



The

Criterion

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'Capacity to dream'

Faith, hope and love fuel mountain climber's passion to reach new heights, page 9.



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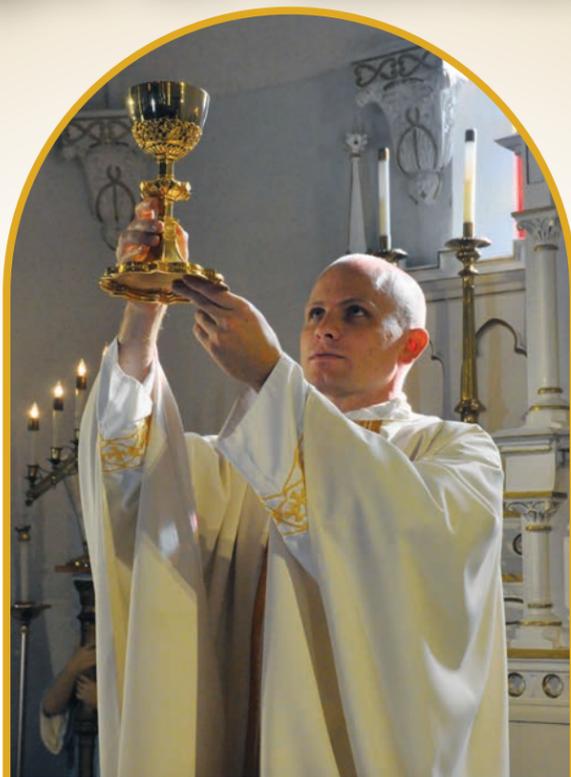
August 30, 2013

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Cups of salvation



Father Douglas Marcotte raises a chalice on Aug. 7 while standing at the altar of St. Bartholomew Church in Columbus, where he serves as associate pastor. He received the chalice earlier this year from the archdiocesan archives before being ordained a priest. It previously belonged to Msgr. Richard Kavanagh, an archdiocesan priest who died in 2010.



Father John Hollowell raises a chalice on July 31 while standing at the altar of Annunciation Church in Brazil, where he serves as pastor. He received the chalice from the archdiocesan archives in 2008 prior to being ordained a priest. It previously belonged to Father Edgar O'Connor, an archdiocesan priest who died in 1928.



Father Jerry Byrd raises a chalice on July 30 in St. Barnabas Church in Indianapolis, where he serves as associate pastor. He received the chalice from the archdiocesan archives in 2012 prior to being ordained a priest. It previously belonged to Father Henry Brown, an archdiocesan priest who died in 2009.

Historic chalices from archdiocesan archives link young priests to those who went before them

By Sean Gallagher

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

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

Priests throughout the 2,000-year history of the Church have raised up such cups, all of them linked together in the one priesthood of Christ.

Over the past several years, priests ordained for the Archdiocese of Indianapolis have had the chance to receive a tangible reminder of that connection.

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

return to the archives when they die.

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

'A tangible connection to history'

Prior to his ordination in 2008, Father John Hollowell chose a chalice that had belonged to Father Edgar O'Connor, a priest of the archdiocese who died on

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

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

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Pope Francis denounces 'multiplication of massacres' and atrocities, to meet with Jordan's King Abdullah II

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

As U.N. weapons inspectors received permission from the Syrian government on Aug. 25 to visit the site of the alleged attack, Pope Francis said the "terrible images" of the dead, including children, "push me once again to raise a voice so that the roar of the weapons would stop.

"It is not clashes, but an ability to meet and to dialogue that offers prospects for a hope of resolving the problems," the pope said on Aug. 25 after reciting the Angelus with visitors in St. Peter's Square.

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

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Pope Francis



Syrians fleeing violence in their country wait to cross the border into the autonomous Kurdish region of northern Iraq on Aug. 25. The sudden influx of more than 40,000 Syrian refugees over the past 10 days has brought Iraq's prosperous and well-armed northern region closer to the Syrian conflict, which has already left more than 100,000 people killed and displaced millions.

CHALICES

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the Apostles.”

Father Hollowell has also experienced a connection with Father O’Connor.

“I ask him to pray for me all the time,” said Father Hollowell, who also serves as sacramental minister of Sacred Heart of Jesus Parish in Terre Haute. “I’ve said some Masses for him.”

He also made the effort to learn more about his fellow priest. Father O’Connor was 32 at the time of his death, having been ordained in 1920. He earned a doctorate in theology in Rome, and was serving as the secretary to Bishop Joseph Chartrand when he died of pneumonia.

Then-Father Joseph E. Ritter, later the first archbishop of Indianapolis and a cardinal archbishop of St. Louis, was at his bedside when he died.

An engraving on the bottom of the chalice shows that Father O’Connor’s parents had given it to him at the time of his ordination. This is a traditional gift of parents to a son who is ordained.

Father Hollowell appreciated his parents not having to spend potentially thousands of dollars to purchase a new chalice, although they did pay to have it re-plated. An engraving of his name and ordination date was added to the base.

“When I elevate the chalice at Mass, I can see the inscriptions on the bottom both from my family and also from his family. It’s a reminder both of my ordination and of my family, and also of this man who was a priest, too, and his family,” Father Hollowell said. “It’s all there in one spot.”

‘Where you fit in the scheme of things’

Other chalices chosen from the archives belong to priests who died in recent years.

Father Douglas Marcotte, who was ordained on May 18 and now serves as associate pastor of St. Bartholomew Parish in Columbus, received a chalice that had belonged to Msgr. Richard Kavanagh.

Ordained in 1936, Msgr. Kavanagh died on Jan. 20, 2010, at 98. At the time of his death, he was the longest serving priest in the history of the archdiocese.

Msgr. Kavanagh led St. Michael the Archangel Parish in Indianapolis from 1951 until his retirement in 1982. He also

helped oversee much of the archdiocese’s building boom in Indianapolis following World War II.

After receiving the chalice, Father Marcotte learned more about Msgr. Kavanagh and now seeks to emulate him.

“He was a hard worker. He loved his people. And he was a faithful priest who loved being a priest,” said Father Marcotte, who also is a sacramental minister for Franklin College in Franklin. “Hearing stories about him is inspiring. I hope that, God willing, I can be a priest that makes the impact that he made.”

Tom Kavanagh, a nephew of Msgr. Kavanagh, and his wife, Kay, helped care for the aged priest during the last years of his life, and were responsible for dispersing many of his possessions, including some of his vestments, after he died.

Tom was gratified to learn that his uncle’s chalice continues to be used.

“It’s an honor for a relative of a priest who’s died to have his chalice be reused,” he said. “I can’t express in words how pleased that makes us.”

The economics of receiving a previously used chalice compared to buying a new one played a part in Father Marcotte’s decision to receive a chalice from the archives.

“I certainly think my parents were happy that they were refurbishing one instead of purchasing a new one,” he said with a laugh.

At the root of his choice, however, is Father Marcotte’s desire to have a constant reminder that his life as a priest is but a small part of a longer history of ordained ministry.

“It helps to remind you where you fit in the scheme of things, and that you’re sharing in this work of bringing people to Christ, bringing people, more specifically, the sacrament of the Eucharist,” Father Marcotte said. “It’s a work that previously went on for decades with Msgr. Kavanagh. And it’s a work that will continue after me as well.”

‘The chalice that I was supposed to have’

The idea that the chalice he received from the archives might be used by another priest after he dies pleases Father Jerry Byrd.

“It’s neat to think that it will continue to serve its purpose,” said Father Byrd, associate pastor of St. Barnabas Parish in

Jordan’s King Abdullah II.

Jordan and Syria share a border, and Jordan is hosting some 500,000 Syrian refugees.

Both the pope and the king have repeatedly called for the international community to help broker a negotiated end to the fighting in Syria.

In mid-August, images began circulating on the Internet and on television of victims of the suspected chemical weapons attack on a town on the outskirts of Damascus. The Syrian government blamed rebels for the attack, and the rebels blamed government forces.

U.S. Secretary of State John Kerry said on Aug. 26: “We

know that the Syrian regime maintains custody of these chemical weapons. We know that the Syrian regime has the capacity to do this with rockets. We know that the regime has been determined to clear the opposition from those very places where the attacks took place.”

After several days of delay, supposedly for their protection, the Syrian government gave U.N. weapons inspectors permission to visit the site, but the inspectors had to turn back to their hotel on Aug. 26 after their vehicles were fired upon. The Syrian government blamed the rebels, and the rebels blamed government forces. †



After celebrating his first Mass on June 7, 1936, then Father Richard Kavanagh, fourth from left in front row, poses in front of the rectory of SS. Peter and Paul Cathedral in Indianapolis. Assisting him at the Mass were, from left, front row, Benedictine Father Bernardine Shine, Father Bernard Sheridan, Msgr. Raymond Noll and Father Barrett Tieman. Second row, Fathers James Hickey, John Lynch and George Dunn. Third row, seminarians Joseph Dooley, Charles Koster and Berault (first name unknown).

Indianapolis. “It’s not just going to be set on a shelf somewhere and collect dust and be a pretty thing to look at. It’s going to be an instrument that’s used in the Lord’s service.”

Prior to his ordination on June 2, 2012, Father Byrd chose a chalice that had belonged previously to Father Henry Brown, who died on June 21, 2009.

Ordained in 1951, Father Brown ministered in parishes and hospitals across central and southern Indiana until

his retirement in 1998. After moving into the St. Paul Hermitage in Beech Grove, he continued ministering to his fellow residents for many years.

“How many people did he minister to in his life?” Father Byrd wondered. “We’ll never really know how many lives he touched, how many Communion he gave, how many Masses

he celebrated using that chalice. We’ll never know. The only one who really does know the impact that he had on the world is God himself.

“In a way, I’m kind of picking up where he left off. And I continue to do that through the ministry that God granted me through his grace ...”

In using a chalice that was used decades before he was born, Father Byrd has a keen reminder of the eternal nature of his vocation.

“That chalice existed before I did,” said Father Byrd, who also serves as a chaplain at the University of Indianapolis in Indianapolis. “That chalice was being utilized in the ministry that God created me for before I was created. And so to be able to participate in that is a constant reminder that all I had to do was to say ‘yes’ to God and he would provide everything else that I would need.

“Maybe that chalice was made specifically for Father Brown. Maybe his parents had it commissioned. I don’t know the story behind it. But I know that that’s the chalice that I was supposed to have.” †



Fr. Henry Brown

SYRIA

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“From the depths of my heart, I want to express my closeness in prayer and solidarity with all the victims of this conflict [and] all those who are suffering, especially the children, and ask them to keep their hopes for peace alive,” the pope said.

As international leaders increasingly discussed the possibility of some form of armed intervention in Syria, the Vatican also announced Pope Francis would interrupt the last week of his summer break in order to meet on Aug. 29 with

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Fear of Egyptian violence does not interfere with nuns' hospital work

CAIRO (CNS)—It was lunchtime at Cairo's Italian Hospital, and some of the nuns who reside there were watching state television's latest announcements on Egypt's "war on terror," the expression used by the country's military and its supporters to describe the nationwide crackdown on Islamists.

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

The Egyptian army's takeover in early July and its ensuing pursuit of people it claims are Muslim militants have led to deadly clashes throughout the country, including within ear-reach of the century-old hospital where Sister Pina and six other nuns from five different Catholic orders live and work.

But fears of what is outside the hospital gates—including a spike in attacks on the country's Christian institutions—appeared to interfere little with the sisters' chores inside the historic medical facility built by Egypt's one-time vibrant Italian community.

Turning from the news on TV, Sister Pina reported that, as usual, she got up at the crack of dawn and was often not in bed until well after midnight in her role as coordinator for the hospital's other six nuns who serve as nurses alongside a much larger medical staff made up of mostly Muslims.

In addition to coordinating the nurses, corresponding with institutions outside the hospital, organizing medical assistance for Egypt's Catholic clergy as well as for the occasional sick Italian tourist, Sister Pina said she also simply served as a friend to those in need.

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

Sister Pina said that as things got increasingly tense in Egypt, colleagues and friends asked her why she did not

want to return to Italy. She said she responded that "now is the right time to stay here because, first of all, I don't want to escape from difficulties, and second, so that Egyptians see that we are part of the Egyptian people."

She was seated with other nun colleagues at a dining room table inside the house where they all reside on the hospital's grounds, just a few steps away from a tiny Catholic church.

"In Egypt, you have to understand that the regular Muslims respect us," said Egyptian Sister Elizabeth Azim, one of the other nuns seated at the table. She works as a nurse in the hospital's surgical ward.

Sister Elizabeth lamented the recent increase in attacks on Christian sites across the country, including one on a school in southern Egypt run by her order, the Franciscan Sisters of the Immaculate Heart of Mary. In that attack, she said, a Muslim woman accompanied three of the school's nuns to the safety of her home.

"I am telling you, [Egyptian] Muslims love us," said Sister Elizabeth, who was born in Assiut, in southern Egypt. "What is happening is not the work of Muslims, it is terrorists," she said, adding that "if we lose some of our schools and churches but eventually get rid of terrorism, then this is a price worth paying."

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

But human rights groups observe a general state of violence spurred by the military's July 3 overthrow of Islamist President Mohammed Morsi, after mass protests against him, and the subsequent forced removal of thousands of Morsi supporters from two protest camps in Cairo on Aug. 14.

The violence has included attacks on government and security facilities, as well on the homes, churches and other institutions belonging to Christians whose religious



Sister Elizabeth Azim of the Franciscan Sisters of the Immaculate Heart of Mary talks with a patient at the Italian Hospital in Cairo on Aug. 25. The Egyptian nun is a nurse in the hospital's surgical ward.

leaders—among them Coptic Catholic Patriarch Ibrahim Isaac Sedrak and Coptic Orthodox Pope Tawadros II—have openly backed the army.

The effect of the surrounding violence on the Italian Hospital, said the nuns, had so far been limited.

"Some of the hospital employees, Muslims and Christians, have to leave work early" to get home before the recently imposed nationwide nighttime curfew, said Sister Pina.

And the tension outside has also led to heated political debate inside the hospital among some hospital staffers, said Sister Tabissa, a member of the Little Sisters of Jesus who works in the intensive care unit.

She recounted what happened recently when the attacks on Christians were brought up as a topic in a hospital hallway.

"God doesn't approve that brothers hurt each other," she quoted a Muslim colleague as interjecting. †

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

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

In an Aug. 23 letter to Secretary of State John Kerry, Bishop Richard E. Pates of Des Moines, Iowa, urged a path of dialogue and reconciliation that promotes peace, human rights and religious

freedom in Egypt.

"Amidst the tragedy of violence and bloodshed in Egypt, our conference has a special concern for the Christian community," Bishop Pates wrote. "Extremists have scapegoated Christians, blaming them for the current state of affairs, and viciously attacked Christian churches, institutions and communities, destroying property and terrorizing people. The destruction of Christian churches and the targeting of Christians are unacceptable."

Bishop Pates said U.S. bishops join Pope Francis in praying for "all the victims and their families, the injured and all those who are suffering." He echoed the words of Coptic Catholic Patriarch Ibrahim Isaac Sedrak, who commended the Muslims in Egypt who stood with Christians and defended their churches and institutions. Bishop Pates also expressed concern for Egypt's poor and refugees, who are particularly vulnerable in a time of upheaval.

"We urge the United States to preserve,

and even increase, humanitarian and economic assistance," Bishop Pates wrote. "Poor and vulnerable Egyptians should not pay the price of the political turmoil and violence gripping their nation."

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

Catholic Charities agencies respond to influx of human trafficking victims

WASHINGTON (CNS)—An influx of human trafficking victims seeking assistance is leading Catholic Charities agencies nationwide to develop a wider range of specialized service to enable victims to rebuild their lives.

From life skills and parenting classes to helping victims adjust to a life free of coercion and mistreatment, the agencies are adapting operations so that those who have escaped a trafficking situation are not victimized again by unscrupulous traders in human lives.

The new services are emerging as more trafficking victims are identified by social workers and law enforcement officers, explained Marissa Castellanos, human trafficking program manager for Catholic Charities in the

Archdiocese of Louisville, Ky.

She credited ongoing training that victim advocates and Catholic Charity workers have directed toward police, prosecutors, judges, social workers and other interested people for the rise in the number of victims being identified.

Whereas in earlier years a victim may have been identified as a prostitute or as being in the country illegally, officials are better recognizing the telltale signs that someone is being trafficked. The result is that a victim ends up being sent to a reliable social service agency rather than to jail.

"The education and training we're doing throughout the country is vital to identifying victims," Castellanos told Catholic News Service.

"We know that trafficking has been present, but just that it wasn't identified at the time or it was identified incorrectly," she said.

The experience of Catholic Charities in Louisville is tallied, along with the work of 28 other diocesan Catholic Charities agencies in a recent study by the Center for Applied Research in the Apostolate (CARA). Conducted over a month's time in September and October 2012 for Catholic Charities USA, the study found that all 29 agencies responding to a survey reported working with trafficking victims.

The agencies aided 239 victims—an average of nine per agency—in the preceding 12 months. In contrast, a similar CARA study in 2005 showed that responding agencies reported serving an average of four trafficking victims in the previous year.

Originally, 48 agencies were contacted to participate in the study. Forty agreed to join it.

The local agencies reported serving far more adults than children—84 percent to 16 percent. Of the total, 44 percent were women and 40 percent were men.

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

"Our agencies see more labor victims. We don't often hear about it. It's what we

can bring to the conversation," said Julie Zorb, manager of policy and research for Catholic Charities USA.

Zorb also pointed to the finding that local agencies are seeing far more adults than children, who are often the age group identified in anti-trafficking campaigns.

Candy Hill, executive vice president for social policy and external affairs at Catholic Charities USA, told CNS that training about human trafficking has made a tremendous difference in identifying people of all ages who are being enslaved for work or sex.

The evolution is akin to the awareness of child abuse that emerged in the 1970s and domestic violence a decade later, Hill said.

Despite the improved ability to identify trafficking victims, Hill admitted that local agencies have a long way to go to better meet the needs of people caught in a cycle of abuse and enslavement. The most significant need is shelter and or supportive housing, she said.

"Many of the shelters that are available are general population shelters that trafficking victims went to, and they're vulnerable in that environment to being abused as well," she explained.

Castellanos called sheltering victims "a complicated issue."

"Sometimes it's better for victims to be



Marissa Castellanos



Candy Hill



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Editorial



U.S. bishops gather in Washington in November 1986. At the meeting, they approved their landmark pastoral "Economic Justice For All."

Labor Day 2013

Labor Day, which we will celebrate on Monday, has been a federal holiday since 1894. Its purpose is to celebrate the economic and social contributions of workers. It is not a religious holiday, but somehow it seems more than coincidental that the Catholic Church's first social encyclical, "On Capital and Labor," was issued by Pope Leo XIII in 1891.

The Church has championed the welfare of workers ever since, with some of Pope Leo's successors—Popes Pius XI, Blessed John XXIII, Paul VI, Blessed John Paul II and Benedict XVI—issuing their own encyclicals on social justice.

Pope Francis hasn't done so yet (his first encyclical was on faith), but he has already talked about the dignity of workers. He said earlier this year, "Work is fundamental to the dignity of a person. ... It gives one the ability to maintain oneself, one's family, to contribute to the growth of one's own nation."

The U.S. bishops, over a period of about 80 years, have also issued a great number of statements about economic matters. The most extensive statement, calling for Catholics in the United States to work for greater economic justice in the face of persistent poverty and growing income gaps, was passed and issued in 1986. Titled "Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy," it included 10 principles drawn directly from Catholic teachings on economic life. They included the following:

- The economy exists for the person, not the person for the economy.
- All people have a right to life and to secure the basic necessities of life (e.g., food, clothing, shelter, education, health care, safe environment, economic security).
- All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions as well as to organize and join unions or other associations.
- All people, to the extent they are able, have a corresponding duty to work, a responsibility to provide for the needs of their families and an obligation to contribute to the broader society.

In 2013, although our economy has experienced some recovery from

recent recessions, too many families are still feeling the effects of unemployment and underemployment. More than 4 million people have been jobless for over six months, and many others have simply given up looking for jobs.

The bishops' Labor Day statement for 2013 tells us how bad the situation still is. "More than 46 million people live in poverty, including 16 million children. The economy is not creating an adequate number of jobs that allow workers to provide for themselves and their families."

One of the results of the continued high unemployment and underemployment is the rise in income inequality, something that Pope Emeritus Benedict warned against in his encyclical "Charity in Truth": "The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner, and that we continue to prioritize the goal of access to steady employment for everyone."

We recognize that businesses have a tough time competing in our global economy. We understand that products can be produced cheaper in other countries because wages are lower in those countries. However, there are businesses out there that continue to employ local workers rather than ship jobs out of the country. As consumers, we should support those businesses to the extent that we can.

We realize, too, how difficult it can be these days for consumers to buy things made by American workers. It seems that everything in the stores is marked, "Made in China."

We don't pretend to have the answers to the best way to improve the economy, to eliminate unemployment and the widening gap between the wealthy and those in poverty. We believe that most employers are ethical and moral business men and women who understand that it's wrong to chase profits at the expense of workers' dignity.

As the bishops' Labor Day statement says, "On this Labor Day 2013, let us renew our commitment to promote the dignity of the human person through work that is honorable, pays just wages, and recognizes the God-given dignity of the working person."

—John F. Fink

Be Our Guest/John Garvey

A different generation brings a different way of parenting

This month, we took a vacation with all of our children and grandchildren. We stayed at a cottage my parents bought 50 years ago.



There were quite a few aunts, uncles and cousins nearby.

My wife and I talked with my brothers and sisters about how unconcerned our parents had seemed during the summers we spent there.

Mother would turn us out of the house when the fog was still rising off the bay, and we'd be gone for hours. She had a bell she would ring when it was time for lunch or dinner. We were usually within its range but sometimes not. The only strict rule was no swimming without an adult.

You may not be surprised to learn that our children don't do this with their little ones. Like many in their generation, they worry about their children being out of sight. Supervision of children's play has become an additional weighty item on the list of parental duties.

Why? Is the world more dangerous than it was two generations ago? Do our children love their children more than our parents loved us? Are there more bad people out there or greater environmental hazards? I'm inclined to think none of these things is true. But how else do you explain the shift in parental attitudes and the rise of "helicopter parents" hovering over their broods?

Parents today leave little to chance. Four-year-olds have play dates arranged, and they are strictly supervised. Children must wear bicycle helmets and, by law, ride in car seats until grade school. Gone are the informal pickup games of baseball and soccer where children gathered and chose sides. Children play in organized leagues, with coaches and uniforms on well-kept fields with referees.

Perhaps the change is related to the decline in family size. I was one of eight

children, and many of my childhood friends came from big families.

In the summer, when our parents sent us outdoors, we played in groups large enough for a baseball game. When my brothers went crayfish hunting in the creek, they would go together. If someone got into trouble, others were nearby to help or sound the alarm.

Maybe there aren't enough children around for us to turn them loose in groups. The National Center for Health Statistics reported this summer that the fertility rate in the United States is 1.89 children per woman.

With their choices to marry later and hover over their children, I sometimes wonder whether young adults today aren't reacting (perhaps overreacting) to the older generation's bad habits. Even those Gen-Xers who had happy childhoods are reminded often by movies and television and popular literature of the career-driven or selfish family neglect in which some baby boomers indulged.

It's good that parents are more involved in their children's lives. Children are probably safer, but surely there are drawbacks. Overwatched children may develop an even longer-lasting sense of self-importance from being doted on so long. Will they grow up to be big 2-year-olds? Are we setting them up for an adulthood filled with the characteristic vices of the overparented—the self-pitying tantrums and drug addictions of today's celebrities? Overparenting may just leave children less prepared to meet the responsibilities of adulthood on their own.

It's a tough balance to find—providing the necessary parental care and giving children room to breathe and grow. I'm not sure our parents had it right. I'm not sure our children do either. I'd like to say that we ourselves did, but I have become more open-minded with age.

(John Garvey is president of The Catholic University of America in Washington.) †

Letter to the Editor

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

As I reflect on the many spiritual blessings we enjoy as members of the Archdiocese of Indianapolis, I would like to urge all Catholics to pray daily for Archbishop Joseph W. Tobin and the many holy priests of our archdiocese who valiantly labor to guide their flocks along the path to salvation.

Burdened with extraordinarily heavy workloads, our priests continue to emphasize the truth of the Church's teachings—often in the face of much resistance and hard heartedness on the part of us Catholics.

I feel that sometimes we aren't all that unlike the "stiff necked people" who so

grieved Moses in the desert. Too many of us—myself included—seem to have developed an unwarranted sense of self-reliance and entitlement to the detriment of the spiritual development our priests are trying so hard to encourage.

It must take a truly exaggerated sense of self-importance and wisdom to argue that certain of the Church's teachings can be ignored or reinterpreted to suit one's personal moral situation.

Unfortunately, far too many of our "Catholic" political leaders have lent credence to that blatant falsehood!

Humble acceptance of God's will and Church teaching is clearly necessary for our salvation. I thank our many dedicated priests who struggle to point us in that direction.

Dr. David A. Nealy Greenwood

Letters Policy

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to

one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

Pro-life advocates encouraged by legislative successes

WASHINGTON (CNS)—With the recent success of abortion-related legislation at the state and federal levels, is the end in sight for pro-life supporters?



The country watched as Democratic State Sen. Wendy Davis of Fort Worth, Texas, filibustered against a bill to toughen

abortion regulations, only to have it passed later in a second special session and signed into law by Gov. Rick Perry.

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

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

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

This summer on Capitol Hill, the House passed the Pain Capable Unborn Protection Act to prohibit abortion nationwide after 20 weeks of gestation, approximately the stage at which scientists say unborn babies are capable of feeling pain. Supporters called it "the most important pro-life bill to be considered in the last 10 years." It is unlikely to be passed by the Senate, but supporters still claimed the House vote as a victory.

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

On July 22, a federal judge in North Dakota enjoined a new law to ban abortion after the detection of a fetal heartbeat, which could be as early as six weeks. In Wisconsin, a law requiring that abortion doctors have admitting

privileges at a nearby hospital and that women see an ultrasound before having an abortion was blocked by a judge while a legal challenge by Planned Parenthood makes its way through the courts. A similar law was blocked in Alabama on July 23.

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

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

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

Dr. Marcella Colbert, a physician and director of the Respect Life Office for the Archdiocese of Galveston-Houston, said laws in Texas and other states to strengthen abortion regulations are "pro-woman."

"This is putting in basic standards of medical practice," she said. Colbert said injury or death from botched abortions are not unheard of and might be avoided by more stringent safety regulations and oversight. "If we're going to have [abortion], at least we should have it in a way that does not directly affect the physical health of the mother."

"Why someone would oppose legislation that actually gives women more information to make a very difficult decision and improves safety standards" is confusing, said Jackie Bonk, director of the pro-life office for the Diocese of Raleigh, N.C. "I just don't see how anybody can object to that."

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



Catholics pray outside the state Capitol in Austin this summer as Texas legislators considered measures restricting abortion. The law prohibiting abortions after 20 weeks of pregnancy was signed by Gov. Rick Perry on July 17.

Challenges could come from different types of litigation—including challenges to the federal requirement that employers, regardless of their moral views, provide abortifacient, sterilization and contraceptive coverage for their employees. Thompson said there is an important clash between religious liberty and the Affordable Care Act. Movements by some states to defund Planned Parenthood or to prohibit late-term abortions could also come before the Supreme Court.

"If the 5th Circuit [Court of Appeals] upholds Texas' version of the [20-week] law after the 9th Circuit struck down Arizona's version, the entry of the Supreme Court to settle the debate may be likely," said Thompson, and could lead the court to revisit *Roe*.

Justice Antonin Scalia in a wide-ranging interview about the court in 2012 said abortion should be left to lawmakers, not judges.

Justice Ruth Bader Ginsburg, a

supporter of keeping abortion legal, commented in two interviews that she remains hesitant about the scope of *Roe*, saying it went "too far, too fast."

Bonk, in Raleigh, is engaged in both activism and outreach to those affected by abortion. "This battle is not going to be overcome with assault and hammers but with love and compassion. We really have to suffer and walk with our brothers and sisters," she said.

"We're called to live our faith in the public square, and to bring Christ's love and mercy and healing to one another," she added.

"It is terrible suffering that results from this," said Colbert, who also works in the post-abortive healing ministry in her diocese. "We have to start living personal lives in relationship [to achieve] a real conversion of heart."

Said Thompson, "There is reason for optimism both on the way the court will rule, and the likelihood that the right cases will come before it." †

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

JEFFERSON CITY, Mo. (CNS)—An unlikely chain of events made him not only a national celebrity but a stand-in for every priest who has ever ministered to the faithful in an emergency.

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

"God loves us, he is here close to us, and when we're in trouble, he's there," said Father Dowling.

That, he believes, is why God gave him, a priest of the Jefferson City Diocese, a chance on Aug. 4 to minister to 19-year-old Katie Lentz while first-responders worked to free her from her mangled car on Highway 19 near Center.

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

Father Dowling encountered a line of stopped cars and flashing lights while traveling between Sunday Mass assignments.

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

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

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

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

free her from the sturdily built automobile.

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

"I did the priest part, but gosh, how that rescue proceeded from that time on was amazing," he said. "They're all people of faith and love. I'm convinced that the Most High himself took care of them—you know, blessed their work."

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

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

The story spread from there to numerous media outlets and branched out all over social media, fueling rampant speculation about the "mystery priest's" possible identity.

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

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

By then, the story had been reported all over the world.

Father Dowling contacted the family and later went to Quincy to visit Lentz in Blessing Hospital's intensive care unit.

When Lentz saw him, she reached out,

shook his hand and cried.

Media learned Father Dowling's identity when, in clarifying some points in an article about the incident on the *National Catholic Register* website, he included his name in the readers' comments section.

Dozens of TV, radio, print and Internet outlets all over the country inundated Deacon Dan Joyce, diocesan communication director, with requests to interview the priest. The requests keep coming and Father Dowling's telephone has been ringing about 200 times a day.

A native of Kilkenny, Ireland, he was ordained a priest of the Jefferson City Diocese in 1982. He currently serves in prison ministry and in parish ministry to Spanish-speaking Catholics.

Highlights of the media attention include interviews on ABC's "Good Morning America," EWTN's "The World Over" with Raymond Arroyo, and Telemundo, a Spanish-language cable network; and in the *St. Louis Post-Dispatch*, *USA Today*, a national newspaper in Ireland, and the priest's hometown paper in Kilkenny.

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

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

"The sacramental anointing ... it means hope," he said. "You can very easily fall into despair when you're in trouble. And it restores hope." †



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

—Father Patrick Dowling

Events Calendar

August 30
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-865-0910 or cjtwohshoe@comcast.net.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Polka Jam**, family fun, food, music, 5 p.m.-close. Information: 317-632-0619 or slovenianindy@gmail.com.

August 30-September 1
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **"Fall Festival,"** food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

August 30-September 2
Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **Spaghetti Dinner**, 11 a.m.-9 p.m. Information: 765-832-8468.

August 31
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Picnic**, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817.

September 1
The Slovenian National Home, picnic grounds, 1240 Yates Lane, Avon. **Slovenian festival**, Slovenian sausage, traditional *potica* and other food, music, \$5 admission, children 16 and under free with adult. Information: 317-632-0619 or slovenianindy@gmail.com.

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.

September 2
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. Dinner reservations begin Aug. 1. Information and reservations: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Labor Day Picnic**, chicken dinner, games, food, 11 a.m.-4:30 p.m. Information: 812-934-6218.

September 4
Roncalli High School, 3300 Prague Road, Indianapolis. **"Prayer and Pasta,"** eucharistic adoration and pasta dinner for vocations, all high school students invited, no charge, 6-8 p.m., reservations due Aug. 29. Information: 317-787-8277, ext. 257 or btully@roncalli.org.

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**, "Rules vs. Relationship: Are you Christ's slave or friend?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or tracaneli_stb@yahoo.com.

September 6
St. Luke the Evangelist Church, 7575 Holliday Drive, E., Indianapolis. **Young Adult and College Campus Ministry, First Friday Adoration**, 6 p.m., program following adoration, Matt Faley, presenter.

Information: 317-592-4067 or ksahm@archindy.org.

September 6-8
St. Bernadette Retreat Center, 4838 E. Fletcher Ave., Indianapolis. **National Association of African Catholics in the United States (NAACUS) National Conference**. Ages 18+, \$20. Ages 9-17, \$10. Ages under 9, free. Questions or information: Sally Stovall, 317-727-5736 or sally.stovall@bmo.com. Reservations: Christine Kateregga, 317-357-4783, ckateregga@aol.com, or online at www.naacus.org/events.html

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 7
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.

Holy Guardian Angels Church, 405 U.S. Highway 52, Cedar Grove. **First Saturday Devotional Prayer Group**, 8 a.m. Information: 765-647-6981.

September 7-8
St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** pulled pork Sat. 4-8 p.m., family style fried chicken dinner Sun. 11 a.m.-3 p.m., yard sale, food, silent auction. Information: 765-647-5462.

September 8
St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall**

Festival, music, dance, Sun. 8 a.m.-6 p.m., chicken dinner 11 a.m.-1:30 p.m. Information: 765-932-2588.

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

St. Pius V Parish, 330 Franklin St., Troy. **Fall Festival**, 11 a.m.-5 p.m., famous soup, music, yard sale, dinners, games. Information: 812-547-7994.

September 8-12
St. Charles Borromeo Church, 2224 E. 3rd St., Bloomington. **Fathers of Mercy Eucharistic Mission**, Mercy Father Louis Guardiola, presenter, 7 p.m. presentation, International Vatican display, confessions and adoration available. Information: 812-336-6846 or help@onehourwithJesus.com

September 10
George's Neighborhood Grill, 6935 Lake Plaza Dr., Indianapolis. **Catholic Business Exchange**, "Business After Hours" meeting, 5-7 p.m., registration due Sept. 9. Information: www.catholicbusinessexchange.org.

September 13-15
St. Lawrence Parish, 4650 N. Shadeland Avenue, Indianapolis. **Fall festival**, Fri. 5-11 p.m.; Sat. 3-11 p.m.; Sun. 1-6 p.m., food, games, rides. Information: 317-258-1761.

Marriott Hotel, 7202 E. 21st St., Indianapolis. **Seccina class of 1963, 50-year class reunion**. Information: 317-888-9080 or dljawalsh@gmail.com.

September 14
St. Gabriel Parish, 6000 W.

34th St., Indianapolis. **Youth Ministry craft fair and garage sale**, 9 a.m.-2 p.m. Information: 317-291-7014.

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.

Marian Inc., 1011 E. St. Clair, Indianapolis. **Feast of the Holy Cross, parish social**, dinner, dancing, 6 p.m., \$50 per person. Information: 317-578-4581 or 317-695-6323.

St. Anne Parish, 102 N. 19th St., New Castle. **Fall Bazaar**, 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

September 14-15
St. Louis Parish, 13 St. Louis Place., Batesville. **Festival 2013**, food, music, games, Sat. 6-10:30 p.m. Sun. 11 a.m.-6 p.m. Information: 812-934-3204.

September 15
St. Michael Parish, 101 St. Michael Drive, Charlestown. **Septemberfest**, fried chicken dinner, quilts, games, silent auction, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Country breakfast**, benefits Father Dennis Moorman's mission work with Maryknoll Missions, 8 a.m.-noon, free-will donation.

September 20-21
St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair and Hog Roast**, Fri. and Sat. 4-11 p.m., food, booths, games. Information: 317-852-3195.

St. Vincent de Paul Parish, 1723 I St., Bedford.

Oktoberfest, Fri. 5-10 p.m., Sat. 10 a.m.-midnight, German dinner, games, pie contest. Sat. 5K run/walk 7 a.m. Information: 812-275-6539.

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Lawrenceburg. **Parish festival**, 5-11 p.m., Fri. fish fry, Sat. "Hog Wild" meal, rides. Information: 812-656-8700.

September 21
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"St. Rita Funfest: A Blast From the Past,"** 11 a.m.-10 p.m., games, food. Information: 317-632-9349.

St. Luke the Evangelist Parish, 7575 Holliday Dr. East, Indianapolis. **Fall Festival**, games, food, 3-11 p.m. Information: 317-259-4373.

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

September 22
St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish picnic**, 10:30 a.m.-5 p.m., ham and chicken dinner, 10:30 a.m.-2:30 p.m., booths, games, silent auction. Information: 812-364-6646. †

Right to Life Dinner to feature pro-life activist Abby Johnson

Right to Life of Indianapolis is hosting its 31st "Celebrate Life" dinner and awards ceremony, featuring former Planned Parenthood facility director turned pro-life activist Abby Johnson as the keynote speaker. The dinner will take place at 6 p.m. on Sept. 17 in the Sagamore Ballroom of the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis.

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

Johnson began working for Planned Parenthood in 2001, working her way to director of one of its facilities in Texas and employee of the year in 2008.

She resigned in October 2009 after assisting with an ultrasound-guided abortion. Horrified at what she saw, she experienced a conversion.

She published a book titled *unPlanned* in January 2011, describing her work at Planned Parenthood and her conversion to the pro-life cause. She now works for Americans United for Life as senior policy advisor, and founded "And Then There Were None," a non-profit organization assisting abortion workers in leaving the industry.

Another feature of the evening is the presentation of two prestigious awards.

The Respect Life Award is given to outstanding persons or organizations in the community who have had a profound impact on the pro-life movement. This year's award will be given to Sisters of the Gospel of Life founder,



Abby Johnson

Sister Diane Carollo.

The Charles E. Stimming, Sr. Pro-Life Award honors a Right to Life Indianapolis volunteer who has met the challenges presented in the pro-life movement and served through leadership. This year's recipient is Therese Langsenkamp, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette.

The cost of the event is \$60. A reception begins at 6 p.m., followed by dinner at 7 p.m. and the keynote address at 8 p.m. After dinner, Johnson's book *unPlanned* will be available for purchase, and she will be on hand to sign copies.

Registration and sponsorship information is available either online at www.rtlindy.org/events/dinner.aspx, or by contacting Right to Life Indianapolis at 317-582-1526 or life@RTLIndy.org. †



Archbishop Joseph W. Tobin

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

Archbishop Joseph W. Tobin is inviting young adults ages 18-35 to his residence for a free party at 5 p.m. on Sept. 9.

The event begins with "Mass on the grass," followed by a cookout, live music, corn hole, volleyball and more.

Details can be found at www.indycatholic.org, or contact Katie Sahn at ksahm@archindy.org for more information. †

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

"Hope Flies Stars for Audrey," a fundraiser to honor SS. Francis and Clare Parish member Audrey Howe and to benefit the Foundation for Mitochondrial Medicine, will be held at SS. Francis and Clare Parish, 5901 Olive Branch Road in Greenwood on Sept. 14 from 5-8 pm.

Audrey, 4, is the daughter of Katy and Jason Howe. She has mitochondrial disease. The family-oriented fundraiser will feature raffle items and a marionette show, and will conclude with a memorable lantern display to honor Audrey and increase awareness of mitochondrial disease.

Admission is \$10 for children ages 3-9, \$15 for ages 10 and older, and \$65 per family. Attendees may also purchase lanterns for \$10 each, and T-shirts at \$20 for adult sizes and \$10 for children sizes. Tickets, lanterns and T-shirts can be ordered online at <http://bit.ly/StarsforAudrey>.

Registration closes on Sept. 13. All proceeds from the event will benefit the Foundation for Mitochondrial Medicine to fund treatment-oriented research and awareness.

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

VIPs

N. Marc and Patricia Ann (Crossen) Davison, who are members of St. Michael Parish in Garland, Texas, celebrated their 50th wedding anniversary on Aug. 24.

The couple was married on Aug. 24, 1963, at St. Joseph Church in Indianapolis. They have two children, Lani Gilman and George Davison. They also have three grandchildren. †

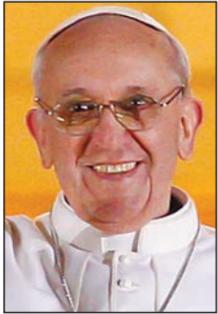
From generation to generation, sacraments help pass on faith

The Light of
FAITH
Lumen Fidei
AN ENCYCLICAL LETTER

(The following is the fourth in a series of five articles looking at Pope Francis' recently released encyclical, "Lumen Fidei" "The Light of Faith.")

By John F. Fink

Pope Francis begins Chapter 3 of his encyclical "Lumen Fidei" ("The Light of Faith") by saying, "Those who have opened their hearts to God's love, heard his voice and received his light, cannot keep this gift to themselves" (#37). This chapter



Pope Francis
20 centuries, that we have encountered the "real Jesus?"

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

He quotes the words of Jesus who said that the Holy Spirit "will remind you of all that I have said to you" (Jn 14:26). It's the Holy Spirit who "unites every age and makes us contemporaries of Jesus,

thus guiding us along our pilgrimage of faith" (#38).

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

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

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

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

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

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

The Church also passes on the faith through its profession of faith. It



"In the Easter liturgy, the light of the paschal candle lights countless other candles. Faith is passed on to another, just as one candle is lit from another," says the encyclical "Lumen Fidei" ("The Light of Faith") from Pope Francis. Pictured is the Easter Vigil service at Our Lady of Lourdes Parish in De Pere, Wisc.

has a trinitarian structure as well as a Christological confession. The pope says that the believer who professes his or her faith cannot truthfully recite the words of the Creed without being changed.

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

He then devotes seven paragraphs to the unity and integrity of faith. He acknowledges that it's hard to conceive of a unity in one truth, but that is what we have in the Catholic Church. Our faith is one, he says, first of all because of the oneness

of the God who is known and confessed. It is also one because it is directed to the one Lord, to the life of Jesus. And faith is one because it is shared by the whole Church, which is one body and one Spirit.

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

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

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

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Catholics called to step up in ongoing fight against racism

WASHINGTON (CNS)—Making realities of the dreams that the Rev. Martin Luther King Jr. spoke of in his 1963 address at the March on Washington will mean Catholics must stop being complacent about militarism, racism and poverty, summed up Sister Patricia Chappell, executive director of Pax Christi USA.

In a “Catholic conversation” on the Church, race and the march on Aug. 25, amid events marking the 50th anniversary of the march, Sister Patricia, a Sister of Notre Dame de Namur, drew applause and cries of support from the audience of nearly 200 people at the mostly full sanctuary of historically African-American Holy Redeemer Church.

She called for the Church to “go back to Catholic social teaching” because it clearly lays out responsibility to speak up in support of education, housing and job programs that would help the poor.

Sister Patricia said the institutional Church has done too little recently to speak up about the systems that allow racism to continue to exist. “We need to make a connection between militarism, racism and poverty,” she said. “As Catholics, we need to either put up or shut up.”

She was joined on the panel by Labor Secretary Tom Perez, a member of Holy Redeemer Parish, who touched on the intersection of issues stemming from his previous position as head of the civil rights division at the Department of Justice and his current position.



Tom Perez issues like universal health care access, comprehensive immigration reform, restoring the Voting Rights Act and

Perez observed that while there is an African-American president, an African-American attorney general and women and minorities on the Supreme Court, too many people, especially minorities and immigrants, live in the shadows of society. He said it should be a “moral and economic imperative” for Americans and people of faith to support

raising the minimum wage.

“Nobody who works a 40-hour week should live in poverty,” he said, adding that every eligible voter “ought to be able to get to the polls.”

Perez, who served as a special counselor for the late Sen. Edward Kennedy, said the senator “often said civil rights are the unfinished business of America.”

In addition to Sister Patricia and Perez, the event co-sponsored by Catholic Democrats, Catholics in Alliance for the Common Good, and Pax Christi USA, included John Carr, director of the Initiative on Catholic Social Thought and Public Life at Georgetown University. Carr voiced regret that political parties seem to use or ignore religion instead of letting it play a key part in confronting the issues highlighted by the 1963 march and its anniversary events.

“I think we’re losing a sense that the March on Washington was as much a religious experience as it was a political experience,” said Carr, who previously served as the executive director of the Department of Justice, Peace and Human Development of the U.S. Conference of Catholic Bishops (USCCB). He described Rev. King’s “I Have a Dream” address as “a sermon, not a speech.”

Carr pointed out that in 1963 then-Washington Archbishop (eventually Cardinal) Patrick O’Boyle offered the invocation at the march, and encouraged parishes to host out-of-town participants and to join the march. Carr said, “We [Catholics] were there then, and we belong there now.”

Carr said Cardinal O’Boyle was a pioneer in integrating Catholic schools and expanding educational opportunities for minority children. Today, however, Carr observed, the overall quality of the nation’s urban schools is a national scandal. The solution, he added, should involve “acting like everybody’s kids are our kids.”

A fourth panelist, Donna Toliver Grimes, assistant director of African-American Affairs in the Secretariat of Cultural Diversity in the Church at the USCCB, said dealing with the contemporary versions of such



People gather for a special Mass marking the 50th anniversary of the March on Washington on Aug. 25 at Holy Redeemer Church in Washington. The Mass was followed by a discussion on race, religion and the legacy of the 1963 civil rights march. The celebration was sponsored by Catholic Democrats, Catholics in Alliance for the Common Good and Pax Christi USA.

problems requires “new language, tools and strategy.”

She noted that Rev. King’s widow, Coretta Scott King, said every generation must take up the battles for justice and opportunity. Today’s Catholics must use new technology and rely on their Church’s social justice teachings in the effort, she said.

African-Americans have endured racism and discrimination in the continuing struggle for civil rights in our country, Grimes said, but faith has helped them remain strong. “What helped them was their deep spirituality and the recognition this was a spiritual battle,” Grimes said. †



Donna Toliver Grimes

Black Catholics felt the need to be at March on Washington anniversary

WASHINGTON (CNS)—The presence of Catholic priests and religious was unmistakable at the first March on Washington on Aug. 28, 1963; their clerical collars and full habits with wimples stood out even among the black-and-white images of the day.

Clergy and religious weren’t as visible at the first of two major anniversary events in 2013, but African-American Catholics were in attendance, just as they were a half-century earlier. There was, they said in interviews with Catholic News Service, no place else they could imagine being on Aug. 24 for the 50th anniversary commemorative march.

“I never thought about not being here,” said Donna Pasteur, a member of St. Augustine Parish in Washington, as she sat with a delegation from her parish on the south side of the Reflecting Pool in shade on a sunny summer day and close to a speaker tower.

Pasteur said she had also been at 25th- and 40th-anniversary commemorations of the March on Washington.

The issues that brought about the first march, in her view, stubbornly remain today.

“I see the inequality in jobs and justice,” Pasteur told CNS. “We just have too many people out of work. We don’t have that many good jobs.”

Even so, the situation is improving compared to two generations ago, she said. “You pray in different ways. You pray with your own presence, too, for jobs and justice,” repeating the theme of the 1963 march.

Pasteur’s friend—and St. Augustine School classmate—Shirley Satterwhite, started making plans to come to the Aug. 24 march once she returned from a funeral in South Carolina.

“I sum it up as justice,” Satterwhite said. “I see progress in the schools, the public schools. I see some changes in the police force,” she added, with Pasteur interjecting, “Some breakthroughs.” Then Satterwhite continued, “Better control of crime.”

“We’ve got a president in the White House who gives voice to all Americans. It gives us a chance to show solidarity,” Pasteur continued. Satterwhite lauded President Barack Obama, the nation’s first black president, for his efforts at ending war. “He’s bringing some veterans home,” she said, “and taken better care of the veterans.”

Charlene Howard, a member of St. Teresa of Avila

Parish in Washington, was one of a group of five at the march, including her son, her godson, and a teenage friend.

A teacher and counselor at Archbishop Carroll High School in Washington, Howard said she would be able to apply the principles behind the march in her lessons.

Howard said her mind was made up to attend the Aug. 24 march when she couldn’t attend any rallies in support of Trayvon Martin, the black Florida teenager who was shot to death in Sanford, Fla., last year, and whose killer was acquitted in July by a jury that was given instructions based on Florida’s “stand your ground” law.

She recalled her father’s role 50 years ago. “My dad was here for the first march. He was a marshal, helping keep order,” Howard said. “I feel a responsibility to be here because of the issues that were behind the march. Those issues are the same today.”

Howard said she liked “that I can be a part of history. How many chances do you have to be part of history? I wouldn’t want to say I was too busy to go. That wouldn’t have set a good example for my son.” †

What was in the news on August 30, 1963? Catholic involvement in the March on Washington, and archdiocesan schools gearing up for a new year

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. 30, 1963, issue of *The Criterion*:

• **Labor Day Statement asks equal job rights**

• **Ladywood dedication scheduled this Sunday**
• **Many bishops present: Catholic involvement in ‘March’ extensive**

“WASHINGTON—Catholic involvement was extensive and varied in the August 28 March on Washington seeking ‘jobs and freedom.’ Catholic groups, local and national, marched under identifying banners, a Catholic archbishop offered the invocation at the Lincoln Memorial, a Catholic layman who was one of 10 co-sponsors addressed the outpouring, extra Masses were scheduled in downtown churches and Catholic institutions offered overnight accommodations. Archbishop Patrick A. O’Boyle of Washington accepted an invitation to deliver the invocation at ceremonies held at the Lincoln Memorial. The archbishop is chairman of

the local Interreligious Committee on Race Relations.”

• **To open September 4: Archdiocesan schools expect 39,000 pupils**

“Two new Catholic elementary schools are opening in the archdiocese this year while another is forced to turn away 75 pupils. Such is the picture as teachers, youngsters and parents prepare for the opening day of school on Wednesday, Sept. 4. The Archdiocesan School Office has estimated that nearly 39,000 pupils will enroll in the 106 parish grade schools in the archdiocese. About half of that total will attend the 38 parish grade schools in Marion County. Fifteen Catholic high schools in the archdiocese will have about 7,500 students, with 11 Marion County Catholic institutions counting for more than 5,600.”

• **Schools to enroll 5.5 million**
• **Two cities schedule Labor Day Masses**
• **Challenges to Polish Reds**
• **A theologian’s answer: Who belongs to the Church?**
• **Sees council ‘updating’ Catholic marriage norms**
• **Changed clergy-laity relationship foreseen**
• **Crowd of 2,000 in attendance at Talent Show**
• **Cite fraternity growth on Catholic campuses**
• **Family Clinic: Is sanctity possible in**

today’s world?

• **Bible still most translated work**
• **Planning common campus for order seminarians**
• **Urges service groups as aid to vocations**
• **Pope encourages expansion of CFM**
• **New Albany youth, 17, is leader in Junior Achievement program**
• **Catholic layman’s role in public education**
• **1963 Labor Day Statement**
• **St. Meinrad monk named to teach in Rome college**
• **Religion classes for 2,163 children held this summer**
• **Built by Augustus? Archeologists seeking historic altar**
• **Pope Paul simplifies title**
• **Controversial topic: Scripture and tradition issue faces council again**
• **Fuller Christian life needed, pope declares**
• **School integration step-up scheduled**
• **Laud pope on test ban**

(Read all of these stories from our August 30, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

'Capacity to dream'

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

By John Shaughnessy

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

Resting in a camp on Mount Rainier in the state of Washington, the 65-year-old Glover looked up at the top of the snow-covered mountain that rose 14,411 feet high.

The member of St. Bartholomew Parish in Columbus also looked back on the dream he had started in 2007—to climb on the Seven Summits, the highest mountains on each of the seven continents.

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

When he was 63, he had also climbed up 21,063 feet of the 22,841 feet of Mount Aconcagua in South America before health concerns forced him to turn back. By then, he had also reached his intended goal on Mount Everest in Asia—trekking to the base camp at 17,600 feet while realizing that the summit of 29,035 feet was a destiny for only the most elite climbers.

In making those five mountain climbs, the now retired pastoral care chaplain of St. Vincent Health had raised more than \$100,000 to help address the health issue of childhood obesity.

In those journeys, he had also fulfilled a special mission that touched the parents he counsels in Wings for the Journey—a group for mothers and fathers whose children have died.

Before he climbed a mountain, Glover told the parents, "If you believe heaven is above us, you can't get any closer to heaven than mountains. I'm going to say 'hi' to all of your kids by name because I'll be that close to them."

As he went to sleep that June night, Glover felt in his heart that he would reach the summit of Mount Rainier the next day. It was a natural part of the way he approaches life, an approach he calls the "Capacity to Dream."

An unusual call to the mountains

Glover has always had the will to push his body, mind and spirit to pursue his dreams.

"The Apostle Paul talks about our bodies being temples of the Holy Spirit," he says. "We're made in God's image—body, mind and spirit—and we want to take care of them."

The father of two grown children has completed 51 mini-marathons, running the



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

13.1-mile races. In nine years of riding a bicycle, he logged more than 60,000 miles—the equivalent of twice around the equator. He is also an accomplished skier.

Yet even with that intense athletic background and his capacity to dream, Glover backed away from his first "call" to climb mountains.

It happened in 2005 when he was checking a website about Mount Everest and the people who attempt to climb it.

"It's 5 1/2 miles high, and I'm fascinated," he recalls. "As I'm reading about it, a voice says, 'You know, you could do that.' I just blew the voice off. And the voice didn't argue with me."

"Fast forward 12 months to the peak climbing season at Everest. The voice returns, and it says with more urgency and resolve, 'You know, you can do that. You can trek to Everest base camp.'

"This time, I said, 'Yeah, I can do it.'"

He put the bike aside and put on the hiking boots and the backpack, even filling it with the weight he would carry on Everest as he mowed the grass at his home in the summer of 2006.

In April 2007, he successfully climbed to the base camp of Everest. And even though the climb left him so physically depleted that it took several weeks for him to recover, he was hooked.

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

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

The scare of a lifetime

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

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

He had three aneurysms—one in his stomach, one in his intestines and



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

one in his heart.

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

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

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

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

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

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

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

"He puts everything into something he believes in."

Where joy and heartbreak meet

That faith guides Glover as he begins

each day reading from the Bible.

"I want my eyes to fall on Scripture first thing in the morning," says Glover, who carries a Bible with him during his trips up the mountains.

One of his favorite passages is, "Blessed are the feet on the mountain of him that brings good news" (Is 52:7).

The news on the morning of June 17 wouldn't be good for Glover.

It would be heartbreaking.

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

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

"When we got down to the bottom, I told my guide, 'I just think I need to cry myself to sleep,'" Glover recalls.

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

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

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

Continuing to dream

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

"I will greet the new sun with confidence that this will be the best day of my life," he recalls saying. "Those are actually the

See DREAM, page 11

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

—Walter Glover

Online university 'reignites enthusiasm' for faith, says its president

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

"Many Catholics have advanced degrees in their professional fields, but they're operating at a third-grade level when it



Marianne Evans Mount

comes to their faith," she said, adding that the university provides "an education that is textured, deep and transformational."

Students from all 50 states and 60 countries have earned degrees from Catholic Distance University or taken its courses and seminars.

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

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

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

Arlington Bishop Paul S. Loverde, chairman of the board of trustees, said the university is "committed to handing on the authentic teachings of the Church, the Catholic intellectual tradition, and our rich cultural heritage as Catholics," and

"reaches people at all stages of life and circumstances at their convenience."

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

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

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

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

"Our lay ministry formation program includes continuing education classes through CDU that offer wonderful flexibility to meet the needs of busy people," added Isakson, who also serves as archdiocesan human resources director. "We have heard very positive comments from CDU students who appreciate the excellent education they received."

George Barlow of Binghamton, N.Y., is one such student. After serving in the Army from 1973 to 1975, Barlow earned an associate's degree at Broome Community College in 1978, followed by a career as a city police officer. At the time of his retirement in 2006, he was the confirmation



'The Archdiocese of Indianapolis has a wonderful partnership with CDU. Their online curriculum provides easy access to high-quality Catholic education for people throughout the 39 counties of the archdiocese.'

—Edward Isakson, archdiocesan director of lay ministry

instructor for two Catholic parishes in his community.

Barlow is now three courses shy of earning a catechetical diploma from Catholic Distance University.

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

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

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

Three-week online interactive seminars

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

"Our faith is under attack in the secular culture. Catholics who live their faith are sometimes portrayed as simple, uninformed or even irrational," Mount said. "A lot of Catholics who lack a rational understanding at an adult level for the teachings of the Church end up walking away from the faith."

"Others who do not continue to nourish their faith and deepen their knowledge gradually begin to struggle with the demands of the moral teachings of the Church. Rather than becoming evangelizers of the culture, as [Blessed] John Paul II challenged us, we become evangelized by the culture."

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

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

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Millennials, young minority adults suffer high rates of unemployment

WASHINGTON (CNS)—Emily Rolla, a 22-year-old graduate of the Franciscan University of Steubenville in Ohio, recently accepted a retail job at Target after trying unsuccessfully since December to get a job in her field of study.

A double major in communication arts and German, Rolla has applied for jobs ranging from public relations, social media management and writing to teaching German.

"I have had multiple second interviews, but have always been passed over due to lack of experience," she told Catholic News Service.

Rolla is among the group of Americans ages 18 to 31 who are struggling to obtain jobs more than any other age group.

Chuck Underwood, founder and principal of management at a consulting firm called the Generational Imperative Inc., said that for this "millennial generation," the unemployment rate reached 18 percent during the height of the "Great Recession," as compared to 9 percent for the nation as a whole. The recession lasted from December 2007 to about June 2009.

"Many older, and more experienced, Gen-Xers and baby boomers lost their jobs and took lower-position, lower-paying jobs that normally would have gone to entry-level millennials," Underwood told CNS in a statement. "Employers, understandably, welcomed the Xers and boomers because their businesses were also fighting for their lives during the recession."

According to a Pew Research Center analysis of U.S. Census Bureau data, in 2012, 36 percent of the millennial generation were living in their parents' home. This is the highest number in at least four decades, the study shows. In 2012, 63 percent of 18- to 31-year-olds had jobs, down from the 70 percent of their counterparts who had jobs in 2007.

Demos, a New York-based public policy and advocacy group, found that the U.S. economy will have to create more than 4 million jobs before young adults will be employed at levels similar to those before the recession.

According to Underwood, millennials have gotten off to a very shaky start with employers and are the worst job-hopping

generation in U.S. history. He said that the average 26-year-old millennial has already had seven employers.

"Not only that, but employers consistently say that millennials enter their workforces with flawed senses of entitlement, unrealistic expectations about pay, position, and promotions, and demand flex time and instant vacation time, show up late for work, refuse to take ownership of their assignment and career, and don't demonstrate the necessary independence and self-reliance that prior generations did demonstrate at that same age," he said.

Millennials are not just in competition with older generations—they also are in competition with one another.

"After multiple years of a tough job market, the most recent graduating college classes may find that they are in competition for the same position with graduates from previous years," said Anthony Chiappetta, director of the Office of Career Services at The Catholic University of America in Washington.

Stewart McHie, director of Catholic University's master of science in business analysis program, said that planning ahead and acquiring business skills such as strong writing and public speaking capabilities is key for the millennial generation in today's competitive job market.

"I don't think students understand that they have to start preparing to go to work when they reach the college campus as a freshman," McHie told CNS.

He also mentioned the importance of students being prepared for job interviews, something he said is often neglected.

"Dress, eye contact, being on time, knowledge of the company and interviewer, passion about the job, turning off the cell phone," McHie said. "A good interview takes significant thought and preparation."

Laura Caporaletti, 21, will be in the Catholic University's master's program in business analysis next year. She believes the best way to land a job is through obtaining connections and networking. Caporaletti, who works at a law firm as a legal assistant, said her employment was based solely on the fact that her aunt is one of the attorneys at the firm.

"I think it's really difficult



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

to find a job these days without some type of personal connection," Caporaletti said.

She also said part of the employment struggle for millennials could be based on the fact that so many qualified people are applying for so few available positions.

"Neither one of my parents went to college, but now it's the norm," Caporaletti said. "We're all intelligent, driven and ambitious, and it's hard because a lot of [millennials] look the same on paper."

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

Worse off than millennials in general are black or Latino young adults, a phenomenon connected by some economists, such as Milton Friedman, to minimum wage.

Friedman, recipient of the 1976 Nobel Memorial Prize in Economic Sciences, argued that "the minimum wage law is most properly described as a law saying that employers must discriminate against workers who have low skills." Numbers released by the Bureau of Labor Statistics showed that black young adults ages 16 to 24

had an unemployment rate of 28.2 percent in May, up from 24.9 percent in April.

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

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

With high rates of the nation's minority youth unemployed, U.S. Sen. Kirsten Gillibrand, D-N.Y., and Congressman Chaka Fattah, D-Pa., announced legislation in April aimed at increasing employment among at-risk youth. Called the Urban Jobs Act of 2013, the measure would provide federal funding to nonprofit organizations to carry out programming to prepare youth for employment. The bill was assigned to a congressional committee on March 21, but did not make it out of committee.

After months of looking, Nicole Shields, a 24-year-old African-American who lives in Atlanta, just landed a job in

her field—communications—at SunTrust Banks headquarters in downtown Atlanta. She had been hunting for a job since before she graduated on May 11 from Georgia State University. Now she is the company's communications specialist for technology and operations.

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

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

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

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Raffles— \$2,000 Cash, 2 Quilts, Last Supper Carving, Steamer Trunk, & Diner's Dream Raffle! Drawing at 7:00pm
Booths—Games of chance and fun for the entire family!
Eureka Band—Nations oldest all-volunteer band will entertain at 4:30pm

I-74 to Batesville Exit & South 6 Blocks

Horse-Drawn Surreys will transport guests free-of-charge from George Street parking lot (From I-74—South 4 blocks and West 1 block) - watch for directional signs.

Parking is also available in front of the School and Parish Office for physically challenged. All facilities are fully accessible.

For Information: 812-934-3204
Rev. Randy Summers, Pastor
License: 131614

See you at the Festival!

DREAM

continued from page 9

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

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

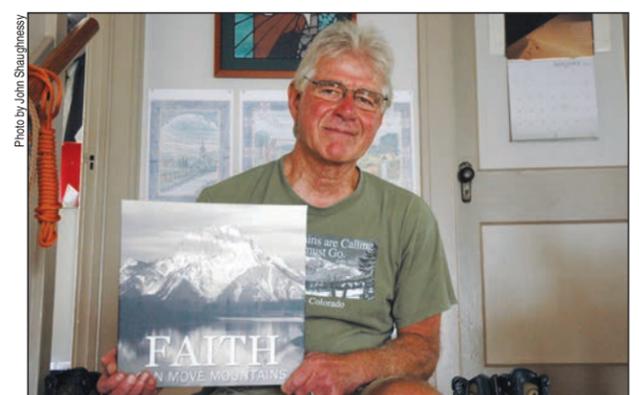
Through those seven mountains, he has experienced fear and awe, struggle and success, heartbreak and exhilaration—the extremes that touch most people's lives.

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

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

"A mature faith has hope and the compassion to forgive and love. That is a guiding principle for me."

So is looking forward to another dream. Glover has started writing a book about his adventures in pursuit of trying to climb on the Seven Summits. He has



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

also set his sights on the mountains of Colorado.

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

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

From the Editor Emeritus/John F. Fink

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

You've probably heard it, perhaps even said it: "I don't have to go to Mass every Sunday to be a good Catholic."



Or perhaps it's more along the lines of, "I have a close relationship with God, pray privately, and try to do good for others; I just don't get anything out of going to Mass."

Certainly

private devotions, including periods of meditation or contemplation and the reading of Scripture, are to be encouraged. But one cannot be a true Catholic only privately. Catholicism has always been, and is meant to be, a communal religion.

When Jesus taught his disciples the Lord's Prayer, he prayed "Our Father," not "My Father," and he asked God to "give us our daily bread," "forgive us our trespasses," "lead us not into temptation," and "deliver us from evil." Even when we pray that prayer

in private we are uniting ourselves with other Christians.

Catholic prayers directed to Mary, the mother of Jesus, follow that example. In the Hail Mary, we ask her to "pray for us sinners" and in the Hail Holy Queen (*Salve Regina*) plural nouns and pronouns are used throughout.

To understand why it's essential for good Catholics to attend Mass, whether or not they "get anything out of it," let's reflect on what a Catholic community is: It is the people of God gathered around the person of Christ and sharing in his Spirit. The Church is the people. It has Christ as its head, the Holy Spirit as the condition of its unity, the law of love as its rule, and the kingdom of God as its destiny.

All of us need some quiet time alone to develop our individual spirituality, but that must not replace joining others for worship. We humans are essentially social by nature and going to Mass is what we Catholics should do precisely so as not to be alone.

There are two great commandments, not one. The greatest is to love God,

which we can do privately and individually, but the second is to love your neighbor as yourself, and it cannot be done without other people being involved. One of the reasons for going to church is to pray for and with some of those other people. And when Mass is over, take time to visit with some of them.

St. Paul taught in his letters to the Romans, Corinthians, Ephesians and Colossians that we Christians are the Body of Christ. The body is not complete if some of its members are missing from the community.

There is a time and a place for private prayers and a time and place for communal prayers. We must stop trying to figure out what we can get out of going to Mass and concentrate more on what we can contribute by our presence and active participation in worshipping God.

The purpose of going to Mass is to give adoration and praise to God—to give, not to receive. If we do that, we will learn that we are also getting more out of going to Mass. †

For the Journey/Effie Caldarola

Yes, you can: Living out a charism as layperson

Do you admire a religious order—the Benedictines, for example, or the Sisters of Mercy—and know that even though you've been called to another vocation outside vowed religious life, you desire to participate in the prayer and service of that community? Do you wish you could, to the extent life allows, embrace their charism, their worldview, grow



closer to their essential character?

In many orders, you can be involved. If you are drawn to a particular religious community, you should look into whether they have a "third order" or associates program that encourages and accommodates lay members. You'd be surprised how many will welcome you.

Just as the Jesuits are a religious order that has never had a female counterpart (think male and female Dominicans and Benedictines), they've also never had a "third order." Nonetheless, *The Spiritual Exercises* of St. Ignatius of Loyola, formulated by their founder, have become wildly popular among laypeople in the past 50 years. Many seek to live "the Ignatian life."

This summer, I made my first promises with Ignatian Associates, a group not formally associated with the Jesuits, but framed around the Spiritual

Exercises and dedicated to an Ignatian life of prayer, discernment and service. This group exists in the tri-city area of Minneapolis/St. Paul, Milwaukee and Omaha—what is presently the Wisconsin Province of the Society of Jesus.

The promises are simplicity of life, apostolic availability and fidelity to the Gospels. What do those mean? For each individual, the promises have unique meaning. How can my life be simplified to make more room for God? How available am I to help in Jesuit and other service areas based on my station and time in life?

Our promises followed a two-year period of formation and discernment, including practicing the Spiritual Exercises, guided by a spiritual director. I met for faith sharing with a small group three times a month. Although I have a bachelor's degree and a master's degree from Jesuit universities, I knew I had a lot to learn and found myself devouring some great books for guidance.

My spiritual director gave me Jesuit Father Kevin O'Brien's book *The Ignatian Adventure*. I felt particularly at home with this since he had witnessed my daughter's marriage in Philadelphia. Although he currently serves at Georgetown University, he was a campus minister at St. Joseph's University in Philadelphia when my son-in-law attended.

I found myself drawn to other

people's experience with the exercises, especially other laypersons. Tim Muldoon, a theologian and former rowing coach, advances the idea in *The Ignatian Workout: Daily Exercises for a Healthy Faith* that a commitment to Ignatian spirituality demands much of the same hard work, dedication and sacrifice as a commitment to excellence in athletics.

The poet Paul Mariani's *Thirty Days: On Retreat with the Exercises of St. Ignatius* was a touching day-by-day reflection on a 30-day silent experience of the exercises, in which he discovered God at work in his marriage, family life and academic career.

And of course, even when they don't touch directly on the exercises, there's a wealth of great Jesuit writers out there. You can't go wrong with any of Jesuit Father James Martin's great books, and Jesuit Gregory Boyle, who wrote one of the most heartaching yet humorous books I've ever read when he shared his life working with street gangs in Los Angeles in *Tattoos on the Heart: The Power of Boundless Compassion*.

There are many who decry our lack of vocations in today's Church. But I look around at the many laypeople who today clamor for a deeper life of prayer and service, and I thank God for his abundant harvest.

(Effie Caldarola writes for Catholic News Service.) †

The Human Side/Fr. Eugene Hemrick

What would Jesus say? Be true to all I have taught you

The saying, "you can't make everyone happy," is especially true of the remarks made about Pope Francis' recent visit to Brazil to celebrate World Youth Day.

Many praised him for being down to earth, humble and a breath of fresh air.



And then there were others who criticized him for not saying more on women's issues and questioned whether he was all talk and no action. One went so far as to say that his

remark about not judging gays is nothing new, and that multiple Christians have said as much through the ages.

The pros and cons that followed Francis' visit confirm that we, like generations before us, live in contentious times. How might we react to these moments of contention?

Being matter of fact might be one course of action to take, not letting our emotions come to a boil and allowing ourselves to concede that conflicting opinions are part of our times.

We live in a new age of instant communication that encourages people to air their opinions instantly, be they ever so varied. We're in an age of heightened awareness about human rights in which more people are speaking out against violations.

It is true that Catholicism has detractors who are forever seeking something negative to say. It is equally true that they have existed from the beginning of the Church and will always be part of its history.

One positive way to react to this is to examine their comments, to learn whether some of them can teach the Church better ways of practicing the new evangelization and help to convert naysayers.

I must admit, when I read some of the

negative comments about Pope Francis, I was angry. But then the thought hit me, "What would Christ say about this?" I believe he would have several different reactions.

To those championing human rights, he would say: "Be true to your convictions, listen to your heart rather than the crowds, and purify your convictions continuously!" To detractors of the Church, he would say: "How do you see the Church? Is it as cathedrals, a bureaucracy and self-serving, selfish people, or do you see it as the people of God serving others because of their love of God? Have you dared to let this goodness and love touch you?"

To those of us who are the Church, he would say: "As I taught my Apostles, there are difficulties in proclaiming me. This is the reality of being an Apostle."

(Father Eugene Hemrick writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

God makes the history of our lives rhyme

Mark Twain reportedly once said that "history doesn't repeat itself, but it does rhyme." I recently experienced the meaning of this saying in a touching way.



Late last month, I took a quick trip to South Carolina with my parents to visit my sister, Kelly, and her family. We went there primarily to see

Kelly and her daughter, Anna, perform in the opening night of a community theater production of the musical *Annie*.

Here's where history starts to rhyme. My niece Anna is 8. I was her age when my parents took me and Kelly in the late 1970s to see a touring production of the same musical at Clowes Hall in Indianapolis. It was the first play I ever saw, and I was enchanted by it. My memories of it 35 years later are still sharp.

It was just a few years later that Kelly and I were both in a high school production of the musical *The King and I*. Kelly was a senior at the time and played the lead women's role of Anna Leonowens. I was in the sixth grade and played a royal child—and had to wear makeup from head to toe to make it look like I was from Thailand. The musical takes place in the 1860s in that southeastern Asian country.

Seeing *Annie* at age 8 introduced me to the theater, and it's enriched my life ever since, even if I haven't been on stage myself for many years. I don't know if Anna will take to it like I did, but I hope that at least her first foray as a thespian will bring her many sweet memories.

Seeing how the history of my life "rhymed" with the history of the life of my sweet 8-year-old niece made the whirlwind trip an emotional one for me. It made me appreciate somehow in a very tangible and deep way being an uncle to Anna and her brother, Gavin, and, even more so, being a father to my own four sons and the child who we expect to welcome into the world next month.

Now it may seem strange that I would need an experience like this to appreciate being an uncle and a father. Those relationships are at the core of who I am. In theory, I shouldn't need a stage play to make me appreciate their importance.

But sometimes I, like so many other people, can get caught up in my own affairs that I think are so much more important than anything else. Perhaps seeing how history rhymes in my life and the life of my niece was a vivid reminder to me of what is truly important.

As a believer, I see God's providence at work in the rhyming of history. He doesn't control human history in advance like a puppeteer since he respects our human freedom. But as the sad suffering, death and resurrection of his Son shows us, God can use even the worst that we humans can do to accomplish his will.

In order to appreciate and learn from the way that God makes history rhyme in our lives, we need to regularly reflect on our past and not let it gather dust in the far recesses of our minds. When we know well what has happened in previous years, we can see more clearly what God is doing in our lives here and now.

And our reflection upon the past shouldn't just be limited to our own lives. God sometimes makes the history of our lives rhyme with the history of his people, the life on Earth of his Son and the first years of the Church that we read about in the Bible. How rich our daily lives can become when we hear echoes in it of what occurred so long ago and far away in the crucial years of salvation history.

Yes, history isn't just a class we had and perhaps dreaded in high school. It should deepen our lives of faith and make our ordinary days rhyme like epic poetry. †

Twenty-second Sunday in OrdinaryTime/Msgr. Owen F. Campion

Sunday Readings

Sunday, September 1, 2013

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The Book of Sirach furnishes this weekend's first Scripture reading. Sirach is among those biblical volumes collectively called the Wisdom Literature. This



designation means that these books attempt to show that the Jews' ancient faith in the one God of Israel, and their insistence that God's law be obeyed, are in no way illogical or unreasonable.

To the contrary, a person who possesses genuine wisdom realizes the fact that God lives and reigns and also knows that all persons and all things are subject to God.

This weekend's reading expressly refers to humility. While humility definitely is associated with Christian theology and spirituality, humility was a virtue very much admired and evident in the Old Testament. This especially was the case with many of the prophets, and even of some of the kings.

For instance, while David, whom God had chosen to be king, eventually rebelled against God and sinned, he, in the end, humbly turned back to God, repenting of his sins.

"Sirach," the name of this book, derives from the name of the author, mentioned in the book. The author was Yeshua (or Jesus in English), the son of Sira. This book was written in Egypt, by Jewish immigrants from the Holy Land, or possibly by descendants of such immigrants, around 132 B.C. The date of composition can be determined because the early verses say that it was authored during the reign of Pharaoh Ptolemy VII. The dates of this ruler's reign are known.

The Epistle to the Hebrews is the source of the second reading. Strong with Hebrew symbolism and references to Hebrew history, this reading recalls that whereas the ancient followers of Moses, the Hebrews escaping slavery in Egypt, had with trepidation crossed the forbidding

Sinai Peninsula and had trembled as God came to Moses on the mountaintop, true disciples of Jesus are ushered literally into the heavenly Jerusalem, the very home of the Almighty God.

St. Luke's Gospel supplies the last reading. In this story, the Lord is guest at a meal in the home of a Pharisee. Jesus uses the occasion to warn that no one should seek the highest place. Rather, the humble who is content with a lesser place will be called to higher distinction.

In addition to its obvious call to humility, the reading makes two other points. The first point is that God cannot be tricked into tolerating anyone's self-engineered passage into the heavenly kingdom. The second point, so typical of Luke's particular insight, is that property is not so absolutely belonging to anyone that the owner can grasp it tightly while others are in great want.

Emphasizing the call to humility is the detail that a Pharisee is the host. Pharisees, well-schooled in Jewish theology, supposedly knew much about life. Jesus, however, had to instruct this Pharisee and his guests.

Reflection

Followers of Jesus always have treasured humility, a virtue also revered in the Old Testament. Humility so long has been seen as indispensable to holiness, the common denominator among all the saints, men and women, of whatever circumstances, from every place on earth.

Humility is not self-degradation. Humility does not debase or deny human dignity and potential. Instead, it means that a person does not overestimate his or her personal worth. No one, however talented, is superior. All who are humbly obedient to God are worthy of being seated at the eternal banquet of heaven.

The reading from Hebrews reminds us of our extraordinary worth, as Christians and as humans. God created us. The Son of God has redeemed us.

By realizing who and what we are, and by fulfilling our destiny of being redeemed by obeying God, we wisely recognize our identity and maximize our human potential. †

Daily Readings

Monday, September 2

1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

Tuesday, September 3

St. Gregory the Great, pope and doctor of the Church
1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, September 4

Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, September 5

Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, September 6

Colossians 1:15-20
Psalm 100:1-5
Luke 5:33-39

Saturday, September 7

Colossians 1:21-23
Psalm 54:3-4, 6-8
Luke 6:1-5

Sunday, September 8

Twenty-third Sunday in Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Question Corner/Fr. Kenneth Doyle

'Do Not Resuscitate' order is morally acceptable in some circumstances

QI am an 83-year-old woman currently considering how to word my health care proxy. I'm wondering about the ethics of requesting that I not be resuscitated if I stop breathing or my heart stops. Might



be "God calling me home," or would that be premature since I am not very elderly or very ill?

I've heard that resuscitation can cause ribs to break, which in turn can injure lungs and heart. I've also been told that one does not necessarily recapture the original state of health after being revived. (Green Bay, Wis.)

AA DNR ("Do Not Resuscitate") order instructs medical personnel not to attempt cardiopulmonary resuscitation (CPR) when a patient's heartbeat or breathing stops. CPR may involve a combination of techniques, including chest compression, electrical shock and the insertion of an airway tube, which, as you indicate, have risks, particularly when the patient's health is already in serious decline.

A DNR order may or may not be morally appropriate, depending on the circumstances of a particular case. The decision requires a balancing of burdens and benefits. For a patient who is frail and elderly, one who is terminally ill or one who has suffered extensive brain damage, it may appropriately be judged that CPR would be excessively burdensome compared to the transitory benefit it might offer.

But for an otherwise healthy person who has suffered cardiac arrest, CPR is the proper call since it would likely restore the patient to a fairly normal life. In the traditional terminology of Catholic medical ethics, whether CPR constitutes ordinary or extraordinary care can only be judged as it pertains to an individual set of circumstances.

In your situation, since no serious medical emergency has yet arisen and you have no way of forecasting the exact details of such an emergency, I believe it would be premature and unwise for you to sign a DNR. It's probably best for you simply to indicate to your health care proxy that you would be comfortable with a DNR in a circumstance where Catholic moral teaching would allow it.

insightful. A while ago, though, one of your columns really irked me—not your answer, which was fine, but the question itself. A woman wrote to complain about the length of her parish's Sunday Mass.

She moaned that it took more than an hour, and I say, "So what?" She minded the fact that the lector had to walk from pew to the lectern—which probably took all of 30 seconds. She mentioned that she and her husband are of Social Security age and have no patience for delay. My husband and I are that same age, and we love going to Mass.

Think about this. Jesus spent three hours on the cross in a terrible agony. Before that, he was whipped by Roman soldiers, had thorns pushed into his head and was made to carry a cross. And we can't spend an hour a week honoring him? That woman definitely needs prayers, and I will include her in mine. (Metuchen, N.J.)

ADirect language from a true New Jerseyan. You're right, an hour given back to God seems rather modest. The *General Instruction of the Roman Missal* makes a strong plea for reverence in the eucharistic celebration, including periods of silent reflection.

The need to empty the parking lot before the crowd arrives for the next Mass is a valid concern, but it shouldn't be allowed to trump everything else. As with many things, though, balance is the key.

In #40 of the general instruction, we're told that there should be "due consideration for the culture of the people and abilities of each liturgical assembly," and a parish church is not a monastery.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.) †

My Journey to God

Be Still for I Am God

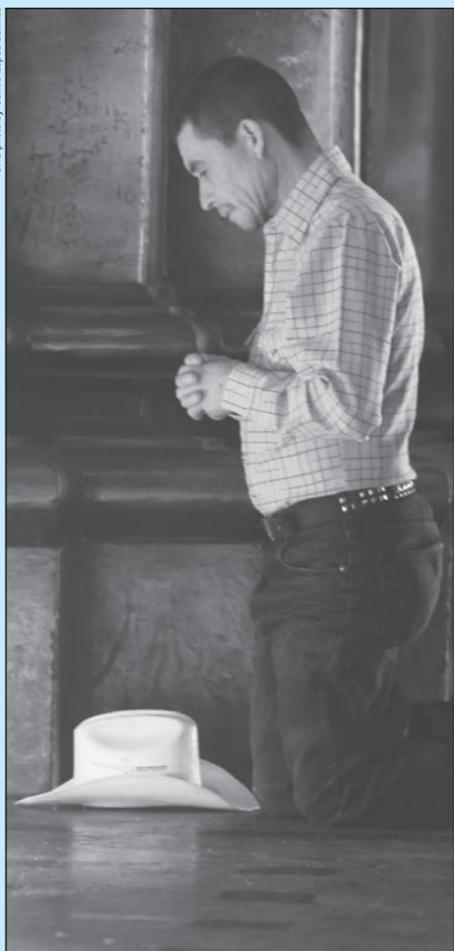
By David Riley

Be still for I am God,
For which I understand
All things must pass by him
Through or by his hand.

Let not my heart be anxious
My spirit high or low
All gifts and trials blessed for me
So I may learn and grow.

His love in all things
And faith from grace receive
Joy and trust to honor him
For all this I believe.

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



CNS photo by Carlos Lopez-Barillas

Readers may submit prose or poetry for faith column

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

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

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

BARNES, Helen, 87, Sacred Heart, Clinton, Aug. 7. Mother of David, George and John Barnes. Sister of Marjorie Berta. Grandmother of 10. Great-grandmother of seven.

BIERLY, Paul A., 79, Our Lady of Perpetual Help, New Albany, Aug. 18. Husband of Patricia (Ang) Bierly. Father of Paula Gaddis, Angela Holder and Mark Bierly. Stepfather of Terri Metzger, Sherry Murphy, Beth Nolan, Debbie Yarbrough, Barbie, Jeff and Mike Day. Son of Mary (Ashton) Bierly. Brother of Karen Drake, Shirley Fessel, Diane Frakes, Rowena Orme, Mary Lou Summers, Gene, Jim, Richard and Roger Bierly. Grandfather of 21. Great-grandfather of nine.

DOCKE, Gloria J. (Moore), 84, Our Lady of the Greenwood, Greenwood, Aug. 13. Mother of Claudia Bollinger, Jennifer Gilbert, Pamela Leffler and Christa Poisal. Grandmother of eight. Great-grandmother of six.

GOODIN, Harry F., Jr., 86, St. Anthony of Padua, Clarksville, Aug. 12. Husband of Rose Goodin. Father of Susie Willen, David and Steve Goodin. Brother of William

Goodin. Grandfather of nine. Great-grandfather of 12.

HARDEN, Max Albert, 77, St. Bartholomew, Columbus, Aug. 4.

HARDESTY, Loretta Jean, 84, Holy Spirit, Indianapolis, Aug. 11. Mother of Teri Sharp, Bob and Mike Hardesty. Grandmother of one.

HENRY, Mary E. (VanSickle), 63, St. Gabriel, Connerville, Aug. 5. Wife of John Henry. Mother of Beth Hall, Brian and Tom Henry. Sister of five. Grandmother of seven. Great-grandmother of two.

HOFF, Thelma E., 92, St. Michael, Brookville, Aug. 19. Sister of Melvina Wiwi, Pat and Harold Dudley.

HYATT, Diana S., 61, St. Nicholas, Ripley County, Aug. 8. Wife of Richard Hyatt. Mother of Angela Dees and Raymond Gibson. Stepmother of Stephen and Thomas Hyatt. Daughter of Sylvia Craig. Sister of JoAnn Singer, Bill, Bob and Donnie Craig. Grandmother of 15. Great-grandmother of one.

MILLER, Patricia A. (Free), 84, St. Rose of Lima, Franklin, Aug. 11. Mother of Carol Conrad, Susan Guinnip, Alice Sweeney, Ralph, Robert and Thomas Miller. Grandmother of 15. Great-grandmother of nine.

ROELL, Florence, 93, St. Michael, Brookville, July 31. Sister of Marjorie Gardner.

ROEMBKE, Carol J., 59, Our Lady of Lourdes, Aug. 11. Daughter of Mary Lou Roembke. Sister of Diane Bohannon,

Peggy Schleter, Bradd, Greg and Mark Roembke.

SHELTON, Mary Margaret, 87, St. Anthony of Padua, Clarksville, Aug. 8. Mother of Christie Beeler, Sondra Mayfield, Anne Ross and John Shelton. Grandmother of 12. Great-grandmother of seven.

SPRONG, Marlyn C., 86, St. Roch, Indianapolis, Aug. 8. Mother of Angela Fuentes, Ann Golaski, Marjorie Kitzmiller, Helen Longland, Margaret Maykrantz, Mary Alice, Monica and Raymond Sprong. Grandmother of 15. Great-grandmother of 12. Great-great-grandmother of seven.

STEINBACHER, John A., Sr., 70, St. Pius X, Indianapolis, Aug. 8. Husband of Peggy Steinbacher. Father of Meg Graves, Allison Orvis, Debbie Tebrock, Kemp and Matthew Shafer, Michele and John Steinbacher, Jr. Brother of Mary Lawton, Juliann Mull and Kathleen Ulrich. Grandfather of 15.

THOMAN, Lyman, 71, St. Joseph, Shelbyville, Aug. 12. Father of Lynn Herendeen, Brent, Eric and Gregory Thoman. Brother of Trudy Roser, Adrian, Ray and Dr. Rex Thoman. Grandfather of eight.

WESOLOWSKI, Joseph David, 51, St. Bartholomew, Columbus, Aug. 11. Husband of Barbara (Benkeser) Wesolowski. Father of Katherine Wesolowski. Son of Anthony and Genevieve (Piotrowicz) Wesolowski Jr. Brother of Patricia Elwell, Karen Gill, Teresa Hoover, Rose Slack and Doug Wesolowski.

WESOLOWSKI, Michelle Denise, 16, St. Bartholomew, Columbus, Aug. 11. Daughter of Barbara (Benkeser) Wesolowski. Sister of Katherine Wesolowski. Granddaughter of Sandy Mixell, Anthony and Genevieve Wesolowski. Great-granddaughter of Gladys Hansen. †



Benedictine beer

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

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

Franciscan Sister Catherine Mary Veda died on Aug. 18 at St. Clare Hall, the health care facility on the motherhouse grounds of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 92.

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

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

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

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

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

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

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

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9:00 am to 1:00 pm



October 15, 2013
Treasures of Motherhood
Speaker: Mary Jo Thomas Day
9:00 am to 1:00 pm



April 3, 2014
Do You Hear Me Now?
Speaker: Sr. Cathy Campbell
9:00 am to 1:00 pm

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Invites you to the

31st Annual Celebrate Life Dinner

Tuesday, September 17 ~ Indiana Convention Center

Featuring
Keynote Speaker **Abby Johnson**



Founder of the pro-life organization
"And Then There Were None."

As a volunteer and later a clinic manager at a large Planned Parenthood in Texas, Abby Johnson used to escort women from their cars into the abortion facility. But after realizing the truth of what she was advocating, she resigned her job and never looked back.

Johnson has become a voice for workers in the abortion industry, sharing the story of her dramatic transformation from a fiercely pro-choice operator of an abortion clinic, to one of the nation's most prominent pro-life advocates. She is the author of the pro-life book *Unplanned* and founder of the pro-life organization "And Then There Were None."

Don't miss your chance to meet Abby Johnson!

Abby will be available after the dinner for a book signing. *Unplanned* will be for available for purchase or feel to bring your copy from home.



Where
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When
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Reception: 6 p.m.
Dinner and awards: 7 p.m.
Abby Johnson at 8 p.m.

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Archbishop says 1993 World Youth Day still a 'gift,' 'blessing'

DENVER (CNS)—Pope John Paul II's visit to Denver 20 years ago for World Youth Day is still "truly a blessing" and "truly a gift" to Colorado and the world, said Archbishop Samuel J. Aquila.

"The numbers projected to attend were pessimistic. Some said only 20,000," he recalled, noting the "wringing of hands" that led up to the papal visit in 1993. "The final registration for WYD was well over 500,000, and with the walk-ins at the closing Mass, there were over 750,000 present."

The Denver archbishop made the comments in his homily during an Aug. 15 Mass marking the 20th anniversary of the Catholic Church's international youth event and the papal visit. He celebrated the Mass on the grounds of the John Paul II Center for the New Evangelization in Denver. It drew some 1,800 worshippers.

He made a connection between the 1993 event and the call from Pope John Paul, and later Pope Benedict XVI, for the Catholic Church to undertake a new evangelization aimed at rekindling Catholics' faith, bringing fallen-away Catholics back to the fold and introducing the Church to a new generation.

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

"As I reflected upon this,"

Archbishop Aquila continued, "I find it amazing and wondrous and certainly a sign of the grace of the Father at what has happened in our archdiocese. ... It is truly wondrous when you reflect on what has been the grace of God poured out upon us in the Church of northern Colorado. In our humility, we can only lift up our hearts and recognize the blessings that the Lord has bestowed so generously upon us."

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

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

In his homily, he recalled that then-Archbishop Stafford had "the courage and the vision, the trust and confidence in God, to say 'yes' to the invitation" that Denver be the host of World Youth Day, working with the U.S. bishops' conference and the Vatican to make it a reality.

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

In the midst of what was called a "summer of violence" that year—because of an unusual amount of crime in the city—



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

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

Among blessings he said flowed from World Youth Day, Archbishop Aquila listed the archdiocese's two seminaries, both of which opened after 1993.

The Fellowship of Catholic University Students has its headquarters in the archdiocese, he noted, and pointed to other institutions, such as the Augustine Institute; an organization called Educating on the Nature and Dignity of Women; the Catholic Association of Latino Leaders; the archdiocesan Hispanic Institute for Family and Pastoral Care called Centro San Juan Diego; Christ in the City missionaries; and several new religious orders and ecclesial movements, including the Neocatechumenal Way and Communion and Liberation.

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

"This is no time to be ashamed of the Gospel. It is the time to preach it from the rooftops. Do not be afraid to break out of comfortable and routine modes of living, in order to take up the challenge of making

Christ known in the modern 'metropolis,'" the pope said. "It is you who must 'go out into the byroads,' and invite everyone you meet to the banquet which God has prepared for his people."

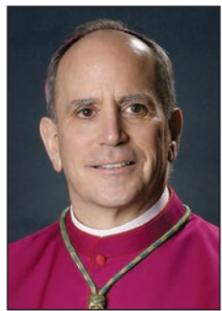
"The Gospel must not be kept hidden because of fear or indifference. It was never meant to be hidden away in private. It has to be put on a stand so that people may see its light and give praise to our heavenly Father."

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

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

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

"I have always known that for the Church and for civil society young people constitute the hope of our future. But over the years of my ministry ... that hope has been confirmed and strengthened again and again," the pope added. "It has been the young people themselves who have taught me to have ever new and ever greater confidence." †



"The numbers projected to attend were pessimistic. Some said only 20,000. ... The final registration for WYD was well over 500,000, and with the walk-ins at the closing Mass, there were over 750,000 present."

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

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Priests find physical health to be as important as spirituality

WASHINGTON (CNS)—On a recent hot summer evening, a group of lacrosse players gathered around a fellow athlete on the Gonzaga College High School field before the start of their game.

The 35-year-old man with perspiration beading on his forehead was more than just another player leading them in a prayer. He was a priest.

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

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

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

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

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

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

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

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

Msgr. Rick Hilgartner, executive director of the Secretariat of Divine Worship for the U.S. Conference of Catholic Bishops, noted that modern technology and transportation advances have helped create a

more sedentary life for humans in the past century, and that includes priests.

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

"That would have been pretty exhausting simply to get in the boat all by himself and row all of the way across the harbor to get to celebrate Mass," he said. "Certainly in a time before cars, priests even making visits to homes or going to visit the sick, would have been on foot, or perhaps on horseback."

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

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

"If I take seriously being a good steward of the gift God has given me—the gift of myself, my body, who I am as an instrument for the Lord—then I need to take care of that," Msgr. Hilgartner said.

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

While Richard Nichols, a Jesuit scholastic in formation to be ordained a priest, attended Immaculate Conception Seminary in South Orange, N.J., he began the popular CrossFit training. It's an intense fitness regimen that includes weight training and varied functional movements performed at a high-intensity rate.

Nichols is in prime physical condition, with the physique of a bodybuilder, and he's helped form a CrossFit club at



Father Mark Ivany blesses lacrosse players before a summer scrimmage at Gonzaga College High School in Washington in July. The Washington pastor told Catholic News Service that staying in shape is important to his ministry. "The healthier I am, the longer I can be a priest in service here on this Earth," he said.



Father Mark Ivany celebrates a weekday Mass at the Church of the Assumption of the Blessed Virgin Mary in Washington in July. He told Catholic News Service that staying in shape is important to his ministry.



Richard Nichols, a Jesuit scholastic and math teacher at Gonzaga College High School in Washington, exercises in the school's weight room in July. The seminarian practices CrossFit, a fitness regimen that includes weight training and high intensity functional movements.

Gonzaga College High School in Washington, where he teaches math.

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

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



Msgr. Rick Hilgartner

The 75-year-old priest is an avid golfer, has been a competitive runner throughout the years, and

believes more priests should pay closer attention to their physical health.

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

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

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

Maintaining a balance of ministry, continuing study, socializing and physical exercise is a concept that was stressed

to him in seminary, and he's steadfast that his ministry will suffer if he doesn't continue that equilibrium.

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

"We need to not be thinking, 'I can retire whenever I feel like it if my health isn't good enough,'" he said. "That's not an attitude I want. I want an attitude of 'I want to serve God as best as I can, for as long as I can.' He's given me certain gifts to do that, and I need to take care of those gifts."

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

"When I work out. When I eat right, I feel better," he said. "When I feel better, I'm happier, and I think the world needs more happy priests." †

Helping priests, seminarians maintain good health of concern to Church

WASHINGTON (CNS)—Catholic priests are not immune to the more sedentary lifestyle affecting much of society today, brought about by technological advances over the past century.

Several priests Catholic News Service interviewed talked about the need to stay physically fit to ward off

illnesses and avoid being overweight.

To many of them, physical health is as important as spirituality, and if they take care of themselves they can better serve the Church.

Msgr. Rick Hilgartner, executive director of the Secretariat of Divine Worship for the U.S. Conference of Catholic Bishops, called it being

"a good steward of the gift God has given me—the gift of myself, my body, who I am as an instrument for the Lord."

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

There appears to be a reason for this concern.

A United Nations report released in July 2013 put the U.S. obesity rate at 31.8 percent, making it second only to Mexico in the Western Hemisphere, excluding Belize and some small Caribbean Islands.

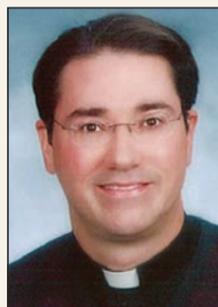
A 2009 study of the psychological and spiritual health of priests—conducted by Msgr. Stephen Rossetti, a clinical associate professor of pastoral studies at The Catholic University of

America—found that 46 percent of the nearly 2,500 priests surveyed identified themselves as overweight. That same study found that 26.3 percent of the priests surveyed listed themselves as obese, and 3.4 percent reported having a body mass index indicating they were morbidly obese.

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

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

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



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