northwestern University's Medill School of Journalism in Evanston, III., after being released from imprisonment in Libya in 2011. Foley, a freelance war correspondent from New Hampshire and a Marquette University alum, was killed at the hands of the Islamic State militant group. (CNS photo/Tommy Giglio, Northwestern University via Reuters)

Marquette posted a link to his article along with a statement about his death on the university's website: www.marquette.edu.

"We extend our heartfelt prayers and wishes for healing to James' family and friends during this very difficult time," the university's statement noted. "[He] had a heart for social justice and used his immense talents to tell the difficult stories in the hopes that they might make a difference in the world."

Foley's parents talked about the heart of their son when they spoke to reporters on Aug. 20 on the front yard of their home.

"We thank God for the gift of Jim," his mother said. "We are so, so proud of him."

Diane Foley added that her son was "a courageous, fearless journalist—the best of America."

John Foley told reporters: "We think his strength came from God." His wife added, "We know it did."

As the parents grieved, they also found a reason to find comfort.

"It's not difficult to find solace," his father noted, saying that he knows their son is "in God's hands." †

Indiana Catholic Men's Conference on Sept. 20 seeks to build faith

By Sean Gallagher

Catholic speakers from near and far will help strengthen the faith of Catholic men from across the state on Sept. 20 at the 2014 Indiana Catholic Men's Conference in

In addition to a full slate of speakers, the conference will include a midday Mass with Archbishop Joseph W. Tobin serving as the liturgy's homilist. After lunch, eucharistic adoration and Benediction will take place in the afternoon. The sacrament of reconciliation will be available throughout the conference.

Marians of the Immaculate Conception Father Michael Gaitley will give two presentations during the event.

"The people who know of him have raved about him," said conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis. "He's a younger priest, in his 30s. He's written several books. He's very, very dynamic. He is definitely one [speaker] that people are excited about.'

Father Michael's religious community is based in Stockbridge, Mass. Another speaker, Hector Molina, is a staff apologist for Catholic Answers, a Catholic apologetics and evangelization



Fr. Brian Dudzinski



Fr. Michael Gaitley, M.I.C.



Hector Molina

attendees about the importance of

Father Brian Dudzinski, pastor of

during a period of eucharistic adoration.

Father Patrick Beidelman, executive

in prayer to open the event.

St. John Vianney Parish in Fishers, Ind., in

the Lafayette Diocese, will give a reflection

fatherhood.



Archbishop



Dcn. Rick Wagner

organization in El Cajon, Calif.

Fox is looking forward to hearing Molina explain the Church's teachings related to various controversial issues facing society today—marriage redefinition, pro-life issues and others related to religious liberty.

"He'll touch on quite a few things that will be very helpful for us everyday Catholics—to help us know more about why the Church believes what it believes," Fox said.

Other speakers come from central Indiana. Deacon Rick Wagner, vice president for mission and ministry at Bishop Chatard High School in Indianapolis, will talk to conference

director of the archdiocesan Secretariat for Spiritual Life and Worship, will welcome the conference participants and lead them

Ken Ogorek, archdiocesan director of catechesis, will serve as the conference's master of ceremonies. This is the first time that the men's

conference has been held since 2012. Fox said that the fact that it wasn't held in 2013 revealed how important it is for many Catholic men across the state.

There are men in groups from different parishes that look forward to that day," Fox said. "There's a pilgrimage group of two busloads from Evansville coming up.

"They just really enjoy it because we've had a history of very dynamic speakers. Even if you don't know who they are [in advance], you walk away and go, 'Wow. That was a wonderful day because we

learned about our faith, and we heard about it from some great presenters.'

Fox encouraged men interested in the conference to bring friends or relatives with them. He likened it to the way many people prefer going to sports events with other people.

"There are a lot of people who want to come, but they don't really want to go by themselves," Fox said. "And especially for those people who have come before, invite somebody who hasn't attended it."

This year's event will take place at the Indianapolis Marriott Downtown, 350 W. Maryland St., in Indianapolis. Registration will begin at 8 a.m. and the conference will conclude at 4:30 p.m.

Registration for the conference, which is sponsored by the Marian Center of Indianapolis, is \$45 per person, \$40 per person in groups of 10 or more and \$25 per person for students. Clergy and seminarians may attend free of charge.

(To learn more about the 2014 Indiana Catholic Men's Conference or to register, log on to www.indianacatholicmen.com or call 317-888-0873.) †

'There are a lot of people who want to come, but they don't really want to go by themselves. And especially for those people who have come before, invite somebody who hasn't attended it.'

—Mike Fox, Indiana Catholic Men's Conference organizer

OPINION



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Editorial

James Foley: 'It didn't make sense, but faith did'

No one deserves to die like this. And no parents or family members should have to deal with the reality that the heinous and barbaric way in which their loved one is taken from them is temporarily available for a worldwide audience to view on YouTube.

Though we could turn this into another debate about the pros and cons of technology and social media, we will save that discussion for another day.

For us, it is more important today to celebrate the life of a journalist who developed a passion for travelling to the world's trouble spots trying to expose the suffering of innocent people and shining a light where there is so much darkness.

And to remember a person who wasn't afraid to share how the Catholic faith taught to him at a young age was a lifeline for him, especially when he was held captive.

James Foley, 40, a freelance journalist who graduated from Marquette University in Milwaukee, was killed on Aug. 19 by members of the Islamic State in retaliation for U.S. airstrikes on the militants' strongholds in northern Iraq.

By all accounts, Foley developed a heart for social justice while attending Marquette. That passion eventually led the photojournalist overseas. In 2011, he was kidnapped on a Libyan battlefield and held captive in Tripoli

Foley found strength during that dark time thanks to the prayers he learned as a young man.

"I began to pray the rosary. It was what my mother and grandmother would have prayed," he wrote in a piece published in Marquette Magazine after his release. "I said 10 Hail Marys between each Our Father. It took a long time, almost an hour to count 100 Hail Marys off on my knuckles. And it helped to keep my mind focused.

"Clare [a fellow captive] and I prayed together out loud. It felt energizing to speak our weaknesses and hopes together, as if in a conversation with God, rather than silently and alone.'

A phone conversation he later had with his mother, Diane Foley, while he was still in captivity, confirmed something else he felt: that prayers were being offered by countless others for him and his fellow captors' safe release.

"I replayed that call hundreds of times in my head—my mother's voice, the names of my friends, her knowledge of our situation, her absolute belief in the power of prayer. She told me my friends had gathered to do anything they could to help. I knew I wasn't alone," Foley wrote.

If you think about it, we've all been there. Or know someone who's been there.

A broken relationship. The loss of a job. A life-threatening illness affecting us or someone we love. When we or someone we know reaches the lowest of lows in life, how often do we

Foley faced the challenge a



American journalist James Foley, who was kidnapped by unidentified gunmen in November 2012 in Idlib, Syria, is pictured in an undated photo. Foley, a freelance war correspondent from New Hampshire and Marquette University alum, was killed at the hands of the Islamic State militant group. (CNS photo/Nicole Tung, courtesy GlobalPost via EPA)

second time after he was kidnapped in November 2012 while covering the civil war in Syria. His family earlier this week released a letter they said James wrote to them while in captivity. A fellow captive memorized the letter and shared it with the Foley family when he was released

It reads in part: "I know you are thinking of me and praying for me. And I am so thankful. I feel you all especially when I pray. I pray for you to stay strong and to believe. I really feel I can touch you even in this darkness when I pray."

What the journalist's life lessons taught him-and so many of us who doubt—is that through the power of prayer and the love of so many we are never alone.

We cannot deny James Foley's tragic death shows us there is grave evil in this world. But as Bishop Peter A. Libasci of Manchester, N.H., said during a memorial Mass celebrated on Aug. 24, we must learn from his life.

"Jim went back [into the war zone] again that we might open our eyes," Bishop Libasci said at Our Lady of the Holy Rosary Parish in Rochester, N.H., his family's parish."That we might indeed know how precious is this gift. May almighty God grant peace to James and to all our fragile world."

We continue to offer our prayers for Foley's family, and we remember these words the journalist shared to close his reflection about his time in captivity in Libya in 2011: "If nothing else, prayer was the glue that enabled my freedom, an inner freedom first and later the miracle of being released during a war in which the regime had no real incentive to free us. It didn't make sense, but faith did."

—Mike Krokos

Letters to the Editor

Columnist's piece, statistics share challenges of black community

A recent piece by noted Washington Post columnist Eugene Robinson initially focused on the tragic shooting of 18-year-old Michael Brown by a police officer in Ferguson, Mo.

However, Robinson's thoughtful and non-accusatory reflections on this death of a young black man by a white police officer then led to his observation regarding a same-day shooting death elsewhere of an innocent black 3-year-old girl by a gun-happy black man with a long criminal record.

Robinson went on to correctly note that "black-on-black violence is too often ignored-and continues to claim victims at a rate that our society should consider outrageous and unacceptable." He stated that in 2012, black-on-black killings (some 2,412) were almost as great numerically as white-on-white killings—a hugely disproportionate death toll, percentage wise.

I would like to add to Robinson's comments the haunting observation that an even greater example of black-on-black violence is the killing of black babies in the womb in the nation's abortion mills. Percentage wise, the abortion millsnotably Planned Parenthood-eliminate far more black babies than white babies.

Margaret Sanger, a Planned Parenthood founder, clearly intended that Planned Parenthood would be the vehicle to dramatically reduce the black population via birth control and abortion. Unfortunately, Sanger's hopes are slowly being realized.

According to the National Black Catholic Congress, 35 percent—or 420,000—of the 1.2 million babies aborted annually in the U.S. are black. This number dwarfs the reported number of blacks killed in street violence by black offenders in 2012.

David A. Nealy Greenwood

Father Tad's column raises questions about procreation, gift of children

The Aug. 22 "Making Sense of Bioethics" column, "Is artificial insemination wrong even among married couples?" by Father Tad Pacholczyk is troubling. Father Pacholczyk seems so caught up in every minute physical detail that he leaves out the most Christ-centered life giving value of all, which is love.

His focus on the physical details without love is what objectifies the situation. The conjugal act, which also involves details, can be very destructive and objectifying without love.

Father Pacholczyk states that artificial insemination "would invariably involve a substitution or replacement of the conjugal act, which would not be morally acceptable." As simply an action, that would be true, but as an act of love to bring life into the world is something all together different.

A married couple I know very well has two young adult sons produced via artificial insemination. The husband is a quadriplegic. His body produces sperm, but he is not physically able to fully engage in the conjugal act. Sperm was extracted from his body by way of electrodes, and artificial insemination produced two wonderful human beings who have brought joy to this couple and more goodness to the world.

While this process involved "substitution or replacement of the conjugal act, which [according to Father Pacholczyk] would not be morally acceptable," it strengthened the bond of marriage, and was consistent with Jesus' commandment to love one another.

Father Pacholczyk's attempt at "Making Sense of Bioethics" did not make sense. The beauty of the "marital embrace" extends beyond a specific act of sex. God's gift of life is greater than the acts that Father Pacholczyk identifies.

The use of a medical procedure to help produce human beings who are children of God—every bit as much as those who were produced by the "beauty of the marital embrace" that Father Pacholczyk describes—is not morally unacceptable. It is life-giving and filled with love.

Alan Mytty Indianapolis

Couples using artificial insemination should not be stereotyped, reader says

I must take exception to Father Tad Pacholczyk's column in the Aug. 22 edition ("Is artificial insemination wrong even among married couples?").

I would suspect that the majority of married couples seeking such a procedure would not fall into his stereotypes. I doubt that the wife is being treated as an "object" of any kind, let alone for "the pursuit of ulterior ends.'

I also doubt that the procedure is in any way substituting or "replacing the conjugal act," nor is it in any way making the wife a "biological laboratory." It is often a desperate attempt after years of "shared bodily intimacy" to fulfill a desire to have a family as God ordained a marriage to be.

My wife and I almost resorted to that procedure ourselves after 10 years of attempting to have a baby, so I know how hard the decision is.

We were blessed to conceive when we had effectively given up, and now have a beautiful 25-year-old daughter.

The "beauty of the marital embrace" can certainly continue after the procedure for it in no way takes the place of it.

I believe Father Tad is missing the point.

Dick Sturniolo Danville

(Editor's note: The Catechism of the Catholic Church, in addition to explaining the reasons behind the Church's teachings on this sensitive issue, encourages research "aimed at reducing human sterility" through moral means (#2375), a task taken up effectively by the Pope Paul VI Institute in Omaha, Neb. The catechism also reflects on the spiritual meaning of infertility: "The Gospel shows that physical sterility is not an absolute evil. Spouses who still suffer from infertility after exhausting legitimate medical procedures should unite themselves with the Lord's Cross, the source of all spiritual fecundity. They can give expression to their generosity by adopting abandoned children or performing demanding services for others" (#2379).)

Letters Policy

Letters from readers are welcome and should be informed, relevant, wellexpressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor,"

The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send

letters to criterion@archindy.org.

Archbishop/Arzobispo Joseph W. Tobin



Rejoice in the Lord

égrense en el Señor

Parishes helping parishes eliminate debt is a sign of unity, solidarity

ast week, I wrote about our need Archdiocese of Indianapolis is part of the universal Church, and called to express that reality in meaningful solidarity with sister Churches in other parts of the world. However, we experience the Church most immediately in local communities of faith, usually parishes that are united under the ministry of a bishop and form a diocese or particular Church.

The archdiocese is not an archipelago of parishes, each living in splendid isolation from the others. Rather, it is a network of communities and the bonds among them should translate into effective solidarity.

There are factors that contribute to the well-being of parishes; others pose a serious threat to the present ministry and future prospects of these communities.

One element that can weigh heavily on a parish is debt. Here in central and southern Indiana, we have parishes that are debt free. We also have parishes that carry a relatively modest amount of debt—usually resulting from the construction of new facilities or the renovation of existing buildings. But I think most people in our archdiocese would be amazed—as I was when I first arrived here—to discover how many of our parish communities find themselves saddled with serious, debilitating debt. What's more, I think most would be

surprised—as I was—to learn that it is not just parishes in urban or rural areas who suffer from the burden of an enormous debt.

Burdensome debt makes it difficult for parishes to engage in the kinds of ministries that are urgently needed today in all regions of our archdiocese. When a parish community is struggling to meet the interest on its debt (let alone make payments on principal), it becomes nearly impossible to carry out its mission fully and effectively.

Frankly, it is amazing that so many of our debt-ridden parishes do as well as they do—as a result of generous parishioners and dedicated pastors and co-workers. But this is not a situation that can continue indefinitely if we are to serve the growing spiritual, sacramental and social needs of our people and carry the Gospel to so many who do not know Jesus Christ.

Parishes carry debt for a variety of reasons. It may result from loans it assumed for new construction or necessary renovations. Debt may also be the fruit of an underdeveloped sense of stewardship among the parishioners, who do not accept a meaningful role in sustaining the mission of their community. Bad management on the part of pastoral leadership or a lack of oversight by the central offices of the archdiocese may increase or prolong the parish's debt.

Two categories of parishes have me

especially concerned. First, there are urban communities that boast a number of buildings. These plants were constructed by parishoners years ago and, for the most part, have been well maintained. However, the present parish community may be smaller and less affluent than the generation that "built the parish." As a result, these parishes struggle beneath the burgeoning weight of maintenance, taxes, insurance premiums and other assessments.

The other category includes parishes that have been established in recent years. These communities must construct facilities to meet the needs of their growing membership. As a result, these parishes assume a heavy debt in the first years of their existence and must divert a significant portion of their income toward servicing the debt.

As I have traveled throughout central and southern Indiana and met with pastoral leaders and parishioners in every region of our archdiocese, I asked myself whether anything might be done about this serious problem.

Certainly, the archdiocese must promote credible and effective stewardship that translates into a sense of co-responsibility among Catholics for the present ministry and future prospects of their own community. For my part, I will ask for greater accountability from pastoral leaders for the financial

management of their parishes. I will also ensure that the central offices of the archdiocese provide the necessary support and oversight for the fiscal life of our parish communities. Should we do more?

Perhaps the biblical image of "jubilee" is something we might consider. The Book of Leviticus (Lv 25:1-55) describes the jubilee as a time to let the land reset and allow whatever it naturally produced to be shared by all, landowner and slave alike. It was a time to set slaves free, and to return to its original owner any land that had been sold or held as collateral for a loan. The jubilee was also a time to cancel debts. "At the end of every sevenyear period, you shall have a relaxation of debts" (Dt 15:1-2). Is this one of the places where the Holy Spirit is calling us to open a new door?

As we engage in pastoral planning in the months ahead, I will be asking the question, "What can we-all of usdo to help parishes that are burdened by debt? How can we work together as parishes helping parishes in one unified local Church, to ensure that the mission of Christ is carried out in the diverse communities of central and southern Indiana?"

Last week, I urged that we "think globally, but act locally." Parishes helping parishes would be a good way to express our unity and solidarity as one family of faith. †

La ayuda mutua entre las parroquias es una señal de unidad y de solidaridad

a semana pasada escribí acerca de La semana pasaua escrito. La necesidad de crearnos una visión global. La Arquidiócesis de Indianápolis forma parte de la Iglesia universal que está llamada a expresar esa realidad a través de una solidaridad significativa con sus homólogas en otras partes del mundo. Sin embargo, nuestra experiencia más inmediata con la Iglesia es a través de las comunidades de fe locales, normalmente las parroquias unidas bajo el ministerio de un mismo obispo para formar una diócesis o una Iglesia específica.

La arquidiócesis no es un archipiélago compuesto de parroquias que viven en espléndido aislamiento con respecto a las demás. Se trata de una red de comunidades y los lazos que existen entre ellas deberían traducirse en una solidaridad manifiesta.

Existen algunos factores que contribuyen al bienestar de las parroquias; otros, representan una seria amenaza para el ministerio y para el prospecto del futuro de dichas comunidades.

Uno de los elementos que puede resultar una carga muy pesada para una parroquia son las deudas. Aquí en el centro y el sur de Indiana tenemos parroquias sin deudas. También tenemos parroquias que arrastran deudas relativamente modestas, por lo general como resultado de la construcción de nuevas instalaciones o de la remodelación de edificios existentes. Sin embargo, la mayoría de la gente de nuestra arquidiócesis se sorprendería al descubrir-tal como me sucedió a mí al llegar—que muchas de nuestras comunidades parroquiales se encuentran ahogadas en deudas; y se sorprenderían todavía más, al igual que yo, al descubrir que no solamente las parroquias en zonas urbanas o rurales se ven aquejadas por el peso de enormes deudas.

Las deudas pesadas hacen que sea muy difícil para las parroquias participar en los tipos de ministerios que se necesitan urgentemente hoy en día en todas las regiones de nuestra arquidiócesis. Cuando una comunidad parroquial tiene dificultades para pagar el interés de su deuda (y ni qué decir de la amortización), le resulta casi imposible desempeñar su misión a plenitud y eficazmente.

Francamente, es increíble que tantas parroquias plagadas de deuda se desempeñen tan bien gracias a los generosos parroquianos y a la dedicación de pastores y compañeros de trabajo. Pero esta no es una situación que puede continuar indefinidamente si estamos llamados a atender las crecientes necesidades espirituales, sacramentales y sociales de nuestro pueblo y llevar el Evangelio a las personas que no conocen a Jesucristo.

Las parroquias endeudan por distintos motivos. Tal vez sea a consecuencia de los préstamos asumidos para la realización de nuevas construcciones o de remodelaciones necesarias. La deuda puede ser producto de un sentido de administración poco desarrollado de los parroquianos que no aceptan la realidad de la importancia de su participación para apoyar la misión de su comunidad. Una mala administración por parte del liderazgo pastoral o la falta de supervisión por parte de las oficinas centrales de la arquidiócesis puede incrementar o prolongar la deuda de la parroquia.

Hay dos tipos de parroquias que me preocupan particularmente. Primero están las comunidades urbanas que ostentan varios edificios. Estas instalaciones fueron construidas hace años por los parroquianos y, en su mayoría, están bien mantenidas. Sin embargo, la comunidad parroquial actual quizás sea más pequeña y menos afluente que la generación que "construyó la parroquia." Como consecuencia, estas parroquias luchan contra el peso cada vez más grande y subyacente del mantenimiento, los impuestos, las primas del seguro y otras deudas.

La otra categoría incluye a las parroquias que se han fundado en época reciente. Estas comunidades deben construir instalaciones para atender las necesidades crecientes de sus integrantes. Como consecuencia, estas parroquias asumen fuertes deudas durante los primeros años de existencia y deben dedicar una parte importante de su ingreso a la satisfacción de dichas deudas.

Durante mis viajes por todo el centro y el sur de Indiana he conocido a líderes pastorales y parroquianos de cada una de las regiones de nuestra arquidiócesis, y me he preguntado si habría algo que pudiéramos hacer para solucionar este grave problema.

Ciertamente la arquidiócesis debe promover una administración confiable y eficaz que se traduzca en un sentido de responsabilidad compartida entre los católicos con el ministerio actual y para el prospecto del futuro en su propia comunidad. Por mi parte, solicitaré un compromiso de responsabilidad todavía mayor a los líderes pastorales en cuanto a la administración económica de sus parroquias. Asimismo, me cercioraré de que las oficinas centrales de la

arquidiócesis proporcionan el apoyo y la supervisión necesarios para el desenvolvimiento de la vida fiscal de nuestras comunidades parroquiales. ¿Acaso debemos hacer más?

Quizás debamos considerar la imagen bíblica del "jubilee." El Libro de Levíticos (Lv 25:1-55) describe el jubileo como un momento para dejar que la tierra descanse y que todo aquello que se haya producido naturalmente sea compartido por todos, propietarios y siervos por igual. Se trataba de la época para liberar a los esclavos y de devolver a su dueño original la tierra que había sido vendida o retenida como garantía de un préstamo. El jubileo también era la época para cancelar deudas. "Cada siete años perdonarás toda clase de deudas" (Dt 15:1-2). ¿Acaso es esta una de las nuevas oportunidades que nos brinda el Espíritu Santo?

A medida que participamos en la planificación pastoral durante los próximos meses, estaré planteando la siguiente interrogante: "¿Qué podemos hacer todos nosotros para ayudar a las parroquias aquejadas de deudas? ¿De qué manera podemos trabajar unidos como parroquias que ayudan a otras parroquias pertenecientes a una Iglesia local unificada, para garantizar que se lleve a cabo la misión de Cristo en las diversas comunidades del centro y del sur de Indiana?"

La semana pasada los exhortaba a "pensar a escala mundial y actuar localmente." La ayuda mutua entre las parroquias sería una buena forma de expresar nuestra unidad y solidaridad como una sola familia de fe. †

Traducido por: Daniela Guanipa

Events Calendar

August 29

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild Rummage Sale, 8:30 a.m.-2:30 p.m. Information: 317-888-7625.

Slovenian National Home, 2717 W. 10th St., Indianapolis. Polka Jam, live music, donation spaghetti buffet, bring covered dish to share, free admission, 5 p.m. Information: 317-632-0619 or slovenianindy@gmail.com.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Serra Club Mass for Vocations, 8:30 a.m. Information: 317-850-1382.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Charismatic Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705.

August 29-

September 1 St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. Fall Festival, food, rides, games, Fri. 5 p.m.-1 a.m.,

Sat. 5-11 p.m., Sun. 3-11 p.m., Texas Hold'em Sunday. Information: 317-244-9002.

Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. Spaghetti Dinner, 11 a.m.-9 p.m. Information: 765-832-8468.

August 30

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. Picnic, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817.

August 31

St. Catherine of Siena Parish, 9995 E. Base Road, Enochsburg. Parish picnic, Fireside Inn fried chicken and roast beef dinners, beer garden, games, 11 a.m.-5 p.m. Information: 812-934-2880.

The Slovenian National Home Picnic Grounds, 1340 Yates Lane, Avon. Slovenian Festival, 10 a.m.-11 p.m., gates open 10 a.m., Mass at 11:30 a.m., food and drinks for purchase starting at 1 p.m., 2 p.m. live music, Slovenian ambassador to U.S. visiting, no coolers or outside beverages, shuttle and parking available at IU Health West Hospital north parking. Information: 317-632-0619 or sloveniaindy@gmail.com.

September 1

St. Peter Parish, 1207 East Road, Brookville. Labor Day Festival, 10 a.m.-6:30 p.m., country style chicken dinner, 10:45 a.m.-2:30 p.m., quilts, games. Information and reservations: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. Labor Day Picnic, chicken dinner, games, food, 10 a.m. Information: 812-934-6218.

September 3

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

September 5

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. First Friday exposition of the Blessed Sacrament, rosary and Benediction, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Nativity of Our Lord Church, 7725 Southeastern Ave., Indianapolis. Serra Club Mass for Vocations, 8:30 a.m. Information: 317-850-1382.

September 6

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. French Market, noon-10 p.m., French food, booths, entertainment. Information: 317-283-5508.

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. First Saturday **Devotional Prayer Group,** Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information, registration: 765-647-5462.

Archbishop Edward T. O'Meara Catholic Center,

Assembly Hall, 1400 N. Meridian St., Indianapolis. **Evangelization in the Black** Community, Dominican Sister Jamie T. Phelps, Ph.D., presenter, 9 a.m.-3 p.m., \$25 includes lunch. Information: 317-236-1474, 800-382-9836 ext. 1474, or email jpruitt@archindy.org.

Planned Parenthood, 30 S. 3rd St., Terre Haute. Helpers of God's Precious Infants, 9:30 a.m. prayers in front of abortion center, park along Ohio Blvd., 10 a.m. Divine Mercy Chaplet at St. Patrick Adoration Chapel, 1807 Poplar St.. 7:30 a.m. Mass at Carmelite Monastery, 59 Allendale, Terre Haute.

September 6-7

St. Michael Parish, 145 St. Michael Blvd., Brookville. Fall Fest, Sat. 4-11 p.m., Sun. 10-a.m.-7 p.m., chicken dinner, raffle, silent auction. Information: 765-647-5462.

September 6-8

St. Mary Parish, 212 Washington St., North Vernon. Parish festival, 5K walk/run, rides, music, silent auction, food, kickball tournament, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m. Information: 812-346-3604.

September 7

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. Fall Festival, 8:30 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. Harvest Chicken Dinner, chicken dinner, baked goods, quilt raffle, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Pius V Parish, 330 Franklin St., Troy. Fall Festival, 11 a.m.-5 p.m., dinners (bring your own container for carry-out soup), games, entertainment. Information: 812-547-7994.†

Retreats and Programs

September 12-14

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. "The Sermon on the Mount: A Handbook for Living in the **Kingdom of God,"** Benedictine Father Eugene Hensell presenter, \$235 for single, \$395 double. Information: 812-357-6585 ormzoeller@saintmeinrad.edu.

September 13

Oldenburg Franciscan Center, Oldenburg. "Let Peace Begin with Me," Jennifer Profitt presenter, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

September 14

Oldenburg Franciscan Center, Oldenburg. Coffee Talk: Responding in God's Time, Angela Roesler presenter, 10:45 a.m.-noon, freewill offering accepted. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

September 15

Oldenburg Franciscan Center, Oldenburg. Contemplative Prayer, 3-4:30 p.m., freewill offering accepted. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

September 16

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. "The Constitution on Divine Revelation" (Dei Verbum), Meanings of Tradition, Benedictine Father Matthias Neuman

presenter, 7-8:30 p.m., \$15, book available for \$3.95. Information: 317-788-7581 or www.benedictinn.org.

September 16-18

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. "Beauty as a Pathway to God: Religious Art and Symbol in the Spiritual Life, Part 2," Benedictine Brother Martin Erspamer presenter, \$235 for single, \$395 double. Information: 812-357-6585 ormzoeller@saintmeinrad.edu.

September 17

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove.

Praying-n-Playing: "Wondrously Made—How Have I Been Shaped?"

Dawna Petersen presenter, 9:30-11:30 a.m., \$12 per session. Information: 317-788-7581 or www.benedictinn.org.

September 18

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

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

VIPs



Richard and Phyllis (Eagle) Hellmich, members of St. Mary Parish in Greensburg, will celebrate their 60th wedding anniversary on Sept. 11.

The couple was married on Sept. 11, 1954, at St. Mary Church

They have 11 children, David, James, Jon Trevor, Kyle, Michael, Philip, Richard II, Steven, Sue Carol, Thomas, and Vickie Ann. They also have 22 grandchildren and one great-

The couple will celebrate with an open house for family and friends from 1-3 p.m. on Sept. 6 at the Hampton Inn in Greensburg. †



Herman and Marcella (Hess) Naville, members of St. Mary Parish in Navilleton, will celebrate their 60th wedding anniversary

The couple was married on Sept. 6, 1954, at St. Mary Church in

They have five children, Carol, Cheryl, Elaine, Daryl and Don. The couple also has 12 grandchildren and seven greatgrandchildren. †

Bishop's Bash for college students and young adults set for Sept. 7

Archbishop Joseph W. Tobin and the archdiocesan Young Adult and College Campus Ministry invite young adults ages 18-35 to participate in this year's Bishop's Bash at Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, in Indianapolis at 4 p.m. on Sept. 7. Archbishop Tobin will celebrate an

outdoor Mass, followed by dinner, games and live music.

The event is free, and no reservations are required.

For more information, contact Young Adult and College Campus Ministry coordinator Katie Sahm at 317-592-4067 or by e-mail at ksahm@archindy.org. †

Novice professes temporary vows at Saint Meinrad Archabbey

Benedictine Novice Dane DeDecker professed temporary vows as a Benedictine monk on Aug. 6 in a liturgy



Br. Andre DeDecker, O.S.B

at the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey in St. Meinrad.

His profession of temporary vows came at the end of his novitiate, a year of prayer and study of the

Benedictine way of life. As is the custom during the profession of vows, he was assigned a religious name. Novice Dane

will now be known as Brother André. Brother André, 37, is from Geneseo,

Ill. He attended Geneseo High School and studied for a year at St. Mary's University in Winona, Minn. He was previously a member of St. Anthony Parish in Atkinson, Ill.

Prior to entering the monastery, he had worked for 12 years as an over-the-road

Temporary vows are typically for three years. This period offers a continuing opportunity for the monk and the monastic community to determine whether monastic life is, indeed, the right vocation for this individual.

(For more information about Saint Meinrad Archabbey in St. Meinrad, log on to www.saintmeinrad.org.) †

Indy's Irish Fest set for Sept. 11-14

Indy's Irish Fest returns to Military Park on Sept. 11-14 for its 19th-annual celebration of the state's Celtic heritage.

The four-day festival features live Irish music and step dancing on four stages, as well as shopping, food, cultural and children's activities, sporting events and more.

The Kids Area is open from 5-9 p.m. on Sept. 12, 11:30 a.m.-9 p.m. on Sept. 13 and noon to 4 p.m. on Sept. 14. On Sunday, kids compete for the reddest hair, greenest eyes and most freckles.

Advance sale tickets are \$10 and go on sale on Aug. 30 at Marsh Supermarkets, Claddagh Irish Pubs and online at www.IndyIrishFest.com.

Regular ticket prices are \$15 for adults ages 15 and older, \$10 for students ages 14-18 with student ID, \$5 for children ages 5-13, and children ages 4 and under are free.

Festival hours plus discounts are:

• Sept. 11, 4:30-10:30 p.m. (pub night with three Celtic rock bands, \$5 admission; \$3 for military and first responders, no pre-sale tickets)

• Sept. 12, 4:30-11:00 p.m. (\$5 early bird admission from 4:30-5:30 p.m.)

• Sept. 13, 11:30 a.m.-11:00 p.m.

• Sept. 14, 10:30 a.m.-5:00 p.m. (early bird free admission: 10:30-11:30 a.m. with three canned goods per person benefiting St. Vincent DePaul food bank. If you bring a ticket for the Sept. 13 Notre Dame v. Purdue game any time, admission is free.)

For more information, log on to www.indyirishfest.com or call the Indy's Irish Fest Information Line at 317-713-7117. †

Mass, dinner mark implementation of Terre Haute Deanery plan

By Sean Gallagher

Five years ago, members of parishes across the Terre Haute Deanery began a planning process that looked to the future of the Catholic Church in west central Indiana.

In 2011, then-Archbishop Daniel M. Buechlein approved the proposed changes that emerged out of that planning process. They included the merger of four parishes in the deanery, having all parishes in the deanery support St. Patrick School in Terre Haute and maintaining current outreach ministries in the area and working to build up new ones.

Over the past three years, Catholics across the deanery have worked to implement that plan that was begun in 2009.

On Aug. 13, many of them gathered with Archbishop Joseph W. Tobin for a Mass at Sacred Heart of Jesus Church in Terre Haute and a dinner at the parish that followed.

Saying it was a chance for him to "take the pulse" of a portion of the archdiocese, Archbishop Tobin said he was glad to meet the people involved in formulating and implementing the plan because that work took place before he was appointed to lead the Church in central and southern Indiana.

"It was a lovely, spiritual evening," Archbishop Tobin said. "I was greatly encouraged to hear how the parishes of the deanery were cooperating in several projects, such as shared responsibility for a Catholic elementary school and an effort to improve the outreach of the food bank that is managed by the archdiocesan Catholic Charities.'

At the same time, he acknowledged that the implementation of the plan for the Terre Haute Deanery was challenging for many Catholics because it resulted in the merger of four parishes.

"No one denied the pain that the parish mergers caused," Archbishop Tobin said. "However, there was a tangible pride and gratitude for the new energy these Catholics had discovered. I am confident that the spirit of solidarity will continue to grow.'

Gratitude was on the mind of Julie Bowers as she attended the Mass and dinner.

"It was a wonderful example of being thankful for the opportunity that we had to go through the planning process and thankful that it and the implementation were successful," said Bowers, a member of St. Patrick Parish in Terre Haute who participated in the planning process and has helped oversee its implementation.

Although there have been challenges in the implementation because it involved the merger of four parishes, Bowers noted that there are still parishes in all five counties of the deanery, something that then-Archbishop Buechlein mandated at the start of the planning process.

"It showed Archbishop Buechlein's commitment to having a Catholic presence in all major communities in our deanery," Bowers said. "It's important for families to not have to drive a terrible amount of time to have an opportunity to worship."

At the same time, Bowers said the implementation of the plan has resulted in growth for St. Patrick School, which is now known as St. Patrick School of the Terre Haute Deanery.

"Our enrollment at our school is up," she said. "The one area in particular that we've seen growth in is our preschool. We're hoping to retain those families all the way through the eighth grade. It's had a positive effect on our school.'

At the time of the merger of the former St. Ann Parish in Terre Haute and the former St. Leonard of Port Maurice Parish in West Terre Haute, there were vibrant outreach ministries at both faith communities.

A dental clinic for people in need was operating at St. Ann, and St. Leonard housed a food pantry. Both ministries have continued since the parishes were merged in 2011, although the food pantry has a new location, which gives it better facilities and a greater ability to serve people in need. Both ministries are overseen by the Sisters of Providence of Saint Mary-of-the-Woods.

Bowers noted, however, that all parishes in the Terre Haute Deanery have been encouraged to increase their outreach to the broader community.

We have encouraged all parishes in the deanery to have some sort of outreach," she said. "Some of our parishes are opening their doors to distribute food."

The planning process that started in the



Archbishop Joseph W. Tobin prays the eucharistic prayer during an Aug. 13 Mass at Sacred Heart of Jesus Church in Terre Haute. Father Rick Ginther, second from right and dean of the Terre Haute Deanery, was a concelebrant at the Mass. Deacons Steven Gretencord, at right, and Michael Stratman, at left, assisted at the Mass. (Submitted photos by Patty Mauer)



Jack Meany, a member of St. Margaret Mary Parish in Terre Haute, receives Communion from Archbishop Joseph W. Tobin during an Aug. 13 Mass at Sacred Heart of Jesus Church in Terre Haute. Meany and other Catholics from the Terre Haute Deanery involved in the deanery's planning process and the implementation of that plan came together with the archbishop for the Mass and dinner that followed.

Terre Haute Deanery in 2009 eventually became the Connected in the Spirit planning process that has been implemented in the Batesville Deanery and the four Indianapolis deaneries. It will also eventually occur in the other deaneries across central and southern Indiana.

Annette "Mickey" Lentz, chancellor of the Archdiocese of Indianapolis, said that the process in the Terre Haute Deanery began when a group of Catholics from there approached archdiocesan leaders about the idea of preparing for the future of the Church in their area.

As Lentz observed and participated in the planning process in the Terre Haute Deanery, she became more convinced that it would be good to use the process across central and southern Indiana.

"It really gave me the hope that this can happen if we follow a process, make

it grassroots, and assure that our pastoral leaders are truly leading," Lentz said. "Then we can see the results. We kind of hold them as a model."

Although the implementation of the plan for the Terre Haute Deanery is largely complete, Bowers noted that the Catholics of west central Indiana won't sit on their laurels in the years to come.

"You plan and implement, but it's organic," Bowers said. "As needs come up, as our Catholic population changes and we see more needs or more areas that we can learn or grow in, we will continue to [plan and implement]. I think we have some good processes in place to have that continue."

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



'It really gave me the hope that this can happen if we follow a process, make it grassroots, and assure that our pastoral leaders are truly leading. Then we can see the results. We kind of hold them as a model.'

—Annette "Mickey" Lentz, chancellor of the Archdiocese of Indianapolis

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MARRIAGE

continued from page 1

Lafayette Diocese.

"I envisioned health and happiness coupled with life as a young family," she says. "We both wanted children and were open to them from day one of our marriage."

They came from different backgrounds: Hannah, the daughter of an attorney; Leron, the son of a farmer. They first saw something special in each other in 2007 when Leron was the best man at the wedding of Hannah's sister, Laura, and Hannah was the maid of honor.

When they soon started dating, they didn't have usual dates of dinner or a movie together. The dates often began at Leron's parents' family farm near Batesville.

"A lot of our dates would be spent baling hay and feeding the cows before we got to spend time with each other," Hannah recalls. With a laugh, she adds, "He said he had to make sure I could be a farm wife before he could marry me."

Leron also appreciated that Hannah is a good listener, makes plans and has a "lightup-the-room" smile. As for Hannah, she saw what she was looking for in a husband

"He's a very faithful man, and he made me grow closer to God," she says. "He made me a better person by being around him. That's how I knew he was the one."

Hannah's vision for their future seemed to be unfolding according to plan when she was eight months pregnant in July of 2010. They were happy and looking forward to the birth of their first child. Then Leron suddenly became sick and lost about 40 pounds.

"He had no energy. He could hardly eat without getting sick," she recalls. "The day I went into labor, he was actually scheduled for tests. Our daughter was 3 weeks old when we were in the doctor's office. I can remember the doctor coming in and saying it could be stomach cancer.'

A future of hopes, plans and dreams

turned into "some very dark days."

Finding faith amid the fear

One of the few pieces of good news for the couple during those dark days was that Leron didn't have stomach cancer.

Instead, he was initially diagnosed with a condition in which bacteria had infected his large intestine so extensively that his body couldn't function normally. Still, even after antibiotics took care of that condition, Leron struggled with other health issues that left him without energy and strength.

Medical tests and visits with different specialists continued for about 2 1/2 years without any significant change for Leron.

"Nothing could have prepared me for the trials we would face in those years," Hannah says. "I was motivated by fear. I fell back on my faith to show me the way out of this painful situation. I knew that if he died, the only way I would see him again is if we both made it to heaven.

"My prayer life grew stronger. I began to read more books on theology. My husband started a prayer routine that included reading the daily [Mass] readings from Magnificat. We started going to [weekday] Mass once a week. We added monthly confessions to our routine, as well as a weekly family visit to our parish's perpetual adoration chapel."

In the midst of this deeper connection to God and their faith, another doctor offered a new diagnosis of Leron and a measure of

The gift of joy

The doctor seemed to discover the root cause of Leron's health concerns.

"Basically, his digestive system doesn't work like it should, and undigested food gets into his bloodstream and causes an immune system reaction," Hannah explains. "We are now in the process of building up his good bacteria and watching very carefully what he eats. He has started to gain weight again and has a much better outlook on life.

"Seeing your best friend come back to life is wonderful and a great gift."



The engagement photo of Leron and Hannah Giesting, members of St. Louis Parish in Batesville, shows the joy they had as they prepared for their marriage, a joy that has grown—despite health challenges—in the nearly five years since their wedding. (Submitted photo)

Her joy shows as she talks about Leron regaining his strength to work the family farm of corn and soybeans near Batesville.

And that feeling radiates even more as she mentions how she loves seeing her husband have the energy to give their three daughters piggy-back rides.

"Joy" is also the word that 30-yearold Leron uses to describe the life that he and Hannah, 28, have created with their children: Nalley Jane, 4, Felicity Lynn, 3, and Siena Cate, 1. He also uses the word to describe his faith.

"Humanity teaches us that happiness comes from feeling good, and that feeling good is the most important thing," Leron says. "I learned that there is a huge difference between happiness and joy. In fact, one day I was feeling particularly bad, and I was lying in bed, and all I could do was pray. I was given the gift of joy that day. In spite of how terrible I felt, I was totally joyful.

"God showed me that joy is his gift, and if we share in his suffering, we share in his joy and his peace. I mention peace because I came to accept that day that I was sick, and I didn't know when or how or even if I would ever get better. As I reflect on the last few years, there were so many moments when I see clearly that God was there carrying me, holding me, and showing me to love.'

Tested in fire

Hannah and Leron will celebrate their five-year wedding anniversary on Sept. 19.

They have learned to celebrate their love every day.

"In my darkest moments, Hannah was there," Leron says. "In my triumphs, Hannah was there. She showed me that even though we were both scared, that being scared together was better than being apart. Hannah put everything on the back burner except me. She showed me that love is an

action. I grow more in love with Hannah as I think about all she has done for me.

"When we were both made weak through this, we had no choice but to lean on each other. Most importantly, we learned to lean on God and the sacraments. We were reminded that no matter what our lives look like, we always have hope.

"As I see Hannah grow in her faith, I am encouraged to grow with her, to grow for her. I used to be very proud and didn't want anyone to do anything for me. In my weakness, I had to let Hannah do things for me. I learned even more how to love and how to be loved.'

That growth has also been mirrored in their shared faith life. They are involved in their parish's youth group, faith formation commission and Rite of Christian Initiation

It's all part of an eventful five years of marriage.

"It would be easy to assume that five years of marriage with four years of sickness and three beautiful daughters would result in two strained spouses and one distraught wife," Hannah says. "But after five years together, we still have that newlywed glow.'

Their faith also has the shine and the strength of "gold that is tested in fire,"

"In the past five years, I had to put my trust in God. Forced into a corner, I saw how he will see us through anything. When we started out, we had a good foundation in our relationship with God. It was probably six inches of a foundation. Now, it's like six feet. It's real good, real solid.

"We knew if we had faith and continued on the path God set us on, we would succeed in the end. It has been quite a journey that is far from over. My husband has said he would like to be married for 75 years. I am not sure that is realistic, but I want to give it a try." †

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. †

of Labor will notify the third-party administrator for a self-insured plan, that the organization objects to providing contraception coverage.

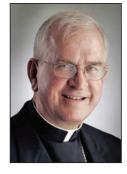
The insurer or third-party administrator would then be responsible for providing enrollees separate no-cost payments for contraceptive services for as long as they remain in the plan.

According to the fact sheet, the obligations of insurers and/or third-party administrators to provide or arrange

separate payments for contraceptive services are the same. This takes effect immediately.

HHS is soliciting comments on a proposal also released on Aug. 22 for closely held companies, which would allow them to follow the same procedures nonprofits do when their owners object to the contraceptive mandate for religious reasons.

Rep. Christopher Smith, R-New Jersey, blasted the new rule in an Aug. 22 statement, calling it "really just another highly coercive regulation—a direct, obnoxious, unprecedented government attack on the conscience rights of



'By proposing to extend the "accommodation" to the closely held for-profit employers that were wholly exempted by the Supreme Court's recent decision in Hobby Lobby, the proposed regulations would effectively reduce, rather than expand, the scope of religious freedom.'

—Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops

religious entities and anyone else, who for moral reasons, cannot and will not include potentially abortion-causing drugs ... or contraception and sterilization procedures in their private insurance plans.

The Becket Fund for Religious Liberty, which represents numerous clients that are suing the government because of the mandate, including Hobby Lobby, issued an Aug. 22 statement calling the new rules the "latest step in the administration's long retreat on the HHS mandate." The statement noted that the organization had not yet reviewed the legal aspects of the new rule. As of Aug. 25, the Becket Fund had not released a legal analysis.

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. bishops, also promised to review the interim final regulations and issue an evaluation after the review was completed.

"In keeping with our practice, we will evaluate the regulations according to the principles set forth in 'United for Religious Freedom,' "issued in March 2012, he said in an Aug. 22 statement.

Archbishop Kurtz noted, though, that "by proposing to extend the 'accommodation' to the closely held for-profit employers that were wholly

exempted by the Supreme Court's recent decision in Hobby Lobby, the proposed regulations would effectively reduce, rather than expand, the scope of religious freedom."

As part of the Affordable Care Act, which became law in 2010, HHS requires nearly all employers to cover contraceptives, sterilizations and some abortion-inducing drugs for all employees in company health plans. It includes a narrow exemption for religious employers that fit certain criteria.

Religious employers who are not exempt had been required to fill out a selfcertification form—known as EBSA Form 700—to direct a third party, usually the manager of an employer's health plan, to provide the contested coverage.

Many religious employers that have sued over the mandate argue that even filling out Form 700 makes them complicit in providing coverage they find objectionable.

An HHS statement on Aug. 22 said the rules "balance our commitment to helping ensure women have continued access to coverage for preventative services important to their health, with the administration's goal of respecting religious beliefs." †

Displaced Iraqis face daily struggle against desperation, boredom

MANCHESTER, England (CNS)—A typical day for many Iraqi Christians encamped at Ankawa, near Irbil, would probably involve another round of struggle against desperation, frustration, anxiety, boredom and fear.

In e-mail exchanges with Catholic News Service, Sahar Mansour, 40, who lectured in chemistry at the University of Mosul until June, described life in the camp and surrounding settlements of Iraqis who fled advancing Islamic State fighters.

She said the day might begin by waking under the plastic cover of the makeshift tent that has become home.

Then it would be time to pluck the damp clothes, the only set the camp residents own, from a nearby hedge or tree where they were hung to dry after being washed the night before. Most people then join the long line to use a latrine.

Breakfast would follow. This is often prepared by young volunteers among the displaced. Humanitarian assistance from the international community means that food is at last reaching the more than 70,000 displaced Iraqis who live in at least six centers around Ankawa.

The displaced Iraqis appear to be living everywhere. One of the camps is in the frame of a huge building that is under construction, and others have grown up around the local churches—often the first places the new arrivals turn for help.

Many families are living in and around St. Joseph's Chaldean Catholic Church, while about 650 families live within the boundaries of a Syriac Catholic church.

Mansour visited the Syriac Catholic church on Aug. 12, and found that the priests and nuns there were "doing their best to respond to the needs of the people" amid a scene of overcrowding and distress.

"The situation is almost a tragedy," she said in a mid-August e-mail to Catholic News Service. "The place is too small to contain these families. You see people sleeping in the church, [the] hall, outside the church, under the trees. Others have set up tents to protect them from the heat of the sun and in the park in front of the church.

"The thing that made me depressed is that diseases are spreading among kids," she said. "The elderly people cannot cope with the heat, a lot of them were fainting, and deaths are being recorded."

She said children were crying, while



People displaced by violence sit outside St. Joseph Chaldean Catholic Church in Ankawa, Iraq, on Aug. 14. A typical day for many Iraqi Christians encamped at Ankawa, near Irbil, would probably involve another round of struggle against desperation, frustration, anxiety, boredom and fear.

(CNS photo/courtesyvAid to the Church in Need-USA)

mothers were mourning for lost infants and fathers stood around helplessly.

"It is very painful ... when a woman loses a child in front of her eyes,"

Mansour added.

But she added the displaced know that they must not give in to the temptation to despair: They sustain themselves as much as possible by the hope that they will eventually be rescued from their awful plight.

Mansour said those in the camps were encouraged by the arrival of humanitarian assistance, including medicine. First aid stations have been set up to treat the weak, sick and injured. Cars also have been provided to take medicine and treatment to those too ill to walk.

Those in the camp must decide how to use their time productively while waiting for their land to be liberated from the Islamic State militants.

Many of the younger camp residents have volunteered for the work that needs to be done to make their camps inhabitable and to care for those who need help the most.

Latrines are being dug around the camps, and portable toilets are being transported in to help to halt the spread of diseases such as cholera and typhoid.

The authorities at St. Joseph's Church are also building showers on adjacent land so that the camp residents can keep themselves clean.

The displaced Iraqis are making use of the professional skills they have. Barbers, for example, offer haircuts to all of the displaced and a chance for men to shave.

Some of the youths, meanwhile, have volunteered to arrange games and activities for the many children struggling to adapt to life inside the camp.

On one hot evening, paddling pools

were filled so that younger children could both play and cool off.

St. Joseph's priests continue to celebrate Mass and administer the sacraments, as well as tend to the needs of those camped there.

On Aug. 15, the feast of the Assumption of Mary, the Christians joined a Marian procession near a statue of Mary by the entrance of the Ankawa camp. It was one of the few moments of festivity in the camp, with small reserves of chocolates and sweets shared among children while people prayed and sang hymns, and women "trilled" to express their devotion.

Mansour said the Church workers' main job has been "to help people to forget their grief and sorrow and to make them look forward to the future, hoping that one day God will change their lives and make it better." †

Panic, hunger spread among quarantined Africans in Ebola areas

CAPE TOWN, South Africa (CNS)—Hunger and panic are spreading among people unable to work because of restrictions aimed at containing the spread of Ebola in Liberia and Sierra Leone, say Church workers in West Africa

In Liberia's capital, Monrovia, Church groups "are trying to get food and distribute it to families who have asked us to help, but movement is heavily restricted and there is little we can do," Salesian Father Jorge Crisafulli, provincial superior in West Africa, said in an Aug. 22 telephone interview from Accra, Ghana.

Neighborhoods in Monrovia have been sealed off under terms of the government-imposed state of emergency.

The World Health Organization has estimated that



Liberian police in protective clothing control residents of Monrovia's West Point neighborhood waiting for food rations to be handed out on Aug. 21. Church workers say hunger and panic are major problems in Liberia and Sierra Leone as neighborhoods are sealed off in an effort to curb the spread of Ebola. (CNS photo/Ahmed Jallanzo, EPA)

more than 2,600 people in West Africa have been infected with Ebola since March. More than 1,400 people have died from the virus.

Food prices in Liberia are "rising steeply and people are hungry," Father Crisafulli said, noting that "markets in the city that are usually bustling are now empty and no trading is happening."

People are unable to get to work and, "while they still have to buy food, they have no money because they can't work," he said.

"There is great fear of spread of disease where there are large groups of people," he said.

Liberia, Sierra Leone and Guinea are the countries mainly affected by the current Ebola outbreak.

"Particularly in Liberia, Ebola has become an economic and social problem as well as a health problem," Father Crisafulli said, noting that "panic and fear are now greater problems than the disease itself.

"Feelings of isolation are brought on by international fear of 'Ebola countries' and banning of flights," he said, adding that "people feel like lepers of earlier centuries."

Many people recover from Ebola and return to their families, and there are "stories of extraordinary courage" in the face of death, he said.

Hunger is also a major problem in Sierra Leone, said Father Peter Konteh, executive director of Caritas for the Archdiocese of Freetown, citing as an example a complex near his own home that has been quarantined.

Security guards were placed at the gate of the Freetown complex that is home to 54 people after the Aug. 6 death of an Ebola-infected doctor who lived there, he said.

While the guards ensure no one enters or leaves, there are stories that some have been bribed by residents "who said they were desperate to get out to buy food," he said in an Aug. 25 telephone interview.

Places affected by Ebola are quarantined for 21 days,

. ..

Father Konteh said he and other Church workers were investigating ways to provide food to people in similar situations "to help prevent desperation."

While Caritas' European staffers have returned home, the local staff continue their work, he said, noting that "one of our finance clerks who has lost nine members of her family to Ebola still comes to work every day."

Food prices have escalated, particularly since the border between Sierra Leone and Guinea was closed in June, Father Konteh said.

Many people in Sierra Leone buy their food with money earned the same day, mostly through informal trading, he said, noting that the closure of trading places has led to severe levels of hunger.

Salesians in Liberia are "also worrying about how to pay teachers' salaries" after they had to shut their schools in line with the state of emergency, Father Crisafulli said.

"We still need to pay salaries, but we have no school fees to use for this," he said, adding that "the education system here is already in crisis and now everyone has the added setback of losing an academic year."

In Sierra Leone, the government has asked the Salesians to take responsibility for children who have been orphaned through Ebola, Father Crisafulli said, noting that the order "accepted this challenge" after making careful preparations to do so safely.

"We are planning our interventions in an organized manner, taking people's long-term as well as immediate needs into consideration" he said.

Recognizing that "prevention education can reduce levels of fear," the Salesians have produced and distributed leaflets and billboards in Nigeria and Ghana as well as Sierra Leone and Liberia, he said.

Ebola is spread among humans through direct contact with infected bodily fluids. †

Cardinal Szoka, former Detroit archbishop and Vatican official, dies

DETROIT (CNS)—Cardinal Edmund C. Szoka, who rose from poor beginnings to reach the highest levels of service to the Church, died on Aug. 20 at Providence Park Hospital in Novi, Mich. The cardinal, who was 86, died of natural causes.

His death leaves the College of Cardinals with 210 members, 117 of whom are under 80 and therefore eligible to vote in a conclave to elect a new pope.

A funeral Mass for Cardinal Szoka was celebrated on Aug. 26 at the Cathedral of the Most Blessed Sacrament in Detroit, with Archbishop Allen H. Vigneron of Detroit as the main celebrant.

While his accomplishments were often larger-than-life, Cardinal Szoka carried with him lessons learned growing up poor in hard-working Polish-American communities as he served as parish pastor, chancery official, founding bishop of a new diocese, archbishop of Detroit and in high Vatican posts.

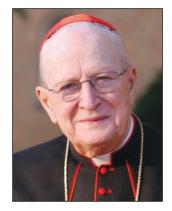
Then-Archbishop Szoka was installed to head the Detroit Archdiocese in 1981. He was named a cardinal in 1988, and was Detroit's archbishop until 1990, when he began a 16-year tenure at the Vaticanserving under both Popes John Paul II and Benedict XVI.

In 1990, he was appointed president of the Prefecture for Economic Affairs of the Holy See, the Vatican's budget management office, and seven years later was named president of the Pontifical Commission for the Vatican City State, a post he retired from in 2006.

Retired from active ministry since 2006, Cardinal Szoka had been living in Northville, Mich., and had recently been active again in the life of the archdiocese he once led.

'We mourn the loss of a dedicated shepherd," said Archbishop Vigneron, the current head of the archdiocese, who had served as a priest under Cardinal Szoka in the 1980s. "For 60 years, Cardinal Szoka gave himself totally to his priestly service of Christ and his Church. He has gone home to the heavenly Father with our prayers. May the Lord give him the reward of his labors."

Pope Francis sent a telegram to the archbishop with "heartfelt condolences to you and to the clergy, religious and lay



'When I came there [Diocese of Gaylord in northern Michigan], I had no place to live, I had no chancery office, I had no secretary. I had a territory, but none of the facilities I needed. God really helped me because when I think back on it now, it went much easier than you might think.'

—Cardinal Edmund C. Szoka

faithful of the archdiocese," recalling the cardinal's many years of "tireless episcopal ministry" to the Church in Michigan and at the Vatican. He was a "generous servant of Christ and the Church," the pope said.

Cardinal Szoka considered his greatest accomplishment in the city of Detroit the transformation of Sacred Heart Major Seminary in 1988, according to a 2011 interview during the celebration of his 40th anniversary of episcopal

And although he headed up one of the largest U.S. archdioceses and achieved acclaim for restoring the financial condition of the Vatican, he pointed to his role in setting up the Diocese of Gaylord in northern Michigan as the accomplishment that meant the most to him personally.

"When I came there, I had no place to live, I had no chancery office, I had no secretary. I had a territory, but none of the facilities I needed," Cardinal Szoka told The Michigan Catholic, Detroit's archdiocesan newspaper. "God really helped me because when I think back on it now, it went much easier than you might think.'

His episcopal motto—"To Live in Faith"—was one the cardinal took to heart.

'It is the perennial challenge the Church always faces, strengthening the faith of the people and helping them to live that faith fully and actively," he once said.

Edmund Casimir Szoka was born on Sept. 14, 1927, in Grand Rapids to Polish immigrants Casimir and Mary Szoka. His father had immigrated from what is now Belarus; his mother from Poland.

In the 1930s, the Szoka family, including an older sister, Irene, moved to Muskegon as his father sought sufficient work to support the family.

Young Edmund studied at St. Joseph Seminary College in Grand Rapids for two years, transferring to Sacred Heart Seminary College in Detroit for his junior and senior years. He studied theology at St. John's Provincial Seminary in Plymouth Township. He was ordained on June 5, 1954, for the Marquette Diocese by Bishop Thomas Noa.

In 1957, then-Father Szoka went to Rome to study canon law at the Pontifical Lateran University.

As secretary to the bishop, in October 1962 he accompanied Bishop Noa to Rome for the first session of the Second Vatican Council.

In 1971, he was named the first bishop of Gaylord. To fund diocesan operations, he launched the Catholic Services Appeal, forerunner of a successful campaign he would start in the Detroit Archdiocese.

He was named to Detroit in 1981. During his tenure, he expressed deep concern over the racism and poverty that plagued the city. In 1985, he sponsored Detroit Mayor Coleman Young's membership as the first black member of the all-white Detroit Golf Club.

In 1987, he hosted his friend and mentor, Pope John Paul, on a visit to Detroit and elsewhere in the archdiocese as part of a major U.S. papal trip.

In 1988, the year he was named a cardinal, he oversaw major changes at Sacred Heart Seminary with the addition of a graduate school of theology, plus a revamping of its undergraduate program and the addition of lay ministry programs.

It also was a year of controversy sparked by Cardinal Szoka's decisionafter several years of studies and consideration—to close several dozen parishes in the city of Detroit that had experienced declining membership.

It was one of the first large waves of parish closures in the U.S. After a plan to shutter 46 of 114 city parishes was unveiled, the final number closed was trimmed to 31 in 1989. Another five closed the following year. Outraged Catholics protested, rallied against archdiocesan officials and filed appeals in civil court in Detroit and Church courts at the Vatican. Their appeals ultimately failed.

Cardinal Szoka also presided over pockets of growth in the archdiocese, including the opening of new parishes, some of which were multicultural parishes.

In 1990, Pope John Paul named him president of the Prefecture for Economic Affairs of the Holy See. Faced with a budget crisis, he initiated reforms that stanched a 20-year flow of red ink, and set the course for healthy balance sheets for the rest of his time in the position and for several years thereafter.

In 1997, he was named president of the Pontifical Commission for Vatican City State—informally the "governor"—which put him in charge of a wide range of activities such as the Vatican Museums, and the microstate's mint, post office and police force.

Despite such major responsibilities, Cardinal Szoka said he accepted the appointments with humility.

"When I was in the seminary, my only ambition was to be a parish priest," he said at the time. "But a priest is obedient. I did not go asking for these jobs."

On June 22, 2006, Pope Benedict accepted his resignation. In retirement, he returned to the Detroit. Until 2008, he remained a member of five Vatican congregations, including the Congregation for Bishops and the Congregation for the Evangelization of Peoples. †

What was in the news on August 28, 1964? An English Mass is previewed as the United States gets ready for sacraments in the vernacular

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*.

7th Annual St. Vincent de Paul FRIENDS OF THE POOR® WALK

Please join us for this fun and charitable event as we help heighten national awareness of the challenges faced by the nation's poor and raise significant funds for our valuable

Saturday, September 27, 2014

services. All funds raised locally will be used locally. Location: Washington Park, 3130 E. 30th Street Time: Registration 9 AM, walk/run starts at 10 AM Distance: Choice of 1–3 mile routes

Register: Go to www.indysvdpwalk.org to register or to help one of the four neediest SVdP conferences



svdpindy.org

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Here are some of the items found in the August 28, 1964, issue of *The Criterion*:

 Mass in the vernacular highlights observance of **Liturgical Week**

"ST. LOUIS—The annual Liturgical Week got underway here with major stress on the 20th century Catholic's mandate for responsible involvement, not only in the public worship of the Church, but also—in cooperation with men of all faiths and none—in efforts to solve 'the problems and perplexities.' Serving as both the foundation and keynote for the Week was the opening Mass offered at 5 p.m. [Aug. 24] in massive Kiel Auditorium. This Eucharist was in effect a preview demonstrating the broad potential offered by the constitution on the liturgy enacted by the ecumenical council, and the American Bishops' decrees for putting it into effect, which are to become general throughout the country next November 29. English was used for all of those prayers and Scripture readings which the bishops have decided will be in the vernacular."

 Sacraments in English to begin September 14 "WASHINGTON—Traditional Saturday confessions in Catholic churches across the nation will have an unfamiliar ring for penitents in mid-September. The priest will absolve in English, reciting in the vernacular the formula customarily said in Latin. This change, probably the first to be noticed by the average Catholic, will be part of a sweeping revision in the administration of the Church's sacraments and its sacramentals."

- KC drops system of 'blackball'
- Fr. Vincent Grannan, chaplain, dies at 53
- Liturgical Commission is created • St. Meinrad monk bars 'common worship' plan

- Clergy shifts announced by Chancery
- Prelate gets splashy welcome
- KC again sponsors State Fair booth • Answers to parents' questions: The new math
- Radio spreads religion and literacy in Brazil • New family center opened in Detroit

- A photographic report from a South American
- Reports deicide issue deleted from statement
- Pope calls for peace in Cyprus
- 'Johns Girls' to mark 25th year as religious
- Newsweek's analysis of encyclical lauded • Urges study of Teilhard theory of evolution
- World's population passes 3.1 billion
- Cardinal Cushing raps Time article
- Terre Haute lad grabs top award in Talent Show
- Pontiff lauds work of Mission Crusade
- Ice cream social scheduled Sunday
- Seventh daughter becomes nun Church's antiquity, youth stressed by pope
- Mixed reactions greet English in sacraments
- Another Air Line gets dispensation
- Kentucky shared-time 'success'
- Parish operates own program for aid to education • Major changes seen in Catholic schools
- Diocese starts overhaul of high school courses
- Franciscan body urges trade with Red nations
- Sister in Mexico wears wig
- Byzantine rite faces difficulties in Greece
- Apathy to lay participation charged
- CRS Bolivia aid tops \$10 million
- Catholic negligence cited in race riots †



Read all of these stories from our August 28, 1964, issue by logging on to our archives at www.CriterionOnline.com.

Father Stanley Herber celebrates 50 years as 'a priest of Vatican II'

(Editor's note: Several archdiocesan priests are celebrating their 50-year jubilees in 2014. This week, we feature Father Stanley Herber.)

By Natalie Hoefer

Change was in the air in 1964 when Father Stanley Herber was ordained a priest.

"I was the last of the old," he said. "My first Mass at St. Joan of Arc [Church in Indianapolis] was the full beauty of the Tridentine Mass in Latin. Then in the fall, the first changes [in the Mass] came about [from the Second Vatican Council]."

Vatican II brought about changes to the Mass and in other ways, but that was nothing new for Father Herber, whose life had been full of change as his father's job led to several moves for the family.

The family eventually settled down in Indianapolis as Father Herber entered the seventh grade at St. Joan of Arc School.

"Our family got along great," he said, despite being the only brother of six sisters. "We got two vocations out of our family, so I'd say our parents were pretty devout."

One of his older siblings, Providence Sister Marilyn Herber, recalls him being "our mother's favorite. He was a good student, and he always had friends around the neighborhood no matter where we lived."

When Father Herber's cousin was ordained in 1946, the new priest gave his first priestly blessing to the 9-year-old boy, suggesting Stanley may one day be giving blessings himself.

A few years later, Father Herber suspected he might have a call to the priesthood when a priest asked his sixth-grade class how one knows if they have a vocation.

"There was a boy who dared to answer, 'You just know.' I realized he had a vocation, and maybe I did, too."

Time spent at the former Saint Meinrad High School in St. Meinrad, the former Our Lady of the Lakes Seminary in the Fort Wayne-South Bend Diocese, and finally at Saint Meinrad Seminary and School of Theology proved the calling to be true.

Father Herber's first assignment as a priest was as associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis and as an instructor at the former Bishop Bruté Latin School, an archdiocesan high school seminary on the parish campus.

"Teaching was a challenge for me," Father Herber admitted. "I enjoyed it, but then decided it was time to move on."

During the next 40 years, Father Herber served as a pastor, priest moderator and administrator of numerous parishes, and as dean of three deaneries.

However, the largest portion of his priestly ministry was spent as pastor at St. Mary Parish in New Albany for 14 years, and most recently at St. Gabriel Parish in Connersville, where he served for the last 18 years.

"I was almost at the retirement age [of 70] when I completed 12 years [at St. Gabriel Parish]," said Father Herber. "So I said, 'Why don't I just hang on another year.' And then because they don't push you out if you're still ready to serve, I was welcome to stay."

Father Herber renewed his commitment as pastor of St. Gabriel Parish annually from 2007 until his decision to retire this year.

"I'm slowing down," he admitted. "Age is creeping in. I'll be 77 in October. But I'll be happy to help—I won't be totally on the shelf."

As he reflected on his 50 years as a priest, Father Herber recalled that "there was some confusion that came with the first changes from Vatican II" in terms of the Mass.

Overall, said Father Herber, "I don't think of Vatican II as confusing, but as exciting.

"Vatican II was defining for my priesthood. I consider myself a priest of Vatican II. I think I came along at a wonderful time.

"When I was taking Scripture courses in major seminary, the new understanding of the Scripture was just coming to be taught. We got a whole deeper understanding of how Scripture developed, who wrote what, how it was put together. It was fascinating.

"And a deeper understanding of the liturgy was also being presented. A revolution was taking place, which finally was brought to full expression in Vatican II."

One of the most impactful changes of Vatican II that he appreciates is the understanding of the priest's role during Mass.

"The altar was brought forward with the people gathered around," he said. "It gave a sense that [the Mass] was much more 'we people with the priest are offering the Mass with Christ.' It became more the people gathering as a communion of faithful people to be a part of the great offering of Jesus."

It is the role of the priest during Mass that Father Herber finds most profound about the priesthood.

"Leading the people at the Eucharist, there's a wonderful realization that Christ is working through you," he said. "We constantly preach the presence of Jesus in the people, the word, the priest and Communion."

Father Herber's love for the Mass comes through when he presides, said Pamela Rader, business manager at St. Gabriel Parish in Connersville.

"He's so good with liturgies," she said. "He's very spiritual. You can tell he did everything with meaning. He's just a sweet, gentle person, very generous, a good role model."

Joy Seffrin, a member and volunteer at the parish, agreed.

"He was a good shepherd for this parish," she said. "He had a good way of presenting things during his homilies, always looking toward making us more spiritual as a Church.

"I'll miss him. I like our new priest, too, but I'll miss Father [Herber]."

Peggy and Edward "Ed" Ehlers became friends with Father Herber a few years after he became pastor of St. Mary Parish in New Albany in 1975.

The couple was searching for a Catholic parish with a preschool.

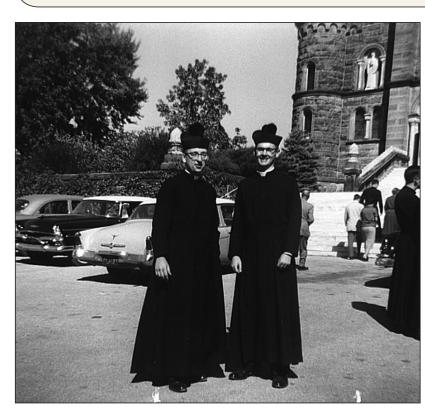
After discussing St. Mary Parish and school with them, said Peggy, "[Father Herber] said to us, 'If you would ever like to invite a poor priest to dinner, that would be very nice!' So I took that to



Father Stanley Herber delivers a homily during the Mass celebrating his 50th jubilee on May 4 at St. Gabriel Church in Connersville. (Submitted photo)

Father Stanley Herber

- **Age:** 76
- Parents: The late Knute and Bertha Herber
- Siblings: Six sisters, one now deceased
- Childhood parish: St. Joan of Arc in Indianapolis (after moving to various cities in Indiana and Michigan)
- Seminary: The former Saint Meinrad High School in St. Meinrad, the former Our Lady of the Lakes Seminary in the Fort Wayne-South Bend Diocese, ordained from Saint Meinrad Seminary and School of Theology
- Ordained: May 3, 1964
- **Favorite Scripture:** The Emmaus story (Lk 24:13-35)
- Favorite devotion: The Divine Office
- **Hobbies:** Golf, reading magazines such as the *National Catholic Register*, *America*, *Commonweal* and *The Priest*. †



Father Stanley Herber, right, and a classmate pose at Saint Meinrad Seminary and School of Theology in St. Meinrad in the early 1960s. (Submitted photo)

heart and invited him to dinner."

They have not only remained friends, but have come to view Father Herber as "part of our family," said Peggy.

"He traveled out to Washington state to perform one of our sons' wedding. Our lives just wouldn't be as spiritually rich without him."

When asked to describe Father Herber, Ed recited a litany of positive traits.

"He's sincere, honest, outgoing, caring," said Ed. "He's a strong Christian, sincere in his faith, sharing, motivating, a man of prayer. I know of countless people who would point to Father Stan as their spiritual advisor and role model. He affected a lot of lives in a positive way."

Ed recalled the challenge Father Herber faced when Holy Trinity Parish's church—just two blocks from St. Mary Parish in New Albany—burned down in 1975.

"That left an Irish Catholic-based church and a German-based church in a position where they needed to join together," he said. "Father Stan had to help coordinate the joining of the two parishes.

It was a monumental task.

"He was a marketer of change—not for the sake of change, but change for a reason.

"I have so much respect for him. He's just a blessing to you when you're with him."

Sister Marilyn recalls one particular Mass her brother celebrated that defined his priesthood.

"We were on a pilgrimage in the Holy Land at the Sea of Galilee," she said. "He was saying Mass. We were facing the sun, and Stan had his back to the sun.

"It was homily time, and he said, 'You really can't see my face can you? No, because it's in the shadow.

'This is how it should be. I must decrease. Christ must increase.'

"That's what his priesthood has been about."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

Same-sex marriages in Virginia put on hold; Florida ban overturned

WASHINGTON (CNS)—The U.S. Supreme Court put same-sex marriages in Virginia on hold on Aug. 20, one day before the ban was scheduled to be lifted.

On Aug. 21, a federal judge in Tallahassee, Fla., struck down a voter-approved ban on same-sex marriage in that state, saying it violated the guarantees of equal protection and due process provided in the 14th Amendment of the U.S. Constitution.

"We are sadly disappointed by the court's decision to reject marriage as the union of only one man and one woman as husband and wife," said an Aug. 21 statement from Florida's Catholic bishops. "The decision fails to adequately consider that marriage unites a man and a woman with any children born from their union and protects a child's right to both a mother and a father."

The bishops added, "Our affirmation of marriage

between a man and a woman is not motivated by unjust discrimination or animosity toward anyone. Human dignity is manifested in all persons; and all have the capacity for and are deserving of love. This is especially true of children, who should be given the opportunity, to the greatest extent possible, to be raised and loved by the mother and father who conceived them."

U.S. District Judge Robert Hinkle had made his ruling in consolidating two suits filed against Florida Gov. Rick Scott. The Florida bishops had filed a friend-of-the court brief in one of the suits. Voters had approved a gay-marriage ban in 2008.

Hinkle issued a stay of his order pending likely appeals. No marriage licenses for same-sex couples will be issued in Florida under the stay.

The Florida attorney general had appealed a previous

ruling striking down same-sex-marriage bans in four Florida counties.

In the Virginia case, the Supreme Court gave no statement in issuing its stay. It acted after a county clerk in northern Virginia asked the justices to block the issuance of marriage license while the case is being appealed to the high court.

On July 28, a three-judge panel of the 4th U.S. Circuit Court of Appeals, based in Richmond, ruled 2-1 that Virginia's same-sex marriage ban is unconstitutional.

Virginia's Catholic bishops in a statement on that ruling said that "those with same-sex attractions must be treated with respect and sensitivity," but they reaffirmed the Catholic Church's teaching that marriage should be between one man and one woman. †

Perspectives

From the Editor Emeritus/John F. Fink

Old Testament: The great prophet Elijah enters history

(Thirty-fifth in a series of columns)

Beginning with Chapter 12 of the First Book of Kings, the Old Testament



tells us what happened to Israel after King Solomon's death in 922 B.C. Specifically, the kingdom broke in two, with 10 tribes forming the kingdom of Israel in the north and

the kingdom of Judah in the south. The

Jerusalem remained the capital of Judah. As far as the authors were concerned, Jerusalem's Temple was the only legitimate place for worship and the kings were judged according to their loyalty or disloyalty to the Lord in terms of worship there. This meant that the worship of those in Israel, where King Jeroboam established shrines in Dan and Bethel, was illegitimate.

Chapters 12 through 16 tell us about the reigns of three kings in Judah and

two tribes becoming

two kingdoms warred against each other.

six kings in Israel, the latter usually

the beginning of the reign of Israel's King Ahab in 869 B.C. Ahab "did evil in the sight of the Lord more than any of his predecessors" (1 Kgs 16:30). He married Jezebel and went over to the worship of the pagan god Baal, building a temple to him in Samaria.

dying violently because of the sins

they committed. This culminated with

That's when the great prophet Elijah, one of the most important figures in the Old Testament, entered history, in Chapter 17. He struggled to preserve the worship of the Lord against Ahab and Jezebel.

First, we learn that Elijah told Ahab that there would be a severe drought. He went to a place east of the Jordan River where he was fed by ravens. Then he moved to Sidon (in modern Lebanon) where he stayed with a widow and her son, miraculously providing enough flour for them to live for a year. Then, when the widow's son died, Elijah restored him to life.

With all that as an introduction to Elijah, Chapter 18 tells the famous story of Elijah competing with the 450 prophets of Baal and the 400 prophets of Asherah, another pagan god, on Mount Carmel.

He challenged them to call upon Baal to send down fire to consume two bulls. After they tried all day long, Elijah had them pour jars of water over the sacrifice several times before praying to the God of Abraham, Isaac and Israel. God then sent fire down to consume the holocaust and lapped up the water in the trench.

As the people praised God, Elijah had them seize Baal's prophets. They took them to a brook where Elijah slit their throats.

When Ahab told Jezebel what Elijah had done, she vowed revenge, so Elijah fled for his life. He went first to Beer-sheba in Judah and then walked 40 days and 40 nights (reminiscent of the 40 years the Israelites were in the desert) to Horeb (or Sinai), the mountain where God gave Moses the Ten Commandments.

The authors want us to know that it was fitting that Elijah, whose mission it was to re-establish the covenant, should return to Mount Horeb. There he experienced wind, storms, earthquakes and fire before hearing a tiny whispering sound that signified the presence of God. †

Faith and Family/Sean Gallagher

Find the complete joy of Jesus in everyday blessings

My youngest son Colin's first birthday won't happen for another week or so. But



for the past couple of months, it seems like he's been giving himself one gift after another.

A big grin spread across his face as he just started to crawl. Then I'd see his happy face pop around a corner when

he became confident enough to crawl from room to room.

Now he smiles as he pulls himself up to various pieces of furniture in the house and "cruises" along them.

Surely, his first steps aren't far away. What smiles will await us then?

It's been a pleasure for my wife, Cindy, our other sons and I to see Colin so happy with himself as he's learned these new skills, even if he's been a troublemaker in our closets and with our floor lamps. Yes, it's time to "baby proof" our house once again.

But as Colin has been learning, I've been trying to learn, too—or at least trying to remember a lesson I learned long ago but forgot somewhere along the line.

I suspect I was a happy little boy when I achieved those first accomplishments some 43 years ago. As I grew older, things that give great joy to Colin—like simply crawling or walking—became commonplace to me.

And, in a certain sense, they should be. We really can't expect to walk around giddily happy every time we take a step.

But the happiness of my young son that shines through in such ordinary events helps me recall the importance of being present to the little blessings with which our loving God surrounds us every moment of our lives.

As each of us moves into adulthood, we often focus our hearts and minds on moving on to bigger goals after having achieved smaller ones.

It might be striving to graduate from high school or college, landing that first job, establishing oneself in a career, getting married and living well as a spouse or parent.

All of these are good and worthy goals. They deserve our best efforts. And, with the help of his grace, we can give God glory and be drawn closer to him through them.

But focusing ourselves too much on these adult goals can narrow our spiritual vision. While keeping our eyes on the ball of these admittedly important objectives, we might become blind to the small but no less vital blessings that fill what we sometimes make the sidelines of our lives.

They might include the joy to be found in watching a baby take his or her first steps, sharing a meal with a friend or loved one, letting go a hearty laugh after hearing a good, or even not so good, joke and so many more things.

Jesus said at the Last Supper that he wanted his joy to be in us and "your joy to be complete" (Jn 15:11).

He said that his joy comes to us when we follow his commandment to love another as he loves us, which ultimately means "laying down one's life for one's friends" (Jn 15:13).

For Jesus, that specifically meant freely embracing his suffering and death.

For us, his adult followers, it can mean being more like Colin—being the spiritual children he wants us to be-by consciously taking time out of our busy days to take delight in the little things of life.

This will help us make the joy of Jesus more complete in our own lives. But it can also spread that joy to others when our smiles are inspired by everyday happiness and triumphs of our children, friends and loved ones. †

For the Journey/Effie Caldarola

Moving forward in kindness, without sharing a honk

Generally, I'm not a bumper sticker fan, although once in a while one of them gives me a good chuckle.



But most of the time, those little signs plastered on the back of dusty cars seem like sound bites people shout at you right before they peel off when the light

turns green. Sometimes a

bumper sticker will make me nod in agreement. Often, they make me angry, and frequently I want to say, as the driver speeds away, "Wait. Let's talk about that."

I guess that's part of our modern culture: We proclaim our opinion, but we're unavailable to listen to the response.

Although, maybe it's just as well not to talk to those Smith & Wesson bumper sticker types. However, I've had a coworker's car in my driveway all week while she's away on a trip, and she is definitely a bumper sticker advocate. Since she and I share most convictions, her bumper stickers don't offend me, and one of them actually made me think.

This is hopefully what most people intend when they condense their convictions into short phrases on the back

of vehicles. Remember the old bumper stickers that said, "Honk if you love Jesus"? I haven't seen many of those lately, but my friend's sticker turns that old adage on its head.

"If you love Jesus," her bumper sticker reads, "seek justice. Any fool can honk."

Now, if I were inclined to be a bumper sticker user, that's one I'd use.

In truth, I probably collect my own private bumper stickers, filling my journal with short, pithy sayings that cause reflection.

The older I get, the more I quote the little aphorisms my mother used to share with me. As a kid, I suppose I shook my head impatiently at them, but as I get older, I see those kernels of truth as words

Maybe it's not bumper stickers I object to, but the fact that they are in my face without any opportunity for discussion. Any fool can honk. Yep, even Jesus said something like that: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven but only the one who does the will of my Father in heaven" (Mt 7:21).

It's one thing to say we believe in Jesus, and that our faith will save us, but demonstrating that we actually have faith is far more challenging.

This has been a rough year: Religious persecution, including horrific treatment of our fellow Christians; children fleeing death and rape coming to our borders to be shouted at by unwelcoming mobs; an airplane shot from the sky by lawless thugs, and victims' bodies left to rot in Ukrainian fields; thousands of innocent residents of Gaza suffering the violence of a cruel war pursued by two sides who pay little heed to civilian casualties.

Any fool can honk, and yet we are called to seek justice, and most of the time, we don't know where to begin. The world has so many problems.

But we aren't called to solve all of them. We may not solve any of them, and the message of the cross is that sometimes we come to apparent failure. Yet we continue to seek justice.

I heard a homilist say recently, "Ministry is not about a quid pro quo. You can't expect something in return for ministry.'

The cross suggests that often we see little return for our efforts, but we move forward in kindness in our little corner of the world nonetheless. Leave the honking to others.

(Effie Caldarola writes for Catholic News

Our Global Family/Carolyn Woo

We are called to step up when parents or society fail children

In gatherings with Catholic Relief Services colleagues in Africa, I often



inquire about their children. With beaming pride, they mention their biological children and other children raised as their own. The latter may be orphaned by the AIDS epidemic, the Rwanda genocide, civil wars

and other calamities.

Sometimes they are blood relations, sometimes an orphan in the village. I am always touched by the love and generosity that have opened up homes, arms and hearts for the least and littlest among us.

While at CRS we do extensive work to reverse the root causes and effects of poverty, much less tractable are the traumas that children experience around the world because of war, abuse, displacement from home into hostile environments, loss of parents and siblings, brutal maiming and other trauma.

A 2009 estimate puts the number

of children living in conflict areas at 1 billion, while a 2006 United Nations report projected 500 million to 1.5 billion children affected by violence each year. In addition to physical suffering, children in conflict areas are out of school and thus held back from preparation for the future even when conflicts come to an end. The civil war in Syria, for example, has affected 5.5 million children, says the U.N.

Even in stable societies, the abuse of children takes place at astounding rates. In the U.S., based on a report by the Centers for Disease Control and Prevention, government agencies log more than 3 million child maltreatment cases each year, with about a quarter of that number treated in emergency rooms of hospitals.

What are called adverse childhood experiences (neglect, abandonment, emotional and sexual abuse, parental drug addiction, incarceration of at least one parent) define the daily existence for about 35 million children or one third of those between ages 12-17 in the United States, according to the 2011-2012 National Survey of

Children's Health.

After decades of research, we now know that childhood traumas can severely compromise the child's longterm development on many dimensions: emotional, physical, intellectual, social.

The damage starts early and extends its grip into adulthood. It can lead to substance abuse, depression, promiscuity, poor job performance and chronic diseases, experts say.

In The Drama of the Gifted Child, Alice Miller reminds us that "the truth about childhood is stored up in our bodies and lives in the depths of our souls. Our intellect can be deceived, our feelings can be numbed and manipulated, our perceptions shamed and confused, our bodies tricked with medication, but our soul never forgets. And because we are one, one whole soul in one body, someday our body will present its bill."

When parents or society fail children, who will step up for them? Who should? Whose children are they?

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

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

Sunday Readings

Sunday, August 31, 2014

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

The Book of Jeremiah provides this weekend's first reading. Jeremiah was the son of a priest, Hilkiah, and therefore of the



priestly caste. He was active as a prophet for two generations. Critics denounced him as disloyal to his people and race. He was so blunt and controversial that angry listeners at times went so far as to threaten his life. Once he was thrown into a

cistern and left to die, but he survived.

He withstood these criticisms, but he did not abide the outrages without protest. He devoutly believed that his role as a prophet resulted from his acceptance of God's call. He complained to God that this divine call led him into the abuse and rejection that he experienced. Nevertheless, he never renounced his calling.

As firm as his sense that he was called to be a prophet was his firm belief that the people's sinfulness would send the entire society to doom.

This weekend's reading includes Jeremiah's protest about being a prophet as well as a warning that disaster awaited the people's continued sinning.

Jeremiah was eloquent. He describes his vocation as a "fire burning" in his heart (Jer 20:9).

St. Paul's Epistle to the Romans is the source of the second reading. In this reading, Paul pleaded with his readers, the Christians of Rome, "to offer" their bodies "as a living sacrifice holy and acceptable to God" (Rom 12:1). The Christians in the great imperial capital were immersed in a culture utterly at odds with the Gospel of Jesus. Integral to this culture were hedonism and gross sexual license.

Paul urged the Christian Romans to resist this culture at all costs, even the loss of their earthly lives.

This admonition implied true consequences. On the horizon was a political and legal antagonism against Christianity. Many surely knew dark days were coming. Christians would be abused, tormented and executed under terrifying circumstances. (Paul himself would be executed.)

For its last reading, the Church this weekend presents a passage from St. Matthew's Gospel. It is a continuation of the reading from Matthew last week.

The Apostles still were with the Lord at Caesarea Philippi, where the Jordan River still forms north of the Sea of Galilee. In the reading last weekend, Peter had proclaimed Jesus the "Son of the living God" (Mt 16:16). It was a glorious proclamation, and it raised the image of glory and triumph. Easily following this image was the thought of victory over evil and oppressive forces, and vindication after suffering.

Instead of assuring the Apostles that they themselves would be the instruments whereby vindication quickly and automatically would come, Jesus warned and indeed insisted that true followers of the Gospel must endure much in this life. They would have to carry their crosses in the footprints of Christ crucified. His kingdom is not of this world.

Reflection

Many centuries have passed since Jeremiah wrote. Indeed, almost 20 centuries have elapsed since the preaching of Jesus. Much has been constant through the ages, however, and much today is exactly the same as what pertained during the time of Jeremiah or the time of Jesus.

Persecution from hostile governments and philosophies endures today, but in this country real persecution comes more subtly, albeit intensely, from the conventions of life around believers and from temptations besetting them.

Christians must live amid rebuke and rejection, at times quite direct. They always find sin attractive.

Doom and gloom are not the final points in this message. Rather, the lesson is that God does not forsake us. He offers us the way to salvation. Jesus is the Savior. He strengthens us. He is God. In the Lord is genuine, everlasting reward.

In the miracle of grace, and in their bond with Christ, Christians will be victorious, over all, forever! †

Daily Readings

Monday, September 1 1 Corinthians 2:1-5 Pealm 110:07 102

Psalm 119:97-102 Luke 4:16-30

Tuesday, September 2

1 Corinthians 2:10b-16 Psalm 145:8-14 Luke 4:31-37

Wednesday, September 3

St. Gregory the Great, pope and doctor of the Church 1 Corinthians 3:1-9 Psalm 33:12-15, 20-21 Luke 4:38-44

Thursday, September 4

1 Corinthians 3:18-23 Psalm 24:1bc-2, 3-4ab, 5-6 Luke 5:1-11 Friday, September 5

1 Corinthians 4:1-5 Psalm 37:3-6, 27-28, 39-40 Luke 5:33-39

Saturday, September 6

1 Corinthians 4:6b-15 Psalm 145:17-21 Luke 6:1-5

Sunday, September 7

Twenty-third Sunday in Ordinary Time Ezekiel 33:7-9 Psalm 95:1-2, 6-9 Romans 13:8-10 Matthew 18:15-20

Question Corner/Fr. Kenneth Doyle

Saying prayers in and of themselves does not guarantee a person's salvation

I was given a prayer folder that tells me that I will suffer no purgatory and be taken directly to heaven when I die, provided that I say these prayers daily for 12 years. (Missed days can be made up.) I am about ready to start the third year, but



a dear Catholic friend has just told me that this promise is not true.

The prayers are called "The Seven Sorrows of Mary, as given to St. Bridget and The Twelve-Year Prayers of St. Bridget on the Passion of Jesus," and I have

read that these prayers were confirmed by Pope Clement XII and Pope Innocent X. I don't really mind doing the prayers, but I would like to know if I can guarantee my salvation. (Fayetteville, Arkansas)

Ano prayer—not even one said every day for 12 years—can "guarantee salvation." Even a plenary indulgence, which remits all of the temporal punishment due to sin, covers only those sins committed up until the time the indulgence is gained. It does not cover sins one might commit in the future.

The surest way to eternal happiness is to live out the teachings of Jesus Christ as learned from the Gospels and his Church. I quote as my witness Jesus himself, who explained in the Gospel of Matthew that "not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven, but only the one who does the will of my father in heaven" (Mt 7:21).

It strikes me as a bit like magic to think that the mere recitation of certain words could by itself win joy that is eternal. After all, a plenary indulgence requires, in addition to the particular prayer or action, the reception of the sacraments of penance and the Eucharist as well as prayers for the pope's intentions.

Having said this, I would still encourage you to continue the recitation of the prayers you mentioned. Most often, the effect of prayer—as well as comforting the soul—is to bring one closer to Jesus in thought and action, which is the goal of our lives and the safest path to salvation.

I am getting married in Cancun, Mexico, and the pastor of my Christian church (Valley Point Church) here in Pennsylvania is coming to marry us. We will actually get married civilly at the courthouse here at home before we travel to Mexico, in order to be sure that the wedding will be recognized in the U.S.

My brother-in-law is a Catholic priest

here in Pennsylvania, and I have invited him to be present, but not officiate, at our wedding on the beach in Cancun. He says that he is not allowed to attend since it is not a Catholic wedding in a church, and that he can only come to the dinner afterward at the resort restaurant. Is that true? Everyone I talk to says that this can't possibly be a rule for Catholic priests. (Pennsylvania)

A I take it from your question that you are not a Catholic, since your church would seem by its name to be a non-denominational Christian one. I do not know whether your husband-to-be is Catholic, and my answer hinges on whether he is.

If he is not, I don't see why your brother-in-law should feel that he cannot attend the wedding. If, however, the man you are marrying is a Catholic, his responsibility is either to be married by a Catholic priest in a Catholic church or to receive the necessary permissions for the marriage to be performed by someone other than a priest and in a setting other than a Catholic church.

My guess is that the groom is in fact a Catholic, and has not received the needed permissions—in which case I can understand your brother-in-law's reluctance to attend.

Especially as a priest, he is required to avoid giving scandal, and he has evidently decided that his presence at the wedding would create the misimpression that the ceremony was approved by the Catholic Church.

I would guess, further, that he has made the judgment that for the sake of family harmony—and with the hope that later you might decide to have your marriage "blessed" by the Catholic Church—it would better that he be present at the reception. †

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. †

My Journey to God

Saint John the Baptist, Pray for Us!*

By Ken Ogorek

Saint John the Baptist, Patron dear, Who for our Lord prepared the way, Pray that we welcome Jesus when He offers us new life today.

Saint John the Baptist, Pray for Us!
That we receive our Risen Lord.

You bid the people to repent, Turning away from dark and sin, Seeking the Lord at our hearts' door. Pray when He knocks, we'll let Him in.

Saint John the Baptist, Pray for Us!

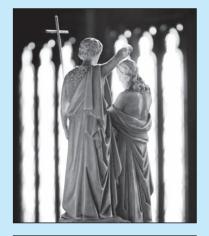
That we receive our Risen Lord.

Your cousin Jesus is the Lamb, Showing His mercy, granting us peace. May His peace in our hearts still grow, And in our life His love increase.

Saint John the Baptist, Pray for Us!

That we receive our Risen Lord.

*A hymn that can be sung to the tune used for Faith of Our Fathers



Ken Ogorek is a member of St. Pius X Parish in Indianapolis and the director of catechesis for the archdiocese. On Aug. 29, the Church remembers the Passion of Saint John the Baptist. In this photo from Oct. 20, 2009, a statue of Jesus and St. John the Baptist is seen in the narthex of Our Lady of the Americas Church in Rochester, N.Y. (CNS photo/Mike Crupi, Catholic Courier)

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.

ARMITAGE, David B., 74, Holy Spirit, Indianapolis, Aug. 13. Husband of Gloria Armitage. Father of Lynda Henderson, Jennifer Spivey, Amy, Ben, Jeremiah and Sam Armitage. Brother of Casey Peck. Grandfather of 14.

BAUER, Edward, 64, St. Mary, New Albany, Aug. 7. Brother of Joyce Eaton and Regina Harrison.

BRIER, Kathryn M., 82, St. Christopher, Indianapolis, Aug. 13. Mother of Charles, Daniel, David, James, Michael and Richard Brier. Grandmother

CAULFIELD, Thomas E., 89, St. Pius X, Indianapolis, Aug. 18. Father of Kathleen Beach, Noreen Kavanaugh, Mary Larson, Sandy, Susan and Michael Caulfield. Brother of Patrick Caulfield. Grandfather of nine. Great-grandfather of three.

DANT. Pamela M., 61. SS. Francis and Clare of Assisi, Greenwood, Aug. 20. Wife of George Dant. Mother of

Kelsey James, Kristina and Jack McKinney. Sister of Jeanette Dunn, Doreen Lehr, Marcia Lowe, Cindy Poehler Levi, Denise and Art Poehler. Grandmother of two.

DAVIS, Walter W., 93, Christ the King, Indianapolis, Aug. 7. Father of Janet Espiritu, Christine Welcher and Thomas Davis. Grandfather of three. Great-grandfather of six.

DONAHUE, Shirley V., 84, St. Joseph, Aug. 16. Mother of Theresa Brickens, Veronica McGhee, Bridget Shilling, Angela Donahue Wykoff and Christopher Donahue. Sister of Elizabeth Lopez and Dorothy Raby. Grandmother of 13. Great-grandmother of 16.

DUM, Anton W., 87, Christ the King, Indianapolis, Aug. 7. Father of Susan Kent, Sandy Panyard, Marilyn Ryan, Susan Seidel, Gary, Michael and Steve Dum. Grandfather of 14. Great-grandfather of one.

FLODERUM, Douglas W., 46. Annunciation, Brazil. July 29. Husband of Melissa Floderman. Son of Mary Ann Floderman. Brother of Adrienne Davies, Dick and John Floderman.

GILLUM, Joseph P., 46, St. Matthew the Apostle, Indianapolis, Aug. 19. Father of Jacquelyn, Jessica, Lucia, Mia, Gino, Joseph, Joshua, Michael and William Gillum. Son of Josephine Boya. Brother of Kimberly Claunch, Kenneth and Michael Gillum. Grandfather of two.



Celebrating Polish heritage

Members of the Polish Women's Alliance of America's Zamek Dancers carry offertory gifts to the altar during Mass at the historic St. Albertus Church in Detroit on Aug. 10. The Mass drew more than 2,000 people, and was organized as part of a "Mass mob" movement to fill now-closed historic inner-city churches for occasional Masses. St. Albertus is no longer an active parish, but the church remains open as a center for Polish heritage. (CNS photo/Jonathan Francis, Archdiocese of Detroit)

GRABOWSKI, Thomas, 70, St. Christopher, Indianapolis, Aug. 15. Husband of Tina Grabowski. Father of Christine Garver, Tracy Gercak, Michael, Paul and Thomas Grabowski. Brother of Marilyn Bogseth and Bob Grabowski. Grandfather

HAUSWALD, Lillian F. (Read), 96. St. Joseph. Corydon, Aug. 10. Mother of Julie Crone, Mary McKulick, Joanie Schmidt, Phillip, Steven

and Thomas Hauswald. Sister of Barbara Julius and Catherine Tinius. Grandmother of eight. Great-grandmother of eight.

HOFFMAN, John F. Sr., 83, Prince of Peace, Madison, Aug. 14. Father of John F. Hoffman, Jr. Brother of Ilene Anger, Mary Haines and

Marcelene Long. Grandfather of seven. Great-grandfather of two. KASTER, Ronald P., 70,

St. Jude, Indianapolis, Aug. 18. Husband of Sue Kaster. Father of Laurie Otter, Greg and Mark Kaster. Brother of Rose Ann Liggett and Inez Yohler. Grandfather of seven.

KNIOLA, Antoinette E. (Griswold), 66, Most Sorrowful Mother of God, Vevay, Aug. 16. Wife of John Kniola. Sister of Mary Beth Wolford, Matthew and Nicholas Griswold. Grandmother of two. Great-grandmother of one.

KOCZERGO, Andrew, 62, Prince of Peace, Madison, Aug. 12. Father of Jessica Simon. Brother of Veronika Feltner, Rose King and Edward Koczergo. Grandfather of three.

not be combined with any other offer. Must b presented at time of service.

THIELE 639-1111

EXPIRES: 9/13/14

KUTTER. Jerome R..

Aug. 16. Husband of Arlene Kutter. Brother of Rosemary Miller and Anthony Kutter.

LUSK, Mae, 93, St. Joseph, Shelbvyille, July 11.

McCRARY, Aaron J., 21, St. Mary, Greensburg, Aug. 18. Son of Don and Janice McCrary. Brother of Ryan McCrary. Grandson of Myrna Kohlman, Don and Anna Mae McCrary.

MEER, Thelma M., 90, St. Elizabeth of Hungary, Cambridge City, Aug. 6. Mother of Lina and Shirley Meer.

PALMER, Bernardine F., 65, Our Lady of Lourdes, Indianapolis, July 30. Wife of Mike Palmer. Mother of Brian, Roderick and Sean Marcum. Sister of Martha Bryson, Delores Krohne, Kathy Laub, Susie

Thomas, Herbert and Michael

Johnson. Grandmother of nine. RIESTER, John T., 75, St. Bartholomew, Columbus, Aug. 18. Husband of Julia Walsh. Father of Katherine Carr, James, John and Mark Riester. Grandfather of four.

RINARD, James A., 94, Our Lady of Lourdes, Indianapolis, July 31. Brother of Judith Mecher.

SAMPSON, Stella, 93, St. Mary, Rushville, Aug. 17. Mother of Barbara Brewer, Joann, Gerald and Roger Sampson. Sister of Ann Suszek. Grandmother of five. Great-grandmother of three.

SCHLENSKER, Betty, 82, Holy Family, New Albany, Aug. 13. Mother of Sandy Fritz and Tammy Schlensker. Sister of W.G. and William Loebig. Grandmother of two.

THEOBALD, Inetta E., 94, Our Lady of Lourdes,

Indianapolis, Aug. 10. Sister of Hazel Jones. WATERS, Mary Lou,

101, St. John the Apostle, Bloomington, Aug. 18. Mother of Donna Boles, Linda Dro and Robert Waters. Grandmother of three. Great-grandmother of four.

WITHEM, Patricia L., 84, St. Therese of the Infant (Little Flower), Indianapolis, Aug. 5. Wife of Charles Withem. Mother of Cynthia Hutton, Barbara Froman, JoAnn Rippy, Karen Rogers, Tracy Russell and Mary Wagner-Perry. Grandmother of three.

Cannot be combined with any other offer

Must be presented at time of service

EXPIRES: 9/13/14 N THIELE 639-1111



Embraced by God's Healing Love: Following Jesus Christ Out of Weariness, Lack of Forgiveness, Guilt, or Shame And Into New Life Here and Now

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- Do I experience guilt or shame as boxing me in, making it difficult to find my

Join us for a weekend of experiencing the love of God the Father in Jesus Christ ~ "I came that they might have life" ~through the power of the Holy Spirit which invites us into the healing process of walking in new life.

Jay Landry has been in retreat and pastoral ministry throughout the Midwest for 17 years. He received a Masters of Divinity from the University of Notre Dame in 1997 and is currently a Pastoral Associate at St. Basil Catholic Church in South Haven, Michigan.

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EXPIRES: 9/13/14

Online food safety training program available for parish volunteers

By Brigid Curtis Ayer

Special to The Criterion

Parish volunteers that handle food have a free online resource they can access to ensure food safety at parish events or Church-sponsored venues involving food.

The program, called IN-TRAIN, is an online food-safety-and-handling training program that volunteers can access anytime, anywhere, 24 hours a day, seven days a week.

"Whether it is food served at a funeral reception, a parish retreat, picnic or festival, parish volunteers and those who supervise them have access to a new online, foodsafety training program," said Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesman for the Catholic Church in Indiana on public policy matters.

Prompted by a study panel of the Indiana General Assembly, the Indiana State Department of Health (ISDH) sought to provide resources for a food safety training program.

"We wanted to develop something that was hassle-free and easily accessible for volunteers of nonprofit organizations," said Scott Gilliam, director of the Food Protection Program for ISDH.

'The goal of IN-TRAIN is to ensure food safety for the public. If someone

were to get sick due to improper food handling, not only could a person be harmed, but the incident could also harm an organization's brand, mission and the good work the particular nonprofit is trying to accomplish.'

Gilliam calls IN-TRAIN a "refresher course" for those handing food.

The program, developed by the ISDH's Food Protection Program, is based on a national program called TRAIN. TRAIN was developed by the Public Health Foundation. Indiana has purchased its own affiliate site, IN-TRAIN, to provide similar food-safety training, but both can be accessed because TRAIN sites are connected.

Learners on IN-TRAIN can access information about state, local, national and even international training opportunities available to them both online and in person.

IN-TRAIN operates through a collaborative partnership with state and federal agencies, local and national organizations, and educational institutions. TRAIN is funded by its network affiliates and the federal Centers for Disease Control and Prevention.

A subcommittee of the Indiana General Assembly's finance committee examined ways for improving food-safety and handling procedures for nonprofit organizations, including Catholic parishes.



'Given the many venues our parishes serve others in providing or handling food, our participation in the IN-TRAIN program is another way the Church can make a good faith effort to promote the public good and safety by voluntarily enhancing standards. I am hopeful members of our faith community take advantage of this resource.'

> -Glenn Tebbe, executive director of the Indiana Catholic Conference

The IN-TRAIN program took about 11 months to develop, Gilliam noted.

In addition to the online program, the department developed several handouts. Handouts can be downloaded, printed and displayed in areas where food is prepared. Voluntary safety standard handouts include proper hand washing and drying procedures; proper food cooling; a selfinspection check list; ideal refrigeration temperatures for various types of meat, poultry and casseroles; and proper manual washing of equipment, dishes and utensils.

Nonprofits are exempt from a variety of food safety and handling regulations, according to Gilliam. Because nonprofits have voluntarily complied with best practices for safety and handling, the program is seen more as an effort to make "modest improvements" to safety and handling. The program's goal is to provide a uniform training program that anyone can access to ensure basic food safety and handling is followed.

After completing a short online registration, the training video takes roughly 35 minutes to complete. Gilliam said the department sought feedback from nonprofit organizations during the development of the program on how to best develop and deliver a program that would be applicable to their

organizations' volunteers.

Tebbe participated in a panel that provided practical feedback on how a program might be best implemented in a parish or Church ministry setting. In addition to the ICC, Gleaners Food Bank and the United Way of Central Indiana also provided feedback to ISDH on how to develop a voluntary program to ensure food safety and handling.

"Parish volunteers across the state of Indiana will be able to access this tool to ensure food safety and handling," Tebbe said. "Parishes have not had any incidences or problems of food poisoning or persons being harmed by improper food handling, and we want to keep it that way.

"Given the many venues our parishes serve others in providing or handling food," Tebbe continued, "our participation in the IN-TRAIN program is another way the Church can make a good faith effort to promote the public good and safety by voluntarily enhancing standards. I am hopeful members of our faith community take advantage of this resource."

For more information on IN-TRAIN or to register for the online training go to https://in.train.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



'The goal of IN-TRAIN is to ensure food safety for the public. If someone were to get sick due to improper food handling, not only could a person be harmed, but the incident could also harm an organization's brand, mission and the good work the particular nonprofit is trying to accomplish.'

> —Scott Gilliam, director of the Food Protection Program for the Indiana State Department of Health

For information about rates for classified advertising, call (317) 236-1454

Wanted

CATHEDRAL CHOIR: SINGERS WANTED

Laudis Cantores, the choir of the Cathedral of Saints Peter and Paul, is looking for singers for the 2014-2015 season. Laudis Cantores rehearses weekly on Monday nights from 7:00-9:00 p.m., and sings at Masses on alternate Sundays at the 10:30 a.m. liturgy.

All voice parts are being sought. For any questions or to set up an audition, please contact:

> **Director of Music** Andrew Motyka (317) 634-4519 amotyka@archindy.org



Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

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Immaculate Heart of Mary Parish Indianapolis, IN

CHILDREN'S RELIGIOUS EDUCATOR

Immaculate Heart of Mary ("IHM") parish in Indianapolis is seeking a part-time Catechist in Children's Religious Education. IHM is a diverse and vibrant Catholic community located in the Meridian-Kessler neighborhood (5692 Central Avenue) and has approximately 950 registered families.

General responsibilities for this position include administration of pre-school religious education and Sunday Family Faith (a faith education program for children ages 3-14 who do not attend a Catholic grade school). The position reports to the Director of Religious Education, Stacy Hennessy,

This position requires exceptional oral and written communications

Please email cover letter, resumé, and list of references, in confidence,

Stacy Hennessy **Director of Religious Education** shennessy@ihmindy.org

Education

Online Lay Ministry Formation

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

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners • Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/layministry





Employment



Immaculate Heart of Mary Parish Indianapolis, IN

BUSINESS MANAGER

Immaculate Heart of Mary ("IHM") parish in Indianapolis is seeking a Business Manager to begin work in September 2014. IHM is a diverse and vibrant Catholic parish and school community located in the Meridian-Kessler neighborhood (5692 Central Avenue).

General responsibilities for this position include management of the business, financial and information technology functions for the parish. The position includes budget development, financial reporting, supporting payroll, human resource functions and all information technology. People management responsibilities also include the direct management of an office staff of three and working closely with all the commission chairpersons in the parish including: finance, school, PTO, athletics, building and grounds. The position requires a collaborative style with all parish constituents and reports to the IHM pastor.

This position requires exceptional oral and written communications skills and proficiency with all aspects of information technology. The position requires strong finance, accounting, management and interpersonal skills.

A minimum of a B.S. in accounting or finance is required.

Please email cover letter, resumé, and list of references, in confidence,

Aaron Schamp IHM Finance Chairperson aaron.j.schamp@us.pwc.com

Cardinal George joins cancer drug clinical trial

CHICAGO (CNS)—Chicago Cardinal Francis E. George is participating in a clinical research trial for a new cancer drug, the Archdiocese of Chicago announced

Cardinal George was first diagnosed with bladder cancer in 2006 and had a recurrence of cancer announced in 2012. The clinical trial at the University of Chicago involves a drug, currently known as MPDL3280A, that is designed to activate cells of the immune system, enabling them to attack cancer cells, the archdiocese said in a statement released to media

"This approach differs from that of traditional chemotherapy, which uses drugs designed to be toxic to cancer cells," the statement said. "A preliminary trial of this new drug has shown promising results for patients who have the same type of cancer as Cardinal George.'

The University of Chicago reported that in the first round of the clinical trial, 43 percent of patients with advanced bladder cancer "showed evidence of a 'durable effect.' "While undergoing the trial, the cardinal will maintain his regular schedule, the archdiocese said.

After his 2006 bladder cancer diagnosis, Cardinal George had surgery at Loyola University Medical Center in Maywood to remove his bladder, his prostate gland and

Five years passed without a recurrence of the cancer, but in August 2012, doctors found cancerous cells in one of his kidneys and in a nodule that was removed from his liver.

After the diagnosis, he underwent a series of chemotherapy treatments. Four months after being diagnosed, the cardinal was told that doctors could no longer find any sign of cancer. However, in March of this year, Cardinal George announced in his column in the Catholic New World, newspaper of the Archdiocese of Chicago, that the cancer had returned.

"After many tests, scans, biopsies and other inconveniences, the settled judgment is that the best course of action is to enter into a regimen of chemotherapy, with drugs more aggressive than those that were used in the first round of chemo," he wrote.

Bladder cancer is the ninth most common cancer worldwide. The American Cancer Society estimates



Cardinal Francis E. George of Chicago confirms Joseph Kaiser, a member of St. Paul the Apostle Parish in Greencastle, during the May 3, 2009, Mass at Lucas Oil Stadium in Indianapolis that celebrated the 175th anniversary of the Archdiocese of Indianapolis. Joseph's confirmation sponsor, at left, was Richard Burkett. The Archdiocese of Chicago announced on Aug. 22 that Cardinal George is participating in a clinical research trial for a new cancer drug. (File photo by Sean Gallagher)

that more than 74,000 Americans will be diagnosed with bladder cancer in 2014, and approximately 15,000 new diagnoses are made when bladder cancer is in advanced stages.

The cardinal's health concerns have stepped up the process of searching for his successor as archbishop of Chicago, reported the Catholic New World. During an April 11 press conference, Cardinal George, who turned 77 in January, told reporters that he recently urged

the papal nuncio, Archbishop Carlo Maria Vigano, to begin the process.

'It's a question of being able to spend your entire energy on what is my responsibility as archbishop of Chicago. This is a position that demands a lot of constant attention," he said. "Now it looks as if I'm going to have to be spending a little more attention on my health, and so it's just not fair to the archdiocese to have someone who may not be able to do the job as well as I believe it should be done."

At Mass, archbishop outlines steps to 'dismantle systemic racism'



Mary Myers prays in the Divine Mercy Chapel before the votive Mass for peace and justice at the Cathedral Basilica of St. Louis on Aug. 20. The Mass was planned following the protesting and unrest in Ferguson after the shooting death of 18-year-old Michael Brown by a Ferguson police officer. (CNS photo/Lisa Johnston, St. Louis Review)



'We ask for the wisdom and compassion and courage to address the brokenness and division that confronts us as we recognize there is an irrepressible yearning present in the heart of each person for good.'

> —St. Louis Archbishop Robert J. Carlson

ST. LOUIS (CNS)—With the strife and violence continuing in the aftermath of Michael Brown's shooting death by a police officer in Ferguson, Mo., more than 500 St. Louis Catholics gathered for a votive Mass for peace and justice on Aug. 20 at the Cathedral Basilica of St. Louis.

Brown, 18, was black, and Darren Wilson, the police officer who shot him on Aug. 9, is white.

St. Louis Archbishop Robert J. Carlson celebrated the Mass with 27 priests and, in his homily, laid out five important steps to "dismantle systemic racism," which has become evident in Ferguson:

• "I am re-establishing today the Human Rights Commission in the Archdiocese of St Louis."

• "I am asking the Charles Lwanga Center to begin a study and offer solutions to decrease violence in our communities and in our families."

• "I pledge an ongoing commitment to provide a pathway out of poverty by providing scholarships so that young people can receive a quality education in our Catholic schools." (He noted that 3,000 children have received scholarships in the last year.)

• "I pledge my support and the support of the archdiocese to assist the churches in Ferguson to deal with issues of poverty and racism.

• "Finally, I am asking each priest in the Archdiocese of St. Louis to offer a Mass for Justice

Archbishop Carlson noted, "This is a modest beginning, but begin we shall.

There is more that will need to be done, and we will work to open dialogue with the churches, community leaders and people of Ferguson.'

Archbishop Carlson offered prayers for Brown and his family, for Wilson and his family, for first responders and their families, and for community leaders.

"We ask for the wisdom and compassion and courage to address the brokenness and division

that confronts us as we recognize there is an irrepressible yearning present in the heart of each person for good," he said, noting that the Church has been down this road before.

He spoke of one of his predecessors, Cardinal Joseph Ritter, a native of New Albany, Ind., who in the summer of 1947, "wrote to the priests of the archdiocese announcing the desegregation of our Catholic schools; this paved the way for the desegregation of the public schools seven years later."

In 1963, St. Louis priests made a pledge on the equality of all people and that summer the Human Rights Commission was established.

"Many priests and religious are still living who walked with [the Rev.] Martin Luther King defending the dignity of every human person,"

"In the face of brokenness and shame and heartbreak, Jesus calls us to come to him and encourages us so that we do not walk away," he continued. "The time has come for us to acknowledge decades of hurt and mistrust and suspicion and prejudices and, yes, even a tragic death. ... We hear the Lord's gentle voice as he invites us to hunger and thirst for righteousness, and his invitation to each one of us to be peacemakers."

The Ten Commandments and the Eight Beatitudes provide Catholics with a roadmap to address the underlying issues in the death of Brown and what has followed, Archbishop Carlson said.

"Like the first disciples, we need to leave our ordinary way of doing things behind and follow Jesus, a journey that is never easy," he said.

Prayer is necessary for the journey, Archbishop Carlson continued, citing Blessed Teresa of Calcutta, who started her day with an hour of eucharistic adoration.

"It was only after prayer that she would leave to serve," he said. "Prayer is the inexhaustible source

The Criterion looking for your help to share success stories in schools

As a new school year begins, The Criterion plans to add another dimension to our coverage of Catholic education in the archdiocese.

Each month, we hope to feature an article highlighting the success stories of Catholic schools by sharing a list of the most recent volunteer, academic, spiritual and athletic efforts and accomplishments of students, teachers and staff from across the archdiocese.

Seeking to make this endeavor as broad and complete as possible, The Criterion will need to rely upon Catholic school communities to share their success stories with us.

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