Faith conquers fear
Young woman strives to touch the hearts of youths in trouble around the world

By John Shaughnessy

Jenna Knapp never considered herself in danger as she walked into prisons in El Salvador where she routinely met with male and female youths who were serving sentences for crimes that included extortion and murder.

Instead, the 25-year-old Indianapolis resident always felt she was following Christ’s call and her Catholic faith as she spent the past three years listening to and writing down the life stories of gang members locked behind bars—stories filled with horror, heartbreak, humanity and a glimmer of hope.

“There’s one girl, Veronica,” Knapp says, beginning a story. “She just had a very hard façade and never let anyone in. She approached me about a year into my time in the detention center, wishing to share something with me.

“In our second session, sitting under a tree, she shared with me the time she was gang-raped by five of her fellow gang members. That day, we just cried. That was crucial because that was her story through an international podcast. As Knapp shares that story, she sits at the kitchen table in her family’s north side Indianapolis home.

A graduate of St. Pius X School and Brebeuf Jesuit Preparatory School, she is in the waning days of a summer at home before she leaves for Uganda on Sept. 8 to work in a home where she will take care of street children for the next 10 months.

During her time in Indianapolis, Knapp has visited Miracle Place, the inner-city, multi-service center run by the Sisters of Providence.

“I’ve known those kids since the eighth grade when I started volunteering there,” she says with a smile. “I just love reconnecting with the families that I’ve known for many years.”

She has also been working on the English translations of the two books of stories that have been produced from visits with imprisoned youths in El Salvador—Beneath the Mask of A Gang Member and Tough Lessons 2. El Salvador is the country where she has traveled seven times for service work since she was 16, including a college semester where she studied theology at a university there and

While Jenna Knapp, center of back row, visited gang members in jail and wrote down their stories during her three years in El Salvador, she also volunteered to help younger children avoid that future, teaching them life skills and vocational skills. Here, the 2010 graduate of the University of Notre Dame is pictured on the front steps of the home in the Dolores Medina community where she lived with a family of five headed by a single mother. The house is also where she met with the youths she helped every week.

to provide a space for people to discover their authentic selves—which I believe are always good.”

A year later, Veronica’s story drew the attention of the BBC (British Broadcasting Corporation), which shared her story through an international podcast. “It was a chance to break the silence for other women who were trapped in similar situations,” Knapp says.

Listening with the heart
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Pope lead Vatican prayer vigil for peace in Syria

VATICAN CITY (CNS)—On the evening of Sept. 7, days before U.S. lawmakers vote on President Barack Obama’s proposal for a military attack on Syria, Pope Francis will lead thousands in St. Peter’s Square in a prayer vigil for peace.

“We will gather in prayer and in a spirit of penance, invoking God’s great gift of peace upon the beloved nation of Syria and upon each situation of conflict and violence around the world,” the pope said on Sept. 1, before praying the noon Angelus with a crowd in the square. “Humanity needs to see these gestures of peace and to hear words of hope and peace.”

The vigil will include a recital of the rosary, eucharistic adoration, Scripture readings, a papal blessing and remarks by Pope Francis, said the Vatican spokesman, Jesuit Father Federico Lombardi. During the event, which will last from 7 p.m. -11 p.m., priests will be available to hear confessions.

For all Catholics, the pope has proclaimed Sept. 7 “a day of fasting and prayer for peace in Syria, the Middle East and throughout the world.” On fast days, adult Catholics in good health are expected to eat only one full meal.

The pope said he was inviting everyone, “including our non-Catholic Christian brothers and sisters.”

Archdiocese to pray and fast for peace on Sept. 7

Dear Brothers and Sisters in Christ,

Last Sunday, Pope Francis called the Catholic Church throughout the world to mark Saturday, Sept. 7, as a day of prayer and fasting for peace in Syria, the Middle East and throughout the world. He also invited members of other religions, and all people of good will, to participate in this initiative in whatever way they can.

Through his heartfelt words during the Angelus in St. Peter’s Square, the Holy Father united himself clearly with the anguish of suffering people across the globe but, especially, with the victims of the bloody civil war in Syria.

He did not mince words in condemning the obscenity of that slaughter, particularly, the apparent use of chemical weapons that resulted in the massacre of hundreds, including many innocent children.

However, he will not allow that tragedy to justify the additional violence that would result from the intervention of other nations, including the United States.

Rather, Pope Francis uses the terrible images of war and the specter of an ever-widening circle of violence to remind each of us of our responsibilities, first, as human beings and then, as disciples of Jesus Christ.

Pope Francis repeated the teaching of Blessed John XXIII who, 50 years ago, wrote that it is the responsibility of every individual to work for peace by establishing new relationships in this world “under the mastery of guidance of justice and love” (“Pacem in Terris,” #36-32).

Peacemaking, then, is not simply the task of those in government or delegates at the United Nations. Rather, all of us have the responsibility for ending conflict. As a song asks of God: Let there be peace on Earth ... and let it begin with me. As disciples of Jesus, our peacemaking includes constant prayer for the sake of this world. Noting the particularly grave
The Vatican’s Congregation for the Evangelization of Peoples, its Grand Mufti Ahmad Badreddin Hassoun, the leader of the country’s Sunni Muslims, has approached Pope Francis seeking to have the merger of Holy Rosary Parish in Damascus, Syria, denied. The Congregation has informed the parishes that only will be able to get the message out through internet and e-mail. So I am asking all parishes to schedule a special period of prayer on Saturday afternoon, Sept. 7. I also solicited from the prayer vigil that will be celebrated in St. Peter’s Square at the Vatican. Deaneries may designate a parish or charismatic chapel where the Blessed Sacrament will be exposed next Saturday afternoon and a special prayer concluded. Finally, at the vigil Mass this Saturday afternoon or evening, parishes will be permitted to substitute the Mass for the Perseverance of Peace and Justice in place of the Mass for the 23rd Sunday in Ordinary Time.

The Holy Father also encourages that we fast on Saturday. According to our tradition, on fast days a person is permitted to eat one full meal. Two smaller meals may also be taken, but not to equal a full meal. People unable to follow such a discipline because of age or health, might choose to fast from TV, radio or the Internet. As we heed the request of Pope Francis to invoke God’s great gift of peace on Syria and upon each situation of violence and conflict around the world, let us ask Mary to help us to respond to violence, to conflict in the world, with the power of dialogue, reconciliation and love.

Mary, Queen of Peace, pray for us!

Sincerely yours in Christ,

Joseph W. Tobin, C.S.B.
Archbishop of Indianapolis

Archdiocese assigns places and time of prayer for peace on Sept. 7

Citation report

In response to the call that Pope Francis made for Catholics around the world to pray on Sept. 7 for peace in Syria, the Middle East and around the world, the Archdiocese of Indianapolis is setting aside places and times across central and southern Indiana for prayer for this intercession.

In particular, Holy Family Church, 129 Daisy Lane, in New Albany, and St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis, will be open starting at 1 p.m. on Sept. 7 for Catholics to pray for peace.

This time of prayer will conclude at 5 p.m. at Holy Family Church and at 5:30 p.m. at St. John the Evangelist Church.

At those times, the ordinary Saturday evening Masses of those parishes will be celebrated with the assigned readings for the 23rd Sunday in Ordinary Time still being proclaimed. However, the proper prayers for “Mass for the Preservation of Peace and Justice” may be prayed after those liturgies.

In addition, all parishes across central and southern Indiana may pray these prayers during the vigil Mass for the 23rd Sunday in Ordinary Time.

Catholics across the archdiocese are also encouraged on Sept. 7 to visit perpetual adoration chapels, located in eight of the archdiocese’s 11 deaneries, to pray before the Blessed Sacrament for peace.

Perpetual adoration chapels are located at the following parishes: Our Lady of the Greenwood Parish, 225 S. Meridian St., in Greenwood; St. Louis Parish, 13 S. Louis Place, in Batesville; St. Luke the Evangelist Parish, 7575 Holliday Drive, E., in Indianapolis; St. Mary Parish, 302 E. McKee St., in Greensburg; St. Michael the Archangel Parish, 2226 W. 30th St., in Indianapolis; St. Nicholas Parish, 6461 E. St. Nicholas Drive, in Sunman; St. Patrick Parish, 1807 Poplar St., in Terre Haute; St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis; St. Thomas More Parish, 1200 N. Indiana Ave., in Mooresville; St. Vincent de Paul Parish, 1723 S. St., in Bedford.

(To learn more about the call of Church leaders in the U.S. and from around the world for peace in Syria, log on to www.criteriononline.com and click on “Pope, U.S. Bishops Call for Peace in Syria.”)

Vatican denies petitions to keep Holy Rosary Parish in Seelyville open

Citation report

The Vatican’s Congregation for the Clergy has denied petitions from four people in the Terre Haute Deanery who were seeking to have the merger of Holy Rosary Parish in Seelyville with Annunciation Parish in Brazil resigned. The petitioners were notified of the Congregation’s decision last week. The Congregation denied the petitions on both substantive and procedural grounds.

Holy Rosary Parish was one of four parishes in the papal nuncio in Damascus, Syria, with a request to attend the Rome vigil. Even if that trip proves impossible to arrange, Fidelis reported, the mufti has called on his followers to pray for peace on Sept. 7, “in communion and simultaneously with the pope.”

Obama has called for military strikes to be taken, but not to equal a full meal. Two smaller meals may also be taken, but not to equal a full meal. People unable to follow such a discipline because of age or health, might choose to fast from TV, radio or the Internet.

As we heed the request of Pope Francis to invoke God’s great gift of peace on Syria and upon each situation of violence and conflict around the world, let us ask Mary to help us to respond to violence, to conflict in the world, with the power of dialogue, reconciliation and love.

Mary, Queen of Peace, pray for us!

Sincerely yours in Christ,

Joseph W. Tobin, C.S.B.
Archbishop of Indianapolis

Effective September 4


Ann Decker, left, proclaims the first reading as Deacon Robert Decker and Franciscan Father Humbert Moster listen in the grotto of St. Mary-of-the-Rock Parish in Franklin County on Aug. 15. For 90 years, the parish has celebrated a Feast of the Assumption tradition of Mass in the grotto followed by a rosary procession with the Eucharist and a statue of Mary. The procession ends in the church for adoration, songs and Benediction.

By Natalie Hoefer

FRANKLIN COUNTY—Under a clear blue sky and slanting evening sunlight, people gathered around the grotto for Mass as they had on this day for the prior 89 years. Cicadas chattered, birds chirped and a cow lowed in a nearby pasture during the Feast of the Assumption Mass and the following rosary procession at St. Mary-of-the-Rock Parish.

The tradition started in 1923, two years after members of the country parish in Franklin County gathered stones from their fields to build a grotto in honor of the Blessed Mother behind the church.

Among those present for the 90th anniversary of the Assumption Mass in the grotto and rosary procession on Aug. 15 was Rob Harmeyer. At 52, he is a lifetime member of the parish and a descendent of generations of parish members, including those living when the grotto was built.

“I hope they keep the tradition going,” he said of the Assumption event.

This is also the hope of many other members, as the parish prepares to close in December.

Elaine Amberger, 66, is among those hopeful for the event’s continuation. She is also a lifetime member of the parish, with ancestors from both sides of her family filling the parish roster back to the parish’s founding in 1844.

“I remember in grade school when we had the [Franciscan] sisters here, they made us wear white [for the Assumption Mass and rosary procession]. They had white veils on every one of us girls. And the boys had to dress up like the olden times,” she said. “It was a big ritual since I was small.”

The evening event begins with Mass in the grotto, with the congregation seated in the dip of land extending from the grotto behind the 107-year-old brick church.

After Mass, the Eucharist and a statue of Mary were processed through the parish grounds as the congregation followed, reciting the rosary.

The procession ended with adoration, songs, the Divine Praises and Benediction in the church.

“Someone counted over 300 [people] here,” said Franciscan Father Humbert Moster, sacramental minister for the parish who celebrated the Mass. “Usually, there’s only about 150. The church was never so full for Benediction as it was tonight. I don’t know what made everyone come, if it was because it’s the 90th [anniversary] or if it was because they thought this would be the last one.”

Numbers were not the only difference between this event and those of years past.

“They did extra things with it being the 90th [anniversary],” said Theresa Boyce, 29, another lifelong member of the parish. “The Knights of Columbus and the Knights of St. John being here, the girl who sang the ‘Ave Maria’—it was absolutely beautiful.”

But then again, she said, “The Mass and procession have always been beautiful. I don’t think it’s ever rained for this in 90 years.”

Other attendees echoed the lore that, even if it rained before or after, the skies have always been dry for the outdoor event.

Just as parishioners say weather has never prevented the Assumption Mass and rosary procession in 90 years, there is great hope that the closing of the parish will not prevent the tradition from continuing either.

Franciscan Father David Kobak, pastor of Holy Family Parish in Oldenburg, which will serve as the new home parish for St. Mary-of-the-Rock members, said he sees no reason why the tradition cannot continue.

“It’s a precious tradition,” he said. “It’s close to their hearts.”

Parishioner-built stone grotto is site of 90-year Feast of the Assumption tradition

Deacon Robert Decker carries the Blessed Sacrament while Luke Weisenbach holds a statue of the Blessed Mother during the rosary procession for the Feast of the Assumption at St. Mary-of-the-Rock Parish in Franklin County on Aug. 15.

Above, more than 300 people participate in the 90th anniversary of St. Mary-of-the-Rock Parish’s traditional Feast of the Assumption Mass in the grotto, rosary procession, adoration, songs and Benediction on Aug. 15.

Left, a monstrance with the Blessed Sacrament sits atop the temporary altar before being processed along with a statue of the Blessed Mother to celebrate the Feast of the Assumption at St. Mary-of-the-Rock Parish on Aug. 15.
Pope Francis calls for fasting and prayer for peace in Syria

As we report on page 1 in this issue, Pope Francis has proclaimed this Saturday, Sept. 7, “a day of fasting and prayer for peace in Syria, the Middle East, and throughout the world.”

He also invited “our fellow Christians, followers of other religions and all men of good will, to participate, in whatever way they can, in this initiative.”

The pope and other Catholic leaders throughout the world have been urging a diplomatic solution, rather than a military strike that could easily escalate into a wider war. As he said, “Never has the use of violence brought peace in its wake. War begets war, violence begets violence.

We applaud the fact that President Barack Obama, after threatening a military strike against Syria, decided to seek the professional approval. We hope that Congress will not consent, just as the British Parliament did not consent when Prime Minister David Cameron said that armed intervention “would bring peace? What good would be our objective?

The proposal for military action seems to us a crusade for missile bombs to destroy Syria. But what would that accomplish? What would be our objective?

We agree wholeheartedly with Francis, Germany’s Cardinal Christoph Schönborn, who asked, “Were previous weapons programs successful in this region, and did the wars in Iraq and Afghanistan bring peace? What good can bomb drops in a country already bleeding from a thousand wounds?

We have heard a dear plea from Melkite Catholic Patriarch Gregoire III Laham, who was born in Syria. He said that armed intervention “would be a tragedy, a tragedy, a tragedy—for the whole country and the whole Middle East.”

He continued, “Enough with the intervention. It is fueling hatred, fueling criminality, fueling inhumanity, fueling fundamentalism, terrorism—all these things are the fruit of intervention. Enough! Surely, it will spread like a world war.

Of course, we agree with Secretary of State John Kerry that the apparent nerve gas attack on a Damascus suburb was a “moral obscenity.” And we agree that the Assad government must somehow be held accountable for the estimated 100,000 Syrians who have been killed and the 1.7 million who have been made homeless by the war that has lasted for 2½ years. Refugees from Syria are overwhelming Jordan and Lebanon.

But we fail to see how dropping bombs on Syria will correct that. What would come next? Would we take more direct military action, such as giving more support to the rebels who have been fighting against Assad? We know that many of those rebels are Islamic extremists, similar to those who have caused so much damage to Christian churches in Egypt.

How would Syria and its allies, including Iran and Russia, react to an escalation of the war? The people in Israel have a good idea since television has shown them getting gas masks at distribution centers. That’s surely what Patriarch Gregoire had in mind when he said that intervention would be a tragedy for the whole Middle East and spread like a world war.

Instead of urging Congress to approve a military strike, we believe that Kerry should be leading a diplomatic push to get the Assad government and leaders of the rebels to a negotiating table. He would get a lot more support from other governments for that than he has been able to get for the military option. As of now, only France is supporting that.

Pope Francis has called for diplomacy. “I exhort the international community to make every effort to promote clear proposals for peace in that country without further delay, a peace based on dialogue and negotiation, for the good of the entire Syrian people.”

As he noted when he named this Saturday as a day of fasting and prayer for peace, it is the vigil of the birth of Mary, Queen of Peace. Let us respond to his appeal and ask for Mary’s intercession in helping us to find peace rather than an escalation of violence.

—John F. Fink

Be Our Guest/Daniel Elesner

‘The power of doing’ at Marian University

Recent reports in The Indianapolis Star and other news media have underscored the declining student enrollment at colleges and universities nationwide, and the seemingly ever-present concern about the cost and quality of our country’s higher education offerings.

Certainly, actions are being taken to help address these problematic reality, with perhaps the most aggressive being that of the Lumina Foundation to ensure that 60 percent of all Americans have a high quality two or four-year degree, but few would argue that a quick fix to our nation’s post-secondary education challenges is within reach.

This disconcerting news comes at a time when across the nation there is cause for great celebration. The beginning of summer follows a joyous commencement season, a time filled with the excitement of diploma conferment, the sharing of inspirational truths, and the beaming optimism of recent graduates and their families. Thus, it seems appropriate to take a moment to reflect on the purpose and celebrate the wonderful contributions of higher education to the cultural, social and economic vitality of our city, our archdiocese and beyond.

Great cities are home to many diverse colleges and universities that adeptly educate women and men to best employ their skills and talents in service to their communities. Indeed, it is no exception. We are fortunate to have several nationally renowned academic institutions serving our city, state and nation.

In addition, great American cities frequently are home to great Catholic universities whose role includes, but is much more than, helping students develop skills and experience they can use in their vocation or professional fields of expertise.

For more than 75 years, Marian University in Indianapolis’ only Catholic university, has been blessed to be among the academic institutions providing exceptional educational preparation to students in this wonderful city, boosting the human capital that facilitates economic and social development, and transforming human lives in the Catholic Franciscan and liberal arts traditions.

A profound sense of excitement surrounds our efforts here at Marian University because we’ve made many dramatic changes that are paying great dividends not only to the university but also to our city, our archdiocese and all the communities we serve throughout the United States and beyond.

Since 2011, when national college enrollment numbers began declining, we’ve actually seen an increase in enrollment. In fact, our success can be traced back 10 years when we engaged local community leaders in an effort to identify their needs for the coming decade. We learned then that the future generation of leaders saw a need to identify and train the next generation of leaders. We’ve responded by forming a leadership development efforts in four key areas—health care, education, business and religion.

The health care community was especially concerned about the shortage of doctors projected in central Indiana. It’s a problem that many other communities are facing internationally, the shortage of family doctors, pediatricians, and other healthcare providers is expected to reach 52,000 by 2025, according to a study published last year in the Annals of Family Medicine.

Marian University is doing its part to alleviate that shortage by opening the Marian University College of Osteopathic Medicine last month. Located in the new Michael A. Evans Center for Health Sciences building on the south end of our campus, it is Indiana’s first new school of medicine in more than 100 years, one of only five Catholic medical schools nationwide, and the only Catholic osteopathic medical school. In close collaboration with Marian’s renowned Alverno College School of Nursing, our new medical school will carry on the healing ministry of Jesus in the traditions established by Sts. Francis and Clare of Assisi.

As impactful as it will be to place hundreds of nurses and doctors into communities in the coming years, our new Academy for Teaching and Learning Excellence is ultimately proving to be an even far greater impact. The academy’s primary purpose is to develop and prepare aspiring health care professionals, providing them with tools necessary to implement reform strategies within their schools. We designed the program in partnership with world-renowned scholars, researchers, and experts on effecting change and creating university cultures that lead to improved student learning.

We’re working closely with Gim Filomeno, superintendent of archdiocesan schools, and Catholic school leaders throughout Indiana, to offer a program of professional development that formally serves the needs of Catholic school leaders in our archdiocese and beyond. As a former principal and superintendent, I firmly believe that the resulting impact on student achievement and school growth will be immense.

Adjusting our approach to help develop the next generation of business leaders was one of our most difficult challenges. Central Indiana is blessed with several great business schools, and we believed it was improving different for ourselves and our partners in a meaningful way. That’s why at the Clark H. Byrum School of Business, we do business.

By that, I mean our students are learning how to operate in the business world by “doing” business in the real world beginning on Day 1. It’s a unique hands-on approach that engages our students with the business community, allowing them to work on projects that present the ethical dilemmas and require difficult decisions that real-life professionals face on a routine basis. By connecting values, leadership and action, we firmly believe that this program provides our students what it takes to launch and advance their careers while making a difference in the world.

Finally, we’re proud to be one of the premier leaders for service to the Church. In collaboration with the Archdiocese of Indianapolis and its Bishop Simon Bruté College Seminary, Marian University provides academic formation for 40 students from 10 Catholic dioceses in the Midwest. We’re also educating 35 outstanding women and men in our San Damiano Scholars program. This exceptional undergraduate program has been strongly endorsed by Archbishop Joseph W. Tobin and the many past and present students of Indiana, who have benefited from Marian students and alumni who are currently serving as lay leaders in parishes, schools and other faith-based institutions.

At Marian University, we work diligently to offer the best of our city, our society and the world, and we take action in the areas where we can be of greatest service. This is our mission. This is what we call “the power of doing.”

Marian’s recent efforts have been dramatically different than our traditional “Marian Miracle.” Guided and sustained by an outstanding board of trustees, administration, staff, and more than 10,000 alumni who live and work in this area, Marian University will continue to grow this “Miracle” by educating students for spiritual growth, leadership and personal/professional success.

Indiana is blessed with a highly valuable network of institutions of higher learning. See MARIAN, page 3
At interfaith service, calls made to continue search for justice

WASHINGTON (CNS)—Recalling the words of the Rev. Martin Luther King Jr., Cardinal Donald W. Wuerl of Washington urged people to join hands and walk together, and not alone, for justice during an interfaith prayer service marking the 50th anniversary of the civil rights leader’s “I Have a Dream” speech.

“We have been invited to form one great human family that walks hand in hand,” Cardinal Wuerl told those gathered at Washington’s Shiloh Baptist Church on Aug. 28.

Cardinal Wuerl and representatives of other faiths joined Bernice King, the slain civil rights leader’s youngest child and CEO of the King Center in Atlanta, for a reflection on Dr. King’s legacy.

Noting that schools in the Archdiocese of Washington were integrated “before the Supreme Court got around to it,” Cardinal Wuerl said that an academically excellent and morally based education would help future generations realize Dr. King’s dream.

“The Church in Washington strives to see every child gets a chance for an excellent education,” Cardinal Wuerl said.

The cardinal also called on the participants to join together “in solidarity, faithful to God’s call,” and reminded them that Pope Francis “told us that faith must guide our lives.”

Convened before the 50th anniversary of the March on Washington at the Lincoln Memorial, the prayer service included Scripture readings, musical performances, reflections and excerpts from Rev. King’s speeches.

Bernice King told the congregation that while her father is rightly remembered as a “freedom fighter” and civil rights leader, he was first of all “a man of faith.”

“It was the Spirit of God that infused that [nonviolent civil rights] movement,” she said.

He called on the congregation to share Rev. King’s message with the next generation because “our children and our children’s children must go on. … Each generation must climb higher and higher.”

Rabbi Julie Schonfeld, vice president of the Rabbinical Assembly in New York, said the March in Washington 50 years ago “re-enacted the walk taken by our biblical ancestors through the wilderness.”

What was in the news on Sept. 6, 1963? The possibility of a Russian Orthodox meeting with the pope, and an admonition to women religious

By Brandon A. Evans

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

Here are some of the items found in the Sept. 6, 1963, issue of The Criterion:

• Council session

• Family’s mission role in society stressed

• Chicago cardinal given council post

• Prelate tells feelings during papal conclave

• Calls ‘universal love’ fruit of living liturgy

• Lay leader advocates updated Church view

• Cardinal blesses Byzantine chapel at Fatima shrine

• Closed TV to cover council for pope

• No early freedom seen for Hungarian primates

• Laud ND leadership in radiation research

• Orders closing of bombed school

• Family’s mission role in society stressed

• Be present in world or lose it, nuns told

• Chicago cardinal gives council post

• Suggestion for youth: Urges ‘tithe’ of time for volunteer service

• Suggest expanded use of Scripture in Mass

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CATHOLIC LIFE

The Parishioners of Sacred Heart invite you to participate in Catholic Life; a series of talks and discussions on relevant topics of interest in the practice of the Catholic Faith. Catholic Life is for practicing Catholics, non-practicing Catholics and those who are interested. King Jr., the civil rights leader whose “I Have a Dream” speech has inspired generations of people in the fight for equality, justice and peace.

September 10 — Lumen Gentium – The Dogmatic Constitution on the Church and an Introduction to this year’s topics of Catholic Life

Fr. Larry Janezic, OFM Pastor, Sacred Heart Church

September 17 — The General Instruction on the Roman Missal

Br. Gary Jeriha, OFM, Pastoral Associate, Sacred Heart Church

September 24 — The Papacy

Fr. Art Anderson, OFM, Catholic Theological Union, Canon Law

October 1 — St. Francis of Assisi and the Sultan of Egypt

Fr. Mike Cusato, OFM, St. Bonaventure University in Washington, DC.

October 8 — The Development of Conscience

Fr. Tom Nairn, OFM, Catholic Health Association, Senior Director of Ethics

October 15 — Texts of the Resurrection Appearances of Jesus the Christ

Fr. Frank Bryan, Marian University, Retired

Let us celebrate these graduates’ successes and affirm the value of the institutions that so admirably and meaningfully facilitated their intellectual achievement.

Yes, today’s colleges and universities face many challenges—economically, culturally and spiritually. Let’s face these challenges head-on, but let’s also be thankful for what is being accomplished in our colleges and universities, and be mindful of the great sacrifices made to advance the cultural, social, spiritual and intellectual well-being of the women and men who are our community’s present and future leaders.

(Daniel Eiselein is president of Marian University in Indianapolis.)

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(Daniel Eiselein is president of Marian University in Indianapolis.)

MARIAN
Second annual Eucharistic Rosary Rally for Faith and Freedom is Sept. 29

The second annual Eucharistic Rosary Rally for Faith and Freedom will be held at Marian University’s St. Vincent Athletic Field, 3200 Cold Spring Road, Indianapolis, from 2-4 p.m. on Sept. 29.

The main speaker will be Father James J. Fox, chancellor of the Society of Our Lady of the Most Holy Trinity from the Diocese of Corpus Christi, Texas. Father Fox is the promoter of eucharistic rosary rallies, children’s holy hours and family rosaries in the United States and internationally.

The rosary and sung Divine Mercy Chaplet will be part of the event. Please be in the bleachers by 2 p.m. as an act of respect to allow the procession with the Blessed Sacrament to enter the athletic field.

Free parking is available and transportation of handicapped persons from the parking lot will be provided. In case of inclement weather, the event will be held in the Marian University gymnasium.

For more information, call Katie by 317-888-0073.

Knights of Columbus Council 9718, 4th annual Eucharistic Rosary Rally, 2020, 7:30 a.m.-8:30 p.m.

VIPS

Roderick and Judy (Regan) MacDonald, members of St. Joan of Arc Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 7.

The couple was married on Sept. 7, 1963, at St. Catherine of Genoa Church in Chicago, Ill.

They are the parents of five children, Katherine, Margaret, Mary, Roderick and Judy, plus three grandchildren.

CORRECTION

‘Bishop’s Bash’ for young adults to be held in Indianapolis is Oct. 15

Archbishop Joseph W. Tobin is inviting young adults ages 18-35 to his residence for a free party at 5 p.m. on Sept. 15.

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 Salih at ksalih@archindy.org for more information.

Benedict Inn in Beech Grove offers series of sessions on ‘Lumen Gentium’

In recognition of the Year of Faith, the Benedict Inn, 4042 Southern Ave., in Beech Grove is offering a series of three talks on “Lumen Gentium” (“Dogmatic Constitution on the Church”), plus a celebration of the Mass with explanations. The second and third sessions will be from 7-9 p.m. on Sept. 24 and Oct. 22, and the Mass with explanations will be on Nov. 19.

The session topics are as follows:

• Sept. 24—A Theology of the Laity (Chapter 4)

• Oct. 22—Everyone is Called to Holiness (Chapter 5)

• Nov. 19—Mass (with explanation) and reception with Benedictine Father Matthias Neumann to close the Year of Faith. Each session is $20. A good will offering will be accepted on the evening of the explanatory Mass.

This series qualifies for reimbursement for archdiocesan employees through the Faith@Work program during the Year of Faith. For reservations or more information, contact the Benedict Inn at 317-788-7581 or benedictin@benedictin.org.
Faith helps build societies that can journey toward a future of hope

Chapter 4 of Pope Francis’s encyclical “Lumen Fidei” (“The Light of Faith”) concerns the ways the light of faith can be placed at the service of justice, law and peace. Titled “God Prepares a City for Them,” taken from the Letter to the Hebrews, it says that the firmness of faith marks the city that God is preparing for humankind.

Faith, the pope says, doesn’t serve only to build an eternal city in the hereafter; it is a common good that helps us build our societies in such a way that they can journey toward a future of hope.

Our societies began with the family, the basic unit of society. Therefore, Pope Francis says that the family is the first setting in which faith enlightens the human city. The stable union of man and woman in marriage, he says, is born of their love and as a sign of God’s love, “and of the acknowledgment and acceptance of the goodness of sexual differentiation, whereby spouses can become one flesh and are enabled to bring forth new life, a manifestation of the Creator’s goodness, wisdom and loving plan” (#582).

Within the family, the pope says, faith accompanies every age, beginning with childhood. Since children learn to trust in the love of their parents, the parents should help their children gradually to mature in their faith. Youths, too, who are going through a complex period in their lives, need the support of their families and the Church in their journey of faith, he says.

Our faith also teaches the unique dignity of each person. Pope Francis says, something that wasn’t clearly seen in the ancient world prior to Christianity. Christianity taught us about God’s love, his concern for every person, and his plan of salvation for all humanity, he says.

Faith also teaches us to respect nature, the pope says, as a dwelling place entrusted to our protection and care. It teaches us to devise models of development that are not based only on utility and profit, teaches us to create just forms of government that serve the common good; and teaches us to devise models of development that are not based only on utility and profit; teaches us to create just forms of government that serve the common good; and teaches us to create just forms of government that serve the common good; and teaches us to devise models of development that are not based only on utility and profit.

By John F. Fink

Pope Francis

Therefore, he concludes his encyclical with several paragraphs about her faith and ends with a prayer to “Mary, Mother of the Church and Mother of our faith.” He says that the long history of faith in the Old Testament is fulfilled in Mary. This history began with Sarah, Abraham’s wife, and the other wives of the patriarchs in whom God’s promise was fulfilled and new life flowered.

The pope writes, “In the Mother of Jesus, faith demonstrated its fruitfulness; when our own spiritual lives bear fruit, we become filled with joy, which is the clearest sign of faith’s grandeur” (#585).

Mary’s true motherhood, he says, ensures an authentic human history for the Son of God, the full humanity in which he would die on the cross and rise from the dead. Mary was with Jesus when he died on the cross. She was present in the upper room after Jesus’ Resurrection and Ascension. And she joined the Apostles in imploring the gift of the Spirit.

In his prayer, he implores Mary to help our faith, open our ears to hear God’s word, awaken in us a desire to follow in his footsteps, help us to be touched by his love and entrust ourselves to him, and to teach us to see all things with the eyes of Jesus.

(John F. Fink is editor emeritus of The Criterion, newspaper of the Archdiocese of Indianapolis.)

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taught English to children in a poor mountain village. “I feel I’m more alive when I’m living in service and not removed from it,” she said after that experience. “With what I’ve been given in life, I feel I owe so much back. I want to listen and love in a way that I hope I can sustain all through my life.”

Listening became the heart of her life in the past three years in El Salvador. In 2010, she was named a Fulbright Scholar, a prestigious award that includes a yearlong grant for international study and research that increases mutual understanding between the United States and other countries.

Knapp joined two other Fulbright Scholars—Maria Hoisington and Olivia Holdsworth—for the project with imprisoned gang members that they called “Tell Me.”

The majority of the youth were actively involved in the two gangs in El Salvador called “Tell Me.”

A response to Christ’s call
Knapp views her work with the youths in jail as a response to Christ’s words in Matthew 25 to care for “the least of these my brethren”—a call that includes visiting people in prison.

The project used creative writing as a process in which they could tell their stories in a safe space. As they would speak, I would write down what they said. Later, I would bring it back to them and start the process of digging deeper.

“They were able to speak outside the system—where they wouldn’t be judged. Beneath the layers of violence and years of abuse and attention-seeking crimes are good people that have much to teach the rest of us.”

One of Knapp’s hopes is that the gang members’ stories will serve as a deterrent to future youth violence in the country. “When youth on the outside of prison see that this life has only brought them suffering, it will discourage them from joining the gangs.”

Knapp also took an active role toward that goal during her time in El Salvador. She volunteered with an organization associated with Catholic Relief Services that worked with youth groups in communities controlled by gangs.

“We led six-month programs for vulnerable youths, doing workshops on life skills and vocational skills.”

A different cycle—of goodness
That commitment also led her into her tragic and terrifying world of a youth named Daniel.

In their meetings, Daniel told Knapp that he was conceived in a prison while his father served a jail sentence for a killing. When his father was released, he beat Daniel every day, a cycle of violence that continued when Daniel joined a gang.

“He said he was the best gang member they could ever have because he didn’t care if he lived or died,” Knapp says. “He said he wanted to be the worst bad person he could be.”

Yet Daniel had a change of heart in jail.

“He had this change of heart because his girlfriend was pregnant with his first daughter, and she was behind bars because of her affiliation with him,” Knapp says. “In his change of heart, he said he wanted to be the best person he could be.”

“It shows the way cycles of poverty and violence lead generations of people to begin their lives from a place of violence and desperation.”

Being immersed in such stories for three years hasn’t hardened Knapp’s heart. “I feel I was given an insight into their world so that I could try to encounter and so few try to understand,” she says. “The books are filled with hundreds of stories of the suffering and the incredible resilience and strong faith of these youths.”

“It’s necessary for people to have an outlet for their stories, but at the end of the day, it’s just a Band-Aid for the cycle of poverty that leads to so many of these incidents of violence. If I was able to make some youths who were deemed unlovable to feel they were worthy of love or to better understand themselves, then I was making a difference.”

Changing lives is Knapp’s mission.

She sees a kindred spirit in the teacher who moved to Uganda to start LOT 2545. “It’s something lacking in El Salvador,” says Knapp, who visited the jails four to five times a week. “The opportunity to change a life perpetuator’s life and the involvement of the community.”

Yet for the next 10 months, she will live in Uganda, a country where she volunteered for six months in 2008. Her return to Uganda represents a different “cycle”—a cycle of goodness.

“I was teaching a class at a public high school in South Bend while I was a student at Notre Dame,” she recalls. “I mentioned to the Spanish teacher that I had spent time in Uganda. When she expressed interest, I put her in touch with the people I worked with there.

“She soon quit her job and moved to Uganda to start this group called LOT 2545. ‘LOT stands for ‘Least of These,’ and the numbers are for Matthew 25:45. It’s a home that focuses on the holistic rehabilitation of boys who have lived on the streets for a number of years.”

Knapp is interested in the model of LOT 2545 because she sees its potential for the youths of El Salvador. It’s something lacking in El Salvador,” she says. “Youths coming out of the justice system have no support to change their lives around if they want to do so.”

Changing lives is Knapp’s mission. She sees a kindred spirit in the teacher who moved to Uganda to start LOT 2545. “She invited me to move into the home she started in Uganda. It was really the Holy Spirit at work. Both of us said yes to invitations that can lead us to remarkable things.”

The opportunity to change a life in some way is open to everyone, Knapp believes.

“We just have to let go of the limitations holding us back.”
The summer of immigration groundwork: Working toward passing a new law

Network, a faith-based community organizing group, for a Pathway to Citizenship, planned by PICO National
blessed 11 pilgrims who were walking the 285 miles

The appointment raised eyebrows because the secretary of state is usually a former diplomat or political

The House could take up this bill, but more likely, the Republican-majority will attempt to pass a series of piecemeal bills dealing with immigration rather than consider the Democratic-majority Senate’s measure. The Democrats leadership is not expected to bring a comprehensive immigration reform bill to a vote this year.

Bishop Jaime Soto

The “Nuns on the Bus” tour revved up again in May and June, taking religious women on a 6,500-mile trip to 15 states and five countries and 45 events in 40 cities, stretching from the Northeast across the South and to California, the sisters and others who joined them along the way talked about the need for a comprehensive approach to immigration reform. Gatherings of as many as several hundred people were held in church halls, community centers and community events across the U.S. and Mexican border crossing.

A more localized pilgrimage for immigration reform took place in early August when Bishop Jaime Soto on Aug. 12

Given the urgency and complexity of immigration issues to the Yakima Valley, it needed to make sense to a group of community leaders to determine how best to engage the community on thoughtful dialogue on the subject,” he said. And in what may be an optimistic bit of planning, CLINIC began inviting people from key organizations to its National Catholic Legalization Planning Conference in Silver Spring, Md., on Sept. 30-Oct. 2.

The preliminary program agenda includes sessions on how a new immigration reform law might be implemented.
Priest chaplain nurtures soldiers’ faith in Afghanistan deployment

Allentown. He also served at his diocesan assignment at for three years since leaving what is known as Rose Barracks in captain and senior priest Corps, holding the rank of

Butera is in the Army Chaplain son of Kathleen (Lynch) and the wounded and honor the nurture the living, care for "As an Army chaplain, my core mission is three-fold: prayer styles. We all know the benefits of prayer, but we struggle with it into our daily routine. Pray with our spouse? Nice idea but now we are trying to juggle two busy schedules to mention what may be two very different prayer styles.

Join Deacon Rick Wagner and his wife Carol for an afternoon and evening retreat which will focus on the value of incorporating prayer into daily life along with practical ways of doing it.

Deacon Rick and Carol are members of St. Pius X Parish, Indianapolis. Both minister at St. Pius X as well as at Bishop Chatard High School where Carol is the Director of Campus Ministry and Deacon Rick is the Vice-President of Mission and Ministry.

Mass and dinner are included in the registration fee of $60 per couple. There will also be another opportunity to stay for an hour of Adoration of the Blessed Sacrament at the end of the evening.
Faith

Stories of faith are stories worth telling and sharing. They recall stories rooted in the past that we call “faith stories,” and these stories are part of the story of salvation. They are told about our retreat group itself. We've told stories for more than a year now. We've told stories of faith as truthful.

Stories of faith can be personal. They can be shared widely, or they can be kept secret. Few parents keep their finest stories secret from their children. In fact, most dioceses and parishes designate a Sunday, often called Stewardship Sunday, to encourage people to pledge a level of financial support for the Church.

By David Gibson

Stewardship should encompass the entirety of a Catholic’s life.

This is a good reminder that we are called to be good stewards of the gifts of God that has given us. But we should also recognize that every Sunday is really a stewardship Sunday and every Monday is stewardship Monday. Every day of our lives God calls us to be good stewards.

Many dioceses and parishes designate a Sunday, often called Stewardship Sunday, to encourage people to pledge a level of financial support for the Church.

For example, a recent pastoral letter of the U.S. bishops, titled “The Challenge of the Second Millennium,” suggests that we are all called to be good stewards of our time and talents, not just our money.

We should ask ourselves: How are we using our talents and time for the good of others? How are we using our money for the benefit of others? How are we using our skills to help others?

Some portray environmentalists as “tree huggers” who are more concerned with plants than with people, but true care for the Earth is essential to caring for people.

Global climate change may be a new form of environmental destruction that we must confront, but the effect of greed on the lives of the poor has been with us for ages. The poor have frequently challenged the wealthy about the way their excesses deprived the poor of their basic needs.

In our time, Pope Francis has repeatedly linked care of the environment with care for the poor because they suffer most from abuse of the environment.

In his homily at his inauguration, he said, “I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of good will: Let us be ‘protectors’ of creation, protectors of God’s plan inscribed in nature, protectors of one another and of the environment.”

Some portray environmentalists as “tree huggers” more concerned with plants than with people, but true care for the Earth is essential to caring for people.

We all depend on a healthy environment, and care for the Earth is an important pro-life and anti-poverty issue at this time. We are all called to be good stewards of the world God has entrusted to our care, and to hand it on to coming generations in good condition.
Year of Faith: Both spiritual and religious

Karen Osborne

You have probably heard someone comment that he or she is “spiritual but not religious.” It seems to be an excuse for lack of spiritual or religious experiences while steadfastly avoiding any form of organized religion.

Americans seem to have a love-hate relationship with the spiritual. Bookstores are full of books that tell how to harness our spiritual energy or “find our true selves.” Experts lead us away from harmful addictions and help us to find inner peace. In an age of technological and social globalization, New Age spirituality has become popular as people search for spiritual values in our secular society.

But many of these people reject religion as a plague. They see spirituality as freedom but religion as confining. They want spirituality without religion. We become both spiritual and religious. We become both spiritual and religious. Then we should carry it a bit further and accept Jesus Christ’s call to unite with others in communion with him as his mystical body, that is, the church. Through the graces we receive in baptism and the other sacraments, we are connected deeply with Christ and to all others whom he has redeemed.

Within the Catholic Church, there is some form of spirituality to satisfy anyone. The point is, the Catholic Church provides the opportunity for everyone to be both spiritual and religious. One does not have to choose one or the other. The whole point is to share in the love of God who has entrusted the work of salvation to his Church.

It’s All Good

Patti Lamb

In the long run, God knows what’s best for us

Your prayer didn’t work,” he snapped, as I peeped him out of bed in the morning. “I had the worst nightmare ever!”

The night before, I said a prayer to ward off bad dreams and he was able to sleep well and awoke without the nightmares. He had seen a movie about wizards that troubled him.

“You told me that God hears our prayers!” he said, glaring at me in disbelief. “I told him that I’d do my best to appreciate the next good night’s sleep he gets.”

Henry hungrow his brows. He wasn’t convinced.

Next I suggested, that down the road, someone else might talk about nightmares, and Henry may be able to empathize. He would be able to understand their dismay and say, “I’ve been there.”

Henry gave up the struggle. We were getting nowhere.

“But maybe dreams—and bad stuff, in general—are just part of being human,” I suggested.

In my parental wisdom, I tried to quell his disbelief and ease his mind. But I know the truth is that I have the same questions about whether or not my prayers are effectively heard. We adults have the same struggle to combat doubt. I see bad things happening to good people and, like my son, I don’t understand.

I know of a lot of holy people who pray earnestly. And even though they are thankful, sometimes they are left thinking that perhaps they are not being heard.

I have 3 million people standing behind me. In an audience of thousands, I didn’t dare to lose my ground. But I can only pray that God will hear our prayers.

This is where faith comes in. Henry would be able to relate and understand. God doesn’t always answer our prayers, but I’m still glued to the pictures of Brazil and New York City twice—once with his 5-year-old, and again with Pope Benedict XVI in 2008. Both were amazing experiences for the same reason. It was sheer thousands of people who knew that they were being heard, that they were loved, that they were known.

That’s why, if possible, I recommend attending an English language service at a church. Whether it’s World Youth Day, the National Catholic Youth Conference, or an event at a local church, I think we can all feel a sense of peace.

I realized that the barriers that separate us from each other, be it before culture, language, climate—no longer applied. I had conversations with people who didn’t speak English. I attended an English service at a church and even the Mass is exactly the same, so there’s always something to build on.

On top of that, nobody at these events is going to tease you or make you feel bad for believing in God or going to youth group, and you are welcome to break from the pressures of pop culture. People at these mass events aren’t worried about what the celebs are wearing or doing. They’re campaigning against apathy, they are building houses for the homeless, helping the poor and generally working to make the world a better place.

The only way to reduce the widening gap between the affluent and the poorest people in our nation is by creating quality jobs that can offer up our crosses to glorify God. I hope to have the opportunity to tell Henry that after he had to leave high school, he was able to eat chicken soup, he said, “This is the best thing that has ever happened to me.”

Bad times put things in perspective and make us appreciate the good times and even the ordinary times we once took for granted. I told him that he’d have to appreciate the next good night’s sleep he gets.

I read a recent article by author who recognized that people in dire straits ask God, “Why me?” I’m not sure why people ask this question. I think that they should be saying, “Use me.” We are called to be witnesses for Christ, especially when others don’t seem to be going according to plan.

Whatever burden we carry, we must keep talking to God and be confident in his guidance. In comfort and distress, we can offer up our crosses to glorify God.

Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.
Sunday, September 8, 2013

Sunday Readings

- **Wisdom 9:13-18**
- **Philippians 5:12-17**
- **Luke 14:25-33**

Since it was written outside the Holy Land and not in Hebrew, orthodox Jews have never accepted it as genuine Scripture. The Church, however, long has revered it as inspired by the Holy Spirit.

As is so much of the Wisdom Literature, and indeed so much of the Book of Wisdom, this weekend’s reading is a series of admonitions and comments. It insists that the deepest and best human logic, or wisdom, reflects what God spoke through Moses and the prophets.

The reading simply states the obvious. Much of life cannot be predicted beforehand nor fully understood. Humans are limited. God is all-wise. The wonder is that God has guided us by speaking to us through representatives, such as Moses and the prophets.

For its second reading, the Church gives us a passage from St. Paul’s Epistle to Philemon. Only rarely is this the epistle of the source of a reading in the liturgy. A possible reason for this is that Philemon is short, in fact the shortest volume in the New Testament, with only one chapter, and in this chapter are only 25 verses.

The story is dramatic. Paul writes to Philemon, whose slave, Onesimus, escaped from Philemon’s custody and went to be with Paul. Now, in this letter, Paul announces that he is sending Onesimus back to Philemon, but Paul counsels Philemon to receive this runaway slave as a brother in Christ.

Philemon, a Philemon that surely no punishment should await Onesimus. (Running away from slavery was a very common crime in Roman law at the time.)

Beyond the particulars, several lessons strongly appear.用药Philemon to treat Onesimus as a brother, as Paul insists, that regardless of human conventions and laws, all humans are equally in dignity, even if they have been created by God, and having been redeemed by Christ. As a consequence, every disciple must live according to this principle of loving all others.

St. Luke’s Gospel supplies the last reading. The Gospel already has made clear that true discipleship builds upon a deep personal relationship with the Lord. But enabling a disciple to express this wish and to abide by it requires not just determination but God’s strength and insight.

Furthermore, the Gospel bluntly says that many obstacles can stand between a disciple’s initial intention to follow Christ and actually living as a disciple.

It is important to remember that Luke was written when Christianity, albeit an infant religion in the Roman Empire, was very much sailing into the hot, strong winds of cultural opposition to Gospel values and even harsh persecution under the law.

A tradition, and hardly farfetched when considering the situation, is that Christians had to face much rejection from their loved ones to forsake the Gospel. Thus, the Evangelist here recalls that Jesus said a true disciple should turn away even from father and mother, brother or sister, if these close relatives urged abandoning Christ.

Hard advice, but good Christians should anticipate a struggle and prepare themselves for it.

**Reflection**

The Gospel sets the stage. Living the Christian life is difficult. Christians must withstand much if they are committed. While pressures may come from the outside, a strong pressure often overlooked is to supplant God’s teaching with human judgments.

By standing firmly against all pressures, a disciple stays the course. It requires determination. A disciple first must admit personal inadequacy and humbly ask for strength and wisdom from God. Blessedly, if earnestly sought, this gift of strength and wisdom will come.

A Church annulment does not make children of a previous marriage illegitimate

Q. Would you please clarify the Church’s position regarding a marriage annulment’s effect on children?

A. In the 1930s, a French physician named Pierre Barbet conducted a number of medical experiments regarding the crucifixion of Christ. One of his observations was that when the nails were driven through the palms of Jesus would not have supported the weight of his body on the cross. Barbet observed that when the nails were driven into a hollow spot (biologists call it “Desot’s space”) among the bones in the hand, he could not sustain the weight of the top of the wrist.

Some commentators challenged that conclusion. They pointed out that Roman execution techniques also included tying the wrists to the crossbar by ropes and that the nails through the palms were meant not to support the weight but simply to increase the pain.

In the 1990s, research by Dr. Frederick Zapf of Columbia University came to a different conclusion. He theorized that the nails could have been driven into the wrists at an angle, exiting at the wrists. This, he said, would have supported the body’s weight and would be consistent with the location where most of the stigmatics had displayed their wounds and with how artists had depicted the Crucifixion throughout the centuries.

The Shroud of Turin, considered by many to be the actual burial shroud of Christ, shows a blood print in the location of the bones of the wrist. But it should be noted that the imprint on the shroud is from the back of the hand and could depict only the exit area of the nail and not its entrance.

Most of the stigmatics throughout history, though not all, have shown the wounds of Jesus on their hands. Padre Pio, for example, had large sores in the center of his palms. However, St. Francis of Assisi, the earliest stigmatic whom Christian history records, was described by his first biographer, Thomas of Celano, as having his wrists and feet pierced by nails.

Obviously then, the precise position of the nails in Christ’s body is not a matter of faith, and theories vary. As to why most of the stigmatics have received the wounds on their palms, some have observed that since centuries of history had displayed the nail marks in that location, stigmatics would have most clearly understood that they were being asked to bear the wounds of Jesus.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12205.)


Moore. Mother of Dennis Moore. Moors in 17th anniversary in a region known for its apple groves.


Friends of the Poor

The Columbus diocese is one of four diocesan priests serving our archdiocese are listed elsewhere in The Columbus. 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.

ANGEL, Mary (Corinna), 73, St. Gabriel, Connersville, Aug. 18. Wife of Dr. Armando Angeles. Mother of David, Gabriel, Connersville, Aug. 18. Memorial gifts may be sent to St. Mary Parish, 313 N. Washington St., Huntington, IN 47524 or the Evansville Association for the Blind, 500 North 2nd Ave., Evansville, IN 47710.

The Church in China

Wanda M. Richardt was the mother of Father Lawrence Richardt, who was ordained to the priesthood in 1963. She died Aug. 9 at Metropolitan Hospital and Health Care Center in Jasper, Ind. She was 95.

The Mass of Christian Burial was celebrated on Aug. 17 at St. Mary Church in Huntingburg, Ind., in the Evansville Diocese. Burial followed at Calvary Cemetery in Troy. The Church in China

Wanda M. Richardt, the mother of retired Father Lawrence Richardt, died on Aug. 14 at Memorial Hospital and Health Care Center in Jasper, Ind. She was 95.

The Church in China

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Wanda M. Richardt, the mother of Father Lawrence Richardt, died on Aug. 14 at Memorial Hospital and Health Care Center in Jasper, Ind. She was 95.

The Mass of Christian Burial was celebrated on Aug. 17 at St. Mary Church in Huntingburg, Ind., in the Evansville Diocese. Burial followed at Calvary Cemetery in Troy. A native of Cheroke, Iowa, she was the wife of John J. Richardt and the mother of five children. Before her marriage, she worked as a nanny and housekeeper in Chicago. Afterward, she worked as a homemaker and at General Electric in Tell City, IN.


Vatican invites extended families to join pilgrimage

As part of the Year of Faith, the Vatican wants to celebrate bonds that last a lifetime.

The international pilgrimage of families on Oct. 26-27 is being planned as a celebration and not a protest against any policy or trend, said Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family.

"The time has come to set aside conflicts," he said, and "hit the streets" simply with the joy and happiness of being part of a loving family.

Obviously, the archbishop said, building a family and keeping it strong requires sacrifices, "but it's still beautiful to say, 'I love you,' to say, 'I'm not afraid of tomorrow because I know you are there,' and to say, 'I'm not afraid of the years passing because I know you'll be with me.'"

The Vatican is not pretending that the institution of marriage and the family aren't under attack in many societies, he said, but "it's time not for condemnation, but to extend a hand. It's time for a warm friendship to help the sad, raise up the weak and console those who are hurting."

The archbishop and his staff are hoping the pilgrimage will be "a beautiful celebration of parents and children, grandchildren and grandparents and families with other families," he said.

The central message will be that "happiness does not lie in going it alone," the archbishop said.

In the run-up to the event, the Pontifical Council for the Family is seeking help from the younger generation: It is collecting children's drawings of their families as a gift to the pope; encouraging teenagers to post photographs illustrating "living life to the fullest" on the council's Facebook page; and accepting audition tapes or videos from young adults 18-32 who want to sing or dance at the pilgrimage gathering spot in Rome on Oct. 26.

The rules and instructions for submissions from all three age groups are found on the council's website at www.family.va.

For the 68-year-old Archbishop Paglia, the presence of grandparents at the pilgrimage will be particularly important because, as Pope Francis has emphasized on www.family.va, "I want to help people rediscover the positive force of bonds that last from one generation to the next."

"It's not an accident that Pope Francis continues to emphasize the importance of keeping intact the bonds between the beginning of life and the end of life. After all, a tree without roots is a tree without leaves and without fruit; it's just a trunk and that's sad to see," the archbishop said.

Highlighting the central role of the family in the life of an individual and of society by promoting a lifelong bond between one man and one woman and insisting on the importance of strengthening relations among generations are, he said, responses to "a deep wound" many people carry, the wound of abandon.

"Despite the fact that one sees a growing desire to love and be loved, in reality it is increasingly rare. This is a wound that cuts deep and marks not just individual lives, but societal life as well," he said.

For Archbishop Paglia, long involved in the Saint Egidio Community's efforts to promote peace and solidarity, the lack of love and of commitment to the good of others is at the root of wars, abortion, infanticide and the abandonment of the elderly and the weak.

At a time when there seems to be a "mad dash toward individualism and satisfying oneself," he said, "it is necessary to demonstrate that the 'we' of a family is not only possible, but beautiful."

Archbishop Paglia said he hopes tens of thousands of families show up—grandparents and parents with kids. All of them are equally welcome and show "the extraordinary ordinaries of Catholic family life."

Holding the pilgrimage as part of the Year of Faith is not an attempt by the Vatican to claim that only Catholics have real families, Archbishop Paglia said, "but see a special responsibility on the part of Christians to live well the grace of marriage and family life in order to help everyone in the world recognize how beautiful it is."

The archbishop hopes many families feel like he does and come to Rome to show it. "I don't want to be one of those who stands on the sidelines mourning the destruction of the family and the fracturing of society," he said. "As a Christian, I will continue to stand up and proclaim the beauty of being a community, starting with the family."

—Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family
**Latino leaders urged to put the Gospel in action at their workplace**

**Los Angeles** (CNS)—Peter J. Coulchinsky arrived in the United States from Argentina in 1986 as a young man seeking to earn a law degree. As his time in the U.S. lengthened, the more he decided he wanted to stay. There was just one problem: He had only a student visa.

After graduation, however, he eventually obtained a green card, then his naturalization and an American passport, a goal for immigrants of many nationalities. Today, 27 years later, the Argentine global wealth adviser owns his own financial services firm, Texas Legacy Wealth Management in San Antonio.

Along the way, Coulchinsky—who was raised with strong Catholic values—met Archbishop Jose H. Gomez when he headed the Archdiocese of Los Angeles. When he was invited to join the Catholic Association of Latino Leaders (CALL), Coulchinsky was elated. He said he was drawn by the organization’s interest in immigrants who, like him, could become productive members of American society based on solid Catholic values.

Coulchinsky told The Tidings, newspaper of the Los Angeles Archdiocese, that he especially valued Archbishop Gomez’s “passion and commitment to Hispanics, to the undocumented,” which he said reflected Archbishop Gomez’s “passion and commitment to the Latinos of interest to the Latino community.”

The San Antonio businessman was one of nearly 200 people, including clergy, who attended CALL’s eighth annual conference hosted by its Los Angeles chapter on Aug. 22-25. Cochully said CALL is committed to “put the Gospel in action at the workplace, and in the political and social arenas.”

Los Angeles Auxiliary Bishop Mary Ann Smith told attendees the need for continuous dialogue to accomplish its goals in life was imperative. He noted the need to counter the current “enmity and Catholocism” in the country.

“we cannot be passive,” he added. “The Church calls us to be in the forefront of the Church in America.”

As he has expressed in homilies, speeches and in a book, Archbishop Gomez echoed Cardinal George in calling the leaders to become ever more active in bringing the values of their faith into public life.

“The future of the U.S. depends on what we do,” Archbishop Gomez said, “and not only by our faith and by our sacrifice.”

Archbishop Gomez reiterated the importance of younger generations in the Church, saying “they are the present and the future of the Church, the hope of the Church.”

The archbishop reassured conference goers, an “immense reservoir of goodness and hope still resides in the world. We need to remember that and act on it.”

“Their goal was to create a professional organization that would support American Hispanic Catholic leaders, particularly in light of increasingly bleak statistics concerning Catholic Latinos in the U.S.”

For example, American Latinos are leaving the Church “at a sobering rate,” said Archbishop Chaput. While almost 70 percent of foreign-born Hispanics are Catholic, only 40 percent of third-generation Hispanics in the U.S. identify as Catholic. In addition, the abortion rate among Latinas is currently higher than the national average, and Hispanic support for redefining marriage rose from 31 percent in 2006 to 52 percent in 2012.

The archbishop stressed that CALL helps to help Latino leaders renew the heart of America that has become more and more confused, and more and more remote from its founding ideals,” he continued. “All of you here today are a testimony to what we hoped to accomplish. If CALL helps you to help each other in your Catholic faith and in your vocation as Christian leaders, then God will use you, to bring new life to our nation.”

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For CALL member Ana Becerra, a physician’s assistant in private practice in Burbank, Calif., the conference reiterated the importance of her own role in “spreading the word of our Catholic faith to the Latino population.”

“It is not just about what the Church can do, it’s about what we as individuals can do to pass on our faith, touch just one person and get them to come back to the Church,” she said.

“How I behave is also going to pass on the faith because if I act in a Christian manner and people see me this way, they can learn by my example,” she added.†