



The

Criterion

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Faith-filled tradition

Parishioner-built stone grotto is a staple of Assumption feast day in Franklin County, page 3.

CriterionOnline.com

September 6, 2013

Vol. LIII, No. 47 75¢

Faith conquers fear

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

By John Shaughnessy

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

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

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

"In our second session, sitting under a tree, she shared with me the time she was gang-raped by five of her fellow gang members. That day, we just cried together. As I left, she stopped me and told me she was grateful to me because I was one of the people in her life who was trying to help her discover who she truly was.

"That was crucial because that was the nature of our work. We were trying



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

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

A year later, Veronica's story drew the attention of the BBC (British Broadcasting Corporation), which shared her story through an international podcast.

"It was a chance to break the silence for other women who were trapped in similar situations," Knapp says.

Listening with the heart

As Knapp shares that story, she sits at the kitchen table in her family's north side Indianapolis home.

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

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

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

She has also been working on the English translations of the two books of stories that have been produced from visits with imprisoned youths in El Salvador—*Beneath the Mask of A Gang Member* and *Tough Lessons 2*.

El Salvador is the country where she has traveled seven times for service work since she was 16, including a college semester where she studied theology at a university there and

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Archdiocese to pray and fast for peace on Sept. 7

Dear Brothers and Sisters in Christ,

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



Archbishop Joseph W. Tobin

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

He did not mince words in condemning the obscenity of that slaughter, particularly, the apparent use of chemical weapons that resulted in the massacre of hundreds, including many innocent children. However, he will not allow that tragedy to justify the additional violence that would result from the intervention of other nations, including the United States.

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

Pope Francis repeated the teaching of Blessed John XXIII who, 50 years ago, wrote that it is the responsibility of every individual to work for peace by establishing new relationships in this world "under the mastery of guidance of justice and love" (*Pacem in Terris*, #30-32). Peacemaking, then, is not simply the task of those in government or delegates at the United Nations. Rather, all of us have the responsibility for ending conflict. As a song asks of God: *Let there be peace on Earth ... and let it begin with me*.

As disciples of Jesus, our peacemaking includes constant prayer for the sake of this world. Noting the particularly grave

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Pope to lead Vatican prayer vigil for peace in Syria

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



Pope Francis

See related editorial, page 4.

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

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

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

The pope said he was inviting everyone, "including our non-Catholic Christian

See SYRIA, page 2



A Syrian Muslim girl stands at the top of Mount Qassioun, which overlooks Damascus on Aug. 22. During the Sept. 1 Angelus, Pope Francis announced he would lead a worldwide day of fasting and prayer for peace in Syria on Sept. 7.

PRAY

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situation of the Middle East, Pope Francis has called for special prayer and fasting on Sept. 7, the day before the Church celebrates the birth of Mary. I wonder whether an incident from the ministry of Jesus may have motivated this request?

The Gospels recall the Apostles' failure to expel a demon that was tormenting a young boy. After Jesus frees the child, the Apostles ask him to explain why they could not do it. Jesus replies, "This kind can only come out through prayer" (Mk 9:29). Some versions add "and fasting." In the Gospels of Matthew and Luke, Jesus attributes the failure of the disciples to expel the demon to their lack of faith (cf. Mt 17:14-20; Lk 9:37-43).

I believe that Pope Francis is calling us to a greater faith, a faith that "works." Even to the most generous of souls, the pursuit of world peace can appear elusive, frustrating and futile. It is, if it all depends on us.

Our faith tells us that peace is finally God's gift and God's desire. We do not have to bribe or cajole God into bestowing it. We are asking God to help us to forgive our violence, especially the unquestioning confidence that bloodshed will end bloodshed. There are demons that will only be cast out by prayer and fasting.

How does the archdiocese intend to respond to this request of Pope Francis? Although the Holy Father has given us less than a week to prepare, I believe that we will be able to get the message out through Internet and e-mail.

So I am asking all parishes to schedule

a special period of prayer on Saturday afternoon, Sept. 7, in solidarity with the prayer vigil that will be celebrated in St. Peter's Square at the Vatican. Deaneries may designate a parish or eucharistic chapel where the Blessed Sacrament will be exposed next Saturday afternoon and special prayer conducted.

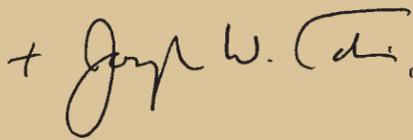
Finally, at the vigil Mass this Saturday afternoon or evening, parishes will be permitted to substitute the *Mass for the Perseveration of Peace and Justice* in place of the Mass for the 23rd Sunday in Ordinary Time.

The Holy Father also encourages that we fast on Saturday. According to our tradition, on fast days a person is permitted to eat one full meal. Two smaller meals may also be taken, but not to equal a full meal. People unable to accept such a discipline because of age or health, might choose to fast from TV, radio or the Internet on Sept. 7.

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

Mary, Queen of Peace, pray for us!

Sincerely yours in Christ,



Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

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

Criterion staff report

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

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

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

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

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

Catholics across the archdiocese

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

Perpetual adoration chapels are located at the following parishes:

- Our Lady of the Greenwood Parish, 225 S. Meridian St., in Greenwood.
- St. Louis Parish, 13 St. Louis Place, in Batesville.
- St. Luke the Evangelist Parish, 7575 Holliday Drive, E., in Indianapolis.
- St. Mary Parish, 302 E. McKee St., in Greensburg.
- St. Michael the Archangel Parish, 2256 W. 30th St., in Indianapolis.
- St. Nicholas Parish, 6461 E. St. Nicholas Drive, in Sunman.
- St. Patrick Parish, 1807 Poplar St., in Terre Haute.
- St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis.
- St. Thomas More Parish, 1200 N. Indiana Ave., in Mooresville.
- St. Vincent de Paul Parish, 1723 "I" St., in Bedford.

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

SYRIA

continued from page 1

brothers, followers of other religions and all men of good will, to participate, in whatever way they can, in this initiative."

According to Fides, the news agency of the Vatican's Congregation for the Evangelization of Peoples, Syria's Grand Mufti Ahmad Badreddin Hassoun, leader of the country's Sunni Muslims, has approached

the papal nuncio in Damascus, Syria, with a request to attend the Rome vigil.

Even if that trip proves impossible to arrange, Fides reported, the mufti has called on his followers to pray for peace on Sept. 7, "in communion and simultaneously with the pope."

Obama has called for military strikes to punish the government of Syrian President Bashar Assad, which the U.S. blames for an Aug. 21 chemical weapons attack near Damascus that reportedly killed more

than 1,400 people, including hundreds of children.

Over the last two-and-a-half years, according to the United Nations, a civil war between Assad's government and rebel forces has killed more than 100,000 people, driven 2 million refugees out of Syria and displaced another 4.5 million inside the country.

Pope Francis said he condemned the use of chemical weapons "with utmost firmness," adding that "those terrible

images from recent days are burned into my mind and heart.

"A judgment of God and also a judgment of history upon our actions are inescapable," he said.

But the pope insisted that "never has the use of violence brought peace in its wake. War begets war, violence begets violence."

Instead, Pope Francis called on all parties to "follow the path of encounter and negotiation and so overcome blind conflict." †

Vatican denies petitions to keep Holy Rosary Parish in Seelyville open

Criterion staff report

The Vatican's Congregation for the Clergy has denied petitions by four people in the Terre Haute Deanery who were seeking to have the merger of Holy Rosary Parish in Seelyville with Annunciation Parish in Brazil rescinded.

The petitioners were informed of the Congregation's decision last week. The Congregation denied the petitions on both substantive and procedural grounds.

Holy Rosary Parish was one of four parishes in the

Terre Haute Deanery that were closed in 2011 and 2012 as a result of the "Connected in the Spirit" planning process.

Although Holy Rosary Parish has merged with Annunciation Parish, Holy Rosary Church has remained open for limited sacred use, such as weddings and funerals. A Mass will be celebrated at Holy Rosary Church on the Feast of the Holy Rosary at 6 p.m. on Oct. 7.

In a letter informing the petitioners of the Congregation's decision, Archbishop Joseph W. Tobin wrote: "I realize that this development is the latest disappointment for you and

those associated with the recourse to the Holy See. I pray that your faith in Jesus Christ and your love for the Church may carry you through this latest development to a deeper trust in God's providence and faithful love. I assure you of my continuing interest and pastoral care."

Archbishop Tobin also told the petitioners that under canon law, the law of the Church, they have one final course of action and they can appeal the Congregation for the Clergy's decision to the Supreme Tribunal of the Apostolic Signatura in Rome. †

Official Appointments

Effective immediately

Rev. John M. Hall appointed to a three-year term as dean of the Bloomington Deanery while continuing as pastor of St. Martin of Tours Parish in Martinsville and administrator of Our Lady of the Springs Parish in French Lick and Christ the King Parish in Paoli.

Rev. Guy R. Roberts appointed to a second three-year term as dean of the Indianapolis North Deanery while continuing as pastor of St. Joan of Arc Parish in Indianapolis.

Rev. Wilfred E. Day appointed to an additional three-year term as dean of the New Albany Deanery while continuing as pastor of St. John the Baptist Parish in Starlight.

Effective September 4

Rev. Francis Joseph Kalapurackal, Archdiocese of Imphal, India, appointed associate pastor of Our Lady of the Greenwood Parish in Greenwood.

These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †



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Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46206

Web site : www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46206. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
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Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

Postmaster:
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1400 N. Meridian St.
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9/6/13

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Photos by Natalie Hoefler



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

By Natalie Hoefler

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

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

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

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

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

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

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

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

After Mass, the Eucharist and a

statue of Mary were processed through the parish grounds as the congregation followed, reciting the rosary.

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

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

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

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

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

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

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

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

"It's a precious tradition," he said. "It's close to their hearts." †

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



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



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

Left, a monstrance with the Blessed Sacrament sits atop the temporary grotto altar before being processed along with a statue of the Blessed Mother to celebrate the Feast of the Assumption at St. Mary-of-the-Rock Parish on Aug. 15.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Protesters carry a banner during a rally outside the White House in Washington on Aug. 29. As speculation mounted about Western air strikes on Syria, a U.S. bishops' committee called for a political solution, and Catholic leaders in Europe warned military intervention could lead to an escalation of hostilities.

Pope Francis calls for fasting and prayer for peace in Syria

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

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

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

We applaud the fact that President Barack Obama, after threatening a military strike against Syria, decided to seek congressional approval. We hope that Congress will not consent, just as the British Parliament did not consent when Prime Minister David Cameron sought its approval for military action against Syria.

The proposal for military action seems to be for cruise missiles to bomb Syria. But what would that accomplish? What would be our objective?

We agree wholeheartedly with Vienna, Austria's Cardinal Christoph Schönborn, who asked, "Were previous weapons programs successful in this region, and did the wars in Iraq and Afghanistan bring peace? What good can bombs do in a country already bleeding from a thousand wounds?"

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

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

Of course, we agree with Secretary of State John Kerry that the apparent

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

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

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

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

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

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

—John F. Fink

Be Our Guest/Daniel Elsener

'The power of doing' at Marian University

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



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

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

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

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

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

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

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

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

Marian University is doing its part to alleviate that shortage by opening the Marian University College of Osteopathic Medicine last month. Housed in the new Michael A. Evans Center for Health Sciences building on the south end of our

campus, it is Indiana's first new school of medicine in more than 100 years, one of only five Catholic medical schools nationally, and the country's only Catholic osteopathic medical school. In close collaboration with Marian's renowned Alan and Sue Leighton School of Nursing, our new medical school will carry on the healing ministry of Jesus in the traditions established for us by Sts. Francis and Clare of Assisi.

As impactful as it will be to place hundreds of new doctors into our communities in the coming years, our new Academy for Teaching and Learning Leadership may ultimately prove to have an even far greater impact. The academy's primary purpose is to develop and prepare aspiring and practicing K-12 school leaders, providing them with tools necessary to implement aggressive reforms within their schools. We designed the program in partnership with world renowned scholars, researchers, and experts on effecting change and creating school cultures that lead to improved student learning.

We're working closely with Gina Fleming, superintendent of archdiocesan schools, and Catholic school leaders throughout Indiana, to offer a program of leadership education and formation that truly serves the needs of Catholic school leaders in our archdiocese and beyond. As a former teacher, principal and superintendent, I firmly believe that the resulting impact on student achievement and spiritual growth will be immense.

Adjusting our approach to help develop the next generation of business leaders was one of our most difficult challenges. Central Indiana is blessed with several great business schools, and we believed it was important to differentiate ourselves from them in a meaningful way. That's why at the Clark H. Byrum School of Business, we "do" business rather than teach it.

By that, I mean that our students are learning how to operate in the business world by "doing" business in the classroom beginning on Day 1. It's a unique hands-on approach that engages our students with the local business community, allowing them to work on projects that present the ethical dilemmas and require difficult decision-making that business leaders face on a routine basis. By connecting values, leadership and action, we firmly believe that our students will be better prepared to launch and advance their careers while making a difference in the world.

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

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

Marian's recent efforts have been dramatic—sometimes called the "Marian Miracle." Guided and sustained by an outstanding board of trustees, administration, faculty, staff and more than 10,000 alumni who live and work in this area, Marian University will continue to grow this "Miracle" by educating students for spiritual growth, leadership and personal/professional success.

Indiana is blessed with a highly valuable network of institutions of higher learning.

See MARIAN, page 5

At interfaith service, calls made to continue search for justice

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

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

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

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

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

The cardinal also called on the participants to join together "in solidarity, faithful to God's call," and

reminded them that Pope Francis "told us that faith must guide our lives."

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

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

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

The Rev. Otis Moss Jr., a retired Baptist minister and civil rights leader, reiterated Rev. King's nonviolent message. "Nonviolence may not keep you safe, but it is saving," he said.

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

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



Above, Cardinal Donald W. Wuerl, center, joins religious leaders during an interfaith service marking the 50th anniversary of the March on Washington on Aug. 28 at Shiloh Baptist Church in the nation's capital.

Bernice A. King addresses an interfaith service marking the 50th anniversary of the March on Washington on Aug. 28 at Shiloh Baptist Church in the nation's capital. Bernice King is the youngest child of the Rev. Martin Luther King Jr., the civil rights leader whose "I Have a Dream" speech has inspired generations of people in the fight for equality, justice and peace.

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

By Brandon A. Evans

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

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



• **Join the apostolate now, Pope Paul appeals to laity**

• **Negro prelates at Vatican II held sign of mission progress**

• **Orthodox leaders seen willing to meet pope**

"FRIBOURG, Switzerland—Bishop Francois Charriere of Lausanne, Geneva and Fribourg expressed his 'firm belief' here that a high representative of the Russian Orthodox Church would agree to meet with Pope Paul VI at the Vatican if a suitable occasion arose. ... 'My impression,' he told newsmen, 'is that the Russian Orthodox hierarchy frankly desires an improvement in relations with the Catholic Church, and that, contrary to what has occurred in the past, it is ardently supported in this wish by the Russian Christian people.' "

• **See greater U.S. voice at council**

• **Meet needs of world, archbishop urges nuns**

"CINCINNATI—Archbishop Karl J. Alter of Cincinnati has urged nuns to 'review your purposes and methods' and to 'set aside traditions and customs that are out of touch with the world of which we are a part.' ... 'Undoubtedly you have found there are certain practices which need review,' the archbishop said. 'If you find some that are obsolete and no longer being practiced, take them out of your rules. ... We should be concerned with the building more than with the scaffolding.' "

• **Bares details of meeting of Pope John, Adzhubei**

• **Oldenburg novitiate construction begun**
"OLDENBURG, Ind.—Construction has begun here on a new, \$1 million Novitiate for the Sisters of St. Francis. The three-story structure will accommodate 150 novices. ... The 890-member Franciscan community has experienced more than a 50 percent gain in vocations in the past five years. Twenty-one candidates will enter the Postulate this month, while an additional 18 are expected to enter in February."

• **Calls 'universal love' fruit of living liturgy**

• **Lay leader advocates updated Church view**

• **Cardinal blesses Byzantine chapel at Fatima shrine**

• **Closed TV to cover council for pope**

- **No early freedom seen for Hungarian primate**
- **Laud ND leadership in radiation research**
- **Orders closing of bombed school**
- **Family's mission role in society stressed**
- **Be present in world or lose it, nuns told**
- **Chicago cardinal given council post**
- **Suggestion for youth: Urges 'tithe' of time for volunteer service**
- **Suggest expanded use of Scripture in Mass**
- **Lag in vocations called challenge to Catholic laity**
- **Volume details Roman Rota cases**
- **'Sounds of Vatican' preserved on records**
- **Prelate tells feelings during papal conclave**
- **Pope sends peace plea to Vietnam**
- **Calls mathematics 'essential tool'**
- **Bill to substitute anthem is vetoed**
- **'Pseudo-conservatives' seen counter to Church**
- **Church played vital role in World Council session**
- **Sees serious threat in 'right-to-work'**

(Read all of these stories from our Sept. 6, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

MARIAN

continued from page 4

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

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

(Daniel Elsener is president of Marian University in Indianapolis.) †

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Rev. Randy Summers, Pastor
License: 131614

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CATHOLIC LIFE

The Parishioners of Sacred Heart invite you to participate in Catholic Life; a series of talks and discussions on relevant topics of interest in the practice of the Catholic Faith. Catholic Life is for practicing Catholics, non-practicing Catholics and those who are interested in Catholic practice.

September 10... *Lumen Gentium – the Dogmatic Constitution on the Church* and an Introduction to this year's topics of Catholic Life
Fr. Larry Janezic, OFM Pastor, Sacred Heart Church

September 17... *The General Instruction on the Roman Missal*
Br. Gary Jeriha, OFM, Pastoral Associate, Sacred Heart Church

September 24... *The Papacy*
Fr. Art Anderson, OFM, Catholic Theological Union, Canon Law

October 1... *St Francis of Assisi and the Sultan of Egypt*
Fr. Mike Cusato, OFM, St. Bonaventure University in Washington, DC.

October 8... *The Development of Conscience*
Fr. Tom Nairn, OFM, Catholic Health Association, Senior Director of Ethics

October 15... *Texts of the Resurrection Appearances of Jesus the Christ*
Fr. Frank Bryan, Marian University, Retired

All sessions will be held in the parish hall, 1125 S. Meridian at 7 p.m. For more information call Fr. Larry Janezic 317-638-5551

Events Calendar

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

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

George's Neighborhood Grill, 6935 Lake Plaza Drive, 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 Ave., 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. **Scecina 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.

St. Louis Parish, 13 St. Louis Place, Batesville. **Festival 2013**, food, music, games, 6-10:30 p.m. Information: 812-934-3204.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Father Seger**

Knights of Columbus Council, annual pork chop supper, 3:30-6:30 p.m., \$10 per person. Information: 317-364-2827 or weimar63@mach1pc.com.

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. Louis Parish, 13 E. St. Louis Place, Batesville. **Fall Festival**, 11 a.m.-6 p.m., food, raffle. Information: 812-934-3204.

St. Meinrad Park and Rec Field, St. Meinrad. **Fall festival**, 10 a.m.-4 p.m., food, music. Information: 812-357-7317 or kmangum@psci.net.

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. Information: 812-663-4754.

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

September 15-17

Holy Angels Church, 740 W. 28th St., Indianapolis. **Annual revival**, Sun. 6 p.m., Mon. and Tues. 7 p.m. Information: 317-926-3324.

September 16

St. Joseph Church, 312 E. High St., Corydon. **Concert, Michael Russell O'Brien**, presenter, 7 p.m., no charge. Information: 812-738-2742 or

www.sacredtown.com.

September 18

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "Understanding the Church's teaching on same-sex attraction," 6:30 p.m. socialize 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or tracanelli_stb@yahoo.com.

September 19

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

September 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Using Faith to Keep Sports in Perspective," Bill Benner, sports columnist, IBJ and host of Inside Indiana Sports, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

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.

St. Thomas More, 1200 N. Indiana St., Mooresville. **Applefest**, Fri. 5-10 p.m., Sat. 10 a.m.-10 p.m., hog roast, rides, crafts. Information: 317-831-4142 or mshea@stm-church.org.

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 Drive 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.

September 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Recovery Mass**, 7 p.m. Reception and refreshments following Mass. Information: SAMteam@seas-carmel.org. †

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

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

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

The rosary and sung Divine Mercy Chaplet will be part of the event.

Please be in the bleachers by 2 p.m. as an act of respect to allow the procession with the Blessed Sacrament to enter the athletic field.

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

For more information, call Kathy at 317-888-0873. †

VIPs



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

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

They are the parents of five children, Katherine, Margaret, Mary, Sarah and the late Roddy MacDonald.

They also have three grandchildren. †

CORRECTION

'Bishop's Bash' for young adults to be held in Indianapolis on Sept. 15

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

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

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



Vacation Bible school

Vacation Bible school participants from St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda perform a Christian-themed song and dance routine for Scenic Hill Care residents in Ferdinand on Aug. 1. After a half-hour performance, children visited with the residents. The vacation Bible school was held on July 28-31, with the Scenic Hill Care visit on Aug. 1 and a closing Mass celebrated on Aug. 3.

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

In recognition of the Year of Faith, the Benedict Inn, 1402 Southern Ave., in Beech Grove is offering a series of three talks on "Lumen Gentium" ("Dogmatic Constitution on the Church"), plus a celebration of the Mass with explanations. The second and third sessions will be from 7-9 p.m. on Sept. 24 and Oct. 22, and the Mass with explanations will be on Nov. 19.

The session topics are as follows:
 • Sept. 24—A Theology of the Laity (Chapter 4);
 • Oct. 22—Everyone is Called to Holiness (Chapter 5);

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

This series qualifies for reimbursement for archdiocesan employees through the Faith@Work program during the Year of Faith.

For reservations or more information, contact the Benedict Inn at 317-788-7581 or benedictinn@benedictinn.org. †

Faith helps build societies that can journey toward a future of hope

The Light of FAITH Lumen Fidei AN ENCYCLICAL LETTER

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

By John F. Fink

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

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

Our societies begin with the family, the basic unit of society. Therefore, Pope Francis says that the family is the first setting in which faith enlightens the human city. The stable union of man and woman in marriage, he says, is born of their love and as a sign of God's love, "and of the acknowledgment and acceptance of the goodness of sexual differentiation, whereby spouses can become one flesh and are enabled to give birth to a new life, a manifestation of the Creator's goodness, wisdom and loving plan" (#52).

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

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

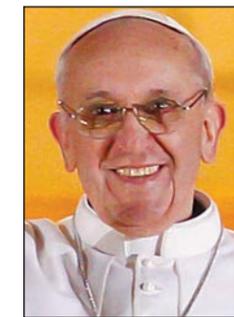
Faith also teaches us to respect nature, the pope says, as a dwelling place entrusted to our protection and care. It teaches us to devise models of development that are not based only on utility and profit; teaches us to create just forms of government that serve the common good; and offers forgiveness,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

However, faith also often involves painful testing, Pope Francis says. We can discover God's power that makes



"The first setting in which faith enlightens the human city is the family," says the encyclical "Lumen Fidei" ("The Light of Faith") from Pope Francis. Pictured is Jennifer Lozy-Lester at dinner with her family in Greece, N.Y.

it possible for us to overcome weakness and suffering. Christians know that suffering can't be eliminated, he says, but "it can have meaning and become an act of love and entrustment into the hands of God who does not abandon us" (#56).



Pope Francis

Faith is present, too, in the sufferings of this world, he says. We cannot eliminate all pain or explain every evil, he says. For those who suffer, he says, God doesn't provide arguments that explain everything, but he provides an accompanying presence.

Like his recent predecessors, Pope Francis has a great devotion to the Blessed Virgin Mary. Therefore, he concludes his encyclical with several paragraphs about her faith and ends with a prayer to "Mary, Mother of the Church and Mother of our faith."

He says that the long history of faith in the Old Testament is fulfilled in Mary. This history began with

Sarah, Abraham's wife, and the other wives of the patriarchs in whom God's promise was fulfilled and new life flowered.

The pope writes, "In the Mother of Jesus, faith demonstrated its fruitfulness; when our own spiritual lives bear fruit, we become filled with joy, which is the clearest sign of faith's grandeur" (#58).

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

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

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

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Submitted photos



Above, Jenna Knapp, far right in the second row, poses for a photo with the youth group she led on a camping trip in 2011 in El Salvador. While the 25-year-old Indianapolis Catholic visited jails to meet with gang members during her three years in the country, Knapp also volunteered to help younger children avoid that fate.

Left, under the direction of Jenna Knapp and another volunteer, Jose Amilcar, youths in a detention center in El Salvador designed and painted a mural that depicts “the past, present and ideal future” of many of the incarcerated gang members. The mural project was coupled with a writing project in an effort to use artistic expression as a form of therapy and storytelling.



Tough Lessons 2



Beneath the Mask of a Gang Member

Poems and stories of imprisoned youths

From her three years in El Salvador, Jenna Knapp helped to edit and publish *Tough Lessons 2* and *Beneath the Mask of a Gang Member*, two books that share the poems and stories of imprisoned youths. †

FAITH

continued from page 1

taught English to children in a poor mountain village.

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

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

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

“The majority of the youth were actively involved in the two gangs in El Salvador,” says Knapp, who visited the jails four to five times a week. “The project used creative writing as a process in which they could tell their stories in a safe space. As they would speak, I would write down what they said. Later, I would bring it back to them and start the process of digging deeper.

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

One of Knapp’s hopes is that the gang

members’ stories will serve as a deterrent to future youth violence in the country.

“When youth on the outside of prison see that this life has only brought them suffering, it will discourage them from joining the gangs.”

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

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

A response to Christ’s call

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

The effort became so important to her, Hoisington and Holdsworth that they extended their initial year on the project to another two years—a commitment made possible by a stipend from the group, Christians for Peace in El Salvador.

That commitment also led her into the tragic and terrifying world of a youth named Daniel.

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

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

Yet Daniel had a change of heart in jail.

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

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

Being immersed in such stories for three years hasn’t hardened Knapp’s heart.

“I feel privileged to have an insight into their world that so few try to encounter and so few try to understand,” she says. “The books are filled with hundreds of stories of the suffering and the incredible resilience and strong faith of these youths.

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

A different cycle—of goodness

That desire to make a difference fits Knapp’s plan to attend graduate school in the fall of 2014 to pursue a master’s degree in peace studies with an emphasis on restorative justice.

“Rather than looking at a wrongdoing as a crime that you have to serve time for, you look at it as something that damaged a human relationship, and that relationship has to be repaired,” says Knapp about an approach that considers the needs of the victims, the complexity of the

perpetrator’s life and the involvement of the community.

Yet for the next 10 months, she will live in Uganda, a country where she volunteered for six months in 2008.

Her return to Uganda represents a different “cycle”—a cycle of goodness.

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

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

Knapp is interested in the model of LOT 2545 because she sees its potential for the youths of El Salvador.

“It’s something lacking in El Salvador,” she says. “Youths coming out of the justice system have no support to change their lives around if they want to do so.”

Changing lives is Knapp’s mission. She sees a kindred spirit in the teacher who moved to Uganda to start LOT 2545.

“She invited me to move into the home she started in Uganda. It was really the Holy Spirit at work. Both of us said yes to invitations that can lead us to remarkable things.”

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

“We just have to let go of the limitations holding us back.” †

Reverting to tradition, pope names veteran diplomat as Vatican's No. 2

VATICAN CITY (CNS)—Although Pope Francis has not hesitated to break with convention during his brief pontificate, in appointing a seasoned member of the diplomatic corps as the top Vatican official, he resumed a long-standing tradition.

The pope appointed Archbishop Pietro Parolin, 58, a longtime official in the Vatican secretariat of state and nuncio to Venezuela since 2009, to be his secretary of state.

On Oct. 15, Archbishop Parolin will succeed Cardinal Tarcisio Bertone, 78, who came to the post in 2006 after serving as archbishop of Genoa, Italy.

The secretary of state is the pope's highest-ranking collaborator, coordinating the work of the entire Roman Curia, overseeing the operation of the Vatican press office and newspaper, coordinating the preparation and publication of papal documents, and supervising the work of Vatican nuncios, in their relations with Catholic communities in individual countries and with national governments.

For years, Archbishop Parolin led Vatican delegations to Vietnam each year to discuss Church-state issues with the country's communist government, a process that eventually led Vietnam to accept a nonresident papal representative to the country. The move was widely seen as a step toward establishing full diplomatic relations.

While at the Vatican, Archbishop Parolin also represented the Vatican at a variety of international conferences on climate change, on human trafficking and on the Israeli-Palestinian conflict. He led the Vatican delegation to the 2007 Middle East peace conference in Annapolis, Md.

At a news conference in 2006, Archbishop Parolin said Vatican nuncios and papal representatives play an important role "in defending the human being," and in strengthening local churches, especially in regions where

Christians face poverty, discrimination or other hardships.

The Vatican's presence around the world through its nuncios shows people that the Church and the pope are always near, that Christians—no matter how small their numbers—are not alone in the world, he said.

In the current Vatican organizational framework, the secretary of state is responsible for ensuring that the pope's policies and priorities take concrete form in the work of Vatican offices. The secretary typically has been very close to the pope and meets with him often.

Many observers have suggested that the secretary's role could change as part of a wider reform and reorganization of the curia. Because the office's responsibilities are so broad—covering the internal workings of the Vatican, international Church affairs and foreign relations—Cardinal Bertone was often blamed by critics when things went wrong during Pope Benedict XVI's pontificate.

When Pope Benedict appointed the cardinal secretary of state in 2006, it was a reunion of sorts. Then-archbishop Bertone had been secretary of the Congregation for the Doctrine of the Faith for seven years when its prefect was Cardinal Joseph Ratzinger.

The appointment raised eyebrows because the secretary of state is usually a former member of the Vatican diplomatic corps. Cardinal Bertone had been a Salesian pastor, an archbishop and a Vatican official dealing with doctrinal matters.

Yet, Cardinal Bertone did have experience as a sort of roving international troubleshooter: He flew to Havana in 2005 for talks with Cuban President Fidel Castro; in 2002, he was charged with trying to convince then-Archbishop Emmanuel Milingo to give up the idea of marriage and reconcile with the pope; and he met with a Fatima visionary, Carmelite Sister



Pope Francis has appointed Italian Archbishop Pietro Parolin, 58, as Vatican secretary of state. On Oct. 15, Archbishop Parolin will succeed Cardinal Tarcisio Bertone, 78. Archbishop Parolin is pictured in a 2009 photo at the Vatican.

Lucia dos Santos, when he coordinated the publication of the third secret of Fatima in 2000, another delicate task.

In a series of interviews before taking over the helm at the Secretariat of State, Cardinal Bertone made it clear he was not coming to the job with his own agenda. As he put it in one interview, the secretary of state should above all be "a man loyal to the pope," someone who executes the pope's projects and not his own.

A day after the announcement of his replacement, the cardinal defended his record, telling journalists that "I see these seven years as positive on balance," but also acknowledging "many problems, especially in the last two years."

In an apparent reference to the

"VatiLeaks" of confidential documents that pointed to corruption and mismanagement inside the Holy See, Cardinal Bertone blamed a "tangle of crows and vipers" for "throwing accusations at me."

Archbishop Parolin was born on Jan. 17, 1955, in Schiavon, Italy, and was ordained to the priesthood in 1980. He studied at the Vatican diplomatic academy while earning a degree in canon law from the Pontifical Gregorian University. In 1986, he began working at Vatican embassies, serving in Nigeria and in Mexico before moving to the offices of the Vatican Secretariat of State. He was named undersecretary for foreign relations in 2002. †

The summer of immigration groundwork: Working toward passing a new law

WASHINGTON (CNS)—Members of Congress may be out of town and immigration reform legislation may be stuck until at least this fall, but the summer recess has been time for Catholic activists to rally their forces and pressure elected representatives.

During the first weekend after Labor Day in some dioceses, priests have been asked to preach, celebrate special Masses or hold other events to educate about the Church's position on comprehensive immigration

reform. Catholic colleges and universities are being asked to do the same the last weekend in September.

In addition, a conference hosted by the Catholic Legal Immigration Network, known as CLINIC, was scheduled just outside of Washington for late September. It will focus on the next step, offering help in planning for the process of mass legalization, a component of the Senate-passed immigration reform bill.

The House could take up that bill this fall, but more likely, the Republican-majority will attempt to pass a series of piecemeal bills dealing with immigration rather than consider the Democratic-majority Senate's measure.

Throughout the summer, a series of local, regional and national efforts to pass the Senate bill have targeted Catholic members of the House, in particular, and laid the groundwork for increased activity in the fall.

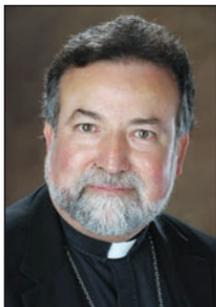
The "Nuns on the Bus" tour revved up again in May and June, taking religious women on a 6,500-mile trip through 15 states. Over the course of 53 events in 40 cities, stretching from the Northeast across the South and to California, the sisters and others who joined them along the way talked about the need for a comprehensive approach to immigration reform. Gatherings of as many as several hundred people were held in church halls, congressional offices, social service agencies and at a Mexican border crossing.

In a more localized pilgrimage for immigration reform, Sacramento Bishop Jaime Soto on Aug. 12 blessed 11 pilgrims who were walking the 285 miles from Sacramento to Bakersfield, holding events along the way to talk about immigration. The 21-day Pilgrimage for a Pathway to Citizenship, planned by PICO National Network, a faith-based community organizing group, started at Sacramento's National Shrine of our Lady of Guadalupe and has been making its way from one—mostly Catholic—church to another across central California's

agricultural valleys.

After talking to the public and trying to meet with members of Congress as they travel, the pilgrims ended their trek on Sept. 2.

On the other side of the country, the Washington-based organization Faith in Public Life has spent the summer building coalitions at Catholic colleges and universities to work for immigration reform through letters, postcards and texts to members of Congress.



Bishop Jaime Soto

"Our broken immigration system, which tears parents from children, traps aspiring Americans in the shadows and undermines the best values of this nation, is morally indefensible," the letter said.

"Catholic teaching values the human dignity and worth of all immigrants, regardless of legal status," it continued. "We remind you that no human being made in the image of God is illegal. The Vatican's *Compendium of the Social Doctrine of the Church* warns against the exploitation of immigrant workers and says 'immigrants are to be received as persons and helped, together with their families, to become a part of societal life.' We are part of an immigrant church in an immigrant nation."

John Gehring, Catholic program director at Faith in Public Life, told Catholic News Service that the effort to target Catholics in Congress—including House Speaker John Boehner, R-Ohio, and Minority Leader Nancy Pelosi, D-Calif., and about 135 others—is "a work in progress."

Pelosi sent a reply—the only one received so far, Gehring said—saying the Church's call for immigration reform is not only rooted in Catholic teaching but in the nation's history.

She said such fundamental beliefs shared by the university presidents and many Catholics "reflect the character of the American people and the message of so many faiths; to cherish the dignity of all human beings and to treat neighbors and strangers alike with respect."

Los Angeles Archbishop Jose H. Gomez, who chairs the

U.S. Conference of Catholic Bishops' (USCCB) Committee on Migration, likewise welcomed the letter.

His statement said the presidents "are a welcome voice in this debate, as they see the potential and talent in newly arriving immigrants. Immigrants, especially youth, are important for our nation's future and competitiveness. Educators understand the importance of investing in immigrant youth so they can become tomorrow's leaders."



Archbishop Jose H. Gomez

The university letter in turn became a part of the package of materials available through the USCCB's Justice for Immigrants web page for use by parishes and dioceses in organizing their own efforts in support of immigration reform. The materials include sample bulletin and pulpit announcements, information on an ongoing postcard-to-Congress campaign, and backgrounders on the Church's immigration teachings and public policies.

Some dioceses are focusing on the weekend of Sept. 7 and 8, just before Congress returns from its recess on Sept. 9, calling for special Masses or other events about immigration. Various bishops have approached the subject in different ways.

Bishop Joseph J. Tyson of Yakima, Wash., convened a group representing farmers, farm workers, law enforcement, academia, politics, lawyers and churches "to determine how best to promote understanding among the people of eastern Washington on immigration issues."

A statement from the diocese said the group came up with five guiding principles, "which they hope all those who engage in conversation on immigration will use to frame their discussions."

Bishop Tyson said in the statement that the process was an outgrowth of conversations between U.S. and Mexican Catholic bishops.

"Given the importance and complexity of immigration issues to the Yakima Valley, it made sense to gather a group of community leaders to determine how best to engage the community on thoughtful dialogue on the subject," he said.

And in what may be an optimistic bit of planning, CLINIC began inviting people from key organizations to its National Catholic Legalization Planning Conference in Silver Spring, Md., on Sept. 30-Oct. 2.

The preliminary program agenda includes sessions on how a new immigration reform law might be implemented. †



WASHINGTON LETTER

Priest chaplain nurtures soldiers' faith in Afghanistan deployment

ALLENTOWN, Pa. (CNS)—After more than a year of preparation, Father Christopher Butera has made his way to Afghanistan, serving as chaplain to an Army unit helping train Afghan soldiers as the U.S. presence in the mountainous country winds down.

A priest of the Diocese of Allentown, Father Butera began his deployment in mid-August. It is his first assignment to Afghanistan.

"As an Army chaplain, my core mission is three-fold: nurture the living, care for the wounded and honor the dead," said Father Butera, son of Kathleen (Lynch) and retired Lt. Col. Ralph Butera of Pottsville, Pa.

Ordained in 2007, Father Butera is in the Army Chaplain Corps, holding the rank of captain and senior priest for the U.S. Army Garrison Grafenwoehr, headquartered in what is known as Rose Barracks in Vilseck, Germany.

He has been on active duty for three years since leaving his diocesan assignment at St. Thomas More Parish in Allentown. He also served at

the Army's Aviation Center of Excellence at Fort Rucker, Ala., where he was the warrant officer career college chaplain and senior priest.

It took Father Butera 14 months to prepare for duty in Afghanistan.

"Our overall strategic mission is to advise and assist the Afghanistan military in assuming the regular and day-to-day military operations," Father Butera said.

"Although we are transitioning in this way, the region is becoming slightly more dangerous as attacks on U.S. forces have spiked," he said. "Within this mission, my mission as a chaplain never changes but adapts to the operation, terrain and logistics of the situation we are involved in. So I basically always provide religious support and advise the commander."

"As a squadron chaplain—my squadron call sign is 'Holy Smoke'—I belong to the personal staff of the squadron commander. This means that I have direct access to the squadron commander, and that no officer exercises authority over me except for the squadron commander himself, and I have free access to the entire

squadron without hindrance," he explained.

In his role, Father Butera also is a key resource for the Army personnel with whom he works, serving as an expert on religion, morality, ethics and religion-related issues.

"This is very important in our current operations and has been for the past decade as our operations in the Middle East involve interaction, cooperation with our allies and understanding our enemies, who both are very much religious, primarily Islamic," Father Butera said.

"A chaplain in the Army also has absolute confidentiality, which for all intents and purposes is equivalent to the sacramental seal of confession."

His work has earned him the Meritorious Service Medal.

Because of his position, Father Butera is not allowed under the Geneva Conventions to carry a weapon. Instead, he is assigned an assistant whose primary job is to protect and guard him.

"As we will be travelling a lot in Afghanistan, this will be a very important part of his



Army chaplain Father Christopher Butera administers ashes to soldiers training in the field on Ash Wednesday earlier this year. Father Butera, who was deployed to Afghanistan in mid-August, is a priest of the Diocese of Allentown, Pa.

job, especially since Christian chaplains in Afghanistan have monetary prizes on our heads from our enemies," Father Butera said.

As a unit chaplain, Father Butera responds to all emergencies or critical incidents to provide care for the soldiers and their families and to the unit as a whole as needed. He must be available around the clock seven days a week, answering calls for official or private needs.

As the senior Catholic priest for the garrison, Father Butera's responsibilities are like those of a parish priest—administering the sacraments, leading prayer and Bible study, celebrating Mass and conducting retreats.

"With all the different aspects of being a chaplain in the U.S. military, from providing religious support to being a staff officer, I always remind myself

why I am a priest who serves in the military, and that is simply to try to bridge that gap between man and God where one's mortality and thus one's judgment before God is an aspect of daily life," he said.

"I want to be able to provide the sacraments, especially the Eucharist and confession, to those who literally put their lives on the line to protect our freedoms, it's the least I can do."

"It is a great privilege to serve those who serve our country. Prayers for me and my soldiers are most welcome, as God's grace provides all the success not only with what I do, but with my soldiers as well."

Father Butera remains a member of the clergy of the Diocese of Allentown. However, while on active duty, he also falls under the auspices of the Archdiocese for the Military Services. †

'With all the different aspects of being a chaplain in the U.S. military, from providing religious support to being a staff officer, I always remind myself why I am a priest who serves in the military, and that is simply to try to bridge that gap between man and God where one's mortality and thus one's judgment before God is an aspect of daily life.'

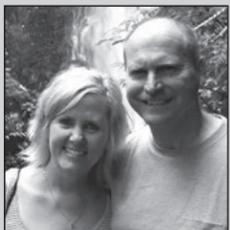
—Father Christopher Butera, an Army chaplain currently stationed in Afghanistan

Praying with One Voice A Marriage Retreat with Deacon Rick and Carol Wagner



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



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A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2013 by Catholic News Service.

Stories of faith are stories worth telling and sharing

By David Gibson

There is an important story of faith to be told. It is your story.

“We all have—and are—stories of faith,” the U.S. Catholic bishops said in “Go and Make Disciples,” a 1992 message on evangelization.

“Whether you were baptized as a child or joined the Church as an adult, you have a story of faith,” and “whether you have a grade-school knowledge of the catechism or have a theological degree, you have a story of faith,” the bishops declared.

What stories were they talking about? Stories about how “our lives as believers are part of the story of salvation” today were mentioned. The bishops suggested that in light of such stories, the realization dawns that “we have an essential role” to play in sharing faith “through our daily lives.”

That sounds great! But how great could my story of faith or yours be? Am I to imagine that these faith stories are really quite good stories?

Almost certainly they are good stories, and that is of the essence here. For good stories tend to get told. Few people keep the best stories to themselves. Few parents keep their finest stories secret from their children, which in this case seems all to the best. Teenagers, who are said to doubt the words of many authority figures, are likely at least to recognize a parent’s story of faith as truthful.

Stories of faith can be personal. Notably, however, when parents can tell these stories to their children, when parents speak openly about faith in this way, they fulfill a role as good stewards of faith.

“Good stewards understand that they are to share with others what they have received” from God, and are called to fulfill this role as well as possible, according to another 1992 pastoral letter of the U.S. bishops, this one on stewardship. They described good stewards as no less than God’s co-workers, with their “particular share in his creative, redemptive and sanctifying work.”

I should note that believers also serve as good stewards of their memories when they recall stories rooted in the past that show what faith meant for them at key

moments when big decisions were made, when they suffered pain or when they reached important goals.

But just to be clear, the reason for knowing and telling one’s story of faith is not to live in the past. Rather, knowing how my story of faith took shape in the past should help me know myself better as a person of faith now.

Interestingly, however, reflection on this story should make me better able to share my faith with others. So not only do I need to get to know my own story, but my wife, children and grandchildren ought to hear much of it too, along with some others.

What is a faith story?

I’ve heard countless stories of faith in a retreat group that for years has been part of life for my wife and me. I vividly recall one participant telling about once feeling desperately anxious during a family member’s profound illness, then of sensing, with supreme confidence, God’s reassuring presence.

Another story told in our group involved a member’s conviction that God had a hand in the welcome but utterly unplanned path his life took.

A pretty good story of faith might be told about our retreat group itself. We’ve become strong sources of support to each other. Faith, apparently, is more than able to create bonds of friendship.

Hope could be a faith story’s theme. Dolores Leckey, a former director of the U.S. bishops’ Secretariat of Laity, Marriage, Family Life and Youth, once said that to live in settings that involve “many unchosen, uncontrollable factors,” and yet to remain hopeful, is “a story worth telling.”

Sometimes people forget their stories of faith. Others never have acknowledged having a personal story of faith to forget. Naturally, forgotten or overlooked stories are not told to others.

The outlines of our stories simply await our discovery or rediscovery, however. That may occur when we recall our life’s turning points. Possibly we will gain a sense that during these defining moments God quietly spoke to us and moved us to act.

What happened at that time, how it happened and its impact on us in the ensuing months and years is a story of



A father watches his daughter light a candle at a church. When parents speak openly about faith, they fulfill a role as good stewards of faith.

faith. It is a story worth telling.

Questions we ask also may become part of the process of discovering our stories of faith. Perhaps you have asked:

- How can I account for the surprising way in which I long ago gained the acquaintance of someone who inspired me far into the future in hugely positive ways?
- What explains my confidence, despite

the world’s violence and the bad things done to people, that life has meaning and God is good?

Others who learn of our questions—our children, perhaps—may realize they have questions, too, and begin to wonder what story of faith might one day be theirs.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Stewardship should encompass the entirety of a Catholic’s life

By Fr. Lawrence E. Mick

Many dioceses and parishes designate a Sunday, often in autumn, as Stewardship Sunday. Most parishioners, when they hear it announced, know that they will be asked to pledge their level of financial support for the year and perhaps also to commit their time and talent to Church activities.



A child wades through floodwaters following a typhoon in the southern Philippines. It is often the poor that suffer most from environmental degradation.

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

Most people know that the story of Adam and Eve is an important way that the Bible teaches us basic truths about creation and what God expects of humanity. The garden and all of creation were entrusted to Adam and Eve. They were not the owners of creation but its stewards. As the psalmist reminds us, “The Earth is the Lord’s and all it holds, the world and those who dwell in it” (Ps 24:1).

Accepting our role as stewards means recognizing that we are not the owners of creation, but those to whom it has been entrusted for a time. We are to use whatever we have been given in such a way as to preserve it for future generations.

Genesis describes God creating the universe and seeing that it was very good. Creation was designed to exist in harmony, but sin disrupted that harmony and continues to do so to this very day. It is greed and selfishness, for the most part, that causes disharmony and leads to the degradation of the Earth and the destruction of the environment.

Global climate change may be a new form of

environmental destruction that we must confront, but the effect of greed on the lives of the poor has been with us for ages. The prophets frequently challenged the wealthy about the way their excesses deprived the poor of their basic needs.

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

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

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

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

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Both spiritual and religious

You have probably heard someone comment that he or she is “spiritual but not religious.” It seems to be an excuse



for seeking spiritual experiences while steadfastly avoiding any type of organized religion.

Americans seem always to be seeking the spiritual. Bookstores are full of books that

tell how to harness our spiritual energy or “find our true selves.” Experts lead us away from harmful addictions and help us to find inner peace through meditation. New Age spirituality has become popular as people search for spiritual values in our secular society.

But many of these people reject religion like a plague. They see spirituality as freedom but religion as confining. They want to experience the magnificence of a sunrise rather than sit in a dreary church listening to a boring preacher.

These people don’t seem to realize that spirituality without religion is incomplete. Obviously, there is nothing wrong with

spirituality, but one can be both spiritual and religious. It’s “both/and,” not “either/or.” A good Catholic uses the gifts that religion provides to make him or her more spiritual.

Too much of what passes for spirituality today is narcissistic. It smacks of a self-improvement system. It’s geared toward making one feel better, either physically or mentally. That’s fine as far as it goes, but it doesn’t go far enough.

Religion reaches out to others—or at least it should. It teaches love of God and love of neighbor because of our love for God. It’s possible to have spiritual experiences that have no relationship with God, but they are incomplete.

St. Thomas Aquinas said that religion is that part of the virtue of justice in which we human beings publicly and privately give God the worship due to him. It means observing what Jesus called the greatest commandment: “You shall love the Lord your God with all your heart, and with all your soul and with all your strength” (Deut 6:5).

When we do that, we combine spirituality with religion. We become both

spiritual and religious. Then we should carry it a bit further and accept Jesus Christ’s call to unite with others in communion with his mystical body, the Church. Through the graces we receive in baptism and the other sacraments, we are connected deeply to Christ and to all others whom he has redeemed.

Spirituality is a deeply personal thing, different for every individual. Within Catholicism, however, we are offered all kinds of help to develop our spirituality. Catholicism has a vast body of writings about spirituality.

Meditation and contemplative prayer have always been staples of Christian prayer. Today “centering prayer” (a form of contemplation) is being taught in many places. It is no longer confined to monasteries of men and women religious, but is regularly being practiced by lay people as an important part of their spiritual life.

Within the Catholic Church, there is some form of spirituality to satisfy anyone. The point is, the Catholic Church provides the opportunity for everyone to be both spiritual and religious. One does not have to choose one or the other. †

It’s All Good/Patti Lamb

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

“Your prayer didn’t work,” he snapped, as I peeled him out of bed in the morning.

“I had the worst nightmare ever!” bellowed my 8-year-old son, Henry.



The night before, I said a prayer to ward off scary thoughts and dreams so that he could sleep well and awake refreshed. He had seen a movie about wizards that troubled him.

“You told me that God hears our prayers!” he said, glaring at me in disbelief.

I assured my son that God does hear our prayers, and he absorbs them in his heart.

Henry looked at me, puzzled and sleep-deprived.

I tried to explain that the answers we receive aren’t always the ones we want. Actually, the solutions we ask for might ultimately be a disservice to us. God knows what’s best for us in the long run, I told him. This is where faith comes in.

Then I launched into an explanation of how bad times make us grateful for good ones. I reminded Henry that after he had a nasty stomach bug last winter and was finally able to eat chicken soup, he said, “This is the best food I’ve ever tasted.”

Bad times put things in perspective

and make us appreciate the good times—and even the ordinary times we once took for granted. I told him that he’d deeply appreciate the next good night’s sleep he gets.

Henry furrowed his brows. He wasn’t convinced.

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

He gave a blank stare. We were getting nowhere.

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

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

I know a lot of holy people who pray earnestly. And even though they are close to God, they are not spared from disappointment.

But I take comfort in St. Paul’s words. “We know that in everything, God works for the good with those who love

him, who are called according to his purpose” (Rom 8:28).

I reflect on Mary saying “yes” and becoming the mother of Jesus even though her journey would be difficult. She submitted to God’s will instead of clinging to her own.

I recently read a book by an author who recognized that people in dire straits ask God, “Why me?” Instead, he suggested that they should be saying, “Use me.” We are called to be witnesses for Christ, especially when things don’t seem to be going according to plan.

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

What I had hoped to convey to my son is that when nightmares surface—whether we’re asleep or wide awake and life suddenly takes a wrong turn—God is still there. The challenge lies in believing this even when bad things happen.

The hard part is refusing to be fair-weather Christians and trusting that God can bring joy out of sorrow and light out of darkness.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Coming of Age/Karen Osborne

As people of faith, the meaning of World Youth Day is clear to us

World Youth Day has come and gone, but I’m still glued to the pictures of Brazil and Pope Francis’ messages of love and tolerance.



I’m blown away by the helicopter images taken above Copacabana beach during the last Mass of the pope’s visit. They

show 3 million people standing on the beach, shoulder-to-shoulder, turning the white-sand beach paradise into a colorful mosaic of people representing a hundred different nations and cultures. That day, the beach became a sea of color, with people from all nations raising their hands, waving flags, praying the rosary and singing.

The mainstream media would have us think that everyone was there to get a glimpse of the new pope. But the rest of us know better. Young people go to World Youth Day primarily because they have something to tell the rest of the world: The Church matters, young people matter and standing up for the poor and underserved matters.

While I’ve never been to World Youth

Day, I’ve been to a Mass celebrated by a pope in New York City twice—once with Pope John Paul II in 1995 and again with Pope Benedict XVI in 2008. Both were amazing experiences for the same reason: In an audience of thousands, I didn’t feel alone.

That’s why, if possible, I recommend attending one of these large events, whether it’s World Youth Day, the National Catholic Youth Conference, or an event at a local conference with other teens from your diocese.

I realized that the barriers that seemed so important before—culture, language, clique—no longer applied. I had conversations with people who didn’t speak English, got to know people I’d never talk to at home, and made friends for life. In the world Church, it doesn’t matter how the syllables come out: The Mass is exactly the same, so there’s always something to build on.

On top of that, nobody at these events is going to tease you or make you feel bad for believing in God or going to youth group, and you get a welcome break from the pressures of pop culture. People at these mass events aren’t worried about what

the celebs are wearing or doing. They’re campaigning against apathy, they are building houses for the homeless, helping the poor and generally working to make the world a better place.

It’s hard to be a teen and a Catholic today. The world is full of distractions and temptations that urge people to be selfish, to pursue success at the cost of others’ happiness, to ignore what’s right for what’s expedient and to look down at or be afraid of others who have a different culture, different race or different economic status.

The words of Pope Francis and World Youth Day are reminders that, as Catholic young people, we can’t let the world down by meekly disappearing into the woodwork. As young Catholics, we have to be out there, raising our flags and becoming light for the world. It’s hard to do that alone.

Looking at those pictures of Copacabana beach, you know that you have 3 million people behind you.

What are you going to say?

(Karen Osborne writes for Catholic News Service.) †

Consider This/Stephen Kent

Achieving quality jobs and fair compensation

Today’s economy is paying the price of the peak of the popularity of productivity two decades ago.



It was difficult then to pass by a Borders, B. Dalton or Waldenbooks without seeing windows and shelves full of books touting the blessings of productivity.

Productivity emphasized doing more—or at least the same—with fewer people. It was an idea whose time had come, and is reflected in today’s unemployment and underemployment figures: Why have three workers on the payroll when two will do?

Productivity measures output per hour of work. Weak productivity suggests that companies may have to hire because they can’t squeeze more work from their existing employees.

Labor Day is an opportunity to take stock of the ways in which workers are honored and respected, the U.S. bishops noted in this year’s Labor Day statement.

Millions of workers, the bishops say, are victims of unemployment, underemployment, unjust wages, wage theft, abuse and exploitation. There are laws on the books to prevent or control the latter four, but unemployment and underemployment remain a problem.

“The only way to reduce the widening gap between the affluent and the poorest people in our nation is by creating quality jobs that provide a just compensation,” the bishops say in a statement.

How? Who pays the price, the taxes and the disincentives for outsourcing?

The current federal minimum wage is \$7.25 an hour. If the minimum wage kept pace with inflation, it would be at \$10.74 per hour. Many fast-food workers have organized walkouts in major cities to increase their wages to \$15 an hour.

If this happens, are consumers’ feelings for justice so strong as to say, “Yes I will pay more for my burger to support the increase”? Or do employers keep their prices the same but reduce the number of employees? Would there be federal wage support along the same line as federal price supports for many agricultural products? And how many legislators would dare to support such action in the midst of an anti-tax environment?

One way to create the quality jobs the bishops envision would be through a major national infrastructure repair similar to the space program. It set a specific goal and a deadline. This could be done with no new taxes if there were to be a massive reallocation of taxes from foreign wars and military misadventures.

“Ethical and moral business leaders know that it is wrong to chase profits and success at the expense of workers’ dignity,” the bishops’ statement said.

For those who continue to chase profits, what about an excess profits tax to lessen the appeal of the chase?

The excess profits tax was designed to raise revenue in wartime by taxing increases in income over normal peacetime profits. Another version, the high-profits principle, is based on income in excess of some statutory rate of return on invested capital.

The rate of increase of profits could be related to rate of employment and to jobs creation.

Few disagree with economic justice and its principles, but few are ready to implement necessary steps to accomplish them. It certainly seems beyond the deadlocked legislative machinery now languishing in the United States.

It is not beyond repair. Complexity can’t be an excuse. The economy is a system created by humans and can be managed and modified by humans, given their will to change.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at: considersk@gmail.com.) †

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

Sunday Readings

Sunday, September 8, 2013

- Wisdom 9:13-18b
- Philemon 9-10, 12-17
- Luke 14:25-33

The Book of Wisdom provides this weekend's liturgy with its first scriptural reading.



According to scholars, this book was written in Alexandria, Egypt, by a Jew who had emigrated from the Holy Land, or whose ancestors had come from the Holy Land. Originally, it was composed in Greek.

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

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

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

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

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

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

Beyond the particulars, several lessons strongly appear. Urging Philemon to treat Onesimus as a brother, Paul insists, that regardless of human conventions and laws, all humans are equal in dignity, having been created by God, and having been redeemed by Christ.

As a consequence, every disciple must live according to this principle of loving all others.

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

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

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

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

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

Reflection

The Gospel sets the stage. Living the Christian life is difficult. Christians must withstand much if they are committed.

While pressures may come from the outside, a strong pressure often overlooked is to supplant God's teaching with human judgments.

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

Daily Readings

Monday, September 9

St. Peter Claver, priest
Colossians 1:24-2:3
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, September 10

Colossians 2:6-15
Psalm 145:1-2, 8-11
Luke 6:12-19

Wednesday, September 11

Colossians 3:1-11
Psalm 145:2-3, 10-13
Luke 6:20-26

Thursday, September 12

The Most Holy Name of Mary
Colossians 3:12-17
Psalm 150:1-6
Luke 6:27-38

Friday, September 13

St. John Chrysostom, bishop,
doctor of the Church
1 Timothy 1:1-2, 12-14
Psalm 16:1-2, 5, 7-8, 11
Luke 6:39-42

Saturday, September 14

The Exaltation of the
Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Sunday, September 15

Twenty-fourth Sunday in
Ordinary Time
Exodus 32:7-11, 13-14
Psalm 51:3-4, 12-13, 17, 19
1 Timothy 1:12-17
Luke 15:1-32
or Luke 15:1-10

Question Corner/Fr. Kenneth Doyle

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

Q Would you please clarify the Church's position regarding a marriage



annulment's effect on children?

I have some friends who are in a second marriage. They would love to have their first marriages annulled and their present marriage blessed so that they can receive holy Communion at Mass.

But they have refrained from doing so because the children of their first marriages say that an annulment would render these children illegitimate or "nonexistent." It is a tender situation, and I believe that your reply would bring comfort and enlightenment. (Schenectady, N.Y.)

Although believed by a surprising number of people, it is a myth that a Church annulment renders the children of that marriage illegitimate. It does not. Legitimacy is a legal term. It means that the father of a child is known, and that the parents were legally married to each other at the time of the child's birth.

A Church annulment does nothing retroactively to change that. Canon 1137 of the Church's *Code of Canon Law* speaks directly to this: "The children conceived or born of a valid or putative marriage are legitimate." "Putative" means that the marriage was considered valid by both parties at the time they were wed.

A Church annulment has no effect in civil law—neither on legitimacy nor on other arrangements such as custody or child support. Nor does it alter the responsibility of parents toward their children. In fact, during the annulment proceedings, the Church reminds petitioners of their continuing moral obligation to provide for the proper upbringing of their children.

A Church annulment simply means that certain circumstances at the time of the profession of marriage vows prevented the marriage from being a sacramental marriage forever binding.

Q In a book about the Shroud of Turin, I read that when Jesus was crucified, the nails were driven through his wrists. The photos of the shroud seem to confirm this. But if that were so, then why did saints such as St. Francis and Padre Pio have stigmata wounds on the palms of their hands rather than

their wrists? (Glen Allen, Va.)

A In the 1930s, a French physician named Pierre Barbet conducted a number of medical experiments regarding the crucifixion of Christ. One of his observations was that nails driven through the palms of Jesus would not have supported the weight of his body on the cross.

Barbet theorized that, instead, the nails were driven into a hollow spot (biologists call it "Destot's space") among the bones in the heel of the hand at the top of the wrist.

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

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

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

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

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

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

My Journey to God

The Rosary Left Behind

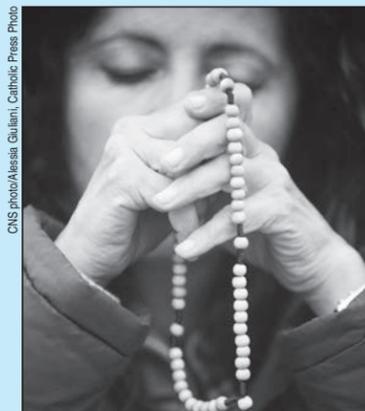
By Thomas J. Rillo

The rosary beads left behind by her passing
A testimony to her faith over the decades
A faith that was deep and unwavering
They lie in repose on a son's dresser.
The rosary left behind

The glass beads are worn and smooth
The countless times when they were used
Her fingers moved on the beads continually
Each decade devoted to those in need.
The rosary left behind

The corpus is worn and without definition
Endless hours spent at home or church
Rosaries said at funerals and weddings
Prayers said for the newborn at baptism.
The rosary left behind

Her rosary was always with her in readiness
It was like an appendage to her hands
The rosary left behind a living epitaph
She prays for us from the heavenly realm.
The rosary left behind



CNS photo/Alessia Giuliani, Catholic Press Photo

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Rillo wrote this poem in memory of Marsha Kane, a fellow parishioner, who died at 65 of cancer on July 16. A poem by her about her struggle with cancer was published in *The Criterion* in 2010. A woman holding a rosary prays during a liturgy in St. Peter's Square at the Vatican.

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.

ANGELES, Mary (Corsaro), 73, St. Gabriel, Connersville, Aug. 18. Wife of Dr. Armando Angeles. Mother of David, Eric and Armand Angeles. Grandmother of five. Great-grandmother of one.

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.

BECHER, Mary Katherine, 92, Holy Family, New Albany, Aug. 18. Mother of Jean Geswein. Grandmother of two. Great-grandmother of three.

FEDERSPIEL, Kenneth T., 84, St. Mary, Lanesville, Aug. 23. Husband of Brenda Federspiel. Father of Janna Schickel. Stepfather of Darren and Stephen Rappa.

FINNEY, 66, St. Paul the Apostle, Greencastle, Aug. 14. Husband of Melanie Finney. Father of Daniel, John, Michael and Stephen Finney. Grandfather of two.

FISCHER, Clarence F., 85, St. Gabriel, Connersville, Aug. 26. Father of Nancy Rentfrow, Kenneth and Robert Fischer. Brother of Clara Bedel and Della Lawrence. Grandfather of nine. Great-grandfather of 12.

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

HARMON, Lois Marie, 73, SS. Francis and Clare, Greenwood, Aug. 12. Mother of Bryan and Darrell Harmon Jr. Sister of Maureen Golden and Jack Sullivan. Grandmother of two.

HENTRUP, Jerome F., 84, St. Mary-of-the-Knobs, Floyd County, Aug. 24. Father of Rita Burns, Peggy Grangier, Janet Horn, Lisa and Jerome Hentrup. Grandfather of 13. Great-grandfather of 14.

MILLER, Carl, 45, Christ the King, Indianapolis, Aug. 18. Husband of Caroline Miller. Father of Sylvia, Addison and Jack Miller. Son of Maria Worth. Brother of Sheena, Jake, Kirk, Shane, Shannon, Shawn and Shiloh Miller.

MOORE, Marylynn B., 90, St. Gabriel, Connersville, Aug. 20. Wife of Hollis Moore. Mother of Dennis Moore.

MUNCIE, Donald M., 92, Most Holy Name of Jesus, Beech Grove, Aug. 9. Father of Jane Burgess, Ann Decker, Barbara Helt, Therese Koers, Rita Muncie and

John Teagardin. Brother of Paul Muncie. Grandfather of 13. Great-grandfather of 12.

OBERTING, Nicholas Anthony, infant, St. Mark the Evangelist, Indianapolis, Aug. 15. Son of Michelle Oberting. Grandson of Ken and B. Kyle Oberting. Great-grandson of Ken Oberting.

PEETZ, Thomas, 65, St. Maurice, Napoleon, Aug. 10. Husband of Patricia Peetz. Father of Claire, Richard and Steve Peetz. Brother of Charlotte Vanover, Susan White, James and John Peetz. Grandfather of two.

ROSS, Steven, 61, SS. Francis and Clare, Greenwood, Aug. 5. Husband of Deb Ross. Father of Jill Pierle. Stepfather of Anne Simulia and Matthew Simmons. Brother of Michael Ross. Grandfather of six.

SHANK, Loretta Ann, 78, St. Malachy, Brownsburg, Aug. 15. Mother of Catherine Brack, Cheryl Gingry, David and Doug Benefiel. Stepmother of Edward and William Shank. Grandmother of 10. Great-grandmother of seven.

STRITTMATTER, Neal, 76, Holy Family, Richmond, Aug. 21. Husband of Patricia Strittmatter. Father of Vicki Elstro and Matt Strittmatter. Stepfather of Robin Barker. Brother of Marjorie Creason and Ann Sanford. Grandfather of six. Great-grandfather of four.

TRACKWELL, Dennis Ray, 70, Most Holy Name of Jesus, Beech Grove, Aug. 1. Husband of Dorothy (Caudill) Trackwell. Father of Dawn Matheson, Dione Taylor, Devon Scott and Derek Trackwell. Brother of Peggy Kidwell. Grandfather of nine.

WEAVER, Mary A., 60, St. Malachy, Brownsburg, Aug. 20. Wife of Robert Weaver. Mother of Brian Weaver. Sister of Margie Baldwin and Irene Marcotte.

WILES, Rhonda Ardel, 63, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 20. Wife of Joseph Wiles. Mother of Andrea Sandlin. Stepmother of Julie Markowitz. Sister of Garnet Fisher, DeVona Rothrock and John Burley. Grandmother of four.

WRIGHT, Carolyn J., 78, St. Gabriel, Connersville, Aug. 21. Wife of John Wright. Mother of Lisa Brown and Kevin Wright. Sister of Sonya Gruell and Sue Walker. Grandmother of four. Great-grandmother of three.

YORN, Marjorie Frances, 76, St. Louis, Batesville, Aug. 25. Mother of Kathy Fullenkamp, Kendall, Kerry and Kirk Yorn. Sister of Rita Giesting and Irene Schutte. Grandmother of eight. Great-grandmother of two. †



The Church in China

Children gather with parish priests for a photo on the steps of Sacred Heart of Jesus Church in the village of Fufengxian, in China's Shaanxi province, in late July. The Catholic parish was marking its 17th anniversary in a region known for its apple groves.

Wanda M. Richardt was the mother of Father Lawrence Richardt

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

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

A native of Cherokee, Iowa, she was the wife of John J. Richardt and the mother of five children.

Before her marriage, she worked as a nanny and housekeeper in Chicago. Afterward, she worked as a homemaker and at General Electric in Tell City,

DMI Furniture in Huntingburg and at Jasper Desk in Jasper. Her interests included knitting, crocheting, embroidering, reading, gardening and baking.

In addition to Father Richardt, she is survived by two other sons, Joe and Steve Richardt; two daughters, Marilyn Evans and Susan LeMond; three grandchildren, three step grandchildren, four great-grandchildren and four step great-grandchildren.

Memorial gifts may be sent to St. Mary Parish, 313 N. Washington St., Huntingburg, IN 47542 or the Evansville Association for the Blind, 500 North 2nd Ave., Evansville, IN 47710. †

Pope to youths: Go against the current, ward off harmful culture with truth, beauty, goodness

VATICAN CITY (CNS)—Fight off a drug- and alcohol-pushing culture and other hazardous trends sweeping across today's world, Pope Francis told young people.

"In life, there will always be people who will make you offers to slow or impede you on your way. Please, go against the current. Be courageous," he said.

He also asked for prayers for his ministry "because this work is unhealthy, it's not good for you," he said with a laugh.

The pope made his comments during a meeting in St. Peter's Basilica on Aug. 28 with some 500 young people from the northern Italian diocese of Piacenza-Bobbio. They were in Rome as part of a Year of Faith pilgrimage with their bishop.

In unscripted remarks, the pope said he loved being with young people because they always carry and share the joy and hope in their hearts.

If older adults complain about how miserable things are in life and that nothing can be done about it, the pope said he just reminds them that something can be done and an individual can actually do a lot.

However, if a young person shows similar pessimism, "I send him to a psychiatrist" because it's incomprehensible when a young person doesn't want to conquer the world, "do something

great and bet on big, great ideals for the future."

"You are the makers, the craftsmen of the future," he said.

Young people need to follow and build on the desire they carry in their hearts: their love of and quest for beauty, goodness and truth, he said.

Pope Francis cautioned them against being too lazy or sad and melancholy.

"This is the challenge, your challenge," because a sad or lazy young person "is an awful thing," he said, and it will distort or take away the beauty, goodness and truth that person should be looking for.

If people say they already know the truth and don't need to go looking for it, the pope said he tells them they are mistaken "because the truth cannot be had, we don't carry it, it's encountered. It's an encounter with the truth, who is God, but it's necessary to go looking for it."

He urged his audience to go out and "make noise" because "where there are young people there must be noise."

Be courageous, he said, and when people say "have a little alcohol, take a bit of drugs." No. Go against this civilization that is causing us so much harm."

Going against the current, he said, means making noise with the virtues of beauty, goodness and truth. †

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Vatican invites extended families to join pilgrimage

VATICAN CITY (CNS)—As part of the Year of Faith, the Vatican wants to celebrate bonds that last a lifetime.

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

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

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

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

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

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

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

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

For the 68-year-old Archbishop Paglia, the presence of grandparents at the pilgrimage will be particularly important because, as Pope Francis has emphasized on several occasions recently, modern culture seems to see some human lives—particularly the lives of the elderly and the unborn—as “disposable.”

“I want to help people rediscover the positive force



Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, greets a couple before a special Mass for engaged couples in early February at the Basilica of St. Valentine in Terni, Italy. The international pilgrimage of families on Oct. 26-27 is being planned as a celebration and not a protest against any policy or trend, said Archbishop Paglia.

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

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

“Despite the fact that one sees a growing desire to love and be loved, in reality it is increasingly rare. This is a wound that cuts deep and marks not just individual lives,

but societal life as well,” he said.

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

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

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

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

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

‘I don’t want to be one of those who stands on the sidelines mourning the destruction of the family and the fracturing of society. As a Christian, I will continue to stand up and proclaim the beauty of being a community, starting with the family.’

—Archbishop Vincenzo Paglia,
president of the Pontifical Council for the Family

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Latino leaders urged to put the Gospel in action at their workplace

LOS ANGELES (CNS)—Peter J. Coulchinsky arrived in the United States from Argentina in 1986 as a young man seeking to earn a law degree. As his time in the U.S. lengthened, the more he decided he wanted to stay.

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

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

Coulchinsky told *The Tidings*, newspaper of the Los Angeles Archdiocese, that he especially valued Archbishop Gomez's "passion and commitment to Hispanics, to the undocumented," which he said reflected a "tangible perspective" of the Church on that issue and others of interest to the Latino community.

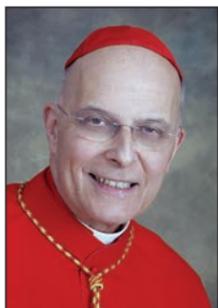
The San Antonio businessman was one of nearly 200 people, including clergy, who attended CALL's eighth annual conference hosted by its Los Angeles chapter on Aug. 23-25. Coulchinsky said CALL is committed to "put the Gospel in action at the workplace, and in the political and social arenas."

Chicago Cardinal Francis E. George told attendees the need for constant dialogue to accomplish its goals in life was imperative. He noted the need to counter the current "endemic anti-Catholicism" in the country.

"We cannot be passive," he added. "The Church calls us to be in the forefront of the Church in America." He suggested that "religion has to be carried by intentional religiosity," not so much by "popular religiosity." Archbishop Gomez echoed Cardinal George in calling the leaders to become ever more active in bringing the values of their faith into public life.

"The future of the U.S. depends on what we [Latinos] do, influenced by our faith and by our sanctity," said Archbishop Gomez during a friendly conversation with a group of local Catholic Spanish-language media covering the event. "We have to participate in the commercial life of the country, and it is important that we form our conscience and participate in the public square as well."

As he has expressed in homilies, speeches and in a book, Archbishop Gomez said Americans constantly must be reminded that this country has its roots in the Catholic faith originally brought by Hispanics.



Cardinal Francis E. George



'If CALL helps you strengthen each other in your Catholic faith and in your vocation as Christian leaders, then God will use it, and use you, to bring new life to our nation.'

—Archbishop Charles J. Chaput



Members of the Catholic Association of Latino Leaders gather for Mass at the start of their annual meeting in Los Angeles on Aug. 22.

"Now is the time," he stated, "to learn who we are, to decide to stay united and where we want to go."

He said the base of the new evangelization, is to have a "holy pride, to be the best witnesses, leaders of our faith at the workplace, in the public square and at all the places we go."

Archbishop Gomez noted that CALL helped sponsor the Denver-based San Juan Diego Center, which offers support to Latinos who want to establish small businesses.

But to be successful, he said, Latino leaders must be knowledgeable about the Catholic faith, pray and attend, at the very least, Sunday Mass, "where we have a personal encounter with Christ at the moment of the Eucharist. What happens in Mass is very important for marriages, for families."

He also acknowledged the important role of younger generations in the Church, saying "they are the present and the future of the Church, the hope of the Church."

Also addressing the conference was Philadelphia Archbishop Charles J. Chaput, who discussed the importance of faith in everyday life.

"Faith matters because it reminds us that there's good in the world, and meaning to every life, and that the things that make us human are worth fighting for," Archbishop Chaput said. "Faith matters because it drives us to do what's right."

It was under that perspective that Archbishop Chaput joined Archbishop Gomez in launching CALL in 2007. Their goal was to create a professional organization that would support American Hispanic Catholic leaders, particularly in light of increasingly bleak statistics concerning Catholic Latinos in the U.S.

For example, American Latinos are leaving the Church "at a sobering rate," said Archbishop Chaput. While



Archbishop Jose H. Gomez of Los Angeles addresses members of the Catholic Association of Latino Leaders during their annual meeting on Aug. 24 in Los Angeles.

almost 70 percent of foreign-born Hispanics are Catholic, only 40 percent of third-generation Hispanics in the U.S. identify as Catholic. In addition, the abortion rate among Latinas is currently higher than the national average, and Hispanic support for redefining marriage rose from 31 percent in 2006 to 52 percent in 2012.

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

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

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

"It's not just about what the Church can do, it's about what we as individuals can do to pass on our faith, touch just one person and get them to come back to the Church," Becerra said.

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

Here comes the cavalry! Nashville Dominicans serve in Scottish diocese

ABERDEEN, Scotland (CNS)—A bishop has likened the arrival of American nuns in his Scottish diocese to a Western, with the cavalry coming over the hill at the moment Catholics thought they were in danger.

In a homily during an Aug. 24 Mass to welcome the Dominican Sisters of St. Cecilia into the Diocese of Aberdeen, Bishop Hugh Gilbert said the nuns were rescuing the local Church in the same way that the U.S. Cavalry saved cowboys from Indians in the movies.



Bishop Hugh Gilbert

"I'm old enough to remember Westerns," said Bishop Gilbert. "And here we are, wagons drawn close, feeling our last days have come ... when—lo and behold—the U.S. 7th Cavalry appears over the hill.

"Here they are, armed not with carbines but rosaries," the bishop said. "And we can breathe again."

The four nuns were sent to the diocese to help improve Catholic education and faith formation,

in keeping with the charism of their order. The new community, based in a former convent in Elgin left vacant by the departure of the Sisters of Mercy in 2010, will be the second European convent of the 300-strong Tennessee-based order known as the Nashville Dominicans.

In his homily at the convent, Bishop Gilbert paid tribute to Auxiliary Bishop Edward M. Rice of St. Louis, who helped to pay for the community to be established.

He said he met Bishop Rice in Rome last September and told him he had asked the Nashville Dominicans to found a community in his diocese.

Bishop Gilbert said: "Then he astonished me, 'Do you know, ever since I heard that convent was empty, I've been praying the Nashville Dominicans would fill it' [said Bishop Rice]. And he went on, 'If you want to re-evangelize Scotland, they're the people who'll do it. I'll write to the prioress general, tell her she must accept your invitation, and I'll pay the fare over for one of the sisters.' All of which he did."

Bishop Gilbert said that after two visits by the nuns

with their prioress general, Mother Anne Marie Karlovic, finally "our U.S. cavalry galloped over the hill, or more precisely descended from airplanes" on the Aug. 20 feast of St. Bernard.

Writing in *Light of the North*, the magazine of the Diocese of Aberdeen, the Nashville Dominicans sent a message to local Catholics announcing their arrival.

"We are very mindful of the fact that our four sisters join other wonderful religious women already serving in the Diocese of Aberdeen, as well as countless religious communities who have worked and sacrificed in centuries past for the Church in Scotland," the sisters wrote.

"This is truly moving for us to realize, and we thank Bishop Hugh for allowing us this opportunity to serve," they added.

The Nashville Dominicans were founded in 1860. It is one of the youngest and fastest-growing communities of religious sisters in the U.S.

The sisters operate more than 30 schools in 19 U.S. dioceses and archdioceses, and have communities in Italy, Canada and Australia. †