VATICAN CITY (CNS)—Pope Francis called again for an end to the fighting in Syria, denouncing the “multiplication of massacres and atrocious acts,” including the suspected chemical weapons attack that left hundreds dead.

As U.N. weapons inspectors received permission from the Syrian government on Aug. 25 to visit the site of the alleged attack, Pope Francis said the “terrible images” of the dead, including children, “push me once again to raise a voice so that the roar of the weapons would stop. “It is not clashes, but an ability to meet and to dialogue that offers prospects for a hope of resolving the problems,” the pope said on Aug. 25 after reciting the Angelus with visitors in St. Peter’s Square.

Once again, the pope asked the crowd to join him in praying that Mary, Queen of Peace, would intercede to stop the fighting that has raged in Syria since March 2011 as rebels try to oust Syrian President Bashar Assad.

Pope Francis denounced ‘multiplication of massacres’ and atrocities, to meet with Jordan’s King Abdullah II

By Sean Gallagher

BRAZIL AND COLUMBUS—“The cup of salvation I will raise. I will call on the Lord’s name” (Ps 116:13).

This Old Testament verse has long been connected in the life of the Church to the celebration of the Eucharist. At each Mass, a priest raises up a chalice filled with wine that, by the power of the Holy Spirit, becomes the true presence of Christ.

Priests throughout the 2,000-year history of the Church have raised up such cups, all of them linked together in the one priesthood of Christ. Over the past several years, priests ordained for the Archdiocese of Indianapolis have had the chance to receive a tangible reminder of that connection.

As transitional deacons approach their priestly ordination, they can request to have a chalice from the archives. A condition on being given one is that the chalice will return to the archives when they die.

The deacons can view the chalices before they choose one. Some of the chalices are known to have been in the possession of a particular priest. The histories of others are unknown.

“A tangible connection to history”

Prior to his ordination in 2008, Father John Hollowell chose a chalice that had belonged to Father Edgar O’Connor, an archdiocesan priest who died in 1928.

Dec. 13, 1928. As far as Father Hollowell knows, it was not used from the time of Father O’Connor’s death until his own ordination 80 years later.

“It’s a like a tangible connection to history,” said Father Hollowell, pastor of Annunciation Parish in Brazil. “It makes me feel a part of a larger priesthood, not just in the archdiocese, but to a priesthood that extends throughout time and goes all the way back to Dec. 13, 1928. As far as Father Hollowell knows, it was not used from the time of Father O’Connor’s death until his own ordination 80 years later.

“It’s a like a tangible connection to history,” said Father Hollowell, pastor of Annunciation Parish in Brazil. “It makes me feel a part of a larger priesthood, not just in the archdiocese, but to a priesthood that extends throughout time and goes all the way back to Dec. 13, 1928.

Historic chalices from archdiocesan archives link young priests to those who went before them
Father Hollowell has also experienced a "moment when you fit in the scheme of things." Father O'Connor has also experienced a "moment when you fit in the scheme of things." Father O'Connor was a hard worker. He loved his people. And he was a faithful priest who loved being a priest," said Father Marcotte. "Father Marcotte was not only a sacramental minister for decades with Msgr. Kavanagh, but also a sacramental minister for Franklin College in Franklin. "Hearing stories about him is inspiring. I hope that, God willing, I can be a priest that makes the impact that he made."

Father O'Connor's ordination date was added to the base. "It's neat to think that it will continue to be reused," he said. "I can't express in words how pleased that makes us." "I certainly think my parents were happy for dispersing many of his possessions," said Msgr. Kavanagh and now seeks to honor him at the Mass. "It's all there in his vocation." The Holy Ghost continued his vocation through the ministry that God granted me through his grace. "I'm kind of picking up where he left off. And I continue to do that through the ministry that God granted me through his grace."

In using a chalice that was used decades before he was born, Father Byrd has a keen reminder of the eternal nature of his vocation. "That chalice existed before I did," said Father Byrd, who also serves as a principal at the University of Indianapolis in Indianapolis. "That chalice was being utilized in the ministry that God created me for before I was created. And so to be able to participate in that is a constant reminder that all I had to do was to say 'yes' to God and he would provide everything else that I would need."

"Maybe that chalice was made specifically for Father Byrd. Maybe his parents had it commissioned. I don't know the story behind it. But I know that that's the chalice that I was supposed to have."
Fear of Egyptian violence does not interfere with nurses' work

CAIRO (CNS)—It was lunchtime at Cairo's Italian Hospital, and some nurses who had just finished watching state television's latest announcements on Egypt's "war on terror," the expression used by the country's Muslim militants, were discussing the issue. The nurses have been identified as a prostitute or as being identified.

"It is the first time I am afraid to go out, really afraid," said Italian Camillan Sister Licia De Angelis, who has been in Egypt for 28 years.

The Egyptian army's takeover in early July and its ensuing purges of officials and people who are not Muslims have led to deadly clashes throughout the country, including within ear-shot of the century-old hospital where the nurses work. The nurses from five different Catholic orders live and work.

But fears of what is outside the hospital gates—including a spike in attacks said to be organized by Muslim militants—appeared to interfere little with the sisters' chores inside the historic medical facility built by Egypt's one-time vibrant Catholic community.

Turning from the news on TV, Sister Licia reported that, as usual, she got up at the crack of dawn and was often not in the hospital at the time that it opened. She works the other six nuns who serve as nurses alongside a much larger medical staff made up of mostly Muslims.

In addition to coordinating the nurses, cooperating with institutions outside the hospital, organizing medical assistance for Egypt's Catholic clergy as well as for the local civil society, Sister Licia said she also simply served as a friend to those in need.

"Sometimes [Muslim] patients look for me and want to talk. One older man, a dialysis patient, always asks to see me, and if he doesn't find me, the next time he sees me he asks 'why didn't you look for me?" Sister Licia told Catholic News Service on Aug. 22.

"It is the first time I am afraid to go out, really afraid," she said, adding that "if we lose some of our schools and churches but eventually give up on terrorism, then this is a price worth paying."

Egypt has long witnessed strife between the country's Muslim majority and its Christian minority, which represents as much as 15 percent of the country's more than 82 million people.

"Extremists have scapegoated Christians, blaming them for the current state of affairs, and viciously attacked Christian churches, missions and communities, destroying property and terrorizing people. The destruction of Christian churches and the targeting of Christians are unacceptable," the sisters said.

"We urge the United States to preserve, and even increase, humanitarian and economic assistance," Bishop Pates wrote. "Many of the shelters that are available in the area do not pay the price of the political turmoil and violence gripping their nation."

In an Aug. 23 memo to all U.S. Bishops, Bishop Pates and Bishop Gerald F. Kicanas of Phoenix called on the board of directors of Catholic Relief Services (CRS), pointed out that CRS is working in Egypt to help those most affected by the violence and unrest.:

**Bishop urges U.S. to help Egyptians end violence and build democracy**

WASHINGTON (CNS)—The United States should work with the international community to persuade the Egyptians to end violence, restore the rule of law and build an inclusive democracy in their nation, the archbishop of the U.S. bishops’ Committee on International Justice and Peace.

"While the United States should convey its support for Egypt’s transition to democracy, the experience of Catholic Charities in Egypt for 28 years, we urge the United States to preserve, and even increase, humanitarian and economic assistance," Bishop Pates wrote.

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**Caesar Charities agencies respond to influx of human trafficking victims**

WASHINGTON (CNS)—An influx of human trafficking victims seeking assistance has led Catholic Charities agencies nationwide to develop a wider range of specialized services to enable victims to begin the rebuilding of their lives.

"We urge the United States to preserve, and even increase, humanitarian and economic assistance," Bishop Pates wrote. "Many of the shelters that are available in the area do not pay the price of the political turmoil and violence gripping their nation."

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**Cardinal advocates for victims’ rights**

Despite the belief that this is not happening in rural communities, it’s happening just as often," she explained. "We’re seeing the same types of crimes throughout Kentucky as people are seeing in their communities.

It’s even more difficult to identify [in a state like Kentucky] because knowledge about it may be lower and there’s a lot of isolation [of victims] that allows these cases to continue without intervention.

**Catholic agencies report influx of human trafficking victims**

The vast majority of trafficking victims served, 89 percent, were foreign-born while just 7 percent were U.S. citizens. As for their circumstances, 57 percent of clients escaped from a labor situation while 43 percent were victims of sex trafficking.

"We don't often hear about it. We want to reach the conversation," said Julie Zorb, manager of policy and research for Catholic Charities USA. Zorb also pointed to the finding that local agencies are seeing far more adults than children, who are often the age group identified in anti-trafficking campaigns. Candy Hill, executive vice president for social policy and external affairs at Catholic Charities USA, told CNS that training about human trafficking has made a tremendous difference in identifying people of all ages who are enslaved for work or sex.

"The evolution is aware of the child abuse that emerged during the 1970s and earlier, a decade later, in the 1980s, a decade later, and prison sentences.

"It is the first time I am afraid to go out, really afraid," she said, adding that "if we lose some of our schools and churches but eventually give up on terrorism, then this is a price worth paying."

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Editorial

Be Our Guest/John Garvey

A different generation brings a different way of parenting

This month, we took a vacation with all of our children and grandchildren. We stayed at a cottage my parents bought 50 years ago. There were quite a few aunts, uncles and cousins nearby. My wife and I talked with my brothers and sisters about how unconcerned our parents had seemed about where the grandchildren we spent there. Mother would turn us out of the house when the fog was still rising off the bay, and we’d be gone for hours. She had a bell she would ring when it was time for lunch or dinner. We were usually within its range but sometimes not. The only strict rule was no swimming without an adult, and you may not be surprised to learn that our children don’t do this with their little ones. Like many in their generation, they worry about their children being out of sight. Supervision of children’s play has become an additional weighty item on the list of parental duties. Why? Is the world more dangerous than it was two generations ago? Do our children love their children more than our parents loved us? Are there more bad people out there or greater environmental hazards? I’m inclined to think none of these are true. But how else do you explain the shift in parental attitudes and the rise of “helicopter parenting” of the older broods? Parents today leave little to chance. Four-year-olds have play dates arranged, and they are strictly supervised. Children must wear bicycle helmets and, by law, ride in car seats until grade school. Gone are the normal pickup games of baseball and soccer where children gathered and chose sides. Children play in organized leagues, with coaches and uniforms on well-kept fields with referees. Perhaps the change is related to the decline in family size. I was one of eight children, and many of my childhood friends came from big families. In the summer, when our parents sent us outdoors, we played in groups large enough for a baseball game. When my brothers went crayfish hunting in the creek, they tried to catch oysters if someone got into trouble, others were nearby to help or sound the alarm. Maybe there aren’t enough children around for us to turn them loose in groups. The National Center for Health Statistics reported this summer that the fertility rate in the United States is 1.89 children per woman. With their choices to marry later and hover over their children, I sometimes wonder whether young adults today aren’t reaching (perhaps overreacting) to the older generation’s bad habits. Even those Gen-Xers who had happy childhoods are reminded often by movies and television and popular literature of the career-driven or selfish family neglect in which some baby boomers indulged. It’s good that parents are more involved in their children’s lives. Children are probably safer, but surely there are drawbacks. Overwatched children may develop an even longer-lasting sense of self-importance from being doted on so long. Will they grow up to be big 2-year-olds? Are we setting them up for an adulthood filled with the characteristic vices of the overpampered—the self-pitying tantrums and drug addictions of today’s celebrities? Overparenting may just leave children less prepared to meet the responsibilities of adulthood on their own. It’s a tough balance to find between the necessary parental care and giving children room to breathe and grow. I’m not sure which of the two rights is right for our children. I’d like to say that we ourselves did, but I have become more open-minded with age. (John Garvey is president of the Catholic University of America in Washington.)

Letter to the Editor

Pray for archbishop priests who guide us along the path to salvation

As I reflect on the many spiritual blessings we enjoy as members of the Archdiocese of Indianapolis, I would like to urge all Catholics to pray daily for Archbishop Joseph W. Tobin and the many holy priests of our archdiocese who voluntarily labor to guide their flocks along the path to salvation. Burdened with extraordinarily heavy workloads, priests continue to emphasize the truth of the Church’s teachings—often in the face of much resistance and heartfelt doubt on the part of us Catholics. I feel that sometimes we aren’t all that unlike the “stiff-necked people” who so grieved Moses in the desert. Too many of us—myself included—seem to have developed an unwarranted sense of self-importance and entitlement to the detriment of the spiritual development our priests are trying so hard to encourage. Let us develop a greater sense of self-importance and wisdom to argue that certain of the Church’s teachings can be ignored or reinterpreted to suit one’s personal moral situation. Unfortunately, far too many of our “Catholic” political leaders have lent credence to that blatant falsehood! Humble acceptance of God’s will and Church teaching is surely necessary for our salvation. I thank our many dedicated priests who struggle to point us in that direction.

Dr. David A. Nealy

Greenwood

Letters Policy

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastorial sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
Pro-life advocates encouraged by legislative successes

WASHINGTON (CNS)—With the possible success of 20-week abortion legislation at the state and federal levels, is the end in sight for pro-life efforts? The country watched as Democrats Sen. Wendy Davis of Fort Worth, Texas, filibustered against a bill to toughen abortion regulations, only to have it pass later in a second special session and signed into law by Gov. Rick Perry.

In North Carolina, Republican Gov. Pat McCrory signed a law that restricts regulations on the state’s 16 abortion centers, bans abortions based on the child’s gender, and expands conscience protections for health care providers. It takes effect on Oct. 1.

In Virginia, the busiest abortion facility in the state was forced to close because of safety regulations recently passed by the General Assembly.

“But with the single exception of Oregon, every state has enacted some restriction on abortion,” said Chris Thompson, a lawyer with Alliance Defending Freedom, a Christian legal organization based in Arizona focused on protecting religious freedom, same-sex marriage and pro-life issues.

This summer on Capitol Hill, the House passed the Pain-Capable Bill, a federal law that prohibits abortion after 20 weeks of pregnancy, according to results of a HuffPost/YouGov poll released in July. But the poll also shows many Americans remain conflicted in their views.

A study released on Aug. 15 by the Pew Research Center’s Religion and Public Life Project showed 49 percent of Americans consider it morally wrong to have an abortion.

Dr. Marcela Colbert, a physician and director of the Respect Life Office for the Archdiocese of Galveston-Houston, said laws in Texas and other states to strengthen abortion regulations are “pro-life but not pro-woman.”

“Some are capable of feeling pain. Supporters called it ‘the most important pro-life bill is unlikely to be passed by the Senate, but to be considered in the last 10 years.’ It called it ‘the most important pro-life bill is unlikely to be passed by the Senate, but to be considered in the last 10 years.’

Despite pro-life successes in state legislatures, judges have blocked enforcement of some of the laws pending the outcome of court challenges to the constitutonality of restrictions.

On July 22, a federal judge in North Dakota enjoined a new law to ban abortion after the detection of a fetal heartbeat, which could be as early as six weeks. In Wisconsin, a law requiring that abortion doctors have admitting privileges at a nearby hospital and that women see an ultrasound before an abortion was blocked by a judge while a legal challenge by Planned Parenthood makes its way through courts. A similar law was blocked in Alabama on July 23.

Though the Supreme Court’s decision in Casey v. Planned Parenthood permitted reasonable limitations on abortions, supporters of legal abortion say the recent legislation oversights Casey’s boundaries.

But according to recent polling, a majority of Americans support some restrictions on abortion in the form of late-term abortion. Fifty-nine percent of Americans said they would support a federal law banning abortion after 20 weeks of pregnancy, according to results of a HuffPost/YouGov poll released in July. But the poll also shows many Americans remain conflicted in their views.

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“For someone who opposes legislation that actually gives women more information to make a more difficult decision and improves safety standards” is confusing, said Jackon. Colbert, director of the pro-life office for the Diocese of Raleigh, N.C. “I just don’t see how anybody can object to that.”

While they are disappointed by legal challenges, supporters of the bills say they hope they end up at the Supreme Court, where perhaps the justices will reconsider Roe v. Wade, the 1973 decision that legalized abortion on demand in the U.S.

Mystery priest hopes media hype won’t obscure message of God’s love

JEFFERSON CITY, Mo. (CNS)—An unlikely chain of events made him not only a national celebrity but a hero for every priest who has ever ministered to the saddest of circumstances.

Father Dowling—who was dubbed a “mystery priest” and a “guardian angel” after praying with a woman trapped in a wrecked car in northeastern Missouri—hopes all the hype surrounding his simple deed won’t overshadow the real message.

“He loves us, he is here close to us, and when we’re in trouble, he’s there,” said Father Dowling.

That, he believes, is why God gave him, a priest of the Jefferson City Diocese, a chance at Aug. 7 to save a 19-year-old Katie Lente while first-responders worked to free her from her mangled car on Highway 19 near Carthage.

“I try to be a priest, not a hero,” he said. “And I did what a priest does. And every priest that I know, if they would pass by an accident, they would stop and do what I did.”

Father Dowling encountered a line of stopped cars and flashing lights while his family was on Sunday Mass assignments.

He asked a local sheriff’s deputy for permission to enter the car with its occupant. The deputy at first said no, thinking the sight of a priest would scare Lente. But after asking her, he told Father Dowling to go ahead.

“The rescue workers are people of faith and prayer,” Father Dowling told The Catholic Missourian, the diocesan newspaper. “They were all praying. I have no doubt that the Most High heard their prayers, and I was part of his answer … but only part one.”

The car had approached the young woman, who was looking out from the mangled vehicle that had been struck head-on with such force it was flipped on its side.

Father Dowling anointed her, gave her absolution and prayed with her while she and the rescue personnel waited for stronger equipment to arrive so they could free her from the sturdy built automobile.

He then stood out of the way, praying that she might silently for about an hour while she was being extricated from the car and moved to a medical helicopter.

“God, thank you,” he said. “God, how that rescue proceeded from that time on was amazing,” he said. “They’re all people of faith and love. I’m convinced that the Most High himself took care of them—you know, blessed their work.”

Once he was confident that the woman would be OK, he shook the deputy’s hand, walked to his car and drove away.

A few days later, EWTN TV in Quincy, Ill., aired a segment about the incident, noting the priest seemed to come from nowhere and that his image had not been captured in any of about 70 photos taken at the scene.

The story spread from there to numerous media outlets and branched out over all social media, fueling rampant speculations about the “mystery priest’s” possible identity.

Several people interviewed noted that Lente’s prospects for survival seemed to turn while the priest was ministering to her. Some wondered aloud if he could have been a guardian angel or even if his arrival had been miraculous.

Father Dowling, who does not watch TV, mentioned anointing the woman a fellow priest, who told him, “The media is looking for you!”

By the next day, the story had been reported all over the world.

Father Dowling contacted the family and said he wanted to visit Lente in Blessing Hospital’s intensive care unit. When Lente saw him, she reached out, shook his hand and cried. Media learned Father Dowling’s identity by clarifying some points in an article about the incident on the National Catholic Register website, he said, and it made the readers’ comments section.

Dozens of TV, radio, print and Internet outlets all over the country inundated Deacon Dan Joyce, diocesan communication director, with requests to interview the priest. The requests keep coming and Father Dowling’s telephone has been ringing about 200 times a day. A native of Kilkenny, Ireland, he was ordained a priest of the Jefferson City Diocese in 1982. He currently serves in pastoral ministry and in parish ministry to Spanish-speaking Catholics.

The media love the story, too, with interviews on ABC’s “Good Morning America,” EWTN’s “The World Over” with Raymond Arroyo, and Telemundo, a Spanish-language cable network; and in the St. Louis Post-Dispatch, USA Today, a national newspaper in Ireland, and the priest’s hometown paper in Kilkenny.

He has been quick to point out that God’s grace is at the heart of every priest’s ministry, and that many stories such as these are a part of why God called each of them to the priesthood.

Having received the sacrament of anointing on several sick himself, Father Dowling is abundantly aware of its power to give hope and healing.

“The sacramental anointing…it means hope,” he said. “You can very easily fall into despair when you’re in trouble. And it restores hope.”

Catholics pray outside the state Capitol in Austin this summer as Texas legislators considered measures restricting abortion. The law prohibiting abortions after 20 weeks of pregnancy was signed into law by Gov. Rick Perry on July 17.
Right to Life Dinner to feature pro-life activist Abby Johnson

Right to Life Dinner is hosting its 31st “Celebrate Life” dinner and awards ceremony, featuring former Planned Parenthood faculty director turned pro-life activist Abby Johnson as the keynote speaker. The event will take place on Sept. 17 in the Sagamore Ballroom of the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis.

This event is the organization’s biggest fundraiser. Proceeds benefit their Educational Trust Fund.

Johnson began working for Planned Parenthood in 2004, working her way to director of one of its largest facilities in Texas and employee of the year in 2008. She resigned in October 2009 after observing the facility’s involvement in early pregnancy abortion. Horrified at what she saw, she experienced a conversion.

Johnson is the author of a book titled unPlanned in January 2011, describing her work at Planned Parenthood and her conversion to the pro-life movement. She is a founding member of Americans United for Life as senior policy advisor, and founded “And Then There Were None,” which trains pro-life organizations in assisting abortion workers in leaving the industry.

Another feature of the evening is the presentation of two prestigious awards. The Respect Life Award is given to outstanding persons or organizations in the community who have made a profound impact on the pro-life movement. This year’s award is going to the Sisters of the Gospel of Life founder, St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Abby Johnson

Sister Diane Carollo, a member of the Charles E. Stimmung, Sr. Pro-Life Award honors a Right to Life Indianapolis volunteer who has met the challenges of pro-life work in her community and to benefit the Foundation for Mitochondrial Medicine. The award will be held at SS. Francis and Clare Parish, 501 Olive Branch Road in Greenwood on Sept. 14 at 6 p.m. Audrey, 4, is the daughter of Katy and Jason Howie. She has mitochondrial disease. The family-oriented fundraiser will feature raffle items and a marimba show, and will conclude with a memorable lantern release to honor Audrey and increase awareness of mitochondrial disease.

Admission is $10 for children ages 3-10, $35 for ages 10 and older. Fifty family passes will be sold. Forty tickets will be given to families who purchase family passes for $10, and 50 tickets will be given to local families. Tickets, lanterns and T-shirts can be ordered online at 14thstreetbistro.com/StarsforAudrey. Registration closes on Sept. 13. All proceeds from the event will benefit the Foundation for Mitochondrial Medicine to fund treatment-oriented research and awareness.

For more information on mitochondrial disease, log on to www.mitochondrialdiseases.org.

Three women had children, Lani Gilman and George Davison. They also have three grandchildren.

VIPS

N. Marc and Patricia Ann (Crosen) Davison, who are members of St. Michael Parish in Garland, Texas, celebrated their 50th wedding anniversary on Aug. 24. They were married on Aug. 24, 1963, at St. Joseph Church in Indianapolis. They have two children, Lani Gilman and George Davison. They also have three grandchildren.

Sept. 14 fundraiser for mitochondrial medicine to honor SS. Francis and Clare parishioner

Hope Flies Stars for Audrey,” a fundraiser to honor SS. Francis and Clare Parish member Audrey Howie and to benefit the Foundation for Mitochondrial Medicine, will be held at SS. Francis and Clare Parish, 501 Olive Branch Road in Greenwood on Sept. 14 at 6 p.m. Audrey, 4, is the daughter of Katy and Jason Howie. She has mitochondrial disease. The family-oriented fundraiser will feature raffle items and a marimba show, and will conclude with a memorable lantern release to honor Audrey and increase awareness of mitochondrial disease.

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Events Calendar

The The Criterion Friday, August 30, 2013

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August 30


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‘Bishop’s Bash’ for young adults to be held in Indianapolis on Sept. 9

Archbishop Joseph W. Tobin is inviting young adults ages 18-35 to a fall residence welcome, 6:30 p.m. The event begins with “Mass on the grass,” followed by a cookout, live music, corn hole, volleyball and more. Details can be found at www.indycatholic.org or contact Katie Sahm at ksaehm@archindy.org for more information.

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From generation to generation, sacraments help pass on faith

Pope Francis begins Chapter 3 of his encyclical “Lumen Fidei” (“The Light of Faith”) by saying, “Those who have opened their hearts to God’s love, heard his voice and received his light, cannot keep this gift to themselves” (#37). This chapter explains how our faith is passed on, from one person to another and from one generation to another.

Faith must be passed on in every age. One generation must get it from the previous generation. But how can we be certain, after 20 centuries, that we have encountered the “real Jesus?”

Pope Francis’s answer: Faith “is kept alive in that one remembering subject which is the Church. The Church is a Mother who teaches us to speak the language of faith.” (#38).

He quotes the words of Jesus who said that the Holy Spirit “will remind you of all that I have said to you” (Jn 14:26). It’s the Holy Spirit who “unites every age and makes us contemporaries of Jesus, thus guiding us along our pilgrimage of faith” (#38).

The Church has a special means for passing down the fullness of faith, a means capable of engaging the entire person, the pope says. It’s the sacraments, celebrated in the Church’s liturgy.

The transmission of faith occurs first and foremost in baptism, and Pope Francis devotes four lengthy paragraphs to that sacrament—an excellent catechesis for parents, godparents and adults who will receive the sacrament.

He says that we become a new creation and God’s adopted children when we’re baptized. We receive both a teaching to be professed and a specific way of life. The name of the Trinity (Father, Son and Holy Spirit) is invoked, thus providing a synthesis of the journey of faith.

The water in which we are immersed which is poured over our heads is both a symbol of death and a symbol of life, as we die to sin and are reborn by following Christ in his new life.

He writes about the importance of infant baptism in which parents and godparents profess the faith in children’s names. The children are welcomed into the faith, symbolized by the candle that the child’s father lights from the paschal candle. The whole liturgy demonstrates the importance of cooperation between Church and family in passing on the faith, he says.

Then he says, “The sacramental character of faith finds its highest expression in the Eucharist” (#44). In the Eucharist, he says, we find faith’s two dimensions—the dimension of history with the Eucharist being an act of remembrance, and the dimension which leads from the visible world to the invisible as bread and wine are changed into the body and blood of Christ.

The Church also passes on the faith through its profession of faith. It has a trinitarian structure as well as a Christological confession. The pope says that the believer who professes his or her faith cannot truthfully recite the words of the Creed without being changed.

Pope Francis says that there are four elements that comprise the storehouse of memory that the Church hands down to the profession of faith, the celebration of the sacraments, the path of the Ten Commandments, and prayer. He notes that the Catechism of the Catholic Church is structured around these four elements.

He then devotes seven paragraphs to the unity and integrity of faith. He acknowledges that it’s hard to conceive of a unity in one truth, but that is what we have in the Catholic Church. Our faith is one, he says, first of all because of the oneness of the God who is known and confessed. It is also one because it is directed to the one Lord, to the life of Jesus. And faith is one because it is shared by the whole Church, which is one body and one Spirit.

“Since faith is one,” Pope Francis says, “it must be professed in all its purity and integrity. Precisely because all the articles of faith are interconnected, to deny one of them, even of those that seem least important, is tantamount to distorting the whole” (#48).

To ensure this unity of faith, he says, Jesus gave his Church the gift of apostolic succession.

(John F. Fink is editor emeritus of The Criterion, newspaper of the Archdiocese of Indianapolis.)
Catholics called to step up in ongoing fight against racism

WASHINGTON (CNS)—Making realities of the dream that Martin Luther King Jr. spoke of in his 1963 address at the March on Washington will mean Catholics must stop being complacent about militant racism, poverty, and suffering.

By Brandon A. Evans

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‘Capacity to dream’

Faith, hope and love fuel mountain climber’s passion to reach new heights

By John Shaughnessy

COLUMBUS—The heartbeat would come in the morning, but on this June evening—11,000 feet up a mountain—Walter Glover could only think of all the places his amazing dream had taken him so far.

Resting in a camp on Mount Rainier in the state of Washington, the 65-year-old Glover looked up at the top of the snow-covered mountain that rose 14,411 feet high. The member of St. Bartholomew Parish in Columbus also looked back on the dream he had started in 2007—to climb the Seven Summits, the highest mountains on each of the seven continents.

He had already experienced the exhilaration of reaching the summits of Mount Kilimanjaro in Africa, Mount Elbrus in Europe and Mount Kosciuszko in Australia.

When he was 63, he had also climbed 21,063 feet of the 22,841 feet of Mount Aconcagua in South America before health concerns forced him to turn back. By then, he had also reached his intended goal on Mount Everest in Asia—trekking to the base camp at 17,600 feet while realizing that the summit at 29,055 feet was a destiny for only the most elite climbers.

In making those five mountain climbs, the now retired pastor of the congregation of St. Vincent Health had raised more than $100,000 to help address the health issue of childhood obesity in the state of Washington, the 65-year-old Glover—then a physician recruiter—and sister Sharon, the hospital’s number two, would often talk about the dream Glover had for his mountain climbing efforts.

“Wally has a very strong faith life,” says Sister Sharon. “No matter what we say to him, he can’t get away from his mountain climbing.”

Before he climbed a mountain, Glover told the parents, “If you believe heaven is above us, you can’t get any closer to heaven than a mountain.”

Yet during that 2012 climb of Mount Kilimanjaro in Africa, the summits of Mount McKinley and Denali, the highest mountain in North America at 20,320 feet.

Yet during that 2012 climb of Mount Rainier, Glover fell, landing on his chest against an ice pinnacle. He tried to continue but ended his training when he couldn’t put on his climbing harness. X-rays at the mountain’s hospital showed he had broken a few ribs. Tests also showed a broken heart.

He set his sights on the 19,340-foot summit of Mount Kilimanjaro in Africa.

Glover also started his campaign to use his mountain climbing to raise money to fight childhood obesity through the hospitals where he worked as a chaplain—St. Vincent Dunn, St. Vincent Jennings and St. Vincent Salem.

The scare of a lifetime

Before his journey to Mount Rainier this June, Glover had been there in September of 2012—a climb he hoped would prepare him for the seventh summit on his list: Mount McKinley or Denali, the highest mountain in North America at 20,320 feet.

Yet during that 2012 climb of Mount Rainier, Glover fell, landing on his chest against an ice pinnacle. He tried to continue but ended his training when he couldn’t put on his climbing harness. X-rays at the mountain’s hospital showed he had broken a few ribs. Tests also showed a broken heart.

Glover learned for the first time: He had three aneurysms—one in his stomach, one in his intestines and one in his heart.

Returning to Columbus, Glover met with his doctor, and open heart surgery was scheduled. During his time in the hospital, the grandfather put up photos that showed him standing atop the summits of Mount Kilimanjaro and Mount Elbrus.

“It was setting a benchmark for me to return to the level of wellness I had before the fall,” he says. “I knew I was going back to the mountains.”

That approach of reaching for more—and helping others as he does—marks Glover in ways that go beyond his mountain climbing efforts.

“Whatever Wally is interested in, he gives 200 percent,” says one of his friends, Daughters of Charity Sister Sharon Richards.

They first met 15 years ago when the Jennings County hospital where Glover worked was becoming part of the larger St. Vincent Health, for which Sister Sharon served as the chief mission integration officer at the time. Sister Sharon soon noticed the faith and compassion of Glover—then a physician recruiter—and asked him about becoming a pastoral care chaplain for the hospital.

Glover made the move and made a difference for 15 years as a chaplain before retiring earlier this year on April 25, the feast day of St. Vincent de Paul.

“Wally has a very strong faith life,” says Greg Scherschel, a member of St. Bartholomew Parish in Columbus who grew up with Glover in Bedford. “Years ago, he and I went down to Saint Meinrad [Archabbey] for a retreat. We thought this is such a good thing that we should do it for other men. We put together a retreat for men from St. Bartholomew that has been going on for about 20 years now.”

“He puts everything into something he believes in.”

Where joy and heartbreak meet

That faith guides Glover as he begins each day reading from the Bible. “I want my eyes to fall on Scripture first thing in the morning,” says Glover, who carries a Bible with him during his trips up the mountains.

One of his favorite passages is, “Blessed are the feet on the mountain of him that brings good news” (Is 52:7). The news on the morning of June 17 wouldn’t be good for Glover.

It would be heartbreaking.

As he prepared for the last day of climbing on the five-day journey to the summit of Mount Rainier, Glover sensed that he wasn’t feeling strong enough to finish the climb. At his guide’s urging, he tried anyway. Yet as he began the ascent, his instincts were confirmed. He couldn’t keep up, so he reluctantly chose to go back down.

His ascent had ended at a section of Mount Rainier called Disappointment Cleaver.

“We got down to the bottom, I told my guide, ‘I just think I need to cry myself to sleep.’ ” Glover recalls.

“From all his years of helping others through their times of grief, he knew he had to embrace the heartbreak associated with one of the great dreams of his life coming to an end.”

“Climbing on the Seven Summits has been a wonderful, motivating thing for me,” he says. “I know I will not be climbing Denali, and I won’t be going to Antarctica.”

In the midst of the devastation, he still found a source of hope that has often sustained him.

Continuing to dream

On the morning of June 18, Glover woke up to watch one of his favorite views—sunrise. He also whispered a saying that has become a daily part of his life:

“I will greet the new sun with confidence,” he recalls saying. “Those are actually the words I pray every day.”

Walter Glover poses with his guide, Godisten, after reaching the 19,340-foot summit of Mount Kilimanjaro in Africa in 2009.

Walter Glover points to Cathedral Gap on Mount Rainier, the latest mountain he attempted to climb in June. The member of St. Bartholomew Parish in Columbus has spent the past six years trying to climb on the Seven Summits—the highest mountains on each of the seven continents.

‘Faith and love are cornerstone words. Hope is a bridge word that connects the faith side with the love side. It’s important to have all three pieces. We have to have those in concert, in balance.’

—Walter Glover

‘Faith, hope and love fuel mountain climber’s passion to reach new heights’

Columbus Disciple, page 11

See dream
Online university ‘reignites enthusiasm’ for faith, says its president

ANNANDALE, Va. (CNS)—Catholic Distance University’s (CDU) programs “reignite a passion for being Catholic,” said Marianne Evans Mount, president of the online university, based in Hamilton.

“Many Catholics have advanced degrees in their professional fields, but they’re operating at a third-grade level when it comes to their faith,” she said, adding that the university provides “an education that is textured, deep and transformational.”

Students from all 50 states and 50 countries have earned degrees from Catholic Distance University or taken its courses and seminars.

It was founded on Aug. 22, 1983, as the Catholic Home Study Institute, educating exclusively through distance education using correspondence courses to educate the laity.

The university has evolved into a nationally accredited, U.S. Department of Education-recognized institution of higher education. It offers three degree programs—a master’s in theology, a bachelor’s degree-completion program in theology, and an associate’s degree in liberal arts with a concentration in Catholic studies.

“Our reach is worldwide,” Mount said. “For example, we are working with a religious community of sisters in Nigeria, and we’ve just completed a pilot project with the Archdiocese of Dublin.

Arlington Bishop Paul S. Loverde, chairman of the board of trustees, said the university is “committed to handing on the authentic teachings of the Church, the Catholic intellectual tradition, and our rich cultural heritage as Catholics,” and “reaches people at all stages of life and circumstances at their convenience.”

Close to a thousand students are enrolled in courses and seminars. Classes range from basic introductory courses in the Bible, the Catechism of the Catholic Church, canon law, Church history and Catholic theology to classes that reintroduce students to the time when Jesus walked the Earth.

Courses and seminars also include catechetical classes to fulfill continuing education requirements for volunteer catechists at parishes and employees of Catholic dioceses. Students include deacons as well as young men and women in formation for religious life who lack a background in fundamental theology.

The school partners with the Brooklyn, N.Y., Grand Rapids, Mich., Toledo, Ohio, and Arlington dioceses, the Indianapolis Archdiocese and the U.S. Archdiocese for the Military Services to provide education and catechetical formation to the laity.

The Archdiocese of Indianapolis has a wonderful partnership with CDU,” said Edward Isakson, archdiocesan director of lay ministry. “Their online curriculum provides easy access to high-quality Catholic education for people throughout the 39 counties of the archdiocese.

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“I can drive an hour north or an hour south to find a Catholic college, but why would I do that if I can take a CDU class in my own home?” Barlow said. “The professors are excellent, and I like that the teaching focuses not just on the what, but on the why. This is very helpful to me when I am in front of high school students discussing something in the news that they think is cool, but is totally against our beliefs as Catholics.”

The school’s typical student works full time or has a life that is home-centered caring for young children or elderly parents. The average age is 45.

The common thread in the curriculum is the online campus—www.cdu.edu—and course rooms connected through the Internet. Students choose the format and length of study. Online group courses are similar to what is offered at traditional universities with classes beginning in September, January and May. During the 12 weeks of immersion, students log into their course rooms at their own convenience to complete assignments.

Three-week online interactive seminars offer intense learning over a short period of time. Online on-demand independent study courses allow students to enroll at any time of the year and work at their own pace with automated testing under a course instructor’s direction.

“Our faith is under attack in the secular culture. Catholics who live their faith are sometimes portrayed as simple, unformed or even irrational,” Mount said. “A lot of Catholics who lack a rational understanding of faith need serious study that goes beyond armchair Catholics into true and fearless apostles.”

She also, Roast Beef Dinners starting at 11:00 a.m.

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("For more information about how to take Catholic Distance University online courses through the Archdiocese of Indianapolis’ lay ministry formation program, log on to www.archindy.org/layministry.

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Catholic Distance University “reignites enthusiasm for being Catholic and turns armchair Catholics into true and fearless apostles,” Mount added. “That’s something worth being excited about.”

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Millennials, young minority adults suffer high rates of unemployment

WASHINGTON (CNS)—Emily Rolla, a 22-year-old 2013 graduate of the Franciscan University of Steubenville in Ohio, works on her laptop on Aug. 8 at her home in Westminister, Md. Rolla recently accepted a retail job at Target after trying unsuccessfully since December to get a job in her field of study, which was communication arts and German.

“I think it’s really difficult to find a job these days without some type of personal connection,” Caporaletti said. She also said part of the employment struggle for millennials could be based on the fact that so many qualified people are applying for so few available positions.

“Neither one of my parents went to college, but now it’s the norm,” Caporaletti said. “We’re all intelligent, driven and ambitious, and it’s hard because a lot of us millennials took the same path on paper.”

Some economists argue that minimum wage hikes play a major role in the shortage of job positions because they cause businesses to hire fewer workers or reduce the number of current employees.

Worse off than millennials in general are black or Latino young adults, a phenomenon observed in the labor market and by economists, such as Milton Friedman, to minimum wage.

Friedman, recipient of the Nobel Memorial Prize in Economics, argued that minimum wage law is most properly described as a law saying that employers must discriminate against workers who have low skills.

Numbers released by the Bureau of Labor Statistics showed that black young adults ages 16 to 24 had an unemployment rate of 28.2 percent in May, up from 24.9 percent in April.

Robert Murphy, an associate professor for economics at Jesuit-run Boston College said minimum wage is relatively unimportant when looking at the bigger picture. Murphy said that level of education plays a more significant role in unemployment rates.

He explained that recent statistics show unemployment rates for those with a high school education twice as high as those with a college education. He also attributed unemployment to a lack in demand and spending in today’s economy.

With high rates of the nation’s minority youth unemployed, U.S. Sen. Kirsten Gillibrand, D-N.Y., and Congressman Chaka Fattah, D-Pa., announced legislation in April aimed at providing federal funding to nonprofit organizations to carry out programming to prepare young adults to work.

“The bill was assigned to a congressional committee on March 21, but did not make it out of committee,” Caporaletti said. “After months of looking, Nicole Shields, a 24-year-old African-American who lives in Atlanta, just landed a job in her field—communications—at SunTrust Banks headquartered in downtown Atlanta. She had been hunting for a job since before she graduated on May 11 from Georgia State University. Now she is the company’s communications specialist for technology and operations.

“I initially knew the job search would be difficult with so many recent graduates, the unemployment rate pretty high,” she told CNS in a telephone interview. “I started applying for jobs in late March because I knew how difficult it would be. It wasn’t until June everything started to pick up.”

Like Caporaletti, Shields stressed the need to make connections and network. She attended numerous networking opportunities while she was looking for work—and she entered the job market with several internships under her belt, including at CNN and CBS Radio. She also connected with those who had graduated a year before her, asking them for “tips and pointers” for finding a job.

She said she feels Congress and companies might have some role in creating jobs, but while it “may sound cliché, she added, “as a citizen of the United States, you have to have initiative, determination… You can’t just expect something.”

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Walter Glover showcases one of the many items in his Columbus home that reflects his passion for climbing mountains, pursuing dreams and living his faith.

words of Ogmundino from The Greatest Salesman on Earth. No matter how good or bad yesterday was, I will greet the new day as the best day of my life.”

As Glover talked, he sat in the kitchen of his Columbus home, a place filled with photographs of the seven mountains that have been his inspiration and his dream for the past seven years.

Through those seven mountains, he has experienced fear and awe, struggle and success, heartbreak and exhilaration—the extremes that touch most people’s lives.

But though those seven mountains, he also rediscovered the foundations that allow people to keep enduring, to keep reaching in life—faith, hope and love.

“Faith and love are cornerstone words,” Glover says. “Hope is a bridge word that connects the faith side with the love side. It’s important to have all three pieces. We have to have those in concert, in balance.

“A nature faith has hope and the compassion to forgive and love. That is a guiding principle for me.”

So is looking forward to another dream.

Glover has started writing a book about his adventures in pursuit of trying to climb on the Seven Summits. He has also set his sights on the mountains of Colorado.

“There are 50 mountains there that are 14,000 feet or a little higher. You can reach their summits in a day or two,” he says with a gleam in his eyes.

“That’s what the new days hold for me—continuing to inspire others to their optimal living. It’s about the capacity to dream. We hold ourselves back when we don’t dream. I’ve learned not to cut off the voice in mid-sentence.”

DREAM (continued from page 9)
From the Editor Emeritus/John F. Fink

Year of Faith: Do I have to go to Mass?

You’ve probably heard it, perhaps even said it: “I don’t have to go to Mass every Sunday to be a good Catholic.” Or, perhaps more along the lines of, “I have a close relationship with God, pray privately, and try to do good for others. I just don’t get anything out of going to Mass.”

Certainly, private devotions, including periods of meditation or contemplation and the reading of Scripture, are to be encouraged. But one cannot be a true Catholic only privately. Catholicism of meditation or contemplation and evil. “Even when we pray that prayer from us not into our daily bread,” “forgive us not ”

The pros and cons that followed the Ignatian Adventure—Jesuit Father Kevin O’Brien’s book The Ignatian Adventure: Daily Exercises for a Healthy Faith that a committee to bring spirituality demands much of the same work, dedication, and sacrifice as a commitment to excellence in athletics.

The promises are simplicity of life, apostolic availability and fidelity to the Gospels. Do what those mean? For each individual, the promises have unique meaning. How can my life be simplified to make more room for God? How available am I to help in Jesus and other areas based on my station and time of life? Our promises followed a two-year period of formation and discernment, including practicing the Spiritual Exercises, guided by a spiritual director. I met for faith sharing with a small group three times a month for a year. I received a bachelor’s degree and a master’s degree from Jesuit universities, I knew I had a lot to learn and found myself devouring some great books for guidance.

My spiritual director gave me Jesuit Father Kevin O’Brien’s book The Ignatian Adventure. I felt particularly at home with this since he has written my play is set in Philadelphia. Although he currently serves at Georgetown University, he was a campus minister at St. Joseph’s University in Philadelphia when my son-in-law attended. I found myself drawn to other people’s experience with the exercises, especially other laypersons. Tim Muldoon, a theologian and former Jesuit in Philadelphia, described the Ignatian Workout: Daily Exercises for a Healthy Faith that a committee to bring spirituality demands much of the same work, dedication, and sacrifice as a commitment to excellence in athletics.

The poet Paul Mariani’s Thirty Days: On Retreat with the Exercises of St. Ignatius was a turning point, a daily reflection on a 30-day silent experience of the exercises, in which he discovered God’s presence in his marriage, family life and academic career.

And of course, even when they don’t touch on the exercises, there’s a wealth of great writers out there. You can’t go wrong with any of Jesuit Father James Martin’s great books, and Jesuit Gregory Boyle, who wrote one of the most heartwarming yet humorous books I’ve ever read when he shared his life working with street gangs in Los Angeles in Tattoos on the Heart: The Power of Surrounding Children with Compassion. There are many who decry our lack of vocations in today’s Church. But I look back at the month I spent last August today clamer for a deeper life of prayer and service, and I thank God for his abundant harvest.

(Eliffie Calderola writes for Catholic News Service.)
Hebrew symbolism and references to ruler’s reign are known. That it was authored during the reign of determined because the early verses say 132 B.C. The date of composition can be descended from such immigrants, around in English), the son of Sira. This book was his sins. Old Testament. This especially was the case with many of the prophets, and even of some of the kings. For instance, while David, whom God called the Wisdom Literature. This has been seen as indispensable to holiness, a virtue also revered in the Old Testament. Humility so long has been told that one does not necessarily recapture the original state of health after a medical emergency has yet arisen and judged as it pertains to an individual set of circumstances. The Criterion  Friday, August 30, 2013.

Q

A DNR (“Do Not Resuscitate”) order instructs medical personnel not to attempt cardiopulmonary resuscitation (CPR) when a patient’s heartbeat or breathing stops. CPR may involve a combination of techniques, including chest compression, electrical shock and the insertion of an airway tube, which, as you indicate, has risks, particularly when the patient’s health is already in serious decline. A DNR order may or may not be morally appropriate, depending on the circumstances of a particular case. The decision requires a balancing of burdens and benefits. For a patient who is frail and elderly, one who is terminally ill or one who has suffered extensive brain damage, it may appropriately be judged that CPR would be excessively burdensome compared to the transitory benefit it might offer. But for an otherwise healthy person who has suffered cardiac arrest, CPR is the proper call since it would likely restore the patient to a fairly normal life. In the traditional terminology of Catholic medical ethics, whether CPR constitutes ordinary or extraordinary care can only be judged as it pertains to an individual set of circumstances. In your situation, since no serious medical emergency has yet arisen and you have no way of forecasting the exact details of such an emergency, I believe it would be premature and unwise for you to sign a DNR. It’s probably best for you to simply to indicate to your health care proxy that you would be comfortable with a DNR in a circumstance where Catholic moral teaching would allow it.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or spirituality 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.

Rejoice reading your column, and your answers are informative and insightful. A while ago, though, one of your readers expressed concern—no answer, but which the question itself: A woman wrote to complain about the health of her parish’s Sunday Mass. She mourned that it took more than an hour, and I say, “So what?” She minded the fact that the liturgy took two to three hours on the podium— which probably took all of 30 seconds. She mentioned that she and her husband have yet to experience Social Security age and have no patience for delay. And I am old, and I appreciate Social Security age and have no patience for delay. My husband and I are that same age, and we love going to Mass. Think about this. Jesus spent three hours on the cross in a terrible agony. Before that, he was whipped by Roman soldiers, had thorns pushed into his head and was made to carry a cross. And we can’t spend an hour a week honoring him? That woman definitely needs prayers, and I will include her in mine. (Mtinch, N.J.)

Do Not Resuscitate order is morally acceptable in some circumstances

An 83-year-old woman currently undergoing hospice care is worried about health care proxy. I’m wondering about the ethics of requesting that I not be resuscitated if I stop breathing or my heart stops. Might I consider this to be “God calling me home?” or would that be premature since I am not very elderly or very well? I’ve heard that resuscitation can cause ribs to break, which in turn can injure lungs and heart. I’ve also been told that one does not necessarily recapture the original state of health after being revived. (Green Bay, WIs.)

A

Do Direct language from a true New Jerseyan. You’re right an hour given back to God seems rather modest. The General Instruction of the Roman Missal makes a strong plea for reverence in the eucharistic celebration, including periods of silent reflection. The need to empty the parking lot before the crowd arrives for the next Mass is a valid concern, but it shouldn’t be allowed to trump everything else. As with many things, though, balance is the key. In §40 of the general instruction, we’re told that there should be “due consideration for the culture of the people and abilities of each liturgical assembly,” and a parish church is not a monastery. (Questions may be sent to Father Kenneth Doyle or askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.)

Do ‘My Journey to God’ is insightful. A while ago, though, one of your readers expressed concern—no answer, but which the question itself: A woman wrote to complain about the health of her parish’s Sunday Mass. She mourned that it took more than an hour, and I say, “So what?” She minded the fact that the liturgy took two to three hours on the podium— which probably took all of 30 seconds. She mentioned that she and her husband have yet to experience Social Security age and have no patience for delay. My husband and I are that same age, and we love going to Mass. Think about this. Jesus spent three hours on the cross in a terrible agony. Before that, he was whipped by Roman soldiers, had thorns pushed into his head and was made to carry a cross. And we can’t spend an hour a week honoring him? That woman definitely needs prayers, and I will include her in mine. (Mtinch, N.J.)

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My Journey to God

Be Still for I Am God

By David Riley

Be still for I am God. For which I understand All things must pass by him Through or by his hand. Let not my heart be anxious My spirit high or low All gifts and trials blessed for me So I may learn and grow. His love in all things And faith from grace receive Joy and trust to honor him For all this I believe.

(David Riley is a member of St. Mark the Evangelist Parish in Indianapolis. A man knows prayer in the Basilica of the Holy Christ in Esquipulas, Guatemala.)

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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.

BARNES, Helen, 87, Sacred Heart, Clinton, Aug. 7. Mother of David, George and John Barnes. Sisters of Mary Immaculate, Angola, Ind. Great-grandmother of seven.


Benedictine beer

Benedictine Father Cassian Folsom, prior of St. Benedict’s Monastery, pours beer for a guest at a tasting commemorating the first anniversary of the monastery’s brewery in Norcia, Italy on Aug. 14. Father Cassian is a monk of Sant’Aimone Archabbey in St. Meinrad.

Franciscan Sister Catherine Mary Veda ministered in Catholic schools for 30 years

Franciscan Sister Catherine Mary Veda died on Aug. 18 at St. Claire Hall, the health care facility on the motherhouse grounds of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on Aug. 22 at the Motherhouse Chapel. Burial followed at the sisters’ cemetery.

Sister Catherine Mary was born on Dec. 29, 1920, in Middletown, Ohio, and was given the name Mary Anna Veda at her baptism.

She entered the Sisters of St. Francis on Sept. 8, 1944, and professed final vows on Aug. 12, 1950.

During 68 years as a sister of St. Francis, Sister Catherine Mary ministered in Catholic education for 30 years in schools in Indiana, Kentucky and Ohio. She also cared for her mother in Middletown for 10 years, and served as a sacristan at the motherhouse.

In the archdiocese, Sister Catherine Mary taught at St. Christopher School in Indianapolis and the former Holy Family School in Oldenburg.

Sister Rita is survived by two brothers, Edward Veda of Scottsdale, Ariz., and Joseph Veda of Dayton, Ohio.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47030-0100.

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Archbishop says 1993 World Youth Day still a ‘gift,’ ‘blessing’

DENVER (CNS)—

Pope John Paul II’s visit to Denver 20 years ago for World Youth Day is still “truly a blessing” and “truly a gift” to Colorado and the world, said Archbishop Samuel J. Aquila.

“The numbers projected to attend were pessimistic,” he recalled, noting the “wringing of hands” that led up to the papal visit in 1993. “The final registration for WYD was well over 500,000, and with the walk-ins at the closing Mass, there were over 750,000 present.

In the past 20 years, Archbishop Aquila said, the archdiocese has worked to respond to that call, led by two of his predecessors, Cardinal J. Francis Stafford (1986-96) and Archbishop Charles J. Chaput (1997-2011). Cardinal Stafford went on to head the Apostolic Penitentiary and is now retired.

Archbishop Chaput heads the Philadelphia Apostolic Penitentiary and is now retired.

The Denver archbishop made the comments in his homily during an Aug. 15 Mass marking the 20th anniversary of the Catholic Church’s international youth event, with the U.S. bishops’ conference and the Vatican to make it a reality.

“Little did he, or any of us, know the impact it would have on the Archdiocese of Denver, the United States and on the world,” Archbishop Aquila said.

In the midst of what was called a “summer of violence in the city” because of an unusual amount of crime in the city—

“as I reflected upon this,” Archbishop Aquila continued. “I find it amazing and wonderful the certain sign of the grace of the Father that has happened in our archdiocese. It is truly wondrous when you reflect on what has been the grace of God poured out upon us in the church of Northern Colorado. In our humility, we can only lift up our hearts and recognize the blessings that the Lord has bestowed so generously upon us.”

Archbishop Aquila is the eighth bishop and fifth archbishop, in the archdiocese’s 125-year history. A native of California, he was ordained a priest for Denver in 1976 and was named to head the Denver Archdiocese in May 2012. For 11 years before that, he was bishop of Fargo, N.D.

Before his episcopal appointment, he served in a number of different posts in the Denver archdiocese, including as co-director for continuing education for priests, as an adviser to the Bishop’s Committee on the Liturgy, and as assistant secretary, then secretary, for Catholic education.

In his homily, he recalled that then-Archbishop Stafford had “the courage and the vision, the trust and confidence in God, to say ‘yes’ to this invitation” right before he would host the World Youth Day, working with the U.S. bishops’ conference and the Vatican to make it a reality.

Archbishop Aquila said.

“The Gospel must not be kept hidden because of fear or indifference. It was never meant to be hidden away in private. It has to be put on a stand so that people may see its light and give praise to our heavenly Father.”

In 1993, Pope John Paul celebrated a closing Mass on Aug. 15 at Denver’s Cherry Creek State Park. A crowd of 375,000 gathered in the heat and dust at the park for the culmination of five days of praying and listening, talking and walking.

Later in farewell remarks at the airport, before he left for Rome, the pope thanked the organizers of World Youth Day ‘93 for bringing so many young pilgrims together.

“I, too, came as a pilgrim, a pilgrim of hope,” he said.

“Some said only 20,000. …The final registration for WYD was well over 500,000, and with the walk-ins at the closing Mass, there were over 750,000 present.”

—Archbishop Samuel J. Aquila reflecting on the 1993 World Youth Day celebration in Denver

Pope John Paul II greets young people at Denver’s Mile High Stadium during World Youth Day in 1993. Reflecting 20 years later on the momentous event, Denver’s Archbishop Samuel J. Aquila said the Polish pontiff’s visit remains a blessing and a gift to Colorado and the world.

“All violence ceased on the arrival of now-Blessed John Paul II, soon to be St. John Paul the Great. There was no major crime during those three days and no violent crime,” he said.

Among blessings he said flowed from World Youth Day, Archbishop Aquila listed the archdiocese’s two seminaries, both of which opened after 1993. The Fellowship of Catholic University Students has its headquarters in the archdiocese, he noted, and pointed to other institutions, such as the Augustine Institute; an organization called Educating on the Nature and Dignity of Women; the Catholic Association of Latino Leaders; the archdiocesan Hispanic Institute for Family and Pastoral Care called Centro San Juan Diego; Christ in the City missionaries; and several new religious orders and ecclesial movements, including the Neocatechumenal Way and Communion and Liberation.

Archbishop Aquila urged those at the Mass to continue to listen to the words of Pope John Paul 20 years ago in Denver, “for they are still valid today.”

“Now is the time to be ashamed of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

“Please call Mark Sullivan at msullivan@archindy.org or volunteer capacity are required. Some college level coursework in theology, religious studies, or a similar field is preferred.

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Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
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E-mail: eisakson@archindy.org

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.

Carla Hill, Archdiocese of Indianapolis, PO Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Hispanic Ministry Coordinator to facilitate opportunities that foster full participation of the Hispanic community in the life of the Catholic Church. Responsibilities include collaborating in the development, implementation and evaluation of the Hispanic Ministry Plan, including the Worship and Formation, serving as a resource for parishes and agencies, coordinating leadership training, promoting youth ministry and social ministry, supporting Hispanic Apostolic Movements, communicating, and representing the Archdiocese at the local, state, regional, and national levels.

Applicants should be prepared to promote Catholic teachings and the needs, cultures and traditions of Hispanic Catholics, the Church’s in Spanish and English is essential. A bachelor’s degree in a related field and at least 5 years of experience in Hispanic ministry in a parish or volunteer capacity are required. Some college level coursework in theology, religious studies, or a similar field is preferred.

All candidates must be professed and practicing Catholics, writing in Spanish and English is essential. A 20% discount for all employees, volunteers, and parishioners.

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HISPANIC MINISTRY COORDINATOR

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Priests find physical health to be as important as spirituality

WASHINGTON (CNS)—On a recent hot summer day, a group of lacrosse players gathered around a fellow athlete on the Gonzaga College High School field before the start of their game. The 35-year-old man with perspiration beading on his forehead was more than just another player leading them in a prayer. He was a priest.

When Father Mark Ivany finished the blessing and lifted his right hand in the air in making the sign of the cross, he shouted out to the other players to give it their all. They ran to their assigned positions on the field to await the coach’s whistle, signaling the game’s beginning.

Father Ivany isn’t officially the team’s chaplain. In fact, this is not an official team, but a group of students, alumni and friends who gather throughout the summer for recreative sports.

“I’m not really a gym kind of guy, but it’s important to me to stay in shape, so this is one of the ways I get exercise,” said the pastor of the Church of the Assumption of the Blessed Virgin Mary in Washington.

The other players didn’t cut Father Ivany any slack during the game, but the dark-haired priest with the toned physique and megawatt smile was swift as any of the young athletes, and just as aggressive as he threw the ball to score one for his team.

This kind of activity is more than just recreation for the priest, who was an All-American lacrosse player at Massachusetts’ Merrimack College in 2000.

“Physical fitness and the priesthood have a lot in common,” Father Ivany told Catholic News Service. “The healthier I am, the longer I can be a priest in service here on this Earth.”

“I love being a priest, so I’d like to do it as actively and as engaged as possible. So staying healthy and eating well and staying in good shape I think is going to add to my service as a priest.

The rising rate of obesity among all Americans is not lost on Church leaders or the priests themselves.

Mgr. Rick Hilgartner, executive director of the Secretariat of Divine Worship for the U.S. Conference of Catholic Bishops, noted that modern technology and transportation advances have helped create a more sedentary life for humans in the past century, and that includes priests.

A testament to a different lifestyle bygone era can be found in stories about Cardinal James Gibbons—Baltimore’s archbishop from 1877 until his death in 1921. When he was a young priest, he would use a rowboat to cross the Baltimore Harbor to celebrate Mass for the prisoners at Fort McHenry, Mgr. Hilgartner said.

“That would have been pretty exhausting simply to get in the boat all by himself and row all of the way across the harbor to get to celebrate Mass,” he said.

“Certainly in a time before cars, priests even making visits to homes or going to visit the sick, would have been on foot, or perhaps on horseback.”

Other duties for a parish priest 150 years ago would have been chopping wood, light farming, carpentry and other activities that would have required physical excursion.

It’s one of the reasons why this 45-year-old priest makes time in his schedule to work out in the gym and to run. In fact, running has become a passion for him, and he has participated in marathons in recent years.

“It feels tremendously being a good steward of the gift God has given me—the gift of myself, my body, as an instrument for the Lord—then I need to take care of that,” Mgr. Hilgartner said.

Just like a musician would take care of his instrument, or an artist who works with tools would take care of their tools. For us as priests, one of our tools is who we are, as a minister of the Gospel, as we give ourselves over so that Christ can use us. We have to take care of that gift that we give over to the Church, that we give for the Lord.

While Richard Nichols, a Jesuit scholastic in formation to be ordained a priest, attended Immaculate Conception Seminary in South Orange, N.J., he began the popular CrossFit training.

It’s an intense fitness regimen that includes weight training and varied functional movements performed at a high-intensity rate.

Nichols is in prime physical condition, with the physique of a bodybuilder, and he’s helped form a CrossFit club at Gonzaga College High School in Washington, where he teaches math.

He views his body as a gift from God and says his physical potential should be developed as intensely as his intellect or spirituality, to show reverence for that gift.

“It’s a philosophy that Father Eugene Hemrick has been trotting to his fellow priests for decades, through his popular column and books, and in his role as director of the National Institute for the Renewal of the Priesthood.

The 75-year-old priest is an avid golfer, has a competitive runner throughout the years, and believes more priests should pay closer attention to their physical health.

Too often priests get so caught up in their ministries, they neglect their physical well-being. Father Hemrick told CNS as he was playing a few rounds of golf.

“When you are dealing with a lot of people day in and day out, and you are trying to respond to them and stay alert, there is nothing like being in good shape to be able to concentrate and focus,” he said.

As Father Rob Walsh prepared for Mass at the Catholic Student Center at the University of Maryland in College Park, he said in an interview that his exercise regimen helps him keep balance in his life, and in turn, that helps him be a better priest in his role as chaplain at the school.

Maintaining a balance of ministry, continuing study, socializing and physical exercise is a concept that was stressed to him in seminary, and he’s steadfast that his ministry will suffer if he doesn’t continue that equilibrium.

It also will help him stay in better shape as he ages, and will allow him to continue his work for the Church for many more years than if he didn’t exercise regularly, Father Walsh said.

“We need not to be thinking ‘I can retire whenever I feel like it if my health isn’t good enough,’ ” he said.

“That’s not an attitude I want. I want an attitude of ‘I want to serve God as best as I can, for as long as I can.’ He’s given me certain gifts to do that, and I need to take care of those gifts.”

For Father Ivany, maintaining a healthy lifestyle provides him with the right attitude to serve properly.

“When I work out. When I eat right, I feel better,” he said.

“When I feel better, I’m happier, and I think the world needs more happy priests.”

Helping priests, seminarians maintain good health of concern to Church

WASHINGTON (CNS)—Catholic priests are not immune to the more than 60 million Americans, 23 percent of them, affected by sedentary lifestyles today, brought about by technological advances over the past two decades.

Several priests Catholic News Service interviewed talked about the need to stay physically fit to ward off illness and avoid being overweight.

“Too many of them, physical health is as important an instrumentality, and if they take care of themselves they can better serve the Church,” Mgr. Hilgartner, executive director of the Secretariat of Divine Worship for the U.S. Conference of Catholic Bishops, called it being “a great steward of the gift God has given me—the gift of myself, my body, as an instrument for the Lord.”

In general, officials in the Catholic Church are concerned about the physical health of priests, according to Father John G. Guthrie, associate director of the Secretariat of Clergy, Consecrated Life and Vocations for the U.S. Conference of Catholic Bishops.

“There appears to be a reason for this concern,” Father Guthrie said. “A United Nations report released in July 2011 put the U.S. obesity rate at 31.8 percent, making it second only to Mexico in the Western Hemisphere, excluding Belize and some small Caribbean Islands.

“A 2009 study of the psychological and spiritual health of priests—conducted by Mgr. Stephen Rossetti, a clinical associate professor of pastoral studies at The Catholic University of America—found that 46 percent of the nearly 2,500 priests surveyed identified themselves as overweight. That same study found that 26.3 percent of those priests surveyed listed themselves as obese, and 3.4 percent reported having a body mass index indicating they were morbidly obese.

These statistics show that U.S. priests are among those affected by the obesity epidemic in the country, and Church leaders are searching for ways to encourage priests and seminarians to live healthier lifestyles.

“It’s one of the reasons that rectors of U.S. seminaries are stressing the importance of physical health to all seminarians,” Father Guthrie said.

“The program for priestly formation asks seminarians applying for seminary to have a full physical to make sure they are in physical good health because physical health is important, right from the get go.” he told CNS.

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——Fr. John Guthrie, associate director of the Secretariat of Clergy, Consecrated Life and Vocations for the U.S. Conference of Catholic Bishops