



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## End of an Era

Holy Angels Church in Indianapolis is demolished, page 3.

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### 'God is doing some amazing things'

Submitted photos by Corina Cazares

Cami Pritchett takes time from her duties as the director of Becky's Place, a Catholic Charities homeless shelter for women and children in Bedford, to draw chalk art with two girls who are residents of the facility that opened this year.

## New shelter transforms women's lives, including the woman who leads it

By John Shaughnessy

Cami Pritchett kept fighting God. She also kept fighting nearly everything she had learned through the years—that to change a life for the better, you have to help people remove their fears, doubts and excuses, and open them to the wondrous possibilities of a new start.

Pritchett *knew* in her heart that God

A child has fun playing with a toy at Becky's Place, a Catholic Charities homeless shelter for women and children in the southern Indiana community of Bedford.



wanted her to become the director of Becky's Place, a Catholic Charities homeless shelter for women and children in the southern Indiana community of Bedford. But in the summer of 2010, the facility was just in its planning stages, and Pritchett kept resisting the offer to be the point person in raising awareness and funds for the shelter.

She had her fears, doubts and excuses. Yet, none of them, she says, was a match for God's persistence.

"I fought with the Lord for a while," she says with a laugh. "But then it was God saying, 'This is what you are going

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## Cardinal Dolan is latest prelate to offer prayers at political convention

WASHINGTON (CNS)—The announcements that New York Cardinal Timothy M. Dolan would deliver a benediction at both the Republican National Convention and Democratic National Convention made him the latest in a long string of prelates to offer prayers at the major party conventions.

Joseph Zwilling, spokesman for the New York Archdiocese, said on Aug. 23 that Cardinal Dolan

accepted an invitation to offer the closing prayer at the Aug. 27-30 Republican convention in Tampa, Fla.

On the program for the evening, the benediction immediately follows the major address by former Massachusetts Gov. Mitt Romney, accepting the nomination for president. The convention is to be gaveled to a close after the prayer.

Zwilling said on Aug. 28 that Cardinal Dolan had accepted a similar invitation to deliver the closing prayer at the Democrats' convention on Sept. 6 in Charlotte, N.C.

Greek Orthodox Archbishop Demetrios is scheduled to offer a benediction on Aug. 29 at the Republican convention, and the Rev. Samuel Rodriguez, an Assembly of God minister who heads the National Hispanic Christian Leadership Conference, is scheduled to do the same on Aug. 28.

In his statement, Zwilling noted that the normal protocol would be for the local bishop to be invited to offer such a prayer, but that convention organizers approached Cardinal Dolan about doing it.

Zwilling said Cardinal Dolan contacted Bishop Robert N. Lynch of St. Petersburg, Fla. and Bishop Peter J. Jugis of Charlotte, N.C., in whose dioceses the conventions occur. They gave the cardinal their approval and the cardinal accepted the invitations.

Zwilling noted, however, that it was made clear to organizers of both

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Cardinal Timothy M. Dolan

## Unions have essential role in creating a renewal that helps people escape a 'broken economy,' bishop says

WASHINGTON (CNS)—Labor unions and other worker associations are necessary to help propel workers and their families out of poverty amid a "broken economy," said the chairman of the U.S. bishops' Committee on Domestic Justice and Human Development.

"Economic renewal that places working people and their families at the center of economic life cannot take place without effective unions," declared Bishop Stephen E. Blaire of Stockton, Calif.

"This renewal requires business, religious, labor and civic organizations to work together to help working people defend their dignity, claim their rights, and have a voice in the workplace and broader economy," he said.

"Everyone and every institution has a role to play in building a more just economy," which "serves the person rather

than the other way around."

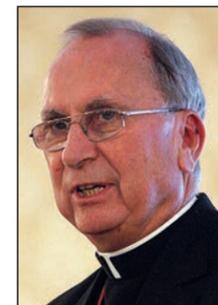
Bishop Blaire made his remarks in the annual Labor Day statement issued by the committee he heads. Dated Sept. 3, this year's observance of the federal Labor Day holiday, the statement, "Placing Work and Workers at the Center of Economic Life," released on Aug. 13, looks at economic issues through Church teaching.

"Our country continues to struggle with a broken economy that is not producing enough decent jobs. Millions of Americans suffer from unemployment, underemployment or are living in poverty as their basic needs too often go unmet. This represents a serious economic and moral failure for our nation," Bishop Blaire said.

"As people of faith, we are called to stand with those left behind, offer our

solidarity and join forces with 'the least of these' to help meet their basic needs."

Bishop Blaire said Catholic agencies and institutions are trying to provide help and hope "to exploited and mistreated working people." He singled out the work of the Catholic Campaign for Human Development, the bishops' domestic anti-poverty arm, and its Department of Migration and Refugee Services, which works to resettle immigrants arriving in the United States.



Bishop Stephen E. Blaire

See BLAIRE, page 7

# SHELTER

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to do with your life.' I prayed about it and walked through the door."

Two years later, the shelter, which opened in February, has changed the lives of Pritchett, the women and children who come there, and even the community that has banded together to make it possible.

"God is doing some amazing things," Pritchett says. "Lives are changing."

Consider some of the success stories, starting with one about a mother and her 5-year-old son.

## Life-changing moments

"She was already working, but she was homeless," Pritchett recalls. "While she was at Becky's Place, she received some assistance with budgeting. She was able to save money, we got some educational resources for her son, and she ended up moving out and into her own place after two months with us."

There's also the story of the mother who took her children to the doctor after the family spent several weeks at Becky's Place.

"The doctor said that her children were healthier than the last time he had seen them because they were eating better, drinking more water and juice, and they had more structure as far as meal time and bed time," Pritchett says.

"We also have a couple of current residents who were unemployed when they came into the shelter. After helping them prepare their resumes and helping them take advantage of other resources, they both have employment."

The shelter has been life-changing in other ways for the female residents, including a woman named Carrie who struggled to reclaim her life after making poor choices and mistakes.

"They offer the structure I need to get back on my feet," Carrie says. "I got a job, and I have a roof over my head. The staff at the shelter is easy to talk to. They all listen, and they're there for me. It's nice to have that. I feel like I'm moving forward."

The successes not only encourage the residents to make more changes, they motivate Pritchett and her staff of six even more to make a difference in their lives.

"If I don't take time to see the successes, they can get lost," Pritchett says. "Like any part of life, if you take your eyes off God and just focus on the everyday things, you're going to miss out on the miraculous things that are happening around you."

Like the story of the 81-year-old volunteer that Becky's Place is named for, and the story of how churches, businesses and individuals have rallied together through Catholic Charities to make the shelter a reality.

## A woman's example, a town's gift of love

Becky's Place is named in honor of Becky Ryan, a longtime Pentecostal pastor in Bedford who has dedicated most of her life to helping people in need. That focus became even more intense after her

husband of 38 years, Jack, died in 1991.

At first, Ryan helped struggling people in her home. Then she started a food pantry that fed as many as 200 people a day. Later, her efforts led to a shelter for women and children at a building in downtown Bedford. Eventually, the shelter closed, but Ryan's legacy endured—a boost to Pritchett as she began promoting plans for a new shelter with the help of Catholic Charities in the archdiocese.

"She lives what she believes," Pritchett says about Ryan. "We decided to name the shelter for her. So many people said they wanted to help because she had a significant impact upon their lives—how she prayed for them, encouraged them and helped them."

With her 82nd birthday coming on Sept. 12, Ryan serves as a volunteer and advisory board member for Becky's Place.

"I visit and talk to the girls," Ryan says. "It's the love of God that keeps me going. He put that love in my heart. It's wonderful to see the changes that come into people's lives. The love and compassion in this town is unbelievable."

Bedford's commitment to this project has been touching, according to David Siler, executive director of Catholic Charities for the archdiocese.

"Like many small towns in Indiana, Bedford has suffered deeply from the movement of many businesses overseas," Siler notes. "The economic opportunity has become very limited and, for some, the result has been devastating poverty."

"For many single mothers, they simply do not have the means to make it on their own. The need for a shelter in this part of our archdiocese has been great, and we feel privileged to be the organization that was able to respond to the need."

## 'It's God and his people at work'

Siler and Pritchett say the shelter is even more special because of the way the Bedford community worked together to make it possible. There are nine rooms in the shelter for residents, and each one of the rooms has been furnished and decorated by different organizations in the area.

The local General Motors plant provided two rooms. St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell combined to sponsor a room. Other rooms were made possible by Avoca Baptist Church, Bethel Country Church, Popcorn Christian Church, the Altrusa sorority, a Bible study group and two families with the help of Grace Point Church.

"In this economy, when people are so frugal and the need continues to grow, we've been able to raise enough money to open the doors and keep it going," Pritchett says. "I don't think there's any way to explain it but that it's God and his people at work."

There's an obvious awe in Pritchett's voice as she talks about everything and everyone involved in Becky's Place—and how it has transformed lives.

A similar sense of awe is evident when people talk about how Becky's Place has seemed to transform Pritchett's life.

"It has been a real blessing to watch



A young mother scans a newspaper with her daughter by her side at Becky's Place, a homeless shelter in Bedford that strives to help women reclaim their lives through education and employment assistance.



Different organizations from the Bedford area took responsibility for decorating and furnishing the nine rooms at Becky's Place, a Catholic Charities homeless shelter that offers residents a home and hope.

the spiritual growth of Cami along the way on this journey," Siler says. "She has witnessed miracle after miracle, and her faith has become so strong and a very real witness to the power of God."

Pritchett smiles as she remembers fighting with God.

"He wanted me to be here," she says.

"My wish for the people here is that they gain a sense of hope, that they're introduced to the love of God, and that they become more self-sufficient in the areas of shelter, employment and education.

"I know this is where I was meant to be." †

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# Holy Angels parishioners mourn loss of church; work to grow parish

By Mary Ann Garber

As Holy Angels School sixth-grade students sadly watched a demolition crew use excavators to tear down the parish's historic church on Aug. 22, their principal, Sherlynn Pillow, explained that the 109-year-old white frame building wasn't safe to worship in anymore.

Decades of weather damage had weakened the wooden structure, she told the children, so the church had to be taken down.

While she talked with the students, a large section of the roof fell to the ground without being pushed by an excavator.

During a media interview, Pillow said she has many memories of the little church built on a hill at the corner of West 28th Street and Dr. Martin Luther King Jr. Street in Indianapolis.

"I was raised in this community," she said. "It's very hard for me to watch this building go down because I was baptized here. My entire family was baptized here. When I got the position at Holy Angels School [three years ago], it was like God calling me home. ... It's bittersweet, but we know that we have to move forward. We can do that, and grow the parish even larger."

Even so, she said, it will be hard for parishioners and students to look at the site of the former church and see only the bronze angel statue standing as a spiritual beacon on the hill to welcome people to the center city faith community.

"Martin Luther King Jr. was here," Pillow recalled. "[Sen.] Robert F. Kennedy stood on the parking lot here. One of my friends has a picture of her dad lifting her up to shake his hand right here. A lot of historical things have happened here.

"I said a prayer earlier," she said. "I told the kids at morning celebration that this was a sad day because the building was going down, however the building is not the Church. I asked them, 'Who is the Church?' And they all said, 'We are the Church.' So they understand that this is just a structure, but the Church continues on. Holy Angels Parish continues on, and we have the mission of upholding the name. I don't want people to think that Holy Angels [Parish] is gone. We're still a vital presence on the near west side."

Twins Imani and Immanuel Buntin may not realize how important the church has been as a symbol of the black Catholic presence in this neighborhood for many years, but they know how much they liked participating in Masses there.

"It was an awesome church," Imani said. "I think it's sad. I was hoping to be graduated there [next May]. ... I hope people will still come here even though we don't have a church. We have our school Mass in the gym."

Her brother also said he was looking forward to participating in the sixth-grade graduation Mass at the old church.

"I was hoping it would last a little bit longer," Immanuel said, "but with all the problems it had we kind of knew it was going to have to be torn down someday."

The twins were born in 2000—97 years after the completion of the church.

"I want Catholic people and other people that haven't gone to church to come here," Immanuel said, "and praise God with us."

After the badly deteriorated building was condemned last year, the last Mass was celebrated on Oct. 9, 2011, and the church was decommissioned on Jan. 5.

"We had quite a crowd for the last Mass," said Father Kenneth Taylor, the pastor for six years.

Since then, Holy Angels' 512 parishioners and guests



Above, Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis, examines the historic church's bronze bell on Aug. 22 after it was removed from the steeple during demolition of the church. The parish was founded in 1903. Father James Carrico was the first pastor. By 1960, about 90 percent of the parishioners were black Catholics.

Left, Denny Excavating workers use a large excavator to remove the Holy Angels Church steeple on Aug. 22 during demolition of the 109-year-old frame church, which was badly deteriorated. It was condemned by city inspectors last year. The church was located at the corner of West 28th Street and Dr. Martin Luther King Jr. Street in Indianapolis. Land for the parish was purchased in 1899 by Father Stephen Donoghue, assistant pastor of St. John the Evangelist Parish in Indianapolis. The cornerstone was laid on April 26, 1903, and the church was dedicated on Oct. 4, 1903.

have worshiped at 6 p.m. on Saturdays at the Parish Center—which was built in 1999 with the new school—and at 9 a.m. on Sundays at Marian University's Bishop Chartrand Memorial Chapel.

A son of the parish, Father Taylor remembers helping as an altar server for Masses during his childhood.

"I received all of my sacraments here," he said. "I went through school here through the eighth grade. I was ordained a deacon in this church then [after his ordination to the priesthood] celebrated my first Mass here in this church."

In April 2011, Father Taylor said, the parish was notified by city inspectors that there were a number of code violations in the building.

"We knew that the church was in very bad shape," he said. "We did an assessment of the building, and the structural damage was so advanced that it was really impossible to try to fix all of the violations. They said, 'If you can't fix the church, you can't use the church.' So we had to vacate it."

Holy Angels parishioners "want to rebuild on this site," Father Taylor said. "We haven't got permission [for a capital campaign] yet, but we want to continue to be a presence in the neighborhood."

Two copper crosses and the huge bronze bell were

salvaged from the church, and Father Taylor hopes that, God willing, they can be installed in a new building sometime in the future.

"Marian University has welcomed us to have Masses at their chapel, and it has worked out well for us to worship there," he said. "There have even been a couple of opportunities for us to have joint liturgies with the Marian community. We shared the Easter Vigil Mass, and had a Martin Luther King Jr. service together."

Franciscan Sister Jannette Pruitt was among a large gathering of parishioners who watched the demolition.

"God kept the roof up over our heads while we were in the church," she said. "The parish has a lot of wonderful people. They're very strong and very determined to go forward."

Deacon Bradley Anderson, who has ministered at the parish for five years, surveyed the crowd in the parking lot.

"This is the only spiritual home that many of them have known," he said. "It's hard watching the church come down, but I think when God closes one door he opens another. I'm sure another door will open for Holy Angels Parish."

(To see more photos of the demolition of Holy Angels Church, read this story at [www.criteriononline.com](http://www.criteriononline.com).) †

## What was in the news on Aug. 31, 1962? A study on large families and vocations as well as an update on total Catholic school enrollment

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 Aug. 31, 1962, issue of *The Criterion*:

- Study the social encyclical, labor, management advised
- Two new high schools: Expansion of facilities mark school opening



- Family, Church rights in education stressed
- Labor Day Mass slated in two cities
- Who is a 'nominal' Catholic?
- At Helsinki Youth Festival: How Hoosier Catholic newsman 'tricked' Reds
- Protestant Labor Sunday message
- Jewish Labor Day Message
- Petition at convention urges English at Mass
- Esteem for others seen first step toward unity
- Radical differences: Council will be unique in annals of the Church

### • Large families and vocations

"MONTREAL—A sociological survey among Quebec major seminarians published here indicates that vocations tend to come from large families. The results of the 1961 survey, which appeared in the review *Priest Today*, showed that the families which produced seminarians averaged 7.3 children. Of a total of 593 seminarians, only 12 came from one-child families, while 46 came from families with 10 children and nine from families with 16 or more children. The survey further indicated that 28.1 percent of the candidates for the priesthood had brothers or sisters in the religious life."

- Edith Stein cause begun
- Vacation 'Catechism Camps'
- 'Pray-and-pay' role of the laity deplored
- School enrollment nears 6 million

"WASHINGTON—The Nation's more than 13,000 Catholic schools and colleges are expected to enroll about 5,917,000 students this year, another record high total. As in past years, the biggest increase is expected in the grade schools, about 115,000 children. High school enrollment should go up by about 64,000 youngsters and colleges by nearly 29,000 students."

- Americans to staff India med school
- \$2 million plant: New Brebeuf Preparatory School ready to welcome first students
- Several parishes slate picnics on Labor Day
- Cardinal asks missionary post
- Asks new approach to church unity
- 54 percent of graduates going to college

"CLEVELAND, O.—Fifty-four percent of the 4,485 graduates of high schools operated by the Cleveland diocese in 1961-62 will go on to college, a survey taken by the Diocesan School Board showed here."

- 'America' editorial: Cautions Jewish groups on school prayer issue
- Hopes shared-time plan will be given fair trial
- 13 Federal prisoners receive Confirmation
- K.C. asked to provide loan fund
- Morality of automation discussed by prelate
- Red 'feastdays' proposed
- Rabbi urges covenant on encyclical
- Classed dropped; teacher shortage

(Read all of these stories from our Aug. 31, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



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**Editorial**



**Usher Michael Mastrogiacomo collects the offering during Mass at Assumption of the Blessed Virgin Mary Church in Centereach, N.Y. A recent article in The Economist examined the finances of the Church in the U.S. and noted that they could be better coordinated.**

## Archdiocese is a leader in Church finances transparency

Of all the organizations that serve America's poor, few do more good work than the Catholic Church. Its schools and hospitals provide a lifeline for millions."

Thus begins a comprehensive four-page "Briefing" on "The Catholic Church in America" in the Aug. 18 issue of *The Economist*. However, the next sentence is, "Yet even taking these virtues into account, the finances of the Catholic Church in America are an unholy mess."

The magazine studied the Church's finances and concluded, "The picture that emerges is not flattering. The Church's finances look poorly coordinated considering (or perhaps because of) their complexity."

Exactly. They are not coordinated. "The *Economist* estimates that annual spending by the Church and entities owned by the Church was around \$170 billion in 2010 (the Church does not release such figures)."

That's because that estimated figure includes 630 Catholic hospitals, 244 colleges and universities, Catholic Charities, and 196 archdioceses and dioceses. There is no chief executive officer over all that, as *The Economist* would seem to want.

The magazine says that, for purposes of comparison, in 2010 General Electric's revenue was \$150 billion, as if the Catholic Church in America is one big corporation. It isn't.

Where does all that spending go? *The Economist* says, "We think 57 percent goes on health-care networks followed by 28 percent on colleges, with parish and diocesan day-to-day operations accounting for just 6 percent and national charitable activities just 2.7 percent."

We agree that the finances of many Catholic institutions could be managed better. We believe that seminaries could do a better job of preparing future priests to handle parish finances since that is a substantial part of what they will be doing.

The lay organization known as Foundations and Donors Interested in Catholic Activities (FADICA) has long encouraged better financial education for priests, and the National Leadership Roundtable of Church Management is helping dioceses improve the way that finances are managed. Leon Panetta, U.S. secretary of defense, was a director of the Roundtable until 2009.

American Catholics have reason to be proud of the fact that, as *The Economist* reports, "The Church is the largest single charitable organization in the country. Catholic Charities USA, its main

charity and its subsidiaries employ over 65,000 paid staff and serve over 10 million people. These organizations distributed \$4.7 billion to the poor in 2010, of which 62 percent came from local, state and federal government agencies."

Naturally, the article pointed out that the clergy sex-abuse scandal "has resulted in more than \$3.3 billion of settlements over the past 15 years, \$1.3 billion of that in California."

Since those molestation reports became known, the article said, "Donations from the faithful are thought to have declined by as much as 20 percent."

Eight dioceses have declared bankruptcy as a result of those settlements, and more could do so. The article reports on what it calls "questionable financial management" in some of those dioceses. This has included the raiding of priests' pension funds to cover settlements and other losses, according to the article.

*The Economist* briefing ended by reporting that influential Catholics are calling for more openness and accountability, which, it said, "might have the added benefit of bringing in the acumen of a knowledgeable and concerned laity."

In that regard, the Archdiocese of Indianapolis has long been way ahead of other dioceses, apparently mainly in the northeastern part of the United States.

The finances of the archdiocese are monitored closely by a Finance Council composed currently of Bishop Christopher J. Coyne, apostolic administrator, and nine lay men and women knowledgeable about financial matters. The board of trustees of the Catholic Community Foundation is also composed almost entirely of financially savvy lay men and women.

The archdiocesan financial statements, which are audited by Deloitte & Touche, are posted on the archdiocesan website at [www.archindy.org](http://www.archindy.org). So are the annual reports of the Catholic Community Foundation. The archdiocesan accountability report, which includes the financial statements, is published annually in *The Criterion* along with detailed messages from Bishop Coyne and the archdiocese's chief financial officer. It was published most recently in our Jan. 20 issue. That report is also available on the archdiocesan website.

It's hard to imagine how the archdiocese could be more transparent when it comes to financial matters.

—John F. Fink

**Be Our Guest/Stephen Kent**

## Make Labor Day a time to reflect on the economy, election

It is oxymoronic—if not tasteless—to "celebrate" a day marking something that for millions of Americans is but a memory.



We're approaching the first Monday of September, which marks Labor Day in the U.S., and almost 13 million Americans—8.3 percent of the workforce—remain unemployed. Another 8.2 million will remain in involuntary part-time jobs.

The traditional Labor Day is a bitter reminder to millions of our fellow citizens that they are more on the road to poverty than prosperity, leaving little to celebrate.

Once every four years, the nation has the opportunity to make changes in its management. The privilege of voting this year is a moral responsibility for the well-being of all. This Labor Day should be the beginning of a period of study and reflection leading to the ultimate decision day—Nov. 6.

There is more to do than feel sorry for those without work or contribute to food banks. This period before the elections should be one of understanding our responsibility as Christians to analyze the position of candidates, and apply these standards to our choice.

Billions of dollars are expected to be spent on political campaigns, especially advertising, this year.

We need not be passive recipients of political pabulum, photo-ops of tie-less, shirt-sleeve candidates' appearances at state fairs.

"The relative silence of candidates and their campaigns on the moral imperative to resist and overcome poverty is both ominous and disheartening," the

U.S. bishops say in their annual Labor Day statement. "Despite unacceptable levels of poverty, few candidates and elected officials speak about pervasive poverty or offer a path to overcome it.

"We need to hear from those who seek to lead the country about what specific steps they would take to lift people out of poverty," the statement says.

Think of these next few weeks as an extended job interview and analyze candidates accordingly.

If a job applicant said, "I will increase profits," the interviewer should be quick to ask for specifics. What is your plan? Will you increase revenues, reduce costs, develop new products? Tell me what you can do for this company?

Voters should do no less when choosing a chief executive.

When just 10 percent of Americans approve of the board of directors—the U.S. Congress—it is time for some serious introspection. A Gallup poll shows 83 percent of Americans disapprove of the way Congress is doing its job—an all-time low. The situation is unacceptable.

"Work is more than a paycheck. It helps raise our families, develop our potential, share in God's creation and contribute to the common good," says the bishops' Labor Day statement.

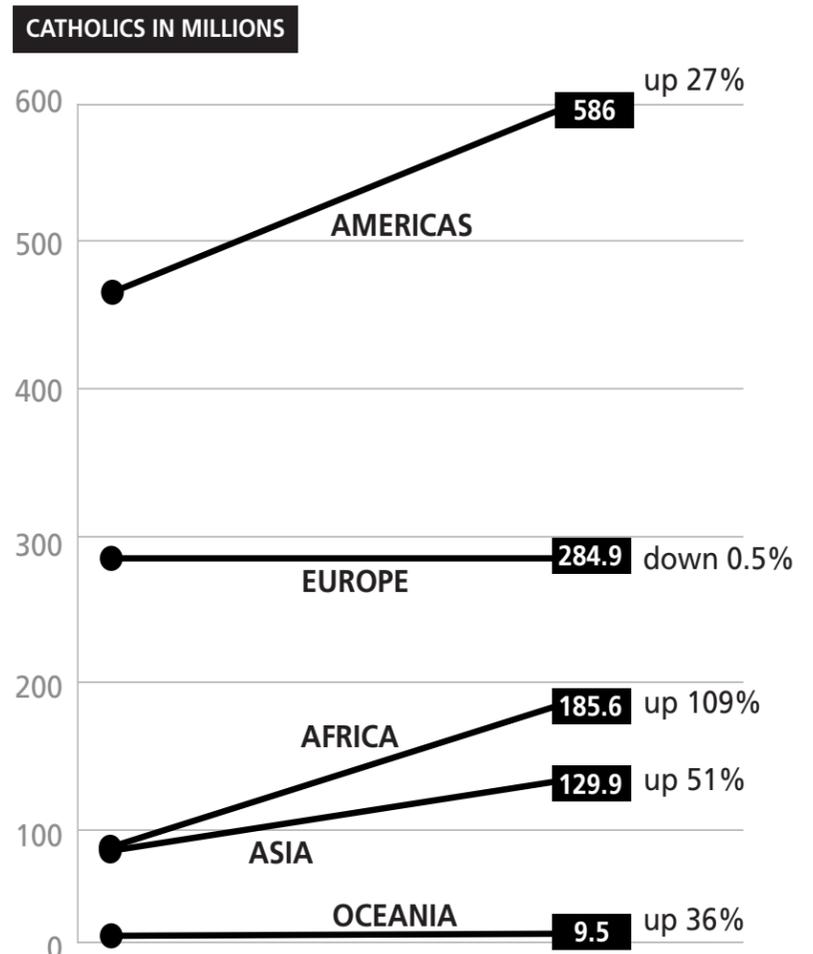
"In this time of economic turmoil and uncertainty, we need to reflect on the moral and human dimensions of too much poverty and not enough work," the bishops say.

These weeks prior to Election Day are a good time to do just that. Prepare for voting as if your vote may put one person back to work. It just might.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at [considersk@gmail.com](mailto:considersk@gmail.com).) †

### CATHOLIC POPULATION 1990-2010

The majority of the world's Catholic population lives in the Americas and Europe, but the growth rate of Catholics over two decades has been strongest in Africa and Asia.



Source: Vatican's Statistical Yearbook of the Church, 1990 and 2010 editions

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# Catholic agencies in Caribbean assess damage after Isaac passes

NAPLES, Fla. (CNS)—Catholic agencies were working on Aug. 27 to assess damage in the aftermath of Tropical Storm Isaac's pass over the Caribbean, where at least 24 people died and tens of thousands were evacuated.

The storm left widespread flooding and wind damage in Cuba and Hispaniola, the island shared by the Dominican Republic and Haiti, before turning north toward the U.S. Gulf Coast.

The islands largely escaped a direct hit, however, as the storm's center passed south of Hispaniola before scraping the northwest coast of Cuba.

"The rains were heavy at times and the winds were strong, but it didn't have the force of a hurricane," said Lorenzo Garcia-Troncoso, director of Caritas Dominican Republic.

On Aug. 27, officials in Haiti raised the death toll there to 19, reflecting the vulnerability of a country still recovering from the 2010 earthquake. Some 421,000 Haitians still live in tents and tarp-covered shacks.

"For thousands of families, Isaac is still a horrible ordeal. I saw busloads of children without parents still arriving at shelters, and heard from a woman who lost her child as they ran, terrified, from their flooded home in the middle of the night," said Stephania Musset, a spokeswoman for Oxfam, a humanitarian group working in the country.

Haiti's Civil Protection Office reported six more people were missing and that 335 homes had been destroyed. Officials evacuated roughly 15,000 people, the office said.

Catholic agencies were collecting information from various dioceses around the country. Damage appeared to be heaviest in the Southeast department.

Church officials planned to meet on Aug. 27 to determine how to respond, a



Residents stand in line to receive relief goods at a camp for displaced people in Port-Au-Prince, Haiti, on Aug. 26. Tropical Storm Isaac dumped torrential rains on Haiti, where thousands of people remain homeless more than two years after a devastating earthquake.

spokesman for Caritas Haiti said by telephone. Groups had not launched a formal appeal for emergency assistance, but aid groups feared the storm could leave conditions ripe for the spread of cholera, a disease that has killed more than 7,500 people in Haiti during the past two years.

Cholera posed the most pressing concern for staff members of the U.S. bishops' Catholic Relief Services (CRS). They fanned across southern portions of the country to assess the condition of the network of cholera treatment centers that the agency supports.

A CRS spokeswoman said that while damage appeared to be less severe than

expected, two cholera treatment centers in the capital of Port-au-Prince were hit. The centers must be able to handle the expected influx of victims contracting the water-borne disease so that early treatment will prevent deaths and limit the spread of the illness.

CRS staff members reported that the damage and flooding appeared to be most severe in the Southeast department, with numerous homes in the communities of Bainet, Jacmel and Kay Jacmel destroyed.

Flooding was reported in some neighborhoods of the capital of Port-au-Prince. The CRS spokeswoman said some temporary shelters the agency funded after the January 2010 earthquake

were damaged by Isaac's 60-mph winds.

In neighboring Dominican Republic, two people died after being swept away by a river raging with rainfall from the storm. Emergency officials in that country said at least three others died and nearly 13,000 people had fled their homes.

Cuban officials reported some 25,000 evacuees and minor damage to infrastructure, according to news sources.

Garcia said Caritas and several Catholic dioceses were working with Dominican farmers who had lost banana and plantain crops.

"Compared to what we were expecting initially, the damage was far more minor," he said. †

 **Right to Life**  
OF INDIANAPOLIS

**Tuesday, September 18**  
Indiana Convention Center

30th Annual *Celebrate Life* Dinner



Featuring  
Keynote Speaker

**Eric Scheidler**

**Executive director of Pro-Life Action League**

Eric Scheidler is the executive director of the Pro-Life Action League, founded in 1980 by his father, veteran pro-life leader Joe Scheidler. Eric was the national co-coordinator of the "Stand Up for Religious Freedom Rallies" in March and June of this year. Over 130,000 people from over 140 cities participated in these rallies.

The Pro-Life Action League recruits, equips and trains pro-life Americans to put their convictions into action at the grassroots level, coast to coast. Under Eric's leadership, the League's headquarters city of Chicago has become "ground zero" for pro-life activism nationally.

**When** Tuesday, September 18  
Registration: 6 p.m.  
Dinner and awards: 7 p.m.  
Eric Scheidler at 8 p.m.

**Where** Indiana Convention Center  
in the Sagamore Ballroom

To register go to [www.rtlindy.org](http://www.rtlindy.org) or call (317) 582-1526



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[www.sjoa.org](http://www.sjoa.org)

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**Saturday, September 8, 2012**

12:00NOON – 10:00PM  
Mass at 5:30PM

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- Artisans!
- Bake Sale!
- Children's Games until 5:00pm

**GREAT FRENCH CUISINE!**

# Events Calendar

## August 31

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Office of Family Ministries, "Family Mass and Social for Separated and Divorced Catholics,"** 7:30 p.m., gathering, 8 p.m., Mass. Information: 317-236-1586 or [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org).

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, **rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

Slovenian National Home, 2717 W. 10th St., Indianapolis. **"Polka Jam,"** 6 p.m., music, food. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

## August 31-September 2

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **"Fall Festival,"** food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

## August 31-September 3

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

## September 2

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

Slovenian National Home, 1340 Yates Lane, Avon. **"Slovenian Festival" in honor of all veterans**, 10 a.m.-9 p.m., \$5 per person, children 16 and under no charge when accompanied by an adult, Memorial Mass, noon. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

## September 3

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **"Labor Day Picnic,"** chicken dinner, games, food, 11 a.m.-4:30 p.m. Information:

812-934-6218.

St. Peter Parish, 1207 East Road, Brookville. **"Labor Day Festival,"** 10 a.m.-7 p.m., country style chicken dinner, 10:45 a.m.-2:30 p.m., quilts, games. Information and reservations: 812-623-3670.

## September 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "Myth Busters-Catholic Edition,"** Father Peter Marshall, presenter, 7 p.m. Information: 812-379-9353, ext. 241, or [tracanelli@yahoo.com](mailto:tracanelli@yahoo.com).

## September 6

St. Susanna Parish, 1210 E. Main St., Plainfield. **"Pie with a Priest,"** speaker series, 6:30-8 p.m., no charge. Information: 317-838-7722 or [kswaner@saintsusanna.com](mailto:kswaner@saintsusanna.com).

## September 7

Marian University, chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass, Information: [rhumper69@yahoo.com](mailto:rhumper69@yahoo.com).

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey supper**, 4:30-7:30 p.m. Information: 812-934-5854.

## September 7-9

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, rides, music, silent auction, dinners, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-346-3604.

## September 8

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

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **"French Market,"** noon-10 p.m., French food, booths, children's activity area,

entertainment. Information: 317-283-5508.

Marian Inc. Ballroom, 1011 E. St. Clair St., Indianapolis. **Eighth annual "Feast of the Holy Cross" dinner, dance and auction**, 6-10:30 p.m. reservations deadline Sept. 6. Information: 317-578-4581 or 317-695-6323.

St. Susanna Parish, 1210 E. Main St., Plainfield. **"Praying through Poetry" workshop**, 9:30-11:30 a.m., no charge. Information: 317-838-7722 or [kswaner@saintsusanna.com](mailto:kswaner@saintsusanna.com).

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil**, Mass, 7:30 a.m., Planned Parenthood, 30 S. 3rd St., 9:30 a.m., prayer, St. Patrick Adoration Chapel, 1807 Poplar St., 10 a.m., Divine Mercy Chapel. Information: [mcbroom.tom@gmail.com](mailto:mcbroom.tom@gmail.com).

Saint Mary-of-the-Woods, White Violet Center, St. Mary-of-the-Woods. **"Beginning Weaving" workshop**, 9 a.m.-5 p.m., \$100 per person plus \$15 for materials, lunch included. Registration due Aug. 31. Information and registrations: 812-535-2932.

## September 8-9

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** family style chicken dinner, Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m. Information: 765-647-5462.

## September 9

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **"Fall Festival,"** music, dance, Sun. 8 a.m.-6 p.m., chicken dinner. Information: 765-932-2588.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **"Harvest Celebration,"** chicken dinner, baked goods, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Pius V Parish, Highway 66, Troy. **"Fall Festival,"** 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994. †

## VIPs

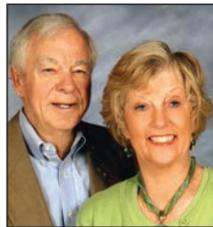


**Donald and Sue (Radcliffe) Kochert**, members of St. Mary-of-the-Knobs Parish in Floyd County, will celebrate their 50th wedding anniversary on Sept. 1.

The couple was married on Sept. 1, 1962, at St. Augustine Church in Salem.

On Sept. 2, they will renew their vows during the 10:30 a.m. Mass at St. Mary-of-the-Knobs Church.

They are the parents of three children: Anthony, Charles and Jeffrey Kochert. They also have five grandchildren and one great-grandchild. †



**Michael and Eleanor (Luthman) Kolbus**, members of St. Matthew the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 1.

The couple was married on Sept. 1, 1962, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

They are the parents of four children: Carol Czapliski, Jeff, Mark and Tim Kolbus. They also have seven grandchildren. †

## Conference for parish nurses is Sept. 14 in Indianapolis

The eighth annual conference of the Indiana Center for Parish Nursing and Health Ministries is Sept. 14 at the Marten House Hotel and Lilly Conference Center, 1801 W. 86th St., in Indianapolis.

The conference, titled "Spiritual Vitality of the Maturing Adult," will feature speakers

Richard Johnson, nationally recognized for his pioneering work in maturing adult faith formation and spiritual gerontology, and Butch Odom, faith community outreach director at the Memphis, Tenn.-based Church Health Center.

Registration begins at 8 a.m. with a continental breakfast. The registration fee also includes lunch. The conference concludes at 3:15 p.m.

The registration fee is \$25 for center members and \$40 for non-members prior to the day of the conference. Registration for walk-in participants is \$30 for center members and \$45 for non-members.

To register or for more information, send an e-mail to Kathy Hetzler, conference chair, at [hetzlerk@iindy.edu](mailto:hetzlerk@iindy.edu). †



Richard Johnson

## Romero documentary and workshop examine Church teachings on justice

*Mosenor, The Last Journey of Oscar Romero*, a 2012 documentary, will be part of a social justice workshop on Sept. 15 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis.

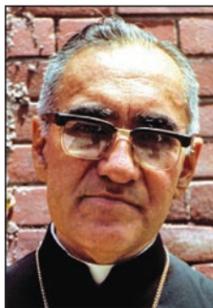
The workshop will examine how the moral and spiritual choices of one person can make a difference for many people.

It begins at 9:45 a.m. and concludes at 4 p.m.

The speakers are members of the theology staff at the University of Notre Dame as well as experts on the struggle for justice in Central America and South America. Holy Cross Father Robert Pelton, professor of theology; Margaret Pfeil, assistant professor of theology; and Victor Maquua, a sociologist and Ph.D. candidate, will address Catholic teaching on social justice and human dignity.

For more information or to register for the workshop, log on to [www.stmonicaindy.org/RomeroWorkshop](http://www.stmonicaindy.org/RomeroWorkshop) or contact

Anne Corcoran at the parish office at 317-253-2193, ext. 5, or by e-mail at [acorcoran@stmonicaindy.org](mailto:acorcoran@stmonicaindy.org) before the Sept. 10 registration deadline. †



Archbishop Oscar Romero



Steve Angrisano



Dan Schutte



Curtis Stephan

## Terre Haute parish to sponsor family concert on Sept. 13

St. Joseph University Parish, 113 S. 5th St., in Terre Haute will sponsor a concert titled "Age to Age: Generations of Faith" at 7:30 p.m. on Sept. 13. Doors will open at 6:45 p.m.

The concert will feature Steve Angrisano, Dan Schutte and Curtis Stephan, who together represent three generations of Catholic musicians.

Tickets are \$10 for students, \$15 for adults and \$40 for a family pass (two adults and up to three children), and can be purchased by logging on to [www.stjoeup.org](http://www.stjoeup.org) or by visiting the parish office.

For more information, call the parish at 812-232-7011 or send an e-mail to Carol Schaffer, campus minister for the parish, at [Campusmincarol@stjoeup.org](mailto:Campusmincarol@stjoeup.org). †

## Actors, dancers and vocalists are needed for program on life of St. Jeanne Jugan

Auditions for actors, dancers and vocalists are underway to perform in a dramatic, musical and choreographed production called "Work Which is Still Unknown" on Oct. 11 at the Carmel Center for the Performing Arts Palladium in Carmel, Ind.

The production will be video reproduced for international distribution.

The performance is a celebration of the life and sainthood of St. Jeanne Jugan, the foundress of the Little Sisters of the Poor.

For more information about auditions, roles and the production, contact Lorita Doucette at 317-251-1815 or by e-mail at [loritadoucette@comcast.net](mailto:loritadoucette@comcast.net). †

## Kickball tournament raises funds for St. Mary Parish in Greensburg

St. Mary's Alumni and Friends Association (SMAFA) will sponsor its second annual "Kickball Classic" to benefit the capital campaign of St. Mary Parish in Greensburg.

It will begin at 1 p.m. on Sept. 15 at the Decatur County Sports Complex, 245 S. County Road 200 W, in Greensburg.

Kickball brackets include elementary grades 1 to 3 through adults. The cost is \$10 per person. Families can play for \$50 per team.

For more information or to register, call 812-663-2849 or send an e-mail to [bnjnobbe@etczone.com](mailto:bnjnobbe@etczone.com). †

# DOLAN

continued from page 1

conventions that Cardinal Dolan would come to the events to pray and not endorse any political party or candidate.

In the past, bishops, priests and women religious have offered prayers at both parties' conventions as have clergy from many Christian communities.

In 2000, Cardinal Roger M. Mahony of Los Angeles opened the Democratic National Convention in his city with a prayer calling on delegates to be committed to protecting the life of all people from unborn children and the elderly to those on skid row and death row.

The same year at the Philadelphia site of the GOP convention, Cardinal Anthony J. Bevilacqua offered the closing benediction in his home city.

At the 2008 conventions, neither Archbishop Charles J. Chaput of Denver nor Archbishop John C. Nienstedt of St. Paul-Minneapolis, Minn., participated in the Democratic and Republican conventions, respectively, in their cities. Archbishop Chaput said he was never approached about it, and Archbishop Nienstedt said he declined.

Instead, Bishop Thomas G. Wenski of Orlando, Fla., now archbishop of Miami, offered a prayer at the GOP convention in St. Paul, and St. Joseph Sister Catherine Pinkerton, a lobbyist with the social justice organization Network, prayed at the Democratic convention.

The history of Christian leaders of many denominations praying at the party conventions goes back more than 100 years. Archbishop Demetrios is a perennial favorite and has appeared at both parties' conventions multiple times over the years.

In 1948, Philadelphia Cardinal Dennis J. Dougherty prayed with both parties when the nominating conventions met in Philadelphia.

The announcement about Cardinal Dolan's participation at the convention comes just a week after he was criticized for inviting both President Barack Obama and Romney to

CNS photo/Scott Audelette, Reuters



Above, the stage is set for the Republican National Convention in Tampa, Fla., on Aug. 20. Among those offering prayers during the convention is New York Cardinal Timothy M. Dolan. He will deliver the benediction on Aug. 30 following the major address by Mitt Romney, the presumptive Republican nominee for president.

Right, delegates bow their heads for prayer during the opening session of the 2012 Republican National Convention in Tampa, Fla., on Aug. 27.

participate in the Al Smith dinner on Oct. 18 in New York.

Cardinal Dolan defended the decision to invite both candidates in a blog post, noting that, "An invitation to the Al Smith dinner is not an award or the provision of a platform to expound views at odds with the Church. It is an occasion of conversation. It is personal, not partisan." †

CNS Photo/Reuters



Members of the United Auto Workers assemble a vehicle at the General Motors Detroit-Hamtramck assembly plant in Hamtramck, Mich., in 2011. Bishop Stephen E. Blaire of Stockton, Calif., chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, said in the bishops' annual Labor Day statement that labor unions play a vital role in helping families rise out of poverty.

# LABOR

continued from page 1

"The broken economy also places additional strain on other Catholic organizations, such as Catholic Relief Services, Catholic Charities and the Society of St. Vincent de Paul, that struggle to fulfill our Gospel mandate in the face of increased demand and fewer resources," Bishop Blaire said.

"This broken economy also contributes to the danger that workers will be exploited or mistreated in other ways. For example, many employees struggle for just wages, a safe workplace and a voice in the economy, but they cannot purchase the goods they make, stay in the hotels they clean, or eat the food they harvest, prepare or serve," he said. "Immigrants and their families are especially vulnerable, which highlights the urgent need for comprehensive immigration reform."

He cited Pope Benedict XVI's 2009 encyclical on economic and social issues, "Caritas in Veritate" ("Charity in Truth"), for the link between work and dignity.

"In many cases, poverty results from a violation of the dignity of human work," the bishop said, "either because work opportunities are limited—through unemployment or underemployment—or 'because a low value is put on work and the rights that flow from it, especially the right to a just wage and to the personal security of the worker and his or her family.'"

Bishop Blaire quoted Blessed John Paul II, who in his 1991 social encyclical "Centesimus Annus" ("The Hundredth Year") said that "society and the state must ensure" adequate wages for workers and their families.

"This requires a continuous effort to improve workers' training and capability so that their work will be more skilled and productive as well as careful controls and adequate legislative measures to block shameful forms of exploitation, especially to the disadvantage of the most vulnerable workers, of immigrants and of those on the margins of society," the late pope said. "The role of trade unions in negotiating minimum salaries and working conditions is decisive in this area."

"Unions and other worker associations have a unique and essential responsibility in this needed economic renewal," Bishop Blaire said. "At their best, unions demonstrate solidarity by bringing workers together to speak and act collectively to protect their rights and pursue the common good. Unions are a sign of subsidiarity by forming associations of workers to have a voice, articulate their needs, and bargain and negotiate with the large economic institutions and structures of government."

He acknowledged that, like other institutions, unions "sometimes fall short of this promise and responsibility."

Some union actions, he said, "can contribute to excessive polarization and intense partisanship, can pursue positions that conflict with the common good or can focus on just narrow self-interests."

But even when they do fall short, Bishop Blaire said, "it does not negate Catholic teaching in support of unions and the protection of working people, but calls out for a renewed focus and candid dialogue on how to best defend workers."

(The full text of the statement can be found at [www.usccb.org/issues-and-action/human-life-and-dignity/labor-employment/labor-day-statement-2012.cfm](http://www.usccb.org/issues-and-action/human-life-and-dignity/labor-employment/labor-day-statement-2012.cfm).) †

St. Anthony Church

95th ANNUAL

## Labor Day Picnic

Morris, Indiana • Monday, Sept. 3, 2012

Beer Garden

Karaoke at 3:30 p.m.

Chicken & Roast Beef Dinners

Adults \$10 • Child 12 & under \$5

Serving 11 a.m. • 4:30 p.m. E.S.T.

Lunch Stand Plate Lunches Available 11 a.m.

Air Conditioned Hall • Famous Mock Turtle Soup

Quilts • Crafts • Games for all ages

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From the Editor Emeritus/John F. Fink

## Biblical readings: From the Book of Jeremiah

The biblical readings in the Office of Readings next week are selected from the



Book of Jeremiah. They don't try to cover the whole book. Last week, I wrote about Jeremiah's background so this week I'll pick up with the readings.

They begin on Sunday with Chapter 12. Jeremiah

says in verse one that he has a case that he had to discuss with God: "Why does the way of the godless prosper, why live all the treacherous in contentment?" He goes on to say that God knows that Jeremiah is with him, and he has suffered because of it.

God doesn't answer Jeremiah's question, but tells him that he must persevere even if things get worse, as they would.

Monday's reading is Chapter 19 and the first six verses of Chapter 20. God tells Jeremiah to buy a potter's earthen flask and then, in the presence of the elders and priests, break the flask while telling them

that the Lord would smash Jerusalem as Jeremiah broke the flask.

After Jeremiah did that, the priest Pashhur had him scourged and placed in stocks overnight. When he got out, Jeremiah predicted that Pashhur and his family would be exiled to Babylon, where he would die.

In Tuesday's reading, from Chapter 20, Jeremiah complains that God duped him, and that God's word brought nothing but derision and denunciations. Deception, sorrow and terror have brought him almost to despair. He says, "Cursed be the day on which I was born!" (Jer 20:14).

And things didn't improve. Wednesday's reading, the first 15 verses of Chapter 26, finds Jeremiah still warning the people that if they don't listen to the prophets the Lord sent that God would destroy Jerusalem. Their response is to threaten Jeremiah with death as a traitor because he prophesied against the city.

Jeremiah answered that it was the Lord who sent him to prophesy against the city.

"If you put me to death," he said, "it is innocent blood you bring on yourselves, on

this city and its citizens" (Jer 26:15).

Fortunately for Jeremiah, the princes and the people decided that he didn't deserve death.

Babylon conquered Jerusalem twice, first in 597 B.C. and then in 587 B.C. After the first time, the Babylonians allowed Jeremiah to remain in Jerusalem. The reading for Thursday, the first 14 verses of Chapter 29, is a letter that Jeremiah sent from there to those who were exiled in Babylon.

He encouraged them to become good citizens of Babylon, to build houses and plant gardens, to marry and have children, to increase in numbers, not decrease, because it was God's plan to let 70 years elapse before he would fulfill his promise to bring them back to Jerusalem.

Friday's and Saturday's readings, from Chapters 30 and 31, are about God's promise to restore Israel. However, they were written much earlier in Jeremiah's life, uttered after the northern kingdom of Israel was conquered by Assyria. They were extended to Judah after it began to share the same fate at the hands of the Babylonians. †

Coming of Age/Karen Osborne

## Captivating the world is a matter of attitude

We often look down on people with disabilities. In schools, they're often the first to be teased by bullies, and the first to



be excluded by others from sports teams, clubs and friendships.

We rarely think that they could have something extremely important to tell us about living a happy, awesome life.

Like much of the country, I've been

captivated by the success of "MasterChef" contestant Christine Ha, a Texas graduate student attempting to win the grand prize on the very competitive reality show of the same name. Ha, who is legally blind, stunned audiences and judges by cooking delicious, beautiful dishes without the sight that other chefs find crucial.

Ha wasn't born blind. Ten years ago, she fell ill to an autoimmune disease called neuromyelitis optica, which causes loss of vision and paralysis. According to a statement released by the television show, Ha can only differentiate between light and dark.

Ha said she wasn't going to let her disability get in the way of doing what she loved. She told judges that she thinks her disability makes her a better chef. She must

rely on touch, hearing and taste. Her heightened sense of taste has helped her win kudos from the competition judges with notoriously high standards.

It's hard to tell whether Ha will win. What we know is that she has achieved something that others can only dream of doing. Can the rest of us say the same?

Motivational speaker Nick Vujicic can. When Vujicic was born without arms or legs, his parents wondered if their son could ever live a normal life and be as happy as other children. As a child, Vujicic felt extremely frustrated because he couldn't do things that the other kids could do, such as run around, play with toys, even brush his teeth.

As he grew older, Vujicic started to realize something that would shape the rest of his life—attitude mattered. When he worked on his positive attitude, he developed ways of overcoming the challenges facing him, and realized that his disability didn't need to limit his life and happiness.

Today, he is in demand as a motivational speaker for youth, helping teens across the country learn that they don't have to see things negatively.

Vujicic and Ha discovered something simple while dealing with their disability. Their attitude makes or breaks their chances

at achievement.

Most of us are blessed with a brain that works correctly, legs that walk and good eyesight—even if we have to wear ugly glasses. But we limit ourselves, nonetheless, with our bad attitudes and negative self-talk. We tell ourselves that we can't achieve, that we're not attractive or that we'll never have friends.

None of that is true, of course, but those thoughts can hold you back just as much—or more—as physical disability.

Ha and Vujicic have come a long way, and it's primarily because they have cultivated a positive, can-do attitude that anyone—with or without disabilities—needs to succeed. They maximize the positive things in life and find ways to overcome the challenges that hold them back.

The next time that negative self-talk crops up, the next time you tell yourself you will "never" make the team or "can't" earn good grades, kick those lines of thought to the curb. Make determination, positive thinking and a pleasant attitude your hallmark, and you will be amazed by how quickly life gets better.

(Catholic News Service columnist Karen Osborne is a staff writer for The Evangelist, newspaper of the Diocese of Albany, N.Y.) †

For the Journey/Effie Caldarola

## Fidelity to justice and Gospel values brings true happiness

My teenage daughter was sitting on the floor in front of me, probing her future.

More precisely, she was pondering what to choose as a college major field of study.

It's a big question for any soon-to-be high school graduate even though lots of people change their college major at some point.

"Maybe I should be a high school counselor," she wondered. "Or social work?" She ran the gamut of liberal arts majors before suddenly exclaiming, "I just want to help people."

Bingo—a comment to warm a Catholic mother's heart. I awarded our parenting a tiny merit badge. I hope my kids will see the Gospel as their lives' imperative so I filed the remark under my mental "maybe I'm doing something right" file.

It's easy, of course, for any of us to say we want to help others. But life throws a lot of distractions into the mix as I'm sure my daughter has already. So I was inspired last night to read about the conversion experience of another young person.

Writing in the newsletter of Nebraskans Against the Death Penalty last

summer, outgoing statewide coordinator Jill Francke told about a moment in a cafe in Kenya when, as a 20-year-old, she "vowed that I would dedicate myself to improving the lives of others."

What prompted such an altruistic decision in such a young person?

A Midwesterner from a middle class background, Francke had grown up with the American perspective that if she worked hard enough and wanted something bad enough, she could achieve anything.

Her travels through Africa opened her eyes to the fact that many people, just as smart and competent and driven as she, would be held back from achieving their true potential. Justice became her cause and her source of conversion.

A few years later, Francke still seems to be traveling that narrow road, the one that seeks justice.

The circles I frequent are full of people such as Francke, although I admit many in my circles aren't that young. I count as friends many religious sisters who are passionately involved in helping others, and many of my best friends are advocates for social justice.

So it never fails to amaze me when I encounter people whose primary concern for their children is that they make a lot of

money in life. They always say that they want their children to be "happy," but their idea of happiness always relies on a tremendous amount of material success and worldly recognition.

Of course, I want my children to be able to be independent, support themselves and find a certain level of security. But we can do that, most of us, and still be faithful to Gospel values unless we're among those called to the most radical kind of poverty.

The Gospel of Matthew puts our choice in stark relief: "What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life?" (Mt 16:26).

Not everyone will be converted like St. Paul on the road to Damascus or Francke sitting in a cafe in Kenya. For many of us, the Gospel impels us to change, little by little, to want more of Christ and less of "stuff."

Martin Luther King Jr. once said, "The arc of the moral universe is long, but it bends towards justice."

St. Ignatius of Loyola also told his followers: "Go forth and set the world on fire." May all of us move toward justice.

(Effie Caldarola writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

## Take the ancient faith and make it your own here and now

Ever since I was a little boy, I've had a love of history and enjoyed learning about the stories that make up the lives of those older than me.



When I was a child, there weren't a lot of kids my age living around me so I would often talk with the older folks nearby, listening to their stories that always seemed to interest me.

This love of history and personal stories from the past has added much to my life.

Now that my parents are getting older, I'm interested in recording the stories of their lives that they have told me ever since I was a kid so that my sons can listen to them in the future.

But as important as I think history is, I know very well that each person has to create his or her own history. The stories that make up another person's life may be important to someone else, but will likely not be nearly as significant to the one learning about them from the outside as they are to the person who directly experienced it.

For example, my family and I recently took a vacation to South Haven, Mich. On our way there, we stopped at the University of Notre Dame near South Bend, Ind., where I spent two years as a graduate student. There are many places on that beautiful and spiritually rich campus that are very important to me and in the story of my life.

As we visited those sites, I would try to tell my boys stories associated with them. But I soon found out that they were more interested in simply running around than in listening to dear old Dad.

Maybe that's the way I was when I was a little kid, even with my early love of history. My parents told me stories about their lives that I'm only now interested in recording for posterity.

That visit to Notre Dame, then, reminded me that my history won't be the history of my boys. I'll have a role to play in it, to be sure. But they will be the ultimate determiner of their lives.

What is true in this way about life and history and family relationships in general is also true about the life of faith in particular. Those of us who are parents or volunteer as catechists in our parishes seek very much to pass on the gift of faith to our children that we received when we were little.

That is a gift that is nothing less than the faith "that was once for all handed down to the saints" (Jude 3). It is a 2,000-year-old faith that has led countless men and women closer to God in this life and to perfect communion with him forever in the next.

But as we lovingly strive to plant seeds of faith in the hearts of our children, we should remember that these young people have to experience that faith in their own way that is still true to the Gospel. They have to make the faith their own.

We can lead them to experiences of prayer, service and learning that might help them move in that direction. But this goal can only be accomplished by them with the help of God's grace. We can and should, however, invoke that grace through our constant prayer for them.

While we consider the role of this truth of the life of faith in the lives of young people, we shouldn't forget it in our own.

Many of us may have been Catholics since we were baptized as infants, but we should never be complacent in our relationship with Christ. He wants us to grow more deeply in love with him as we pass through each stage of our lives.

Grow in your own life of faith, then, while you seek to help young people in your life to do the same. †

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

# The Sunday Readings

Sunday, Sept. 2, 2012

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy is the source of this weekend's first reading.



Deuteronomy is from the Pentateuch, the collection of five books that appears as a group first in sequence in the present versions of the Bible.

The Pentateuch is special because these books contain the law as given by God

through Moses. They form, as it were, the constitution of Judaism.

In this reading, Moses submits the law to the people. He tells them that they must obey this law when they enter into their land.

It is important to note that the law, coming from God, reveals the best of wisdom and logic. It offers the ideal path for a society to follow. Harmony and accord necessarily and inevitably will follow.

Since God authors the law, nations observing the Hebrews will realize the awesomeness of the Hebrews' God.

The Epistle of St. James provides the second reading.

James occurs only rarely among the readings at Mass. The author of this epistle is not known for certain since four men with this name appear in the New Testament.

Several men would have had credentials in the early Church—James, the son of Zebedee and brother of John; James "the Less," the son of Alphaeus; and James, a kinsman of Jesus. The father of Judas Iscariot was named James. Stronger arguments as to authorship apply to one or the other of these persons than to all.

Important in this reading is the revelation that God wills us to live. In the broader Christian context—as after all this is from the New Testament—this means eternal life. Not only does God will that we live, but God has given us the way to life.

Also important is the reminder that by serving orphans and widows, we purify ourselves so that we can stand before God.

St. Mark's Gospel supplies the last reading.

Jesus frequently debated the Pharisees and others familiar with the law of Moses about particulars in this law. Often, details, maybe insignificant, overtook the debate. At times, people interpreted the Lord's responses in discussions as demeaning or even repudiating the law of Moses.

In reality, the words of Jesus reaffirm the law. He does not dismiss the law, but rather goes to the heart of the law. The essence of the law is wholeheartedly to love God, and in this love to trust in and obey God.

These discussions reveal the identity of Jesus. Moses was merely the human instrument by which God spoke. The law of Moses actually was the law of God.

Jesus defined and applied the law because Jesus was God and spoke as the lawgiver. The Pharisees and other religious scholars of the time hardly overlooked the fact that Jesus spoke and acted in the place of God. As time unfolded, this identification with God by Jesus would lead to the Crucifixion.

## Reflection

The first reading contains a thought that humans invariably dismiss. The thought simply is that, because of human limitations and shortcomings, people often put themselves in unfortunate situations. They can doom themselves. Unwilling to accept this fact, humans make excuses. They blame God for misfortunes.

God actually and lovingly rescues them, not simply by drawing them from the quicksand, but by leading them away from the quicksand. He leads us away from the quicksand by giving us the law, the road map to life.

God does not force us to walk along this path. We must voluntarily follow God by following God's Son. It is as simple as that. Discipleship, total and sincere, is the only way to eternal life. It is the only logical choice to make in choosing a path through earthly life. †

## Daily Readings

Monday, Sept. 3

St. Gregory the Great, pope and doctor of the Church  
1 Corinthians 2:1-5  
Psalm 119:97-102  
Luke 4:16-30

Tuesday, Sept. 4

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

Wednesday, Sept. 5

1 Corinthians 3:1-9  
Psalm 33:12-15, 20-21  
Luke 4:38-44

Thursday, Sept. 6

1 Corinthians 3:18-23  
Psalm 24:1-6  
Luke 5:1-11

Friday, Sept. 7

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

Saturday, Sept. 8

The Nativity of the Blessed Virgin Mary  
Micah 5:1-4a  
Romans 8:28-30  
Psalm 13:6  
Matthew 1:1-16, 18-23 or Matthew 1:18-23

Sunday, Sept. 9

Twenty-third Sunday in Ordinary Time  
Isaiah 35:4-7a  
Psalm 146:7-10  
James 2:1-5  
Mark 7:31-37

## Question Corner/Fr. Kenneth Doyle

### American flags should not be displayed in the sanctuary of a Catholic church

Who dictates the display of American flags in church? Some



Catholic churches do it, and some don't.

Is it the individual pastor's decision? What is the rule? (Lake Ozark, Mo.)

The *Code of Canon Law* does not set forth any rule regarding the presence

of national flags in Catholic churches.

Accordingly, it is left to the discretion of the local diocesan bishop who, in turn, often leaves it to the judgment of the local pastor.

The practice of displaying an American flag in church apparently had its origin during World War II when parishes would often place with the flag a book listing parishioners who were then serving in the armed forces as a reminder for people to keep them in prayer.

The U.S. bishops' Committee on the Liturgy has in the past encouraged pastors not to position a flag in the sanctuary itself, which should be reserved for the altar, the lectern and the celebrant's chair so as to keep the congregation's focus on the Eucharist.

It's probably fair to say that most priests are inclined not to give prominence to national symbols within a church building.

Churches are in a certain sense "extra-territorial." Within that sacred space, national ties are superseded by membership in the worldwide family of the Catholic faith, where all people are welcome and all are equal.

That notion of "supra-nationalism" is highlighted in the Church's official "Order of Christian Funerals," which specifies that "national flags ... have no place in the funeral liturgy," and thus "are to be removed from the coffin at the entrance of the church."

If I'm not mistaken, there is something in the Church's marriage law called an "internal forum solution," where an individual asks for the equivalent of an annulment in the sacrament of penance.

This allows for a civil marriage to take place and for both partners to receive the Eucharist while one or both parties are waiting for an annulment to be granted.

Normal marriage privileges, including

sexual relations, would be expected and allowed during this period.

The civil marriage could then be blessed in the Church after the annulment has been granted.

Is this information correct? (Oskaloosa, Iowa)

Basically, no—or, to be more precise, that solution is not as generally available nor as permissive as you portray it.

The "internal forum solution" is an option that is very closely defined and, because of that, applicable only to a very limited number of people.

In his 1982 apostolic exhortation "*Familiaris Consortio*," Blessed John Paul II said that admission to the Eucharist can be obtained by a divorced and remarried couple whose previous marriages have not been annulled—but only on the condition that they "take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples" (#84).

This arrangement, sometimes referred to as a "brother-sister relationship," would apply only to couples who are unable to separate because of the circumstances (e.g., responsibility for bringing up children), but who would pledge themselves to refrain from conjugal relations unless and until a Church declaration of nullity (i.e., an annulment) were obtained.

So it does not seem to be a popular or widely used option.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.) †

## My Journey to God

### God's Eyes

God's eyes gaze over all the Earth, and He knows each of us personally.

God sees every one of us, and has each of our personal interests as His children in His heart. He counts every hair on our heads.

Does God look at us from the outside or inside? He looks, brothers and sisters, right into our hearts. He looks down at us with eyes of such incredible love that it takes the breath away.

God knew us before we were born, and what God sees is different than what we see. God's eyes are beautiful.

I see God's eyes in the beauty of a baby born to every mother.

I see God's eyes in the holy priesthood and all the holy services, men and women giving their consecrated lives to Christ.

I see God's eyes in reverence, in holy adoration before the Blessed Sacrament.

I see God's eyes in children, full of wonder and faith.

I see God's eyes in the face of a hardworking father or mother.

I see God's eyes in the disadvantaged, the lonely, the convict, the drunk.

I see God's eyes in the beauty of our land, the forest so green, the animals, the rising and setting sun.

I see God's eyes in starving African children, persecuted Christians, missionaries.

I see God's eyes at Mass, heads bowed, kneeling reverently in prayer.

I see God's eyes in the sick, the poor, the dying man or woman receiving the last sacrament, receiving Jesus.

I see God's eyes in Jesus, God's Son, on the Cross, in the Blessed Sacrament, in every prayerful hymn, in my heart, in the newly ordained priest, in the baptized baby, in the saved and unsaved.

I see God's eyes in the aborted baby, the criminal, the murderer, the desperate.

Yes, God's eyes are fixed on them, too.

God's gaze is everywhere, on the lovely and unlovely.

God's eyes are our eyes, a whole world to love and save.

God's eyes are beautiful.

The color of God's eyes is ... Love.

By Viola Maria Miller

(Viola Maria Miller is a member of St. Joseph Parish in Shelbyville. She dedicated this reflection to Father Aaron Pfaff, administrator of the Batesville Deanery parish.)

### Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**BRYANT, Violet**, 95, St. Mary, New Albany, Aug. 13. Mother of Patsy Hall, Brenda Huff, Larry and Mike Bryant. Grandmother of 15. Great-grandmother of 39. Great-great-grandmother of 18. Great-great-great-grandmother of three.

**CASSIDY, Mary Ava (Early)**, 79, St. Michael the Archangel, Indianapolis, Aug. 11. Mother of Ann Bernard and Catherine Lynn. Grandmother of eight.

**DOTTERY, Eugene**, 77, St. Monica, Indianapolis, Aug. 7. Husband of Nona (Hunter) Dottery. Father of Joan Thaxton, Jacqueline, Michael and Patrick Dottery. Grandfather of seven.

**FRANCO, Mary Ann**, 71, St. Malachy, Brownsburg, July 26. Wife of Gerald Franco. Mother of Maureen Daehler,

Lisa Robinson, Brian and Mark Franco. Daughter of Robert and Mildred (Marien) Pickett. Grandmother of 14.

**GLOTZBACH, Pauline (Sauer)**, 90, Holy Family, New Albany, Aug. 15. Mother of D. Joan and Tom Sauer. Stepmother of Rosalee Flanigan, Judy Grant, Cathy Kruer, Carolyn Olds, Mary Wright, Janet Zoeller, B.J., David, Joseph, Larry, Steve and Tom Glotzbach. Sister of Dorothy Patten. Grandmother of three. Step-grandmother of several. Great-grandmother of one. Step-great-grandmother of several.

**HUFFERD, Carolyn J.**, 67, St. Mary, Greensburg, Aug. 16. Wife of Max Hufferd. Mother of Becky Hamilton and Ginny Marhanka. Grandmother of four.

**KALLEMBACH, Ralph E., Sr.**, 87, St. Augustine, Jeffersonville, Aug. 13. Father of Patricia Clark, Carol Heidbreder, JoAnn Reas and Ralph Kallembach Jr. Brother of Florence Hebner and Floyd Kallembach.

**MEUSER, Mary Jo**, 69, Holy Spirit, Indianapolis, Aug. 8. Mother of Clare Siders, Elodie and Jacob Meuser. Sister of Don and Jim Knust. Grandmother of three. Great-grandmother of one.



**MITCHEL, Stephen Eugene**, 76, Our Lady of the Most Holy Rosary, Indianapolis, Aug. 17. Husband of Rosalind (Abel) Mitchel. Father of Lori Edmundson, Jennifer Kane, Lucinda Ledbetter, Jill Shively, Kathleen, Andrew, Michael and Samuel Mitchel. Brother of David and Thomas Mitchel. Grandfather of 18. Great-grandfather of 11.

**PFENNINGER, John Gerald, Jr.**, 64, St. Charles Borromeo, Bloomington,

Aug. 13. Father of Jacob Pfenninger. Son of Marcelle Pfenninger. Brother of Jeanne Childs, Anne and Margaret Pfenninger.

**RENDEL, Jeffrey**, 64, St. Jude, Indianapolis, Aug. 11. Husband of Alicia (Anderson) Rendel. Father of Jennifer Buechler, Jonathan, Matthew and Michael Rendel. Brother of David and Michael Rendel. Grandfather of nine.

**SHIRLEY, Mary Hedwig (Bray)**, 60, St. Pius X,

Indianapolis, Aug. 8. Mother of Alice and Emma Shirley. Sister of Rebecca Bray and Patricia Gould. Grandmother of one.

**SMITH, Mary Imelda**, 73, St. Anthony of Padua, Clarksville, Aug. 10. Mother of George Smith Jr. Sister of Mary Gatton, Barbara Owen, Frances Scott, James and John Sturgeon. Grandmother of one.

**TEX, Vincent J.**, 65, St. Malachy, Brownsburg, Aug. 12. Father of Melissa Mathias and Carrie Tex. Son of Marion and Bernice (Wiley) Tex. Brother of Mary Hammock, Kenny, Mike, Raymond, Richard, Ronnie and Tom Tex. Grandfather of five.

**THOMPSON, Richard Allen**, 79, St. Roch, Indianapolis, Aug. 22. Husband of Sandra Thompson. Father of Jill, Nancy, Jude and Ted Thompson. Grandfather of one. Step-grandfather of one.

# Lift high the Cross

Workers install a bronze statue of Jesus crucified on the Cross inside the Cathedral of the Immaculate Conception in Wichita, Kan., on Aug. 20. The bronze statue and accompanying statues of Mary and Joseph are part of a renovation of the mother church of the Diocese of Wichita that will be completed by the end of the year.

**WENNING, Mary Ann**, 90, Immaculate Conception, Millhausen, Aug. 16. Mother of Martha Johnson, Mary Jo, Andrew and John Wenning. Sister of Rosemary Maschino, Barbara Sandhage and Franciscan Sister Bernetta Stuhrenberg. Grandmother of seven. Step-grandmother of two.

**WILSON, Marilyn Rose**, 73, St. Jude, Indianapolis, Aug. 11. Mother of Diana Spalding, Anthony, Matthew, Michael and William Wilson. Sister of Victoria Cleary, Margie Glick, Christine Genowa, Kathy Huffman, Barbara Schmutte and Roberta Stier. Grandmother of 14. Great-grandmother of two.

**WOODARD, Shirley A.**, 70, St. Bartholomew, Columbus, Aug. 7. Wife of Joseph Woodard. Mother of Matthew Woodard. Stepdaughter of Margaret Sheard. Stepsister of Mary Napier, Carol Vogel and Ted Burton. †

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chill@archindy.org

# Philadelphia Archdiocese, foundation sign pact on school management

PHILADELPHIA (CNS)—Philadelphia's 17 archdiocesan high schools and its four schools for special education are officially under new management.

Under a historic agreement in principle signed by Philadelphia Archbishop Charles J. Chaput and H. Edward Hanway for the Faith in the Future Foundation on Aug. 21, strategic and operational control of the 21 schools passes to the foundation effective on Sept. 1.

It is believed to be the first time a diocese has given control of a major part of its schools to an independent and essentially lay board.

The announcement and signing took place during a press briefing at St. Hubert High School, which was one of the four high schools recommended for closing in the 2011 report of the Blue Ribbon Commission on Catholic Education, but spared by Archbishop Chaput last February.

Archbishop Chaput said in a statement that the agreement between the archdiocese and foundation "is unlike any agreement that a diocese has achieved with its lay leadership."

"The willingness of lay leaders with a love for Catholic education to step forward is encouraging. The commitment made by the foundation—a commitment to professional excellence in management guided by a strong and faithful identity—will serve our high schools and schools of special education well," the archbishop said.

"We have seen the momentum that the foundation has been able to generate, and we are confident that this agreement will lead to an even stronger school system for the children of the Philadelphia region," he added.

Under the agreement, which initially is for five years, the archdiocesan Office for Catholic Education, which

previously oversaw the schools, will become a division of the Faith in the Future Foundation, reporting directly to the foundation's CEO.

Hanway, a former chairman and CEO of Cigna Corp, will temporarily fill the post until a CEO is hired.

The Office for Catholic Education will continue to focus on curriculum and standards, academic and spiritual development of students, co-curricular and extracurricular programming and professional development of teachers.

The presidents and principals of the schools affected by the agreement will continue to report to the education office, and the teachers remain employees of the archdiocese.

Direct ownership of the schools themselves will remain with the archdiocese, with the exception of Roman Catholic, Philadelphia's flagship Catholic high school. The school is operated by the archdiocese, but the building is owned by the Cahill Trust, established under the will of Roman founder Thomas Cahill, who died in 1878.

While the makeup of the foundation board has not yet been set and will not be announced until the fall, Hanway estimated that it will have about 15 members with the archbishop appointing only one-third of them.

Philadelphia Auxiliary Bishop Michael J. Fitzgerald, who oversees Catholic education for the archdiocese, will be a board member.

"The independence of the Catholic secondary system, with the schools of special education, was critical to our ability to more fully address the fundraising and enrollment needs of our schools," Hanway said. "With capacity available to educate an additional 15,000 students, we intend

to grow."

He called it "a groundbreaking approach to educating our children" and praised Archbishop Chaput and other archdiocesan leaders for being "willing to make such a bold decision in reaching this agreement with the foundation."

"I am confident that the foundation can and will serve as a model for Catholic education across the nation as we infuse and employ an entrepreneurial approach to managing these 21 schools," Hanway said.

In Washington, Karen Ristau, president of the National Catholic Educational Association (NCEA), said the only thing she could think of that comes close to the Philadelphia situation is that of public school districts turning over some of their poor-performing schools to an education management company.

"There's almost no way" to predict whether the plan will succeed, Ristau said, adding that she doesn't know how many other dioceses would emulate the Philadelphia plan, "but I'm sure everyone will be watching."

"I am sure the archbishop weighed the pros and cons in the decision, but for the rest of us it will be really interesting to see how this goes," she said.

John Eriksen, director of the schools program for the National Leadership Roundtable on Church Management, told Catholic News Service that entering into such an arrangement required "courage and humility."

Eriksen said that, until he took his new job in July, he had been superintendent of schools for the Diocese of Paterson, N.J., which had a similar arrangement. "We saw some significant short-term gains. We saw some short-term pain as well," he noted, but "over time, it has worked better and better."

He said dioceses are trending to the model used by the



H. Edward Hanway and Philadelphia Archbishop Charles J. Chaput sign an agreement on Aug. 21 for the Faith in the Future Foundation to take over management and fundraising for 21 schools in the archdiocese. Hanway is the temporary CEO of the foundation.

Archdiocese of Philadelphia.

"You talk about functionality, you talk about Catholic colleges and universities, which are some of the highest functioning temporal entities within the Church," Eriksen added. "Now K through 12 is starting to catch up."

NCEA's Ristau told CNS that it's possible that the Philadelphia plan repeated elsewhere could put the brakes on the ongoing decline in the number of Catholic schools and students nationwide.

"We know that the decline has slowed down, and I think we're going to see a flattening and then a turnaround," she said. "The rate of closure for schools has really slowed down. We have dioceses that actually went up last year."

In Philadelphia, Hanway reported registration for the fall class of freshmen in the archdiocese is now at 106 percent of earlier projections.

Whether that is because of the initial efforts of the Faith in the Future Foundation or the publicity surrounding the near closing of four high schools might be impossible to say.

Registration at 11 of the 17 schools is over projection. At

three schools, the incoming freshman class will be the largest in the school.

St. Hubert's was chosen as the venue for the press briefing because of the success of its fundraising campaign, which relied mostly on small donors and community support.

Although Hanway declined to put a figure on the expected deficit this year, he estimated that it is half of the original estimate because of the increase in enrollment.

"I will say to you stabilizing enrollment is only a first step. The objective is to grow," Hanway said.

A major part of the foundation's work will be recruitment, development and fostering innovative programs.

"Our mission is to transform Catholic schools," Hanway said. "Good enough isn't enough. We must be excellent in every facet of our schools."

While the current agreement focuses just on secondary and special education, both Archbishop Chaput and Hanway gave assurances that the concerns of elementary schools will be part of the mission of the foundation. †

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Submitted photos

# Seminarians take pilgrimage to New Albany Deanery parishes

**Criterion staff report**

Each year prior to the start of the academic year, the seminarians of the Archdiocese of Indianapolis take a pilgrimage to visit parishes in central and southern Indiana.

On Aug. 15, 22 of the archdiocese's 25 potential future priests, five of whom are new this year, went on a pilgrimage to the New Albany Deanery.

Father Eric Johnson, archdiocesan vocations director, celebrated Mass with them for the Solemnity of the Assumption of the Blessed Virgin Mary at the new St. Mary-of-the-Knobs Church in Floyd County, which was

dedicated on March 25.

Later in the day, the seminarians visited St. John the Baptist Parish in Starlight.

The archdiocese's seminarians receive their priestly formation at Bishop Simon Bruté College Seminary in Indianapolis, Saint Meinrad Seminary and School of Theology in St. Meinrad, and Pontifical North American College in Rome.

*(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †*

Seminarian Timothy DeCrane, a third-year student at Bishop Simon Bruté College Seminary in Indianapolis, kneels in prayer on Aug. 15 at St. Mary-of-the-Knobs Church in Floyd County during the annual archdiocesan seminarian pilgrimage. DeCrane is a member of Most Holy Name of Jesus Parish in Beech Grove.



Transitional Deacon Martin Rodriguez, center, pours wine into a chalice during an Aug. 15 Mass at St. Mary-of-the-Knobs Church in Floyd County. Archdiocesan vocations director Father Eric Johnson, right, was the celebrant of the Mass. Seminarian Benjamin Syberg, left, assisted at the Mass as an altar server. Deacon Rodriguez, a member of St. Mary Parish in Indianapolis and a fourth-year student at the Pontifical North American College in Rome, expects to be ordained to the priesthood next May.



Above, seminarians Xavier Raj, from left, Michael Keucher and Kyle Rodden pose for a photo at St. John the Baptist Parish in Starlight on Aug. 15 during the annual archdiocesan seminarian pilgrimage. All three seminarians receive their priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. Raj is a member of St. Jude Parish in Indianapolis. Keucher is a member of St. Charles Borromeo Parish in Bloomington. Rodden is a member of Most Sacred Heart of Jesus Parish in Jeffersonville.

Right, seminarians Peter Jansen, left, and Daniel Bedel serve as cantors during an Aug. 15 Mass celebrated at St. Mary-of-the-Knobs Church during the seminarian pilgrimage. Jansen, a member of Our Lady of the Greenwood Parish in Greenwood, and Bedel, a member of St. John the Evangelist Parish in Enochsburg, receive their priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.



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