



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## A letter from Indiana's bishops

On faith and life, and a wrong turn by the U.S. Senate and its members, page 4.

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## God on the gridiron



Indianapolis Colts linebacker Daniel Adongo stretches before a preseason game on Aug. 18, 2013, at MetLife Stadium in East Rutherford, N.J. (Photo courtesy of the Indianapolis Colts)

(Editor's note: As the National Football League shifts into high gear this weekend as it opens its 2014-15 regular season, we feature stories on a local Catholic realizing his dream of becoming an NFL referee, and a former world-class rugby player from Kenya who lives his Catholic faith as a member of the Indianapolis Colts.)



In his 25-year journey to becoming an official in the National Football League, Immaculate Heart of Mary parishioner Bryan Neale has always relied on his faith on and off the field. (Submitted photo)

### Firm foundation of faith leads linebacker Daniel Adongo from Kenya to the NFL

By Sean Gallagher

In the past year, Daniel Adongo's world has been turned upside down—twice. Adongo, 24, is a linebacker for the Indianapolis Colts. But the lifelong Catholic and native of Kenya had never played American football and knew little of the game before the Colts signed him to a contract in July 2013.

At the time, he was a successful professional rugby player in South Africa. So his world was turned upside down when he took a leap of faith and went halfway around the world to play a sport at the highest level that was entirely new to him.

Adongo spent much of the Colts 2013 season on its practice squad, learning the basics of the game. He played in a few games at the end of the season and showed promise for the future.

Coming into the 2014 season, many NFL analysts across the country wondered what would become of this newcomer to the game who had extraordinary athletic abilities.

Those questions remain unanswered. In the Colts' first pre-season game on Aug. 7 against the New York Jets, Adongo sustained a season-ending bicep injury on his first play.

See ADONGO, page 8

### Faith, 'all-in' approach help rookie NFL referee Bryan Neale achieve his dream

By John Shaughnessy

The emotion poured out of Bryan Neale when he learned that the dream he had pursued for 25 years had finally come true.

The National Football League (NFL) informed Neale earlier this year that he had been chosen as one of the 13 new officials hired to referee games for the 2014 season.

"The phone rang at 11:48 a.m. on March 21, if that tells you anything," says Neale, a member of Immaculate Heart of Mary Parish in Indianapolis. "I'd be lying if I said I didn't start bawling like a baby. It was a really big deal. It's one of those deals where you go, 'Oh my God, I'm in the NFL!'"

Yet, even Neale's joy for his selection by the NFL doesn't match the emotion he feels when he tells the story of how his Catholic faith became

See NEALE, page 9

## Pope's comments spark debate about the just-war theory in light of the Islamic State and past Iraqi wars

WASHINGTON (CNS)—In the days that followed Pope Francis' Aug. 18 remarks on



WASHINGTON LETTER

U.S. airstrikes earlier in the month against the Islamic State, the buzz was about whether the pope had actually given his consent to them.

The more sobering post-buzz reality is how one stops what, in the pontiff's words, is an "unjust aggressor."

Does the United States go in, alone or as part of a broader coalition of nations? Or, to use the language of just-war theory, is the United Nations the "competent authority" to judge these particulars?

Pope Francis appeared to endorse the U.N. during his in-flight news conference

returning to the Vatican from South Korea.

"A single nation cannot judge how to stop this, how to stop an unjust aggressor. After the Second World War, there arose the idea of the United Nations. That is where we should discuss: 'Is there an unjust aggressor? It seems there is. How do we stop him?'" he said.

"The U.N. charter permits military intervention in response to armed attack at the invitation of a legitimate government or with the approval of the U.N. Security Council," said Gerard F. Powers, professor of the practice of Catholic peacebuilding at the Kroc Institute for International Peace Studies at the University of Notre Dame in Indiana.

"In this case, you can make the case that the unilateral intervention is, from a legal point of view, legitimate, because it's at the

request of a legitimate government, in this case, the Iraqi government," he added.



Pope Francis

"We should try to build as big a coalition as possible, and the U.N. is a venue to do that," said Jim Nicholson, who was U.S. ambassador to the Vatican during the first term of President George W. Bush. "President Bush tried to do that before going into Iraq [in 2003]. He got very close," but was ultimately unsuccessful, he added.

Speaking about the Islamic State

See WARS, page 9

# Pastor says vandalism won't impact relationship with Muslim community

By Sean Gallagher

Members of St. Bartholomew Parish and two other Protestant communities in Columbus discovered their church buildings vandalized when they arrived for worship on the morning of Aug. 31.

All three incidents involved the spray-painted word "Infidels," and the citing of a chapter and verse from the Quran that relates to the way in which non-Muslims will be punished for their unbelief.

The vandalism was reported to police in Columbus, who are conducting an investigation, according to Indianapolis media outlets.

Father Clement Davis, pastor of St. Bartholomew Parish, said there is a sad irony in the fact that this kind of vandalism took place in Columbus, and at his parish in particular.

"Columbus, as a community, works hard at encouraging inclusion from diverse backgrounds," he said. "We, certainly as a Catholic church, have that as part of our responsibility, too."

Columbus draws people from around the world to work at multi-national diesel engine producer Cummins, Inc., and other businesses located there.

On Aug. 31, two leaders from the Islamic Society of Columbus Indiana called Father Davis when they learned

of the vandalism at St. Bartholomew. One was Marwan Wafa, vice chancellor at Indiana University Purdue University Columbus, who has spoken about Islam to St. Bartholomew's men's group. The leaders offered any help that might be needed by the parish.

"We have a very good relationship with him," Father Davis said. "We've never had any complaint with the Muslim community. I wanted to assure him that it was not my conclusion that this was anything fomented by their community."

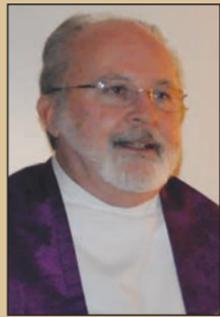
Father Davis plans on addressing his parishioners about the incident in his parish's bulletin for the weekend of Sept. 6-7.

He will encourage them to not allow the vandalism to harm the good relations that they have with the Muslim community in Columbus.

"There could be some people in the community at large who would say, 'Oh well, we have to show those Muslims. ... We'll show them,'" Father Davis said. "Any action like that would be something that I would repudiate completely."

In fact, it is Father Davis' hopes that this incident will actually improve ties between St. Bartholomew and the Muslim community in Columbus—something he sees evidence of in the way leaders from that community reached out to him so soon after the vandalism occurred.

"It bodes well for the future of our doing things [together]," Father Davis said. "Their talk of bridge-building is all good. We've got some bridges already in place through individual friendships with members of the community there." †



Fr. Clement Davis



Andrew Motyka, archdiocesan director of liturgical music and cathedral music, leads members of an archdiocesan Youth Honors Choir during practice on March 25. The youths performed at the Holy Thursday Mass on April 17 at SS. Peter and Paul Cathedral in Indianapolis.

(Criterion file photo)

## Voices needed for archdiocesan Youth Choir

The Indianapolis Archdiocesan Youth Choir is looking for high school singers, grades 9-12.

The choir will sing at four different archdiocesan events during the school year, with 2-3 rehearsals for each event, primarily on Wednesday nights.

The first rehearsals will be at 7 p.m. on Wednesdays, Sept. 10 and 17, at SS. Peter and Paul Cathedral in Indianapolis.

If you have sung in a choir and are interested, please e-mail Andrew Motyka, archdiocesan Director of Music, at [amotyka@archindy.org](mailto:amotyka@archindy.org) or visit [adyouthchoir.eventbrite.com](http://adyouthchoir.eventbrite.com). †

## Conference to explore differences of Eastern Catholics and Orthodox Christians

Criterion staff report

St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., in Indianapolis will host "Light of the East, The Eastern Catholic Churches: Orthodox in Communion with Rome," from 8 a.m. through evening Vespers, which start at 4 p.m. on Sept. 13.

The conference, sponsored by Abba, Father Chapter of Catholics United for the Faith, will explore such questions as: "Who are Eastern Catholics?," "How did the Eastern Catholic Churches originate?," "Who are Orthodox Christians?," "How do Orthodox Christians differ from Eastern Catholics?," and "Why do so many diverse Eastern Churches exist?,"

By learning now of these differences

and similarities, people of faith will be more prepared to embrace the coming unity our recent popes have worked for, conference organizers said.

Father Bryan R. Eyman, pastor of St. Athanasius, and Father Christian Kappes, a priest for the Archdiocese of Indianapolis and a faculty member of Saints Cyril and Methodius Seminary in Pittsburgh, Pa., will lead the conference.

St. Athanasius the Great Parish is part of a Byzantine-Ruthenian Catholic eparchy based in Parma, Ohio. It is in full communion with the Catholic Church.

Registration is required. Lunch will be provided for a free-will offering.

For more information and to register, call 317-889-1251 or e-mail [abbafather.cuf@gmail.com](mailto:abbafather.cuf@gmail.com). If registering, please include your name and phone number. †

# Pope Francis to preside over joint September wedding at Vatican

VATICAN CITY (CNS)—Pope Francis will preside over his first wedding ceremony as pontiff during a nuptial Mass in St. Peter's Basilica on Sept. 14.

The Vatican confirmed on Aug. 29 that 20 couples from the Diocese of Rome will be married by the pope, the bishop of Rome.

The papal Mass celebrating the couples' marriage will come just a few weeks before the start of the extraordinary Synod of Bishops on the family on Oct. 5-19.

Since Pope Benedict XVI never publicly

presided over a marriage ceremony as pope, the mid-September ceremony will be the first papal celebration of a wedding since 2000, when St. John Paul II married eight couples from different parts of the world as part of the Jubilee for Families.

St. John Paul presided over another joint wedding for a group of couples in 1994 as part of his celebration of the International Year of the Family.

He also married a number of other couples at private Masses during his lengthy pontificate. †



## Pope Francis' prayer intentions for September

- **Mentally disabled**—That the mentally disabled may receive the love and help they need for a dignified life.
- **Service to the poor**—That Christians, inspired by the Word of God, may serve the poor and suffering.

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9/5/14

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# Program helps Burmese teach its community ‘in their own dialect’

By Natalie Hoefler

At 14, Bu Meh of Burma in southeast Asia had lived all but the first year of her life in a refugee camp in Thailand. Her family sought safety there after fleeing unrest in their homeland, now known as Myanmar.

In the midst of growing up in the confined, unsettled existence of a refugee camp, Meh learned her Catholic faith.

After 13 years, her family was resettled to Indianapolis in 2009—facing a new country, a new culture and a new language.

The one consistency in this world of change was her Catholic faith.

“When you have faith, you don’t let someone tell you something is impossible,” said the now 19-year-old. “Through Christ our Lord, all things are possible.”

Meh, a member of St. Pius X Parish in Indianapolis, is one of 15 Burmese young adults learning more about their Catholic faith in English through a new Burmese catechetical program, sponsored by the archdiocesan Office of Intercultural Ministry.

According to Franciscan Brother Moises Gutierrez, director of the office, the program was created to develop pastoral and catechetical leaders for the Burmese population in the archdiocese. It will do so through classes, workshops, lectures and more.

“There are about 500 active Catholic Burmese in Indianapolis,” he said. “But it’s not about numbers.

“Burma is only about 3 percent Catholic, but that makes them so proud and passionate about their faith.

“We want to walk with them and give them the tools to develop a stronger Burmese Catholic community in the archdiocese. The way you teach [Catholics

of a different culture] is a little bit different because the language is different, the culture is different.”

The first stage of the program, which started in April and finishes in September, focused on defining the Burmese-American-Catholic identity and the basics of catechesis. Future stages will delve deeper into Catholic teachings, theology and the sacraments.

Most of those participating in the program are in their late teens or 20s, with two in their 30s, said Brother Moises, primarily due to their better command of the English language.

But involvement in the program requires more than just an ability to speak and understand English, he said.

“We went to pastors and pastoral associates,” he explained. “They chose [the participants] not just based on their English, but on their commitment and involvement in the parish.

“They are so excited about getting training. We thought we’d meet once a month, but they wanted to meet twice a month, so that’s what we’re doing.

“In Burma, catechists are held in very high esteem. They were the ones who taught the community. The priest may speak just one dialect. So they teach the catechists and [the catechists] go back and teach the community in their own dialect.”

The full name of the program is the Blessed Isidore Ngei Ko Lat Burmese Pastoral and Catechetical Formation Program.

While Blessed Isidore happens to be the only Burmese person on the path to sainthood, said Brother Moises, “it turns out he was also a lay catechist, and young like these folks when he was martyred.”

The participants come from St. Pius X Parish and St. Mark the Evangelist Parish.



Ken Ogorek, archdiocesan director of catechesis, leads a session of the Blessed Isidore Ngei Ko Lat Burmese Pastoral and Catechetical Formation Program in the rectory of Sacred Heart of Jesus Parish in Indianapolis on Aug. 9. (Photo by Natalie Hoefler)

The two Indianapolis parishes have the highest concentration of Burmese in the archdiocese.

“They are good people,” said Brother Moises. “They bring new passion, new energy for the Church and for the archdiocese.”

They also comprise a growing presence in the archdiocese, particularly in Indianapolis.

“When we first came to St. Pius [X Parish] in 2010, there were just about 100 Burmese,” said Laurence Saw, a Burmese Catholic involved in the program. “Now we have almost 300 Burmese Catholics there. As the numbers grow, we need to take care of these people.”

The number of Burmese Catholics is growing not just because of resettlement. Brother Moises said 25 Burmese were brought into the Catholic Church just last Easter, most of them adults.

Pae Reh, a member of St. Pius X Parish, became Catholic in 2012, one year after being resettled in Indianapolis.

He participates in the program with his wife, who was Catholic when he met her. “I want to know more about the faith,” he said. “I want to make my life more perfect. My life is better now with my Catholic faith.”

“Becoming better” is one of the goals of the Office of Intercultural Ministry in general, said Brother Moises.

“The pope and the archdiocese are inviting us to be right there with the people, to have an intercultural encounter,” he explained.

“We walk together and transform each other to become better people

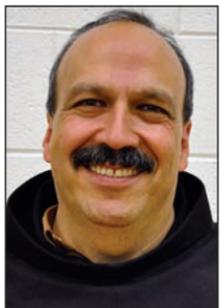


Pae Reh, a Burmese Catholic who is a member of St. Pius X Parish in Indianapolis, listens on Aug. 9 during a session of a new Burmese catechetical and pastoral formation program. The session was held in the rectory of Sacred Heart of Jesus Parish in Indianapolis. (Photo by Natalie Hoefler)

and Catholics.

“For me, it’s all about helping to become better Catholics in our own culture.”

(For more information on the Blessed Isidore Ngei Ko Lat Burmese Pastoral and Catechetical Formation Program, contact Franciscan Brother Moises Gutierrez at 317-236-1446, 800-382-9836, ext. 1446, or by e-mail at [mgutierrez@archindy.org](mailto:mgutierrez@archindy.org).) †



*‘We went to pastors and pastoral associates. They chose [the participants] not just based on their English, but on their commitment and involvement in the parish.’*

—Franciscan Brother Moises Gutierrez, archdiocesan Office of Intercultural Ministry director

## Experts say Pope Francis visiting China is not likely in near future

STONY BROOK, N.Y. (CNS)—What are the prospects of the world witnessing a papal motorcade driving through the streets of Beijing in the near future?

Not very good, say experts who closely follow the Church in China.

“As greatly as the Chinese people and all of us would hope for this pastoral opportunity for Pope Francis, the likelihood of it occurring in the near-term future is not high,” said Maryknoll Sister Janet Carroll, founding executive director of the U.S. Catholic China Bureau, an organization created in collaboration with the U.S. bishops in 1989 to serve the Church in China and support fraternal dialogue.

“The fact that there have been no diplomatic relations between China and the Vatican for more than 60 years, a lot of preliminaries would have to take place in order for [a papal trip] to happen. And these would all take time,” she said.

Richard Madsen, a sociology professor at the University of California, San Diego, who has studied the history of religion in China, said he is not hopeful that

Pope Francis will step foot in the world’s most populous nation.

“I would like to see it happen, but I’m skeptical,” he said. “It would be wonderful, but I’m doubtful it would happen anytime soon.”

A simple response by Pope Francis to a reporter’s question aboard the plane from South Korea to Rome on

Aug. 18 has fueled speculation about a papal trip to China. During an informal Q-and-A session with journalists, the pope said he would go to the nation “tomorrow” if the opportunity presented itself.

For the above scenario to unfold, several nearly insurmountable issues would first need to be addressed, experts said. Topping the checklist is the re-establishment of a diplomatic relationship between China and the Holy See. The two entities have not formally recognized each other since the Chinese government expelled Archbishop Antonio Riberi in 1951, two years after the Communist Revolution.

“There is need for reconciliation and mutual respect on both the side of the Church and that of the Chinese Communist Party,” said Jesuit Father Michael Agliardo, a sociology professor at Loyola University in Chicago, and a board member of the U.S. Catholic China Bureau. “I believe this pope is aware of that and has tried to reach out.”

An adviser on China to the Holy See mission to the U.N. and ASEAN states from 1979 to 1987, Sister Janet is well versed in the nuances of diplomacy. She said it’s possible that informal conversations between the Vatican and China are already taking place.

“It’s typical in diplomacy that many things happen that nobody hears about,” she said. “There could be things going on that we don’t know about. Once it’s public, both entities have to stand on their national pride. They can’t indicate that they’re caving in or giving in or compromising, although they may be doing that behind the scenes.”

Madsen mentioned that the Holy See is the only European entity that maintains full diplomatic relations with Taiwan, which China views as a renegade province. The Vatican has long made it clear that it would grant

recognition to China and downgrade its ties with Taiwan, in return for guarantees of religious freedom, including the pope’s ability to choose Chinese Catholic bishops without state interference.

But Madsen said: “The determination of the Chinese government to tighten restrictions on religion of all kinds has gotten stronger in the last few years, not weaker. I don’t think [China] would budge on that.”

The Chinese government, which sometimes has viewed the Vatican as trying to meddle in its internal affairs, has sponsored the ordination of some bishops without Vatican approval. This creates tension for Vatican-approved bishops who sometimes are forced to participate in the ordinations.

“The Church in China is fraught with confusion over authority,” said Father Agliardo, who has taught sociology at the Chinese National Seminary in Beijing.

“Local Chinese officials, sometimes well-meaning, have pushed to have [bishop’s posts] filled, and this has created further problems concerning the legitimacy of the local ordinary,” he said.

“In view of these circumstances, the Holy See would not schedule a [papal] visit to China that simply lent sanction to arrangements that have created such pain and division within the Chinese Catholic community.”

Pope Francis’ predecessor, now-retired Pope Benedict XVI, addressed the issues causing harm to the Church in China in a 55-page letter to Chinese Catholics in 2007. In the document, the pontiff presented guidelines to promote reconciliation and cooperation among the factions inside and outside the Church.

The papal letter was critical of restrictions placed by government officials on the Church’s activities. It also encouraged an open dialogue with civil authorities to discuss several important issues, including the appointment of bishops. †



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## Editorial



Chinese Catholic priests baptize new believers during a 2013 Easter Vigil in a church in Shenyang, China. A papal visit to China does not appear likely anytime soon, according to experts on the Church in China. (CNS photo/EPA)

## The pope and the Chinese

There are an estimated 12 million Catholics in China, so Pope Francis is naturally anxious to establish better relations with the People's Republic of China. Is there much chance that he can do so?

During his flight to South Korea on Aug. 14, the pope sent his message to President Xi Jinping as his plane flew over Chinese airspace: "I extend the best wishes to your excellency and your fellow citizens, and I invoke the divine blessings of peace and well-being upon the nation."

Of course, he sent a similar message to the leaders of eight other countries as the plane flew over their airspace. However, even the fact that he was permitted to fly over China was seen as progress. When St. John Paul II flew to the Philippines in 1995, the Chinese denied permission to fly over their territory, forcing the papal plane to make a long detour.

On the flight back from South Korea, Pope Francis talked to the press about the message and about his desire to go to China. He said that he had been in the cockpit with the pilots when they requested authorization and sent the telegram. Then, he said, "I left them, returned to my seat and prayed hard for that great and noble Chinese people, a wise people."

As a Jesuit, Pope Francis said, he is particularly interested in China because "part of our history is there." St. Francis Xavier, one of the first Jesuits, tried to go to China in 1552, but he died on the island of Sancian near the China coast. Thirty years later, though, Jesuit Father Matteo Ricci established a mission in China and became an influential adviser to the emperor.

Pope Francis continued, "Do I want to go to China? Of course: tomorrow! Oh, yes. We respect the Chinese people; it is just that the Church seeks freedom for her mission, for her work; no other condition. We must not forget that fundamental document for the Chinese problem which was the letter to the Chinese written by Pope Benedict XVI. That letter is still timely today."

The letter the pope referred to, issued on May 27, 2007, offered to the Chinese Catholics "guidelines concerning the life of the Church and

the task of evangelization in China."

It was an attempt to heal the rift that had developed between the Catholic Patriotic Association recognized by the Chinese government and the underground Catholic Church loyal to the pope. It emphasized that the Church has no political ambitions.

However, it also included a frank assessment of the problem the Vatican has with Chinese authorities concerning episcopal appointments. Both the Chinese government and the Church insist on making the appointments.

The letter acknowledged as "understandable that governmental authorities are attentive to the choice of those who will carry out the important role of leading and shepherding the local Catholic communities." However, it also said, "The Holy See follows the appointment of bishops with special care since this touches the very heart of the life of the Church, inasmuch as the appointment of bishops by the pope is the guarantee of the unity of the Church and of hierarchical communion."

Relations seemed to be improving between 2007 and 2010. In 2007, a coadjutor bishop for the Guiyang Diocese was jointly appointed by the pope and the Chinese government. But then, in 2010, some bishops and priests were coerced into attending the ordination of a new bishop who was not appointed by the pope.

Those who are encouraged by Pope Francis' interest in improving relations note that he was elected only hours before President Xi, and they exchanged congratulatory messages. Xi seems to be trying to make reforms in the Chinese government, as the pope is doing within the Catholic Church.

Furthermore, the pope's choice for secretary of state, Cardinal Pietro Parolin, led efforts by the Vatican to improve relations with Vietnam. In that case, the Vatican and the Vietnamese government have quietly begun to mutually agree on episcopal appointments.

We Americans have long shown an interest in converting China. Let's pray that Pope Francis will be successful in his efforts toward those he called the "great and noble Chinese people."

—John F. Fink

## A letter from Indiana's bishops

# On faith and life, a wrong turn by the U.S. Senate and its members

"Congress has never passed legislation with the specific purpose of *reducing* Americans' religious freedom. It should not consider doing so now."

So said a broad interfaith coalition of religious leaders to Congress in July after the Supreme Court issued its decision in the *Hobby Lobby* case. Members of the Green family, who own this chain of hobby and craft stores, won their case in court. The Obama administration could not force them to violate their faith and provide employer coverage for drugs and devices that they see as attacking a human being at his or her earliest stage of development.

These religious leaders knew there might be a backlash from members of Congress whose own "reproductive rights" agenda is more important to them than religious freedom for other Americans. The leaders felt a need to remind our lawmakers that the freedom to live by one's faith is Americans' first and most fundamental freedom, that Congress has always sought to protect people's conscience from being trampled when those in power disagree with their beliefs.

Events soon proved they were right to be concerned. Two weeks after they pleaded with Congress to maintain our religious freedom, a majority of the Senate—including our own Sen. Joe Donnelly of Indiana—voted to move forward with legislation to take that freedom away.

Supporters call this bill the "Protect Women's Health From Corporate Interference Act" (S. 2578). They say it will reverse the *Hobby Lobby* decision, so for-profit corporations cannot withhold contraceptive coverage from their female employees on religious grounds.

In reality, the bill is much more sweeping. It states that when the federal government, by law or regulation, decides to mandate *any* item in health plans nationwide, *no one* will have a right to object that it violates their religious freedom. The government's mandate will override "any other provision of federal law" that stands in the way—whether that law protects for-profit employers, non-profit charitable organizations like the Little Sisters of the Poor, religious educational institutions like the University of Notre Dame, insurers, employees, or individual women purchasing a health plan for their families on our state health exchange. Just as contraceptives have been mandated as a "preventive service" to avert unintended pregnancies, coverage for all abortions, including late-term abortions, could be

mandated to avoid unwanted live births—and any federal law protecting conscience rights on abortion would be null and void, not just for "corporations" but for everyone involved.

For the Green family and for many other believers, this dispute was already about abortion. The Greens objected to only four of the 20 birth control methods the Obama administration has mandated, because they believe these methods can take the life of a new human being after fertilization. In their eyes, and in the teaching of the Catholic Church as well, taking human life at that early stage is an abortion. But under this bill, this or a future administration could decide that even surgical abortion is just another "specific item" that no employer health plan can refuse to support.

Some have claimed that the current HHS mandate is about a "right" to contraception, sterilization and abortion-inducing drugs. But as the University of Notre Dame said in its complaint to a federal court last year, any such alleged right "does not authorize the government to require Notre Dame to facilitate and appear to endorse practices that Catholic doctrine considers morally wrong."

In July, the Senate narrowly failed to achieve the 60 votes needed to take up S. 2578. Senate Majority Leader Harry Reid invoked a procedural rule to ensure that it can be brought up again, any time after the Senate resumes its session in September.

In the meantime, we hope Senator Donnelly and others who voted for this extreme legislation will realize how radically it departs from our nation's traditions on respect for the conscientious beliefs of all Americans. We need more respect for religious freedom in our nation, not less.

**Most Reverend Joseph W. Tobin, C.Ss.R., D.D.**  
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Diocese of Gary

**Most Reverend Timothy L. Doherty, D.D. Ph.D.**  
Diocese of Lafayette-in-Indiana †

## Be Our Guest/Daniel Conway

# Catholic newspapers play an important role in diocesan communications

The Catholic press is not immune to the diseases which infect the secular newspaper business today. A decline in readership with the resulting fall off in advertising and subscription revenues challenges newspapers and journals everywhere. Diocesan publications are no exception.

That's why it was sad to read that *The Catholic Universe Bulletin*, the bi-weekly newspaper published by the Diocese of Cleveland for the past 140 years, will discontinue its print edition in 2015.

In his formal announcement, Cleveland Bishop Richard G. Lennon said that this regrettable decision was made for financial reasons. The paper has lost money for 13 of the past 15 years, the bishop noted,

and its readership has declined from a peak of 125,000 households in the 1960s to around 35,000 today. According to Bishop Lennon, a study group has been formed to explore alternative means of communicating with the 225,000 registered households in the Diocese of Cleveland.

Our archdiocese is blessed with *The Criterion*, an award-winning weekly newspaper that is vibrant, financially healthy (in spite of ongoing challenges) and fully dedicated to the mission of the Church in central and southern Indiana.

Archbishop Joseph W. Tobin serves as publisher of *The Criterion*, and he is assisted by a team of outstanding communications professionals who are keenly aware of the newspaper's critical role in carrying out the work of evangelization. Pastors, parish life coordinators and other pastoral leaders, who have plenty of financial challenges of their own, support *The Criterion* by making it available to their parishioners

See CONWAY, page 16

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## The challenges that face families today

Suppose it would be true to say that families have always faced challenges. Sacred Scripture describes an unending series of family problems from the moment our first parents sinned until Mary, the *mater dolorosa* (sorrowful mother), held the body of her crucified son in her lap. All families have their troubles. Some are of their own making or choice, but certainly not all of them.

And yet, we treasure the family as the most fundamental human institution. We celebrate the Holy Family (Jesus, Mary and Joseph) as the model for Christian families. We say that the family is the most basic social unit. And we regard the family as a “domestic Church,” which is no less truly an *ecclesia* (sacred assembly or gathering) than our parishes, dioceses or the Church universal.

The fact that the family is so basic, and so important, to our way of life means that challenges facing the family affect every individual human being and every aspect of human society. If it’s true to say that the family is “in crisis,” then we also have to say that all of human life and society are in crisis.

Nearly a year ago, on Oct. 8, 2013, Pope Francis announced that the third extraordinary general assembly of

the Synod of Bishops would meet next month to treat the topic “The Pastoral Challenges of the Family in the Context of Evangelization.”

Preparation for this gathering of Church leaders began by sending out to all the world’s bishops a set of questions concerning the current state of marriage and family life worldwide. Responses to these questions were received from “the synods of the Eastern Catholic Churches, the episcopal conferences, the departments of the Roman Curia, and the Union of Superiors General,” as well as from “a significant number of dioceses, parishes, movements, groups, ecclesial associations and families” and “academic institutions and specialists, both Catholic and non-Catholic.”

In short, the Vatican received thousands of very detailed responses to its questions about the challenges facing families today.

During the next eight weeks, I want to share with you some reflections on the major subjects treated in these questions. My purpose will be to introduce the issues, offer some thoughts in the light of the Bible and Church teaching, and then to ask you to reflect prayerfully on “God’s plan for the family” as it

is expressed in our own families, our parishes and our archdiocese.

Is today’s family in crisis? The responses received by the Holy See to its questions list challenges that can seem overwhelming: the influence of media and technology, relativism, secularism, selfishness, the refusal to make long-term commitments, widespread divorce and remarriage, blended families, same-sex unions, a “throwaway mentality” that too often includes unborn children, the sick and the elderly, combined with what Pope Francis has called “the culture of waste,” and a “culture of the moment.”

These are not all new challenges, but there does seem to be an urgency and immediacy that are new to us. We certainly have our share of troubles today, but as Pope Francis reminds us, we are a people of hope, and we have great trust that the Holy Spirit will help us all discover “the truth about conjugal love and the family and respond to its many challenges” (cf. “*Evangelii Gaudium*,” #66).

The same Scriptures that illustrate the presence of family problems throughout human history also reveal God’s plan for marriage and the family. In the first

chapter of the Book of Genesis, we learn that man and woman are created in the image and likeness of God and are, in fact, made for each other (cf. Gn 1:24–31, and Gn 2:4–25).

In the New Testament, the letters of St. Paul describe “the great mystery” that makes marriage and family a most profound sign of the love between Christ and his Church (cf. Eph 5:31–32). Church teaching consistently tells us that God’s plan for the family is rooted in God’s very being, the Holy Trinity, and in the Love that is who God is.

In his encyclical “*Deus Caritas Est*” (“God is Love”), Pope Benedict XVI emphasizes that “marriage based on an exclusive and definitive love becomes the icon of the relationship between God and his people and vice versa. God’s way of loving becomes the measure of human love” (#11). When the family is based on God’s love, it can survive all challenges. As Pope Francis teaches, “this love is trustworthy and worth embracing, for it is based on God’s faithfulness, which is stronger than our every weakness.”

Please join me in praying for families and for the success of next month’s extraordinary synod on the challenges facing families today. †

## Los desafíos que enfrentan las familias de hoy en día

Supongo que sería cierto afirmar que las familias siempre han enfrentado desafíos. Las sagradas escrituras describen una serie interminable de problemas familiares, desde el momento en que nuestros primeros padres pecaron, hasta que María, la *mater dolorosa* (la madre dolorosa), estrechó entre sus brazos el cuerpo crucificado de su hijo. Todas las familias tienen sus problemas. Algunos de ellos son producto de su situación particular o de sus elecciones, pero ciertamente no todos.

Y sin embargo, valoramos a la familia como la más fundamental de todas las instituciones humanas. Veneramos a la Sagrada Familia (Jesús, María y José) como el modelo a seguir para las familias cristianas. Decimos que la familia es la unidad social más elemental. Y consideramos a la familia como la “Iglesia doméstica,” que no es menos *ecclesia* (asamblea o reunión sagrada) que nuestras parroquias, diócesis o la Iglesia universal.

El hecho de que la familia sea tan fundamental y tan importante para nuestra forma de vida significa que los desafíos que la aquejan afectan a cada ser humano en particular y a cada aspecto de la sociedad humana. Si en verdad es justo decir que la familia está “en crisis,” entonces también debemos aseverar que toda la vida y la sociedad humana están en crisis.

Hace casi un año, el 8 de octubre de 2013, el papa Francisco convocó a la

tercera Asamblea General extraordinaria del Sínodo de los Obispos para hablar sobre el tema “Los retos pastorales de la familia en el contexto de la evangelización.”

La preparación para esta reunión de líderes eclesiales comenzó al enviar a los obispos de todo el mundo un conjunto de preguntas en relación con la situación actual del matrimonio y la vida familiar en todas partes. Se recibieron respuestas a estas preguntas procedentes de “los sínodos de las iglesias católicas orientales, las conferencias episcopales, los departamentos de la Curia romana y de la Unión de Superiores Generales,” así como de “un número importante de diócesis, parroquias, movimientos, grupos, asociaciones eclesiales y familias,” y de “instituciones académicas y especializadas, tanto católicas como no católicas.”

En resumen, el Vaticano recibió miles de respuestas muy detalladas a sus preguntas en cuanto a los desafíos que enfrentan las familias de hoy en día.

En el transcurso de las próximas ocho semanas deseo compartir con ustedes algunas reflexiones sobre los temas más importantes que abordan estas preguntas. Mi objetivo será plantear las interrogantes, ofrecer algunas reflexiones a la luz de las enseñanzas de la Biblia y de la Iglesia y luego pedirles que reflexionen con recogimiento sobre el “plan de Dios para la familia” tal como se expresa en nuestras

propias familias, parroquias y en nuestra arquidiócesis.

¿Acaso está en crisis la familia de hoy en día? Las respuestas que recibió la Santa Sede a sus preguntas enumeran desafíos que pueden parecer abrumadores: la influencia de los medios de comunicación y la tecnología, el relativismo, el laicismo, el egoísmo, la negación a establecer compromisos a largo plazo, los índices de divorcio y de segundas nupcias en todas partes, las familias mixtas, las uniones del mismo sexo, la “mentalidad de desecho” que a menudo incluye a los niños que no han nacido, los enfermos y los ancianos, en combinación con lo que el Papa Francisco denominó una “cultura del desperdicio” y una “cultura del momento.”

No todos estos desafíos son nuevos pero no parece existir un sentido renovado de urgencia y de inmediatez para nosotros. Ciertamente nosotros tenemos nuestra cuota de responsabilidad por los problemas que enfrentamos hoy en día, pero tal como nos recuerda el papa Francisco, somos un pueblo de esperanza y tenemos plena confianza en que el Espíritu Santo nos ayudará a descubrir “la verdad acerca del amor conyugal y de la familia, y a responder a los numerosos desafíos que estos nos presentan” (cf. “*Evangelii Gaudium*,” #66).

Las mismas escrituras que ilustran la presencia de los problemas familiares a lo largo de toda la historia humana también revelan el plan de Dios para el matrimonio

y la familia. En el primer capítulo del libro de Génesis, aprendemos que los hombres y las mujeres han sido creados a imagen y semejanza de Dios y que, en efecto, están hechos el uno para el otro (cf. Gn 1:24–31 y Gn 2:4–25).

En el Nuevo Testamento, las cartas de San Pablo describen el “gran misterio” que hacen del matrimonio y la familia la señal más profunda del amor entre Cristo y su Iglesia (cf. Ef 5:31–32). Las enseñanzas de la Iglesia nos dicen reiteradamente que el plan de Dios para la familia encuentra sus raíces en el propio ser de Dios, la Santísima Trinidad y el Amor que es Dios.

En su encíclica “*Deus Caritas Est*” (“Dios es amor”), el papa Benedicto XVI hace énfasis en que “El matrimonio basado en un amor exclusivo y definitivo se convierte en el icono de la relación de Dios con su pueblo y, viceversa, el modo de amar de Dios se convierte en la medida del amor humano” (#11). Cuando la familia se basa en el amor de Dios, puede sobrevivir todos los desafíos. Como nos enseña el papa Francisco, “ese amor es fiable y vale la pena acogerlo, ya que se basa en la lealtad de Dios, que es más fuerte que nuestras propias debilidades.”

Acompañenme a elevar una oración por las familias y por el éxito del sínodo extraordinario sobre los desafíos que enfrentan las familias de hoy en día y que tendrá lugar el mes que viene. †

Traducido por: Daniela Guanipa

# Events Calendar

## September 5

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Nativity of Our Lord Jesus Christ Church, 7725 Southeastern Ave., Indianapolis. **Serra Club Mass for Vocations**, 8:30 a.m. All invited to Mass, to pray for vocations and learn about the Serra Club. Information: 317-850-1382.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Organ recital**, Franciscan Brother Gary Jeriha performing Mozart, Schumann and Franck, 7:30 p.m., no charge. Information: 317-638-5551.

## September 6

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, booths, entertainment. Information: 317-283-5508.

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday**

**Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information, registration: 765-647-5462.

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Evangelization in the Black Community**, Dominican Sister Jamie T. Phelps, Ph.D., presenter, 9 a.m.-3 p.m., \$25 includes lunch. Information: Franciscan Sister Jannette Pruitt, 317-236-1474, 800-382-9836 ext. 1474, or email [jpruitt@archindy.org](mailto:jpruitt@archindy.org).

Planned Parenthood, 30 S. 3rd St., Terre Haute. **Helpers of God's Precious Infants**, 9:30 a.m., prayers in front of abortion center, park along Ohio Blvd., Divine Mercy Chaplet recited 10 a.m. at St. Patrick Adoration Chapel, 1807 Poplar St., Terre Haute. Mass available at 7:30 a.m. at Carmelite Monastery, 59 Allendale, Terre Haute.

## September 6-7

St. Michael Parish, 145 St. Michael Blvd.,

Brookville. **Fall Fest 2014**, Sat. 4-11 p.m., Sun. 10 a.m.-7 p.m., chicken dinner, raffle, silent auction. Information: 765-647-5462.

## September 6-8

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival, 5K walk/run**, rides, music, silent auction, food, kickball tournament, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m. Information: 812-346-3604.

## September 7

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival**, 8:30 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest Chicken Dinner**, 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., dinners (including carry-out soup—bring your own container), games, entertainment.

Information: 812-547-7994.

## September 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

## September 11

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian., Indianapolis. **Substance Abuse Ministry (SAM) organizational meeting**, planning for expansion of SAM into all deaneries, 4:30 p.m. Information: Joni LeBeau at 317-236-1475 or [jlebeau@archindy.org](mailto:jlebeau@archindy.org).

## September 12

Mashcraft Brewery, 1140 State Route 135,

Greenwood. **Carla's Cause**, raffles, prizes and silent auction to raise money for cancer patient who is a member of St. Jude Parish in Indianapolis, 2-8 p.m. Information: Genae Cook, 317-491-3922.

## September 12-13

St. Vincent de Paul Parish, 1723 I St., Bedford. **Heritage Festival**, Fri. 6-11 p.m., food, games, Sat. 5K run/walk 9 a.m., festival 10 a.m.-11 p.m. Information: 812-275-6539.

## September 12-14

St. Lawrence Parish, 6950 E. 46th St., Indianapolis. **Parish Festival**, Fri. 5-11 p.m., Sat. 1-11 p.m., Sun. 1-6 p.m., rides, food, music, bingo. Information: 317-546-4065.

## September 13

St. Mary Parish, parking lot, 415 E. Eighth St., New Albany. **Latin Fiesta!**, bilingual Mass 5:30 p.m., Fiesta 6:30-11 p.m., food, music, dancing. Information: 812-944-0417.

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.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap**, Catholic Radio Indy's Bob and Sharon Teipen presenting, food, fellowship, inspiration for Christ-filled marriages, 7-9:30 p.m. \$35 per couple includes dinner and one drink ticket per person. Information/registration: [www.stluke.org](http://www.stluke.org).

Bloomington High School South, 1965 S Walnut St., Bloomington. **St. Charles 8th Grade Invitational Volleyball Tournament**, pool play begins 9 a.m., championship games begin 12 p.m., 7th grade game 1 p.m. All day admission \$5, youths \$3. Seven-team tournament features teams from St. Charles Borromeo, Batchelor, Immanuel Lutheran (Seymour), St. Vincent de Paul (Bedford), St. Patrick (Terre Haute), Lighthouse Christian and Bedford middle schools. Information: 812-336-5853. †

## Retreats and Programs

### September 19-21

Mother of the Redeemer Retreat Center, 8220 West State Road 48, Bloomington. **"Work Out Your Salvation!"** Fathers of Mercy Father Wade L. J. Menezes presenting, \$45 for commuters (includes meals), \$185 for single room plus meals, \$245 for couples and children with meals. Information: 812-825-4642, ext. 1, or email [marianoasis@bluemarble.net](mailto:marianoasis@bluemarble.net), or log on to [www.maryschildren.com](http://www.maryschildren.com).

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"The Sacred Journey: Exploring the Art of Pilgrimage,"** Benedictine Father Noel Nueller presenter, \$235 for single, \$395 for double. Information: 812-357-6585 [ormzoeller@saintmeinrad.edu](mailto:ormzoeller@saintmeinrad.edu).

### September 23

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Session 2 of "The Constitution on Divine Revelation" ("Dei Verbum")**, Benedictine Father Matthias Neuman presenter, 7-8:30 p.m., \$15, book available for \$3.95. Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### September 27

Primo Banquet Hall and Conference Center,

2615 National Ave., Indianapolis. **Angels of Grace: A Celebration of Women**, fundraiser for women's programs at Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. Style show, lunch, award ceremony. 10:30 a.m.-2 p.m., \$35 per person. Information: Benedict Inn at 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### September 30

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Session 3 of "The Constitution on Divine Revelation" ("Dei Verbum")**, Benedictine Father Matthias Neuman presenter, 7-8:30pm, \$15, book available for \$3.95. Presenter. Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### October 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **High Tea Fundraiser preview night**, view decorated tables, enjoy wine and cheese, 7 p.m., free but donations accepted. RSVP to Marie Marks at 317-845-5688 or Mary O'Brien at 317-545-7681, ext. 19, leave name and contact information.

(For a list of retreats scheduled for the next eight weeks, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).) †

## Former La Salette Academy is hosting all-school reunion on Sept. 27

The former La Salette Academy (LSA) in Covington, Ky., will have an all-school reunion at Longneck's Sports Grill, 1009 Town Dr. in Wilder, Ky., from 2-10 p.m. on Sept. 27.

All students from any class year of the former grade school

and high school—along with their spouses—are welcome to attend and are invited to bring LSA yearbooks, sweaters, trophies, pictures and other memorabilia.

For more information, call Lauren Siegrist at 859-757-5556. †

## Retreat for divorced and separated Catholics set for Oct. 3-5 in Indianapolis

"Being and Belonging ... A Retreat for Separated and Divorced Catholics" will take place at Fatima Retreat House, 5353 E. 56th Street, in Indianapolis on Oct. 3-5.

Participants will be encouraged to relax and journey with others, listening to their stories and exploring a common loss. The program will help deepen your understanding of the healing process, increase your sense

of belonging, and help you affirm that God is with you in your struggles and hope.

To receive a brochure or to register, call the Office of Pro-Life and Family Life at 317-236-1586 or 800-382-9836, ext. 1586; call Fatima Retreat House at 317-545-7681; e-mail [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org), or log on to [www.archindy.org/plfl/ministries-divorce.html](http://www.archindy.org/plfl/ministries-divorce.html). †

## Meijer 'Simply Give' program to benefit St. Vincent de Paul Food Pantry

The Michigan-based Meijer chain has selected the St. Vincent de Paul Food Pantry in Indianapolis as a recipient of its "Simply Give" program.

The Meijer "Simply Give" campaign replenishes the shelves of more than 200 food pantries in Michigan, Illinois, Indiana, Ohio and Kentucky.

The program encourages customers of the Meijer store located at 5349 W. Pike Plaza Road in Indianapolis to purchase \$10 "Simply Give" donation cards through Sept. 27.

The cards are then converted into Meijer food-only gift cards and given to the St. Vincent de Paul Food Pantry in Indianapolis.

"The funds allow us to purchase products that are not normally available from other sources, thus enhancing the variety and nutritional value of food distributed to Pantry clients," said Don Striegel, Food Pantry manager.

The St. Vincent De Paul Food Pantry feeds 3,200 families—around 10,000 people—every week. †



Members of the the Order of Carmelite Discalced Secular Community of the Resurrection held a ceremony on June 22 at Fatima Retreat House in Indianapolis to celebrate new members at various levels. (Submitted photo)

## Order of Carmelite Discalced Secular Community celebrates new members

The Order of Carmelite Discalced Secular Community of the Resurrection (OCDS) held a ceremony on June 22 at Fatima Retreat House in Indianapolis to celebrate new members at various levels.

Two members made their Definitive Promise, one made a three-year Temporary Promise, and seven members received their ceremonial scapulars and were formally received into the community as novices.

Like the Carmelite religious order, the secular order has progressive steps of membership: Newcomer, Aspirancy, Novice, three-year Temporary Professed and Definitively Professed. The community now has 29 members at various levels, all from parishes throughout Indiana.

For more information about the Carmelites of the Resurrection, contact Inez Hayes, president, OCDS, at [i.h.hayes@sbcglobal.net](mailto:i.h.hayes@sbcglobal.net). †

# Catholic aid agencies seek funds to assist minorities in Iraq, Syria

RYE, N.Y. (CNS)—Catholic organizations in the United States have launched public appeals to fund assistance to Christians and other religious minorities displaced in Iraq and Syria.

The Catholic Near East Welfare Association (CNEWA), Jesuit Relief Service, Knights of Columbus, Catholic Relief Services (CRS) and Aid to the Church in Need (ACN) are among Catholic agencies seeking funds.

ACN, an international Catholic charity under the guidance of the Holy See, has pledged an initial \$1 million, of which \$458,000 has already been given. Edward Clancy, ACN's director of outreach, said funds are being directed to local bishops in Syria and Iraq.

Clancy said Aid to the Church in Need has funded pastoral assistance to the Church communities in Syria and Iraq "for decades," including Mass stipends and vocation support. Because of the urgency of the current situation, it is now giving money for food and tents for the displaced.

He said he was confident individual donors would meet and exceed the \$1 million already pledged. The charity is accepting donations at [www.churchinneed.org/helpIraqandSyria](http://www.churchinneed.org/helpIraqandSyria).

CNEWA, a charitable organization mandated by the Holy See to work for, through and with the Eastern Catholic Churches, launched an appeal on July 28 for aid to Iraq. It released an initial grant of \$75,000 to purchase infant formula, diaper and handicapped-accessible toilets and showers for camps for displaced Iraqis.

Michael LaCivita, CNEWA communications director, said the agency works with local

partners, including Dominican Sisters of St. Catherine of Siena, Dominican Sisters of the Presentation, the Syriac Catholic archbishop, the Syriac Orthodox archbishop and the Chaldean Catholic archbishop.

"They have put together an emergency response team, and we are working with them," said LaCivita, noting that the agency has been active in Iraq for more than 50 years.

In Syria, CNEWA supported pastoral programs and long-term human development until the current civil war. LaCivita said CNEWA is working in partnership with religious orders of men and women to provide emergency aid to internally displaced Syrians and those who fled to Jordan and Lebanon.

He said the agency hopes to raise \$500,000 for the Iraq and Syria effort from Catholics in the United States. The agency is accepting donations at [www.cnewa.org](http://www.cnewa.org).

Jesuit Refugee Service teams in Syria won the 2014 Pax Christi International Peace Award for its work. The agency helps more than 300,000 people in Damascus, Homs and Aleppo with educational and psychosocial activities; food and rent; and basic health care.

The agency has issued an urgent appeal for its work in Syria and is seeking donations at [en.jrs.net/donate](http://en.jrs.net/donate).

The Knights of Columbus Catholic fraternal organization committed \$1 million on Aug. 12 for humanitarian aid in Iraq. This includes an initial \$500,000 and a pledge to match \$500,000 in donations from the public.

Andrew Walther, vice president for media, research and development for the Knights of Columbus, said the



Members of the Yazidi religious minority who fled from violence in Mosul, Iraq, receive humanitarian aid on Aug. 21 in Dohuk province, in the northern part of the country. Catholic relief agencies are trying to raise more money for additional aid in the region. (CNS photo/EPA)

group works with local Catholic Church entities, "and with Vatican and other major charities operating on the ground in the region to which we are sending aid." He said the organization also has provided charitable outreach in Iraq through individual Knights who served in the U.S. military there.

Walther said the Knights' appeal to members and individuals has raised almost \$2 million. The organization is accepting donations at [www.kofc.org/Iraq](http://www.kofc.org/Iraq).

Catholic Relief Services, the official overseas relief and development organization of the U.S. Conference of Catholic Bishops, committed an initial \$1 million for Iraq. Money is being used to provide food, water, essential living supplies, psychological support, education

for displaced children and preparation for longer-term resettlement.

Liz O'Neill, CRS communications officer, said the agency has six staff members in Iraq and works in partnership with Caritas Iraq, diocesan bishops and priests. Efforts are concentrated in northern Iraq.

She said CRS has collaborated with local partners in Iraq since 1992 and withdrew its foreign personnel in 2004 because of the deteriorating security situation. CRS helps displaced Iraqis and Syrian refugees in Iraq.

O'Neill also said the agency would need \$4 million to fulfill humanitarian needs in Iraq over the next several months. CRS is accepting donations at [www.crs.org](http://www.crs.org).

On Aug. 19, Archbishop Joseph

E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, asked bishops throughout the country to hold a special collection in September to support the humanitarian and pastoral needs of Christians and other victims of violence in the Middle East, including Iraq, Syria and Gaza.

In the Archdiocese of Indianapolis, that collection will be held the weekend of Sept. 13-14. Funds will be sent to the USCCB Office of National Collections for use by CRS and other Catholic agencies working in partnership with the local Church.

Archbishop Kurtz said the collection would be used to support Church programs, to aid persecuted Christians and "to respond to rebuilding needs of Catholic dioceses in the impacted areas." †

## SAINT LAWRENCE FALL FESTIVAL

### September 12 - 14

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**Friday 5 - 11 PM**  
Cosmic Preachers  
6 - 7:30  
Vinnie & the Moochers  
8 - 11

**Saturday 1 - 11 PM**  
Marrialle Sellars 4 - 5  
Shady 6 - 7:30  
Groove Factor 8 - 11

**Sunday 1 - 6 PM**  
Mariachi & Bands from Ash Rock  
Code 4, Hi Oktane,  
Freakin Fenominal & Like Smoke

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Midway Rides • Kids' Games • Inflatables  
Gambling • Bingo • \$1000 Raffle

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**SEE UP & COMING  
TALENT ON THE  
SAM ASH STAGE  
ALL WEEKEND**

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46th St. & Shadeland Ave.

FESTIVAL LICENSE NUMBER: 134877

[saintlawrence.net](http://saintlawrence.net)

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# ADONGO

continued from page 1

In that moment, Adongo's world was turned upside down again.

It's been his Catholic faith, though, that has kept his feet planted firmly on the ground.

"My faith is not going to waver just because I got injured," Adongo said. "It's part of the game. I'm not going to wallow in disappointment. Absolutely not. I'm looking forward to redefining myself, finding myself in this challenging time and looking for a better way to do things and come back even stronger."

## Putting his soul into order

Adongo's firm foundation of faith that he relies on as he rehabilitates in Indianapolis was laid far away by his family and school community in Nairobi, Kenya.

For eight years, he was a student at Strathmore School there. Founded in 1961, the spiritual formation of its students is provided by priests of Opus Dei, an organization in the Church that helps people seek holiness in everyday life.

This formation contributed to Adongo's desire to excel in athletics.

"They really [emphasize] that God has

given everybody talents and gifts," he said. "And developing those talents and gifts is a way of glorifying what God has given you and saying 'Thank you' for the gifts he has given you."

Honing one's gifts, though, often requires sacrifice. Adongo did just that at Strathmore, according to John Muthiora, its current headmaster and Adongo's English teacher for several years.

He saw that commitment during a class when he noticed that Adongo's legs were bulging around his ankles.

"After the lesson, I asked him what was wrong with his legs, and he explained that he had weights strapped around his ankles for fitness," Muthiora said in an e-mail interview with *The Criterion*. "I found it hard to believe that an 18-year old would be walking around with weights strapped around his ankles the whole day. It goes to show the level of commitment he had ..."

Muthiora knew, however, that Adongo's faith fueled his willingness to make sacrifices. Each day when he came to school, he would first go to its chapel to pray before the tabernacle, a practice that he and other students often repeated after lunch. He also regularly attended Mass there and received guidance from the school's priest chaplain.

"When one puts his soul in order, other things fall into place," Muthiora said.



*'After the lesson, I asked him what was wrong with his legs, and he explained that he had weights strapped around his ankles for fitness. I found it hard to believe that an 18-year old would be walking around with weights strapped around his ankles the whole day. It goes to show the level of commitment he had ...'*

—John Muthiora, headmaster at Strathmore School in Nairobi, Kenya



Students at Strathmore School in Nairobi, Kenya, jostle each other to have their photo taken with Daniel Adongo, a graduate of the school who is a linebacker for the Indianapolis Colts. Adongo visited the school earlier this year for the first time after coming to Indianapolis to play American football. (Photo courtesy of Strathmore School)

## 'A God-given opportunity'

Adongo's career in rugby began to fall into place while still at Strathmore. He played on national youth rugby teams in Kenya and later played professionally in New Zealand and South Africa.

A successful career in rugby seemed to be the course that God had set out for him—until he received a phone call from the Colts last year, presenting him with what he called "a God-given opportunity."

"I hadn't looked for the opportunity," Adongo said. "So that points to one thing and one thing only from my point of view. Despite my being a good athlete, what were the chances of getting the call from the Indianapolis Colts?"

Once he agreed to play for the Colts, he dedicated himself to the hard work of learning to play American football. He had to catch up on the knowledge and execution of the game that his teammates and opponents had gained through years of playing the sport.

Over the past year, Adongo approached this learning curve not simply from intellectual and physical perspectives, but from a spiritual one also. He has sought to offer as a sacrifice to God all of his work on the field, in the weight room and in team meeting rooms.

"Every day, I offer everything that I do," he said. "I say to myself that I'm going to deliberately go out and try to be perfect. I'm trying to offer my work up as a sacrifice to God. And I don't want to offer anything less than my best."

Now his work as a member of the Colts is the daily grind of rehabilitation. And while the dream of starring on the field may be delayed, Adongo doesn't ignore the opportunity set before him to glorify God, even in the hard, hidden work of rehab.

"In anything that I do, I'll offer it up as a sacrifice," he said. "I do it for myself, and I do it for God."

## 'My faith is my faith. It stays the same.'

Over the past year, Adongo has also had the opportunity to put his faith in action through the many community service projects that the Colts sponsor in central Indiana.

"Giving back to the community is giving back, regardless of where it is, whether it's in Indianapolis, my hometown of Nairobi or in South Africa," he said. "It doesn't change if I'm in a different country. My faith is my faith. It stays the same."

What has also stayed the same in Kenya and Indianapolis for Adongo is living among people of diverse backgrounds.

That began for him at Strathmore. "There were people there who were [Protestant] Christians, who were Muslim, who were Hindu—people from all walks of life," Adongo said. "It basically told us about respecting other religions, respecting other people's choices. That interaction and that social setting early [in



Indianapolis Colts linebacker Daniel Adongo stands on the sideline during a preseason game on Aug. 18, 2013, at MetLife Stadium in East Rutherford, N.J. (Photo courtesy of the Indianapolis Colts)

my life] allowed me to be more adaptable in whatever environment that I'm put in."

Earlier this year, Adongo returned to Kenya for the first time since joining the Colts. While there, he visited Strathmore and encouraged its students to develop their talents like he did.

"It was emotional," he said. "It was great to go back and speak to the kids, because I sat in those same seats and had the same dreams."

Opus Dei Father Joe Babendreier, Strathmore's chaplain when Adongo was a student there, spoke of the importance of Adongo's visit to the school in an e-mail interview with *The Criterion*.

"He made a huge impact on the present students when he visited us earlier this year," he said. "It was obvious to everyone that he has a very strong faith and is proud of it. At the same time that his faith defines who he is, that faith seems as natural to him as being a linebacker for the Colts."

Whether it's in his home in Kenya or his adopted home in Indianapolis, whether he's making tackles on the gridiron or tackling rehab, Adongo ultimately wants to share with other people the Gospel that has shaped him from Strathmore to the NFL.

"When you learn something so powerful at a young age, you want to be able to implement that and translate that into what you're doing," Adongo said. "But most importantly, you also want to teach that to other people, to tell them that the gifts that you have come from a higher power and that they should glorify God in whatever they do every day." †

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# NEALE

continued from page 1

the focal point of his life.

“I grew up in a conflicted household,” he says. “Both of my parents are from Catholic families in Evansville. My dad was a hippie, and he would rebel against the Catholic Church because, in his mind, it was old school and brainwashing. So growing up, I had my dad’s influence which was to be a free spirit. And I had my extended family which went to Mass every Sunday.

“As a kid, I got baptized, but I never went through first Communion or confirmation. So when it was time for Communion, all my aunts and uncles and cousins would go up to get Communion, and me and my Methodist aunt would be sitting in the pew together. And I always felt left out. Not to be a sob story, but I felt I always wanted to be a part of it.”

Flash forward to Neale reaching a turning point in his life in his twenties.

“As I moved into my twenties, I hit what a lot of people do—the searching phase. I was faithful, but I really didn’t have a place to worship. The Catholic Church was always my home. I always felt fully at peace and comfortable there. I lived in Broad Ripple and was talking to a friend about being lost and meandering around.”

The friend told Neale that he was taking Rite of Christian Initiation of Adults (RCIA) classes at Immaculate Heart of Mary Parish. He offered to put Neale in touch with the director.

“I went through RCIA in 1997,” says Neale, now 44 and the father of four. “Even to this day, the consecration and Communion never get old to me. It’s the most special thing going—because it’s the thing I always missed out on when I was a kid. To me, it’s the most touching, important thing that we do in the Catholic faith.”

## Chasing a dream—and the moment it nearly ended

Neale’s “all-in” approach to his faith reflects the same commitment he’s had to pursuing his dream of becoming an NFL official.

He played football through high school, but when he enrolled at Indiana University in Bloomington he knew he wasn’t “fast enough or good enough” to play the sport in college. Still, wanting to stay involved in football, he became an official.

“I got my license in August of 1988,” he recalls with a smile. “My first game was a [junior varsity] game at Bloomington South [High School]. I ran around the field, I had no idea of what I was doing, I never blew my whistle, I didn’t throw any flags, and I thought it was *awesome*. It was the greatest thing ever.”

A year later, he wrote down a list of goals, including becoming an official in the NFL someday. As he progressed through the college ranks—including eight

years in the Big Ten Conference—he kept his focus on his dream. Then came the moment when he was sure he had blown any chance of living his dream—a moment that took place on the biggest stage of college football.

“I can show you YouTube videos of me in the national championship game in 2011. It was Oregon versus Auburn. Oregon was driving to win the game at the end of the fourth quarter. I had a horrible situation where I ran into a defensive back who was guarding a receiver on a fourth down play. I hit this Auburn kid, and it left the Oregon kid wide open. He caught a pass for 16 yards, and they went down and scored a touchdown.”

Neale’s voice softens.

“For a moment, I thought my career was over. But you still have the rest of the game. There were a couple minutes left. Auburn ended up coming back and kicking a field goal to win.

“You have to be able to take those situations that occur and move past them.”

Faith helps in those moments, too.

“I pray a lot more on the football field than I do in church. There are times when I say, ‘I hope I’m right. Please, God, let me be right.’ I pray all the time. It may not be in the traditional on-the-knees, eyes-closed, hands-folded manner, but I’m constantly talking. More than anything, I affirm that God is going to take care of me. Even when things go badly, I say, ‘I’m going to be OK.’”

Then Neale shares his other embarrassing moment from that national championship game, which also showed up on YouTube.

## ‘The joy of being yelled at’

“It’s near the end of the first half,” he says, the smile returning to his face. “The game is the biggest cable viewership ever—26 million people watching this game. I’m the one who spots the ball during the game. As I’m putting the ball down right in the middle of the field, I tripped over the defensive tackle and I fell flat on my butt.”

His smile grows: “The moment you think you have everything figured out and you’ve made it, God gives you one of these moments. You have to be able to laugh at yourself.”

Neale showed that ability when he recently gave a talk in Indianapolis before a group of Catholic business people about his faith and his job as a ref—a talk he titled, “The Joy of Being Yelled At.”

“He makes a lot of good fun about himself,” says Jim Liston, founder of the Catholic Business Exchange, the group that Neale spoke to on Aug. 15. “Instead of welcoming him with applause, I had the group boo him in unison. He said, ‘That makes me feel real comfortable. I never get cheers.’ He was extremely well-received.”

Neale’s sense of humor is also evident in the name he has given to his business where he trains, coaches and advises sales people, managers and executives. His business is called Blind Zebra Consulting.



Bryan Neale, third from the left, talks with a fellow NFL official during a pre-season game between the San Diego Chargers and the Dallas Cowboys on Aug. 7. (Submitted photo)

“While I work hard and take the roles I’m in super seriously, I tend not to take things over seriously. I love to laugh. I love stupid movies. I love silly jokes.”

His sense of adventure matches his sense of humor.

## A zest for life

Neale has skydived, owned a Harley Davidson motorcycle and earned a pilot’s license. He has also taught himself to play the piano, the drums and the guitar.

“He has such a zest for life,” says Jason Konesco, a longtime friend who first met Neale when they both attended a Christ Renews His Parish retreat at Immaculate Heart of Mary. “He’s consistent in his faith, open, hopeful and optimistic. I’ve always enjoyed people who are aspirational and goal-oriented, and have leadership qualities I can learn from. Bryan has all those qualities.”

One of Neale’s proudest accomplishments occurred in 1991 when he co-founded the Dance Marathon at Indiana University in Bloomington, a fundraiser for Riley Hospital for Children in Indianapolis that has grown to become one of the largest, most financially-successful, student-led fundraising efforts in the country.

Today, Neale continues his contributions toward serving others as a board member of the Indianapolis chapter of Back on My Feet, a program that tries to help adults who are homeless and battling addictions.

“It teaches them confidence building, life skills and financial acumen by having them take up running,” Neale explains. “We have teams that go to the homeless shelters three days a week at 5:30 in the morning, and they take these homeless guys jogging. Most of these people haven’t done any physical activity. They all start off very skeptical. But they run a half mile, and that turns into a mile.

“We had a couple members this year who ran marathons. You know the kind of commitment that takes? It builds their confidence. It builds their physical being. I’ll get weepy when I say this, but one of the guys said, ‘When I’m at the mission, I’m homeless. I’m labeled. When I put on jogging shoes, shorts and a shirt, I’m a jogger just like a banker, an NFL referee or anyone else. The label comes off.’ It’s awesome.”

## A father’s wish for his children

Neale has the same feeling when he talks about life with his wife of 14 years, Jennifer, and their four children, who range in age from 12 to 7.

He says his faith guides him as a husband and a father.

“It goes back to how I grew up. I think for most people who have kids, one of their wishes is that you want your kids to have a little bit better experience or a little bit better life than you did. I want to give my kids a more structured faith environment. So it’s very central to what we do.

“We live 2 1/2 blocks from Immaculate Heart. My wife teaches seventh- and eighth-grade English there. She just went back after 11 years of being at home with the kids. Our four kids were baptized there. They’re going to school there. They will all go to a Catholic high school.”

For Neale, it’s all part of one of the easiest calls he’s ever had to make.

“It makes me feel good to start them off that way, to expose them to faith, to let them experience the things that I didn’t experience that I wish I would have as a kid. And still to give them, hopefully, the freedom when they’re adults to make their own reasonable choices about their faith.

“I still want them to have part of what my dad taught me—to be open-minded and be called to what you’re called to. I hope to God, they all stay close.” †

# WARS

continued from page 1

situation, Nicholson said the United Nations was “a legitimate place” to try to build a coalition.

“It’s interesting to analyze whether that becomes sort of the collective prudential judgment to fulfill that justification. Does [the U.N.] then become the body that’s responsible for the common good? I think you could probably argue that, yeah, it could be legitimized that way, that they could collectively begin to take steps. I think the United States would certainly welcome that.”

Nicholson said trying to convince the Vatican of the U.S. justification to invade Iraq in 2003 was “the biggest diplomatic challenge I had in the four years I had as ambassador. In January of 2003 at his annual address to the diplomatic corps, [St. John Paul II] looked right at me and said, ‘No to war,’ and he went on to say that war is a failure of mankind—the last resort—and that war should never be prosecuted when there are any other alternatives remaining.” And despite bringing in Catholic philosopher Michael Novak and papal biographer George Weigel to bolster his case, Nicholson never succeeded in changing the pope’s mind.

Robert George, McCormick professor of jurisprudence at Princeton University and the former chairman of the

U.S. Commission on International Religious Freedom, advocates military action against the Islamic State. He recently launched an online petition, already with more than 12,000 signatures, calling for the Islamic State’s military destruction in order to protect religious minorities in the region.

George said a “better model” than 2003 is “[President] George H.W. Bush in the first Iraq war [in 1991]. Most of the world united to evict Saddam Hussein from Kuwait.

“He [Bush] got a lot of criticism for not deposing Saddam at the time. The principle was that you can’t permit one nation to invade another nation with impunity in order to acquire territory. Bush held back from deposing him,” George added. “When you create a coalition like that, you stick to what the coalition’s goals are. And you don’t go beyond what the nations agreed to.”

Neither George nor Nicholson discount the nature of the threat.

“Force is justified when it’s necessary to protect innocent people against atrocities. Christians, Yezidis, Shia Muslims, even some Sunni Muslim communities in Iraq are being subjected to genocides,” George said. “There is no other way to prevent these genocides—burying people alive, cutting off people’s head, raping women, torturing people. Negotiations are impossible. There are no borders to push them back to. I know of no one who thinks we have a hope

of protecting them” absent military action.

“I raised the questions again in this moral justification of today’s weaponry and today’s communication and the mindset that this caliphate has,” Nicholson said. “Do you have to wait until you yourself become a victim, or do you take action to protect your people and assist others? I think it’s the subject of just enormous importance. And it needs to be dealt with posthaste.”

Notre Dame’s Powers said any confrontation with Islamic State fighters would not be just another engagement in Iraq.

“It’s important to first understand that we’ve been deeply involved in the conflicts in Iraq one way or another for decades,” dating back to the 1980s when Iraq invaded Iran twice, he said.

“This particular intervention is just a continuing of the Iraqi intervening of 2003, which created the conditions for massive involvement in Iraq—which created the conditions that led to the formation of the current problem. And we’ve been engaged in one form or another—deeply engaged—since we overturned the regime.”

Powers said then-Secretary of State Colin Powell’s invoking the apocryphal Pottery Barn rule in 2002—“you broke it, you bought it”—is “not quite the aphorism” that applies to Iraq. Instead, he added, “we broke it, and we need to help fix it.” †

# Pope: Being envious and mean may be human, but it's not Christian

VATICAN CITY (CNS)—Envy, jealousy and meanness are human instincts, but they are not Christian because the division they cause among believers is the work of the devil, Pope Francis said.

"Instead, God wants us to grow in the ability to come together, forgive each other and love each other in order to be ever more like him," he said at his weekly general audience on Aug. 27.

A strong breeze and temperatures around 80 degrees made it possible to move the weekly event from the indoor air-conditioned Vatican audience hall to St. Peter's Square, where more than 12,000 people gathered for the pope's catechesis and blessing.

The Creed describes the Catholic Church as being "one and holy," the pope said, yet its members are sinners, who "experience, every day, their own fragility and wretchedness."

"That's why this faith we profess impels us toward conversion, to have the courage to live in unity and holiness every day," he said.

"If we are not united, if we are not holy, it's because we are not being faithful to

Jesus," who is the source of all unity and holiness, the pope said.

Divisions are manifested not only in schisms or major rifts among Christians; they also frequently occur on the local level, as "parochial sins," in Catholic parishes, schools, communities and organizations, Pope Francis said.

"Sometimes, in fact, our parishes, which are called to be places of sharing and communion, are sadly marked by envy, jealousy, resentment."

"This is human, but it is not Christian!" the pope said.

"How much gossip [goes on] in parishes," the pope lamented. "We mustn't do it! I won't tell you to cut off your tongue. No. Not that. But do ask the Lord for the grace to not do it, all right?"

The refusal to gossip, in fact, is such an outstanding Christian virtue, it should make a person a saint overnight, the pope said.

He recalled the sterling reputation of an elderly woman who used to work in a parish in his former Archdiocese of Buenos Aires, Argentina.

People remembered her as someone who "never talked badly of others,

never gossiped, was always with a smile.' A woman like that can be canonized tomorrow! This is beautiful, this is a great example," he said to applause.

Conflict arises when people judge others; look only at others' defects, not their gifts; give more weight to differences than common ground; make themselves the top priority; and follow their own ambitions and points of view, he added.

"In a Christian community, division is one of the gravest of sins because it turns it into a sign not of God's work, but of the devil, who, by definition, separates, ruins relationships and instills prejudice."

The pope asked people to examine their consciences and sincerely repent "for all the times in which we caused division or misunderstanding in our communities."

He asked people to pray for the grace to better reflect the "beautiful and joyful" unity of Jesus and the Father, and the grace "to not talk badly about others, not criticize, not gossip, and to love each other.

"This is the holiness of the Church: in recognizing in each other the image of God," who calls for continual conversion in everyone. †



Pope Francis drinks mate, the traditional Argentine herbal tea, as he arrives to lead his general audience in St. Peter's Square at the Vatican on Aug. 27. The tea was presented by someone in the crowd. (CNS photo/Paul Haring)

# Retired Pope Benedict XVI celebrates Mass with former doctoral students

VATICAN CITY (CNS)—With "spiritual freshness and joy" despite his physical frailty, retired Pope Benedict XVI celebrated Mass and met briefly with his former doctoral students at the Vatican on Aug. 24.



Pope Emeritus Benedict XVI

"It was very beautiful," said Salvatorian Father Stephan Otto Horn, president of the "Ratzinger Schulerkreis" (Ratzinger Student Circle), which has met annually since the 1970s for theological discussion on a topic of current interest.

"There is one thing we still

regret and that is that the Holy Father [Pope Benedict] could not be present for our theological discussions," Father Horn told Vatican Radio on Aug. 26. Even as a cardinal and as pope until his resignation in 2013, he joined his former students for the meeting.

Pope Benedict, however, continues to choose the topic to be discussed each year. This year, the late August meeting in Castel Gandolfo, south of Rome, focused on the theology of the cross.

The group, which has now expanded to include younger theologians specializing in the writings of Pope Benedict, joined the 87-year-old retired pope for Mass on Aug. 24 in the chapel of the Teutonic College inside the Vatican.

Father Horn described the liturgy as a "beautiful, solemn Mass" with Pope Benedict giving a homily about the day's Gospel. Unlike in 2013, neither Vatican Radio nor the Vatican newspaper provided quotes from the homily.

"His preaching was fresh and the proof came from our meeting afterward, during which he appeared fresher than a year ago," Father Horn said. "Naturally, another year has passed, but the spiritual freshness and joy he demonstrated were extraordinary."

From the beginning, Father Horn said, "Pope Benedict felt that his *schulerkreis* was his family, and now the family is growing" as younger theologians join the group. †

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Kristan Hawkins has an impressive history of pro-life involvement within the political and educational aspects of the abortion industry. As a sophomore in high school, she volunteered at a Pregnancy Resource Center counseling women against abortion, an experience which led her to found a pro-life group at her high school and serve as President of the West Virginia Teens for Life. She continued her pro-life advocacy at Bethany College, starting the first-ever pro-life group on campus. Upon graduating in 2005 with a major in political science, Hawkins sought to work full-time in the pro-life movement. In 2006, she was brought on to be the President of Students for Life of America (SFLA), and since her arrival, the number of pro-life groups on school campuses has tripled (from 181 to nearly 800), and the SFLA National Conference has grown into the largest pro-life conference in the country. Her team has launched Med Students for Life, Law Students for Life, and the Pregnant on Campus initiative, and Hawkins' great leadership and motivational skills have helped with the creation of Stop the Abortion Mandate, a coalition dedicated to effectively stopping government funding of abortion in healthcare reform.

**Kristan Hawkins**  
PRESIDENT OF STUDENTS  
FOR LIFE OF AMERICA

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Sr. Cathy Campbell is a religious educator, freelance writer/editor, workshop facilitator and companion to elders facing the challenges of aging mentally and physically. She believes in holistic approaches rooted in Providence spirituality, offering retreats for individuals to discover their gifts for caring for others. Sr. Cathy holds a Doctor of Ministry in spirituality from Catholic Theological Union in Chicago and is a member of Immaculate Heart of Mary Parish in Indianapolis.  
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## Church teaching on family has developed over past century

By Marcellino D'Ambrosio

In June 2012, Pope Benedict XVI announced plans to visit Philadelphia for the World Meeting of Families in 2015. Given the unfolding of events following Pope Benedict's historic resignation and the election of Pope Francis as pontiff, the World Meeting of Families took a backseat until recently, when speculation began that Pope Francis may attend.

During a May visit to Philadelphia, Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, which organizes the event, strongly hinted that Pope Francis would attend the meeting, whose topic is of great importance to the Church.

Since becoming the head of the Church, Pope Francis has not often left Rome. The few times he has traveled reveal much about his priorities. He went to Brazil to focus on young people for World Youth Day and to the Holy Land for the sake of Christian unity.

Up until the 20th century, the Church put more attention on doctrines dealing with Christ, salvation or the sacraments and not as much on the family itself. But over the past 100 years, pastoral teaching about the nature and purpose of the Christian family has been increasingly emphasized.

The Second Vatican Council devoted much attention to the family. In 1979, the world Synod of Bishops made the family its main focus. In 1981, St. John Paul II wrote "*Familiaris Consortio*" ("The Christian Family in the Modern World"), which can be considered a Catholic manifesto on the family. St. John Paul also established an international conference on the family, such as the upcoming one in Philadelphia, that takes place every three years.

The secular media tend to focus on all the things the Catholic Church is against when it comes to the family: divorce, contraception, abortion and redefining marriage, to name a few.

But Pope Francis' style is to focus positively on what the Church is for when it comes to family life. He will likely use the occasion in Philadelphia to draw attention to the noble beauty of Christian family life and its power to promote human dignity and happiness.

Sounding many themes of Vatican II

and of his predecessors, he will most likely emphasize topics such as marriage and fulfillment, learning to serve each other and the children with which God may choose to bless a family. The paschal mystery is played out in the daily drama of family life in which only sacrifice leads to glory.

He may also mention the "domestic Church," as Vatican II called the family. A Christian family does not just go to church, but is a dynamic image of the Church. In the domestic Church, parents have a role similar to the role of a pastor of a parish.

Of course, a family must participate in the sacramental, social and apostolic life of the parish. But faith, prayer, catechesis, charity and evangelization all must take place first and foremost in the context of the home.

Catechetical programs that take place at parishes and Catholic schools are incredibly important. But Vatican II made a bold statement: Parents are the primary religious educators of their children.

This must be the case because faith is like a language. It is impossible to master by attending classes once or twice a week. It is more caught than taught. It is a tradition handed from one generation to another, but one that the new generation must live in and pick up.

The family is the first and best context in which this can take place. When it comes to more explicit learning, children are most teachable at the moment when they are curious and they have a question.

These questions most often don't occur at the moment of a religious education class, but more often, say, in the car on the way home from a friend's house. If parents aren't ready to supply an answer, the child may conclude that there is no good answer. Parents need to be constantly growing in their faith so that they are able to fulfill their mission as religious educators.

Another theme we may hear is the family and evangelization. Over the past few years, we've heard a lot about the new evangelization. The family is not only the locus of the primary evangelization of children. It also is, according to some of the early Church fathers, an icon of the Trinity.

In the love that exists in a healthy Christian family, others who visit should be able to see the face of God. A Christian home should be an oasis of refreshment for guests who are weary of the increasing



A family walks from the altar after presenting the offertory gifts to Pope Benedict XVI at the closing Mass of the World Meeting of Families in Milan on June 3, 2012. Pope Francis is expected to attend the next World Meeting of Families set to take place in 2015 in Philadelphia. (CNS photo/Paul Haring)

fragmentation and radical individualism of our modern culture.

Those who love God and love one another, who share meals together and listen and speak to one another, and do so joyfully, is an attractive signpost that points to Jesus Christ and his Church.

Papal trips are never a sure thing until they are officially announced, usually a few months before they take place. But

it's quite likely that Pope Francis will be in Philadelphia in 2015, and his words as well as his presence will speak volumes about the family, not just to Catholics but to the world.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

## Humanity, challenges marked the family life of Jesus, Mary and Joseph

By Fr. Lawrence E. Mick

Every year during the Christmas season, we celebrate the feast of the Holy Family. Preachers often use the occasion to urge parish families to imitate the Holy Family at home. One wit commented that the Holy Family had it easy because "they only had one child and he was God!"



A detail of a stained-glass window from St. Edward's Church in Seattle shows Jesus, Mary and Joseph on their flight into Egypt. (CNS/Crosiers)

That may be a common understanding of the Holy Family, but it's not the whole story. It's true that Mary and Joseph had a wonderful child, but we are reminded that Jesus became fully human. He grew up in a family, as most humans do, and he experienced life fully, which assumes that he also had difficult times and had to learn and grow, and he did so as part of a family, with the trials and tribulations it brings.

The Gospels don't give us much insight into the day-to-day life of the Holy Family, but they do provide hints.

After St. Luke's Gospel recounts the presentation of the Christ child in the temple, the text says, "The child grew and became strong, filled with wisdom; and the favor of God was upon him" (Lk 2:40). A dozen verses later, the same Gospel concludes the story of the finding of Jesus in the temple 12 years later by noting, "And Jesus advanced [in] wisdom and age and favor before God and man" (Lk 2:52).

These verses remind us that Jesus, like us, learned and grew from the experience of joy and challenges that come with being part of a clan. As Pope Francis has pointed out, the family, with the realities it presents, is the place "where we learn to live with others despite our differences and to belong to one another."

The story of Jesus getting separated from his parents in Jerusalem points out that the Holy Family, like all of us, had difficulties. Mary was clearly concerned that Jesus stayed behind without telling her and Joseph: "Son, why have you done this to us? Your father and I have been looking for you with great anxiety" (Lk 2:48).

Any parent who has ever had a child go missing can surely understand this distress. Any parent who has raised a 12-year-old can understand a preteen's striving for independence from his or her parents.

Accepting Jesus' full humanity means accepting that he could make mistakes, even though he did not sin. So we should not think that the life of the Holy Family was without challenges or conflict, just as our family life is filled with the same, but also with forgiveness and love.

Mary might give us a good example to follow when difficulties arise. At his birth and after the incident at the temple, Luke says, "And Mary kept all these things, reflecting on them in her heart" (Lk 2:19).

Difficulties can lead us to deeper wisdom if we take time to reflect on where God is found in our day-to-day life together as a family.

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

From the Editor Emeritus/John F. Fink

## Old Testament: Elijah vs. Ahab and Jezebel

(Thirty-fifth in a series of columns)

When we left the prophet Elijah last week, in Chapter 19 of the First Book of Kings, he was outside a cave on



Mount Horeb, where God talked to him as he had done to Moses. He sent him back to Israel, thus indicating that he had not abandoned the people. Upon his return, Elijah threw his cloak over Elisha, indicating that he would be

his successor. Elisha immediately followed Elijah as his attendant, but we don't hear about him again until the Second Book of Kings.

Instead, in Chapter 20, the action switches to battles between King Ahab of Israel and King Ben-hadad of Aram (modern Syria). There are many elements of holy war in this lengthy chapter, with God promising victory not only in the mountains but also in the plain; in other

words, throughout the world.

As part of a holy war, the defeated king is expected to be put to death. When Ahab failed to do so and released Ben-hadad, an unnamed prophet (not Elijah) told Ahab that he would pay with his own life.

Chapter 21 gives us the story of Ahab and Naboth. When Ahab wanted to buy a vineyard that Naboth owned next to the palace, and Naboth refused, Ahab's wife Jezebel took matters into her hands. She arranged for scoundrels to accuse Naboth of cursing God and king, and Naboth was stoned to death. Then Ahab went to take possession of the vineyard.

However, he was met by Elijah, who told him that God condemned him, not only for what he and Jezebel did to Naboth, but for all the other evil they had done. Elijah told Ahab that dogs would lick his blood where they had licked up Naboth's, and dogs would devour Jezebel.

Ahab repented by putting on sackcloth, so the Lord told Elijah that he would bring evil upon Ahab's house, not while Ahab lived, but during the reign of his son. Nevertheless, the predictions

would remain.

Then King Jehoshaphat of Judah made a pact with King Ahab of Israel to fight against Aram. Before going into battle, they called upon their prophets to see if they would be successful. The prophets told them what they wanted to hear: They would be victorious.

So they called upon one more prophet, Micaiah, who said that the vision he saw was of the Lord wanting to deceive Ahab so he would go into battle and fall. For this prophecy, Micaiah was put into prison.

So Jehoshaphat and Ahab went into battle, Ahab disguising himself so the enemy wouldn't know that he was the king of Israel. Nevertheless, a lucky archer hit Ahab with an arrow between the joints of his breastplate. He died and his blood flowed to the bottom of his chariot, where it was licked up by dogs when it was washed.

Jezebel's death didn't occur until Chapter 9 of the Second Book of Kings. Eunuchs threw her from a second floor, and her body was left for dogs to devour. †

It's All Good/Patti Lamb

## A note to parents: Don't be shy sharing God is the eternal cool

"Stop the cart!" my daughter Margaret shrieked as we passed by some fluorescent socks at the department store.



"Those are the coolest socks ever!" she exclaimed, followed with a sugar-coated request to purchase them at once.

"Then I'll be 'twinsies' with Drew at school," she said.

Margaret started first grade last month, and with her promotion to first grade came a sudden-onset fascination with what's "cool."

I suppose I should have caught on when she wouldn't wear a plaid uniform jumper on the first day of school. (Apparently, the unwritten cool rule is that after fifth grade, girls wear plaid uniform skirts, not jumpers.) Margaret considers herself an upperclassman now, since she is three grade levels above the youngest students at school. Recently, a teacher told me that she saw Margaret point to a line of preschoolers awaiting a turn for the drinking fountain and said, "Those little kids are so cute."

Margaret's older brother, Henry, now in fourth grade, has also been bitten by the

cool bug, but his symptoms fall outside of the fashion category.

Last week, when I picked Henry up after school, I surprised him with the news that we'd get a slushie as a treat on the way home. He lit up and opened his arms to hug me. Then he quickly pulled away and whispered, "Thanks, mom, but I'll owe you that hug when we get home." He motioned to some of his peers standing nearby in the parking lot.

My mind turns back to my own adolescence, when I had quite the preoccupation with what—and who—was cool.

A few weeks ago, I saw an old photo of myself from junior high wearing bright blue eye shadow and what appeared to be orange blush. I chuckled at how my definition of "cool" has changed. Fashion is fleeting, and what's hip today turns into very "yesterday" come tomorrow.

But we're human, and we all want to fit in. I'm nearing 40, and I still struggle with wanting to be accepted. (I'm not going to tell you how many outfits I tried on last week before finally settling on one to wear to an upcoming reunion.)

Why can't I just take the advice I give to my own children? I should recognize that striving to meet this world's standards will never serve me well. I should be most

concerned about pleasing God. Yet so often, I fall into the "cool" trap.

Instead, I should reflect on what makes God smile, all the while knowing that, if I'm considered uncool, then I'm in good company. Jesus knows all about being unhip. He knows how it feels to be mocked and rejected when standing up for what you believe.

What I want my children to learn is that God is the eternal cool. His love, mercy and grace never go out of style. Love is everlasting, not trendy. Living by the golden rule is always fashionable, and kindness is ever-hip. I don't want it to take a tragedy or a near-miss for them to realize that giving hugs and expressing love are *always* cool, even if their peers don't think so.

And I hope they realize, sooner rather than later, that God loves the real "Margaret" and the real "Henry," not the Margaret who wears fluorescent socks or the Henry who would never be caught in public giving his mother a hug.

I pray that they forgo what's popular, and be their own best selves, recognizing that pleasing God is eternally cool.

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

Your Family/Bill Dodds

## Childhood and parenting: Teach lessons that last a lifetime

The older I get, the more I'm convinced childhood was much easier for me than it is for kids today. Why? Back then I was



never concerned about my tablet battery running low. I could dump my bike in any neighbor kid's yard, play for a while, and know it was perfectly safe.

The older generations and society protected me, cocooned me, from news about the atrocities that have been a part of human nature since Adam and Eve left the garden.

Family finances made it clear there was a sharp distinction between "want" and "need." On summer evenings, the only rule was "come home when the street lights come on."

I was never jealous of classmates with smartphones. If I found an empty pop bottle in the alley, I could turn it in at the local delicatessen for two cents and get two pieces of penny candy. Or I could splurge and spend it all on Tootsie Roll

candy. I knew there was a God and he loved me, personally, a kid, and I knew and loved him.

I was lucky, fortunate, blessed. I didn't know that back then.

My four siblings and I had a mom and dad who loved us and provided for us, and they weren't concerned about being our friends. They were concerned about being good parents who set and enforced reasonable rules with reasonable consequences. They sacrificed to give us that wonderful childhood.

But the older I get, the more I'm convinced parenthood was much easier for me than it is for moms and dads today. Why? These days, corporations are stealing girls' and boys' childhoods for the sake of a buck. They're marketing on a scale that was unimaginable only a generation ago, with images and words and suggestions that might well have landed them in jail two generations ago.

In many corners of the world, values have lost all value. Or, put another way, whatever makes the most noise, whatever gets the most attention, becomes valuable in the eyes of children because, as young

as they are, they don't know better and parents' voices are drowned out.

Parents striving to be good moms and dads can quickly be branded with a host of negative stereotypes, called "anti-this" and "anti-that" for their objections. Or they can be considered just plain stupid for thinking there is right and wrong. Children don't have an equal say in all things that happen in the household because they're children: They lack knowledge, experience and wisdom.

Love and sacrifice, no matter what the rest of the world says, remain cornerstones for a happy, healthy, holy family.

What can I do? What can you do? Here are two suggestions: When you spot a dad or mom doing a good job in the neighborhood, at church, at a family gathering, praise him or her. Thank them. Offer encouragement.

You also can pray for the parents of young people, and pray for those of us whose kids are grown up and parenting, striving to teach lessons to last a lifetime.

(Bill Dodds writes for Catholic News Service.) †

For the Journey/Effie Caldarola

## An immigration journey to the prairie

During July, some of our family traveled out to rural Nebraska to a little graveyard on a hill where my father and his family



are buried.

The occasion was the 100th anniversary of my dad's birth. He was born in a farmhouse a few miles north of the Platte River on a hot day in July 1914. A few days earlier, Archduke Franz Ferdinand and his wife were assassinated in

Sarajevo. That violence would signal events that culminated in the cataclysm of World War I, and changed the direction of history.

But on the day of Dad's birth, with the prairie wind blowing the fields of corn, my grandparents were probably paying little heed to whatever "world news" managed to make its way to their home.

Today, with 24-hour news clamoring around us, I'm not sure we're much more mindful of the consequences of events than our peers of the early 20th century.

The news is yammering away about immigration right now, about "unaccompanied minors." But what are we hearing?

It's impossible to journey to our family graveyard, Kelly Hill, without feeling a deep kinship with immigrants.

Kelly Hill's official name is St. Patrick's Cemetery, the resting place for the Irish-Americans who populated this part of the prairie. The little churches Kelly Hill served are now long gone.

You can ask anyone in my family, and they'll agree that there's something otherworldly about Kelly Hill. People often think of Nebraska, if they've driven through it on the interstate, as flat and monotonous. But if you drive the dusty gravel roads that take you to Kelly Hill, you stand high above a sweeping vista from which miles of verdant farmland extend as far as the eye can see.

The horizon, at dusk when we visited, was misty and a shade of somber blue. While we were there, walking through the wet grass and avoiding the prairie dog holes, we never once saw another vehicle or even the telltale clouds of dust that herald a distant traveler. All was peaceful and still.

Immigration? The old Irish used to put up impressive gravestones to herald their success in the new land. Feeling ties to ancient roots, however, they engraved not just their country of birth, but the Irish county from which they hailed.

My father's grandfather died a couple of years before Dad was born. Family lore offers different stories of his immigration saga, but on this much all sources agree: He came to the U.S. when he was about 12, from County Galway, having seen his parents die in the famine that killed millions and sent millions more into exile.

Did someone let him tag along on this perilous journey? Did he have papers? I doubt it. Years later, he signed his last will and testament with an "x."

There was Ellis Island and other ports of entry where people were quarantined and sometimes held back. But we generally accepted the tired, poor, huddled masses. As I stood before his great, gray monument, it struck me: My great-grandfather was probably an unaccompanied minor. He was no less than any poor little kid showing up on the border today, part of the wretched refuse of a foreign shore.

It's the American story. It's our story.

As a nation, we need controls on immigration. We need rules. But that's why we need Congress to quit playing politics and face their responsibility to legislate. We must join with the U.S. Catholic bishops who advocate for immigration reform. We must demand action. And first and foremost, as Christians, we must experience and act on compassion.

(Effie Caldarola writes for Catholic News Service.) †

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

# Sunday Readings

Sunday, September 7, 2014

- Ezekiel 33:7-9
- Romans 13:8-10
- Matthew 18:15-20

The Book of Ezekiel is the source of the first biblical reading for this weekend. Ezekiel's name was apropos. It was in

effect a prayer, being translated as "May God make [him] strong." Ezekiel needed strength to be a prophet in a time of great tension for his people.

Seeing the misfortunes that had come upon God's people, Ezekiel never

would have asked, "Why does God let this happen?" but rather, "Why do people sin and therefore bring such chaos and meanness into life?"

While accusing his people of sin, Ezekiel also reassures them that, despite all, God will protect them.

St. Paul's Epistle to the Romans supplies the second reading. An educated Jew, fully versed in the teachings of Judaism, Paul knew the Commandments well. While he saw a special vocation in his outreach to gentiles, he knew that God had revealed the truth through the Hebrew people. The Commandments were from God.

Paul set the Commandments in context. People ultimately obey God because they love God. Therefore, people should treat others well, according to the Commandments, because they love others.

For its last reading, the Church this weekend offers a passage from the Gospel of St. Matthew. Jesus teaches the disciples to admonish anyone among them who somehow is at fault.

The Lord gives a progression of steps. First, a Christian should call a wayward brother or sister to task. Then, if this step fails, the Christian should seek the aid of others in calling the wayward to task. Finally, if this step also fails, the disciple should tell the Church.

If the wayward will not reform, the Church should dismiss the wayward person. A pattern is given as to how this must occur. Behind it all are the facts of the Church, its authority and its place as the

repository of all that the Lord has taught and given.

Quite clearly, this reading is about the Church. The Lord anticipates a believing, organized community guided by the Apostles on the basis of all that he taught.

Being a follower of Jesus is a serious matter. No disciple utterly can live as he or she chooses. Each must resemble Christ, obedient always to the perfection of God's law. God's law was revealed as a gesture of God's love for us so that we might have life.

The Church has the right to judge a member's behavior, even a member's sincerity, indicated by this Gospel revelation. The Church is not simply a convenient, occasional gathering in which people think and act on their own.

## Reflection

Ezekiel's name in essence was a prayer—asking for God's strength. Ezekiel knew his limitations and also the challenges that he would face as a prophet. He knew that he needed God's strength.

For weeks, we have heard advice about being good disciples. To be genuine disciples, we, too, will need strength from God.

We also need direction. The Gospel reading reveals to us that satisfaction for this need in our lives comes in and through the Church. Just over 70 years ago, Pope Pius XII published a marvelous encyclical about the Church, "*Mystici Corporis*" ("The Mystical Body of Christ"). This encyclical significantly inspired the bishops of the Second Vatican Council, which came shortly after Pius XII's papacy.

The Church, according to "*Mystici Corporis*," was founded by God and blessed by God, but it is composed of limited and, at times, sinful humans.

When members sin, through the Church they may be reconciled with God, if they humbly choose to be. The Church acts in the name of Jesus, conveying to us divine truth, God's law, but also clarifying the difference between right and wrong.

This guidance is not intrusive or oppressive. It is God's gift, his support and care for us. Given this guidance, disciples are strengthened. †



## Daily Readings

### Monday, September 8

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

### Tuesday, September 9

St. Peter Claver, priest  
1 Corinthians 6:1-11  
Psalm 149:1b-6a, 9b  
Luke 6:12-19

### Wednesday, September 10

1 Corinthians 7:25-31  
Psalm 45:11-12, 14-17  
Luke 6:20-26

### Thursday, September 11

1 Corinthians 8:1b-7, 11-13  
Psalm 139:1b-3, 13-14b, 23-24  
Luke 6:27-38

### Friday, September 12

The Most Holy Name of the Blessed Virgin Mary  
1 Corinthians 9:16-19, 22b-27  
Psalm 84:3-6, 8, 12  
Luke 6:39-42

### Saturday, September 13

St. John Chrysostom, bishop and doctor of the Church  
1 Corinthians 10:14-22  
Psalm 116:12-13, 17-18  
Luke 6:43-49

### Sunday, September 14

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

## Question Corner/Fr. Kenneth Doyle

### Church's annulment process based on Christ's teachings on nature of marriage

**Q**I would like to know why the Church has an annulment process that actually may involve a tribunal sitting in judgment on a person's previous marriage.



It would seem to me that Jesus taught forgiveness and mercy (along with many other things.) Why can't the Catholic Church ask a divorced person to

repent of the sin of divorce and receive forgiveness during a confession, then accept that person as a full member of the Church, able to marry again without going through the process of annulment?

I believe that the key is forgiveness: understanding, mercy and an attempt to show God's love to a person who has probably suffered enough while going through the divorce. (Columbia, Missouri)

**A** Before answering your question, I need to remind readers that it is not always necessary (in your words) for the "divorced person to repent of the sin of divorce and receive forgiveness during a confession."

The *Catechism of the Catholic Church* reminds us that divorce is not always sinful: "It can happen that one of the spouses is the innocent victim of a divorce decreed by civil law; this spouse therefore has not contravened the moral law" (#2386).

Following the breakup of a marriage, a civil divorce may be necessary to ensure certain legal rights and the proper care of children. As for your question, the answer is in your own observation—that Jesus taught "many other things" along with forgiveness and mercy.

One of those other things Jesus taught, the Church believes, is that marriage is a covenant between a man and a woman, one that establishes a partnership for life. Christ said in the Gospel of Matthew, "Whoever divorces his wife [unless the marriage is unlawful] and marries another commits adultery" (Mt 19:9).

Therefore, in order for a Catholic to be permitted to remarry, it is necessary to determine that the first marriage was not "lawful" in the Church's eyes, which is the reason for the annulment process.

Sometimes it can be shown that the enduring bond of a sacramental marriage was never present from the beginning, perhaps because of lack of

freedom, deep emotional instability or a permanent intention to exclude children from the marriage.

When an annulment is granted, it does not affect the legitimacy of the children nor does it imply that the marriage never existed, but only that it did not have the character of a sacramental bond.

You do make an important point in mentioning that spouses may have already suffered a lot during the breakup of their marriage, and for that reason the annulment process needs to be as humane as possible.

For the petitioner, simply filling out the questionnaire about the circumstances of the marriage may dredge up painful memories, so it is helpful for a sympathetic pastor to guide the petitioner throughout the process.

**Q** Some parishes are taking liturgical guidelines to illogical extremes. I know of a pastor on Long Island who ruled that a layperson who is a lector cannot be a religious education teacher and that a collection counter cannot be an extraordinary minister of holy Communion.

I can understand the desirability of having different individuals for the ministries at Mass (e.g., lector and extraordinary minister of holy Communion), but what is the logic of the first two examples that I gave? (Wayne, New Jersey)

**A** The *General Instruction of the Roman Missal* says that "if at a Mass with the people only one minister is present, that minister may exercise several different functions" (#110). Clearly implied, I believe, is the converse—i.e., when several ministers are present, no one should exercise more than one ministry at a particular Mass. Having diverse individuals involved in the liturgy draws more people more deeply into the celebration. It also better illustrates the important role of the laity in the public worship of the Church.

But I am certainly not aware of any rule or guideline that would prohibit a layperson from distributing Communion during Mass, and then helping to count the collection afterward (or a lector from also being a catechist.)

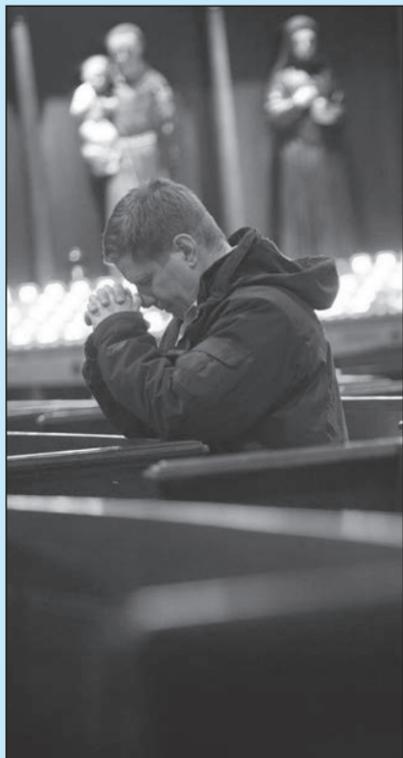
Perhaps the pastor you reference is simply trying to involve as many individuals as possible in the life and work of the parish. †

## My Journey to God

### Awakening

By Leslie A. Robertson

How was it that you knew my name?  
Your name has changed from then to now  
--- you are called by many things.  
My father's God was hard to see  
--- I looked most everywhere,  
giving up more than not.  
(I did the best I could)  
(I do the best I can.)  
For years and years I stuffed my tears,  
playing life's games all too well.  
There came a day I laid and prayed  
for strength that would sustain.  
(How was it that you knew my game?)  
Answers came I did not know  
that brought me to this day.  
Only now while looking back  
I see your tracks with mine.  
Still I do not understand  
your grand design you've planned.  
I'm in it now, that's all I know.  
The rest does not pertain.  
How good it is to know your name.



(Leslie A. Robertson was a member of St. Bernard Parish in Frenchtown. He passed away in May. This poem he wrote was distributed at his showing and was submitted by Gayle Schrank, pastoral associate of St. Mary Parish in Navilleton. A man prays during Ash Wednesday Mass at the Church of St. Andrew in the Manhattan borough of New York on March 5. (CNS photo/Carlo Allegri, Reuters)

# 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.

**APPELL, Mary J., 85,** St. Anthony of Padua, Clarksville, Aug. 5. Sister of John Appell.

**EDWARDS, Gary W., 62,** St. Gabriel, Connersville, Aug. 21. Husband of Helen Edwards. Father of Catherine Gettinger, Lisa and John Edwards. Brother of Norma Jackson, Kimberly Pope, Patricia Price, Barry, Robert and Timothy Edwards. Grandfather of six.

**FOHL, Clara, 99,** St. Michael, Brookville, Aug. 7. Stepmother of Jim Fohl.

**GREESON, Kenneth J., 72,** St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 15. Husband of Barbara Greeson. Father of A.J., Brian, Jeffrey and Steven Greeson. Brother of Rosalin Holmes and Jim Greeson.

**HAAS, Jean M., 83,** All Saints, Dearborn County, Aug. 5. Wife of Carl Haas. Mother of Carla Bischoff, Betty Jo Buckingham, Mary Kesterson, Emily Rivers, Jan Schnitker, Sharon Wilhelm, Donald and Stephen Haas. Sister of Rita Holman, Betty Lamping, Elvera Michalwicz, Arvilla Schumacher and Eugene Andrews. Grandmother of 14. Great-grandmother of five.

**HEITKEMPER, Mildred, 91,** St. Mary, Lanesville, March 20. Mother of Linda Hubbard, Donna Hublar, Norma Menges, Ruth Shumaker, Mary Wismann, Guy, James and Robert Heitkemper. Grandmother of 25. Great-grandmother of 29.

**HEPPNER, Daren M., 49,** St. Louis, Batesville, June 24. Father of Alyssa and Amber Heppner. Son of Jerry Heppner. Brother of Dena Heppner and Debbie Hughes.

**JOHNSON, Melanie, 37,** St. Martin of Tours, Martinsville, Aug. 20. Mother of Braxton Johnson, Danton and Mason Wendling. Daughter of William and Mary Kay Angel. Sister of Alex Angel.

**LAWSON, Dian, 66,** St. Mary, Richmond, Aug. 18. Mother of Dawn Carpenter, Dusk DeVito and Sunday Morris. Sister of Deanna Allen, Carey Holt, Deborah Martin and Joyce Young. Grandmother of 12. Great-grandmother of five.

**LORI, Lenora (Woelfin), 94,** Holy Family, New Albany, Aug. 17. Mother of Norvetta Bartley, Virginia Biener and Diana Graves. Grandmother of eight. Great-grandmother of 20. Great-great-grandmother of four.

**MARKING, Theresa H., 87,** Holy Family, New Albany, Aug. 17. Wife of Charles Marking. Mother of Becky Boggs, LaDonna Nelson, Lisa Owen, Charles and Wayne Marking and Tony Payne. Sister of Eva Cecil, Bernadette Roberts, Charles, Junior and William Higdon. Grandmother of 17. Great-grandmother of 16.

**MEER, Thelma M., 90,** St. Elizabeth of Hungary, Cambridge City, Aug. 6. Mother of Linda and Shirley Meer.

**MERK, Sybil A., 92,** Holy Spirit, Indianapolis, Aug. 22. Sister of Sue King.

**MUNCHEL, Janette F., 94,** Holy Family, Oldenburg, Aug. 8. Mother of Charlene Whittaker, Darrell and Vernon Munchel. Grandmother of 17. Great-grandmother of 30.

**O'MALEY, James F., 76,** Most Holy Name of Jesus, Beech Grove, Aug. 24. Husband of Barbara O'Maley. Father of Steve Klaiber, Bryan and Michael O'Maley. Brother of Betty Prestel. Grandfather of seven. Great-grandfather of one.

**PAGE, Paul F., 74,** Our Lady of the Most Holy Rosary, Indianapolis, Aug. 23. Husband of Judith Page. Father of Kelly Burke, Barbara, David and Paul Page, Jr. Stepfather of Kristin Lang, David, Kevin and Ryan Carr. Brother of Antoinette Dullaghan, Marie Pittman-Oechsle and David Page. Grandfather and great-grandfather of several.



## Centenarian priest

Father Jacques Clemens celebrates Mass on Aug. 15 at St. Benoit Catholic Church in Ham-sur-Heure-Nalinnes, Belgium, where he celebrates Mass every Sunday. Father Clemens, who celebrated his 105th birthday on July 11, may be the world's oldest living priest who still celebrates a scheduled public Mass, said officials of the Catholic Church in Belgium. (CNS photo/Yves Herman, Reuters)

**PATTERSON, June L., 90,** Our Lady of Perpetual Help, New Albany, Aug. 21. Mother of Jina Lawrence, Jann Mayville, Jill, Joyce, Jack and Jay Patterson. Sister of Sharon Holland, Judy Zern and Donald Zern. Grandmother of four.

**PONSOT, Andre G., 86,** St. Patrick, Terre Haute, Aug. 16. Husband of Antoinette Ponsot. Father of Monique Kofoid, Marc and Thierry Ponsot. Brother of Nicole Baveux and Monette Copain. Grandfather of seven.

**PULSIFER, Winfred F., 91,** St. Mark the Evangelist, Indianapolis, Aug. 2. Husband of Mary G. Pulsifer. Father of Joseph and Richard Pulsifer. Brother of Joseph Pulsifer. Grandfather of one.

**QUINKERT, John J., 87,** St. Mary, Lanesville, Aug. 8. Husband of Ruth Quinkert. Father of Sara Wiseman, Alan,

Andy, Jack, Steve and Terry Quinkert. Brother of Dodie Day, Providence Sister Joann, Benedictine Abbot Denis, and Pat Quinkert. Grandfather of 10.

**SCHENE, Michael A., 66,** St. Louis, Batesville, Aug. 20. Father of Brad Schene. Brother of Karen Cox, Barbara Hendrix, Bernadette Nunlist, Alvin, Anthony and Christopher Schene.

**STAHL, June E., 67,** St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 21. Mother of Roxie Turner, Tom Mann, Ronnie Stahl and James Worth. Sister of Bob Meyer. Grandmother of three.

**TATRO, Doris, 93,** St. Anne, New Castle, Aug. 19. Mother of Deb Hopsecker and Tom Tatro. Grandmother of eight. Great-grandmother of 10. Great-great-grandmother of three.

**TOLEN, Kenneth L., 76,** St. Joseph, Indianapolis, Aug. 25. Husband of Linda Tolen. Father of Debra Govert, Julie Lennerud, Wendy and Keith Tolen. Brother of Betty Bradley and Virginia Griffith. Grandfather of 10. Great-grandfather of two. †

## Conventual Franciscan Father Sebastian Cunningham was pastor of St. Simon the Apostle Parish

Conventual Franciscan Father Sebastian Cunningham, a member of the Conventual Franciscan Province of Our Lady of Consolation based in Mount St. Francis, died on Aug. 12 in Las Cruces, N.M. He was 90.

The Mass of Christian Burial was celebrated on Aug. 19 at the friars' chapel at Mount St. Francis. Burial followed at the friars' cemetery.

Father Sebastian was a jubilarian of profession and priest. The former Joseph Cunningham was born on Sept. 17, 1923, in Chenault, Ky. He professed simple vows as a Conventual Franciscan on Dec. 8, 1953, and solemn vows on Dec. 26, 1956. He was ordained a priest on Feb. 21, 1960.

Father Sebastian spent many years in pastoral ministry and promoting missionary work. He also served as a military chaplain. He ministered in Indiana, Kentucky, New Mexico and Ohio.

In the archdiocese, he ministered as pastor of St. Simon the Apostle Parish in Indianapolis from 1977-80. He served at Mount St. Francis from 1988-94 as the secretary of the Province of Our Lady of Consolation.

Father Sebastian is survived by his sisters, Mary Lou Greaves and Doris Jean Manning.

Memorial gifts may be made to the Conventual Franciscan Province of Our Lady of Consolation, Development Office, 103 St. Francis Blvd., Mount St. Francis, IN 47146. †

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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. This year's Catholic Life Series will touch on themes of parish life in the future, the Sacrament of Reconciliation, end of life issues, Pope Francis's Apostolic Exhortation, and liturgical music and art. Catholic Life is for practicing Catholics, non-practicing Catholics and those who are interested in Catholic practice.

September 9: .....*Reflecting on a Post Connected in the Spirit Church in the Archdiocese of Indpls*

Fr. Steve Giannini, Vicar for Clergy, Archdiocese of Indianapolis

September 16: .....*End of Life Moral Issues*

Fr. Thomas Nairn, OFM Senior Dir. Of Ethics, Catholic Health Association

September 23: .....*The Sacrament of Reconciliation - Use and Practice*

Fr. Kurt Hartrich, OFM, Pastor, St. Peter Church, Chicago, IL

September 30: .....*The Joy of the Gospel, Apostolic Exhortation of Pope Francis*

Fr. Arthur Anderson, Canon Law Instructor and Confessor, St. Peter Church, Chicago, IL

October 7: .....*Liturgical Music Through the Centuries*

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



# St. Malachy Parish of Brownsburg

## St. Malachy Parish of Brownsburg

### Decree

Whereas, in order to accommodate its growing parish membership, St. Malachy Parish of Brownsburg erected a new parish church building which was dedicated on December 16, 2008; and

Whereas the parish obtained land by means of gift and purchase for the construction of the new church and for the construction of other parish buildings, including a new parish school, a new parish office, and a new parish rectory at a location approximately four miles from the original campus of the parish; and

Whereas the parish incurred a significant debt in order to build the new church building and later to build a parish school building; and

Whereas, following a vote of the pastoral council, the pastor and chairman of the pastoral council of St. Malachy Parish wrote to me on May 23, 2014 and petitioned that the former parish church

be relegated to profane but not sordid use so that it could be sold with the remainder of the property upon which the parish campus was located prior to the construction of a new church and school; and

Whereas the sale of the entire campus will reduce the outstanding debt from approximately \$3,000,000 to approximately \$800,000; and

Whereas I convened the Archdiocesan Presbyteral Council for consultation concerning the question of whether the former St. Malachy Parish church should be relegated to profane but not sordid use; and

Whereas in the discussion of the question the Archdiocesan Presbyteral Council heard the facts as presented above; and

Whereas the Archdiocesan Presbyteral Council voted unanimously to recommend that the St. Malachy Parish church be relegated to profane but not sordid use; and

Whereas I have concluded that the lack of usefulness of the church to St. Malachy

Parish and the need to use the funds from the sale of the church and the rest of the old parish campus to relieve the debt incurred for the construction of the new church and school constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of St. Malachy Parish specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The former parish church of the St. Malachy Parish shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. St. Malachy Parish, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals and its dignity as a former place of Divine worship.
3. This decree is to be published to the

4. The parishioners of St. Malachy Parish are to be given notice of this decree upon its receipt by the pastor of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
5. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 11th day of August, 2014.

*Joseph W. Tobin, C.Ss.R.*

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

*Annette "Mickey" Lentz*  
Annette "Mickey" Lentz  
Chancellor



# St. Mary Magdalene Parish of New Marion

## St. Mary Magdalene Parish of New Marion

### Decree

Whereas, by my decree of June 6, 2013, the former St. Mary Magdalene Parish of New Marion was merged by extinctive union into Prince of Peace Parish of Madison on December 1, 2013; and

Whereas no recourse was filed against this decree; and

Whereas the legal and equitable assets and liabilities of the former St. Mary Magdalene Parish became assets and liabilities of Prince of Peace Parish by virtue of the extinctive union; and

Whereas the former members of St. Mary Magdalene Parish wrote to me on November 12, 2013 and requested that the parish church be relegated to profane but not sordid use and further requested that the proceeds from the anticipated sale of the church building be used to fund the upkeep of the St. Mary Magdalene Cemetery; and

Whereas, on March 14, 2014, the pastor and pastoral council of Prince of

Peace Parish petitioned me to relegate St. Mary Magdalene Church to profane but not sordid use so that the proceeds of the sale of the church building might be used to fund the upkeep of St. Mary Magdalene Cemetery in accord with the earlier request of the St. Mary Magdalene parishioners; and

Whereas I convened the Archdiocesan Presbyteral Council for consultation on the question of the relegation of St. Mary Magdalene Church to profane but not sordid use; and

Whereas in the discussion of the question the Presbyteral Council heard evidence of the following facts concerning the former St. Mary Magdalene Parish Church:

- The building is not in good repair.
- The roof has been damaged by a fire.
- The value of the building is below the cost of repairs.
- The building itself was not originally built as a church building. It was a former bank building that was later converted into a church.
- The newly merged Prince of Peace Parish has no use for this building since the building is remote and in an unpopulated area.

And whereas the Presbyteral Council voted unanimously to recommend that the St. Mary Magdalene Church be relegated to profane but not sordid use; and

Whereas I have concluded that the economic hardship of repairing the building and its lack of usefulness to Prince of Peace Parish constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of Prince of Peace Parish specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The parish church of the former St. Mary Magdalene Parish shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. Prince of Peace Parish, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals and its dignity as a

- former place of Divine worship.
3. This decree is to be published to the pastor of Prince of Peace Parish.
4. The parishioners of Prince of Peace Parish are to be given notice of this decree upon its receipt by the pastor of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
5. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 11th day of August, 2014.

*Joseph W. Tobin, C.Ss.R.*

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

*Annette "Mickey" Lentz*  
Annette "Mickey" Lentz  
Chancellor

## Classified Directory

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### Legal

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Carla Hill, Archdiocese of Indianapolis,  
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### Education

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# Sisters of St. Benedict start public phase of triple-purpose campaign

By Natalie Hoefler

In 1959, the average life expectancy in the United States was 69.9 years.

By 2011, the figure had risen to 78.8 years.

But Benedictine Sister Juliann Babcock doesn't need to see these statistics from the national Centers for Disease Control to know that times have changed.

"St. Paul Hermitage was built in 1959," she said. "Senior population needs are much different now. People are living longer and coming [to the home] later, so they are older."

Many of the sisters are living longer, too, said Sister Juliann, prioress of the Sisters of St. Benedict's Our Lady of Grace Monastery in Beech Grove.

"We still have many sisters age 70 and older who are active," she said. "But we looked at how many will be in that age bracket in the years to come and what their needs will be."

That glimpse, plus the reality of the changing needs of those entering senior homes now, led to a new \$6.9 million campaign with a triple purpose, Sister Juliann said: to upgrade the St. Paul Hermitage structure; to renovate the health care area of the monastery; and to build a charitable trust for the care of retired sisters.

The decision for the campaign and its goals was guided by advice from the National Religious Retirement Office (NRRO), a ministry of the U.S. Conference of Catholic Bishops.

"We didn't just think, 'Oh, let's do

this,'" said Sister Juliann. "We've done a thorough study. We want to be responsible [for] the funds people are giving to us."

Some of the changes needed at St. Paul Hermitage include widening more doorways for wheelchairs, and other modifications addressing the change in physical needs of those now entering the home.

The possibility of adding a memory care unit is also being investigated.

To meet the needs of retired sisters—both now and in the future—NRRO advised the building of a charitable trust as the top priority, followed by updating the sisters' own health care unit, which comprises one floor with two wings.

Thus far, the campaign has been in a "silent" phase, seeking the support of major donors.

"Through the generosity of our friends," said Sister Juliann, 80 percent of the funds have been raised.

On Aug. 27, the sisters thanked those who have already donated and launched the public phase of the campaign with an evening Mass, dinner and entertainment at the monastery.

Daniel Elsener, president of Marian University in Indianapolis and co-chairman of the campaign, spoke at the event.

Msgr. Joseph F. Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, is also serving as co-chair of the campaign.

"I've known [the sisters] since I was in grade school," he said. "When they built Our Lady of Grace [Monastery], we lived



The co-chairs for the Sisters of St. Benedict of Our Lady of Grace Monastery capital campaign pose on Aug. 27 at the event that launched the public phase of the campaign. The co-chairs are Marian University president Daniel Elsener, left, monastery prioress Benedictine Sister Juliann Babcock, St. Luke the Evangelist Parish pastor Msgr. Joseph Schaedel, Constance Lund and Christopher Martin. (Submitted photo by Benedictine Sister Ann Patrice Papesh)

across the street, and my dad went to live at St. Paul Hermitage."

But Msgr. Schaedel's appreciation for the works of the sisters and concern for their own care in the future goes deeper.

"The Benedictines have had a long tradition of serving here in the archdiocese, particularly in education," he said. "But more lately, they've served in the care of the elderly at St. Paul Hermitage and in pastoral ministry.

"Right now, it's pretty common for parishes to have a parish administrator

or PLC [parish life coordinator]. The first ones taking on that role were often sisters from Our Lady of Grace.

"I have a great affection for them."

(To donate to the campaign, contact Benedictine Sister Mary Luke Jones at [ljonesosb@benedictine.com](mailto:ljonesosb@benedictine.com), or call her at 317-787-3287, ext. 3035. For more information on the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, log on to [www.benedictine.com](http://www.benedictine.com).) †

# What was in the news on September 4, 1964? Pope Paul VI calls for peace, and Catholic school enrollment hits a new high in the archdiocese

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 September 4, 1964, issue of *The Criterion*:

- **Pope Paul VI voices plea for peace among nations** "CASTEL GANDOLFO, Italy—In a plea for peace among nations, Pope Paul VI denounced nationalistic pride, prestige politics, the armaments race, and social and economic antagonisms as symptoms of a 'regrowth of divisions and oppositions among peoples.' The pope called on all nations to remember that 'security rests ... on an effort toward mutual understanding, on the generosity of loyal mutual trust, on a spirit of collaboration for common advantage, and on aid, particularly to developing countries' more than on 'the hypothesis of a lawful and collective use of armed force.' 'In a word,' he said, 'it rests on love.' "
- **'On non-partisan basis': Labor Day statement urges poverty push**
- **Bell rings September 8: Archdiocesan schools**

## enroll record 42,000

"A record 42,000 students will be on hand next Tuesday, Sept. 8, when the doors open for most archdiocesan elementary and secondary schools. Of this total, about 6,000 are enrolled in 16 diocesan and private Catholic high schools. Although no new parish schools are opening this fall, new construction is completed or is near completion at five grade schools. These include: St. Gabriel's and Immaculate Heart of Mary, Indianapolis; St. Malachy's, Brownsburg; St. Peter's, Franklin County; and St. Mary's, Lanesville. Many other parish schools have done extensive remodeling and have added temporary classrooms in parish halls or cafeterias until permanent facilities can be erected or until the parish enrollment crisis is eased.

- **Cost figures are released on high school operation**
- **Labor Day Mass slated**
- **1964 Labor Day Statement**
- **Nun-panelists discuss 'Sister of the future'**
- **Anti-poverty unit is established in Philadelphia**
- **Bishops to report by radio from council**
- **Pope urges young people to enter teaching field**

- **170 freshman enrolled: New Ritter High School to open doors Sept. 8th**
- **'Most Reverend Big Chief'**
- **Adaptation seen need in Africa**
- **Report Czech prelate may be given freedom**
- **Bedford golfer grabs top KC links honors**
- **Sees more awareness of vocations problem**
- **Given in 1957: Reveal Kennedy speech on 'spiritual' crisis**
- **May rename park for Rosary Crusade**



Read all of these stories from our September 4, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).

## 7th Annual St. Vincent de Paul FRIENDS OF THE POOR® WALK Saturday, September 27, 2014

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# CONWAY

continued from page 4

throughout the Archdiocese of Indianapolis.

*The Criterion* is not simply a newspaper—a publication that is printed on newsprint and mailed to 70,000 households throughout our archdiocese. It is also an instrument of social media with an active website and a strong presence on Twitter and Facebook. Local news complemented by stories of national and international interest are communicated from the unique perspective of our Catholic faith. Editorials and commentaries, such as this one, address contemporary challenges facing the universal Church as well as the Church here at home.

Could this local Church survive without *The Criterion*? Of course. Could we find alternative means of communicating with the people of this archdiocese? Yes. Would they be as effective or successful in carrying out our archdiocese's mission to proclaim the Good News? We doubt it.

There is no question that the Church must continuously examine the effectiveness of its instruments of communication. (Pope Francis dedicated a significant section of his apostolic exhortation, "The Joy of the Gospel," to the importance of the homily as an instrument of spreading the Gospel. He also tweets regularly!) We must all search for the best ways to use new media in our communications ministry.

But my colleagues at *The Criterion* and I want to make the case for diversity in communications media in order to reach people "where they are," and in order to take full

advantage of the opportunities we now have to inform, inspire and invite our sisters and brothers to experience the joy of the Gospel. In this process, we believe it would be a serious mistake to abandon the primary instrument of communication available to us today, our archdiocesan newspaper.

Are we prejudiced in favor of *The Criterion*? Absolutely. Do we have good reasons for praying that our weekly newspaper will remain a vital part of our local Church's ministry for many years to come? We certainly do.

Those who say that print media is a relic of the past are partially correct. Newspapers will never again serve as the predominate means of communication for society or for the Church. Still, there is a strong case to be made for a diocesan newspaper like *The Criterion* as an integral part of a diverse, multi-faceted program of evangelization sponsored by the Archdiocese of Indianapolis as it proclaims the Good News of Jesus Christ to the people of central and southern Indiana and beyond.

We wish our colleagues in the Diocese of Cleveland every success in their search for new ways to reach Catholics in northeastern Ohio. We're keenly aware of the many obstacles they will face, and we know firsthand the hard work—and financial investment—that will be required. We also know from our many years of experience here at *The Criterion* that the work of communicating the Gospel is well worth the sacrifices it demands!

(Daniel Conway, who serves as senior vice president for mission, identity and planning at Marian University in Indianapolis, is a member of *The Criterion's* editorial board.) †