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Criterion

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Pilgrimage to Jasper, Ferdinand to highlight German Christmas traditions, page 7.

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'Terrible loss of life' at Navy Yard shocking and sad, says archbishop

WASHINGTON (CNS)—As military, police and federal investigators searched for answers as to why a lone gunman opened fire on Sept. 16 at the Washington Navy Yard, killing 12 people and wounding at least eight more, religious leaders and public officials offered prayers for the victims and their families.

Washington Cardinal Donald W. Wuerl and Archbishop Timothy P. Broglio, who heads the Washington-based Archdiocese



Cardinal Donald W. Wuerl

for the Military Services, both issued brief statements offering prayers for the victims and their families.

The shooter was identified as Aaron Alexis, 34, who became the 13th victim when he died in a gun battle with police at the naval office building in the nation's capital. At first, law enforcement authorities thought there was a second shooter, but by the end of the day confirmed Alexis was the only gunman.



Archbishop Timothy P. Broglio

According to news reports, Alexis was a former Navy reservist who received a "general discharge"

from the service and had moved to the Washington area from Texas about a year ago. He worked for a military contractor and had security clearance at the Navy Yard.

Archbishop Broglio said the "terrible loss of life" shocked and saddened him, particularly as it occurred at a familiar place where he has often visited and celebrated

See SHOOTING, page 9

Sharing the Jesus in them

Photo by Natalie Hoefler



Members of the Congolese Catholic Choir in the U.S. sing a song of praise during the Mass held at St. Bernadette Church in Indianapolis during the third annual convention of the National Association of African Catholics in the U.S. on Sept. 7.

Contagious spirit spreads at National Association of African Catholics conference in Indianapolis

By Natalie Hoefler

Dressed in colorful traditional attire, the primarily African-born Catholic congregation clapped and danced to the beat of bongo drums, making their way to the altar for an offering of thanksgiving and blessing toward the end of the Mass.

African youths danced and dipped in choreographed moves, and shrill cries of joy burst forth sporadically from individuals around the sanctuary.

"I felt right at home because we share the same Spirit; we share the same faith," said Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Multicultural Ministry. "As a matter of fact, their spirit was contagious!"

The contagious spirit was spread

in Indianapolis as the city hosted the third annual conference of the National Association of African Catholics in the United States (NAACUS) at St. Bernadette Retreat Center on Sept. 6-8.

"Indianapolis for a long time has been well organized," said Handmaids of the Holy Child Jesus Sister Joanna Okereke, program coordinator for the Pastoral Care of Migrants, Refugees and Travelers subcommittee of the U.S. Conference of Catholic Bishops' Secretariat for Cultural Diversity in the Church. "We could not choose a better place that is well organized and willing to receive us."

"From the faces of the people, from how they talk, you can see that they are enjoying the conference. It has been so lively. It has been so wonderful, enriching and spiritually filled," said Sister Joanna, a

native of Nigeria.

More than 200 African-born Catholics from around the U.S. gathered for the conference, titled "One Faith, One Body in the Era of the New Evangelization."

"I'm fascinated by the new evangelization," said Dabrice Bartet, a native of Togo who is now a member of St. Monica Parish in Indianapolis. "I like trying to find new ways to reach people."

"This morning the keynote speaker gave us some good ideas," she said of Nigerian Father Pascal Nduka, administrator of St. Anthony of Padua Parish in Morris and sacramental minister of St. Nicholas Parish in Sunman.

Zimbabwe native Stella Mabudzi traveled from California with her

See NAACUS, page 8

Catholic school values are at the heart of award recipients who make a difference

By John Shaughnessy

One of the common qualities of people whose Catholic values shape their commitment to others is how they prefer to talk about the people who have influenced them—and the people who they believe do



Scholarship and Career Achievement Awards

So Sarah Lechleiter praises the Little Sisters of the Poor at St. Augustine Home for the Aged in Indianapolis, where her longtime volunteer efforts have included making beds for residents.

"There is no greater beauty than the work they do," she says. "I learned about sheer love there, with no questions asked."

And John Lechleiter focuses on his sister

who bucked the odds and the naysayers to start from scratch a Catholic high school in a South Carolina community that is "not exactly a Catholic bastion"—a school that is now thriving in its efforts to offer a Catholic education.

And Dr. David Wolf talks about growing up in a poor family and how two parish priests were among the mentors who taught him "to set high standards, set goals and never give up."

And Julie Bowers raves about her grandmother, the youngest of 18 children, who kept living her faith and serving others into her 90s.

Yet while all four individuals seek to steer the spotlight away from themselves, they will be honored during the Celebrating Catholic School Values: Scholarship and Career Achievement Awards event in Indianapolis on Oct. 8.

Bowers and Wolf will receive Career Achievement Awards from the archdiocese while the Lechleiters are the recipients of this year's Community Service Award.

Here is a glimpse of the four honorees and the difference they make to others.

Dr. David Wolf

Dr. David Wolf never forgets the example his mother set for her children: "For my mom, going to church was just as important as having food on the table."

He often thinks of all the people who helped him and his family when he was growing up—the parishioners who gave them clothes, the religious sisters who shared food, and the man who became like a father to him after his dad died.

"Growing up, the Church was there for us over and over," Wolf recalls. "I was

See AWARDS, page 2

AWARDS

continued from page 1

able to go to Catholic schools because of others. Now, I'm one of those *others*. I feel an obligation to help."

He does it with a faith and a focus that he describes as "full throttle."

He is a past president of the board of directors at Roncalli High School in Indianapolis, where he has been involved



Dr. David Wolf

with the building of a new chapel, a fine arts center, the athletic stadium and an administrative wing.

He is a founding member of SS. Francis and Clare of Assisi Parish in Greenwood, where he has done

everything from coach basketball to lead baptism classes with his wife, Anne.

He set up a dental clinic in Haiti, volunteers as a dentist for poor children in Romania, and provides free dental care for people in need in Indianapolis and Greenwood. The list goes on.

"I don't feel I've done anything special," he says. "Anytime something has come up, I just feel this nudge from the Holy Spirit. It's just a way of giving back. You see Christ in others."

"On mission trips, the most important part of the day is when we get together and see how Christ works in our lives. We were all born as God's children, and sometimes we forget about that. We need to look out for each other. We need to share what God has given us with others."

Wolf says those beliefs were ingrained in him through his Catholic education, a gift that he and his wife have shared with their three children.

"They get something different at a Catholic school. They get the reinforcement of the faith and how God is in their life. In good times and bad times,

that faith will get you through anything. That constant reminder of Christ in your life is what makes Catholic education invaluable."

Julie Bowers

One story shows the impact that Julie Bowers had on the children that were the focus of her years as a Catholic educator.

"I had taught this student in first grade, and then he was a student when I was



Julie Bowers

the principal," Bowers recalls of her time at St. Patrick School in Terre Haute. "His mother withdrew him from our school one year because of financial reasons. About a year later, his grandfather called and said he really

wanted him back in our school. Monsignor Larry Moran and I found some school funding to provide a scholarship for him.

"That was in the fourth grade. I mentored the boy a lot as he stayed through the eighth grade. When he graduated from high school, he sent me a letter and said he was going into education because of me. He's now a senior in college, and he's going to be a music education teacher. When he saw me recently, he gave me a big hug."

She paused and added, "The small things you do—helping a little boy, finding money so a child can go to school—those are the little things that a principal does every day. Those are the things that matter."

That story reflects a point made by one of the people who nominated Bowers for the Career Achievement Award: "Most of her work has been done inspiring and challenging youth."

Besides her 17 years in Catholic education as a teacher and principal, the mother of two grown children has

been a catechist, a youth group leader and a confirmation preparation leader at St. Patrick Parish in Terre Haute. She has also been the coordinator of a capital campaign for the parish, and has served on its school commission and parish council.

Now, she is the "animator" of the strategic restructuring plan for the Terre Haute Deanery, helping the parishes there collaborate their ministries. Her efforts include a plan for St. Patrick School that "will ensure an affordable and accessible Catholic education to children in the deanery."

Bowers has seen the way Catholic education has touched her life, and she wants that opportunity to continue for others.

"Working in Catholic education is not a career, it's a vocation," she says. "A vocation is something you do out of love for the Lord. What you do in service to him is a gift."

John and Sarah Lechleiter

John and Sarah Lechleiter believe that "the hand of God is in everything," and part of their purpose in life is to extend God's reach through their efforts.

"Living our life and living as people of faith are just integrated into who we are and what we try to do," says John, the president, chief executive officer and chairman of the board of Eli Lilly & Co. in Indianapolis. "We try to be good spouses, good parents, good siblings and good friends. We try to give back to the community. We've been blessed with the ability to do more than we might have thought."

Sarah adds, "I don't know how other people manage their lives without their faith—and without knowing there is something greater than you are, that there's a purpose for why you are here."

Sarah's purpose in life has included serving as a volunteer at the St. Augustine Home for the Aged, and with Birthline, an archdiocesan effort to help pregnant women in crisis and low-income young mothers who have recently given birth.

She also did just about everything a volunteer parent can during the years



John Lechleiter



Sarah Lechleiter

their three children attended St. Matthew School and Brebeuf Jesuit Preparatory School, both in Indianapolis.

John has helped with the Boy Scouts, coached basketball and football in the Catholic Youth Organization and served on the board of education at St. Matthew and as the chairman of the board of trustees at Brebeuf.

Their involvement and influence also continue to make an impact on Xavier University in Cincinnati, Marian University in Indianapolis and Providence Cristo Rey High School in Indianapolis, as well as their home parish, St. John the Evangelist in Indianapolis.

The tight weave of promoting Catholic education and the Catholic faith binds their volunteer commitments.

"Catholic education was so strong in my life and in John's life," Sarah says. "As I grew older, I realized that many people didn't have that amazing opportunity and grounding, and I realized my blessings. It's helped our children become the people they are. So we couldn't be more grateful."

John nods and says, "It's the interweaving of the sacramental aspects of our faith with our education. What comes out of all that is a value system, a belief system that is grounded in our Catholic faith. It's something that's had a long-term impact and influence that you feel over the years."

"It reinforces the importance of Catholic education—and the willingness that we all have to have to fight for it, sacrifice for it, and work to ensure that this can continue for future generations." †

Tickets, sponsorships available for celebration of Catholic education

By John Shaughnessy

As the archdiocese prepares for its annual celebration of Catholic education, major progress has already been made toward the goal of raising \$2 million to benefit families who want their children to attend Catholic schools.

At the same time, the archdiocese has announced the four people who will be honored during the 18th annual Celebrating Catholic School Values: Scholarship and Career Achievement Awards event—which will be from 6 p.m. to 8 p.m. on Oct. 8 at the Crowne Plaza Grand Hall at Union Station in Indianapolis.

Julie Bowers and Dr. David Wolf will receive Career Achievement Awards while John and Sarah Lechleiter will be honored with the Community Service Award.

This year's event will once again focus on promoting the importance of Indiana Tax Credit Scholarships as a way to make a Catholic education possible for children from lower- and moderate-income families.

"Many things changed in the school choice laws this year, but the most important allowed for Tax Credit Scholarships to apply to income-eligible students already in our Catholic schools from kindergarten through

12th grade," says G. Joseph Peters, special consultant to the archdiocese's Office of Catholic Education.

"A Tax Credit Scholarship of at least \$500 per child, given for one year, allows an eligible student to receive the state school voucher the following year and for up to 12 years of education in a Catholic school—a potential of \$60,000 in state voucher assistance."

From a donor's standpoint, there is also the appeal of a tax benefit from contributing to a scholarship.

"With a 50 percent state tax credit, and up to a 35 percent federal tax deduction, a donor can give \$1,000 toward scholarships for as little as \$150," Peters notes.

In advance of the Celebrating Catholic School Values event on Oct. 8, four information sessions were held across the archdiocese in late August and early September to raise awareness about the benefits of Tax Credit Scholarships.

"All four gatherings were a success," Peters says. "We had 393 attendees from most of the schools. Counting some early donations, more than \$578,000 has been collected to date, mostly for Tax Credit Scholarships. A goal of \$2 million has been set by the event development committee to be raised by the committee and the individual schools, and celebrated on Oct. 8."

To help meet that goal, there are several levels of sponsorship available for this year's event and scholarship program. Diamond sponsorships are available at \$100,000, ruby at \$50,000, and emerald at \$25,000. Platinum sponsorships are available at \$15,000, gold at \$10,000, silver at \$5,000, and bronze at \$2,000.

For more information about the event or sponsorships, contact the archdiocese's Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568. †

Official Appointment

Effective October 9, 2013

Rev. Jeremiah Lynch, S.J., associate pastor of St. Monica Parish in Indianapolis, appointed associate pastor of St. Patrick Parish and Sacred Heart of Jesus Parish, both in Indianapolis.

This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †



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E-mail us:

criterion@archindy.org

Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
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Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson



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Religious join drive to stop pipeline in Kentucky's 'Holy Land'

WASHINGTON (CNS)—In the “Holy Land” of central Kentucky, religious communities have joined neighboring landowners in a campaign to stop a pipeline project that they fear will endanger the land they hold so dear.

Their focus is on the Bluegrass Pipeline, which developers say will enhance America’s energy independence in bringing much-needed natural gas liquids to petrochemical operations on the Gulf Coast from burgeoning, hydraulic-fracturing natural gas operations in Pennsylvania, Ohio and West Virginia.

However, landowners, including the Dominican Sisters of Peace, the Sisters of Loretto and the Sisters of Charity of Nazareth, all near one another in an environmentally sensitive area an hour south of Louisville, disagree. They say the dangers posed by the pipeline and the flammable liquids it will carry pose too great a danger to the region’s fragile geology and long-standing way of life.

“The idea of any tearing up the land to put a pipeline through that may destroy the water [table] is just unthinkable,” said Sister Claire McGowan, a member of the Dominican Sisters of Peace in St. Catharine, Ky., who runs an organization called New Pioneers for a Sustainable Future.

The “Holy Land” moniker for Marion, Nelson and Washington counties stems from the region being the home of several Catholic religious communities that settled the area early in the 19th century. The area also has Kentucky’s highest concentration of Catholics. Towns include St. Mary, St. Francis, Holy Cross, Nazareth and New Hope.

While the proposed underground pipeline would pass about two miles from Dominican property, developers originally routed it through fields and forested land owned by the Loretto Sisters and the nearby Abbey of Gethsemani. When surveyors approached the Loretto community in mid-summer to survey the property, the sisters politely but firmly declined. So did the Trappist monks.

The monks declined to be interviewed. “The only thing I can confirm is that we’re not letting them survey our land for the project,” Trappist Brother Aaron Schulte told Catholic News Service.

That opposition has forced Williams, the pipeline developer, to change the proposed route.

“We respected that decision of theirs. So we’re perusing other routes,” said Williams’ spokesman Tom Droege.

Williams and its partner in the venture, Boardwalk Pipeline Partners of Houston, continue to conduct land surveys and seek easements from landowners for the project not just in Kentucky but in Ohio, Pennsylvania and West Virginia as well. Droege said more than 90 percent of landowners along the 500-mile route have allowed their property to be surveyed.

Droege stressed the company wants to complete the pipeline as quickly as

possible. He said the natural gas liquids, or NGLs, it will carry—including butane, ethane and propane—are important to the world economy. NGLs, such as ethane, butane and propane, are used in plastics and carpeting, in cigarette lighters and for heating and cooking.

Nowhere has the opposition to the project been as intense as it has in Kentucky though, and members of the three congregations have been in the forefront.

The sisters and other landowners have been spurred on by the company’s insistence that the project will move forward, and that it will invoke eminent domain if necessary in order to meet its goal of having the pipeline operating by the end of 2015.

Tom FitzGerald, director of the Kentucky Resources Council, told CNS that the companies’ actions are being closely watched and any effort to begin eminent domain proceedings will be challenged in court. Kentucky law is not absolutely clear whether a private company, like Williams, can pursue eminent domain action, he said.

The council, he said, is pushing the Kentucky Legislature to take up the issue either in a special session called by Gov. Steve Beshear this fall or when it convenes again in January.

Republican State Sen. Jimmy Higdon, whose district includes part of the Holy Land, said he opposes any eminent domain action undertaken for the pipeline. While Higdon declined to say whether he supported the project, he said he doubted it could be built without at least some eminent domain proceedings being required because of the high level of opposition to it.

He also introduced a resolution approved by the state Senate opposing the use of eminent domain for the project.

And officials in nine counties along or near the pipeline route have adopted resolutions either opposing the use of eminent domain to secure necessary easements from private landowners or the project altogether.

Williams’ Droege said the company would pursue eminent domain only as an “absolute last option.”

“We are committed to working with landowners to spend the necessary time to acquire all survey land rights needed for the project through voluntary agreements,” Droege wrote in an e-mail.

“We’ve built thousands of miles of pipelines, and we’ve reached mutually beneficial easement agreements with tens of thousands of property owners ranging from churches, schools, private enterprise and homeowners,” he explained.

The Catholic Conference of Kentucky is monitoring the debate going on across 17 counties the pipeline is set to pass through or near, said Father Patrick Delahanty, executive director.

Meanwhile, the sisters continue to organize prayer vigils, attend community



Sister Rosemary Kirwin checks on her portion of the community garden on the property of the Sisters of Charity of Nazareth, Ky., on Aug. 30. The congregation has joined other religious communities and landowners in Kentucky in opposing the Bluegrass Pipeline that would carry flammable natural gas liquids to the Gulf Coast.



A statue is seen on Aug. 30 on Mary’s Lake directly below the motherhouse of the Sisters of Loretto in Nerinx, Ky. The congregation was approached in mid-summer by the developer of the Bluegrass Pipeline that would carry flammable natural gas liquids to the Gulf Coast, but the sisters denied a request to survey the land, resulting in a change in the project’s route.

meetings and stand alongside landowners and farmers at town hall meetings convened by county magistrates and community open houses hosted by Williams. Individual members have written op-eds and letters to the editor of community newspapers.

And the sisters have taken every opportunity they can to hold up the importance of protecting God’s creation.

“We’re just another one of the voices saying we have to change some of our lifestyle,” said Loretto Sister Maria Visse. “Most of the money of this is going into corporate pockets. If we continue with these efforts to continue to use fossil fuel somehow we’re never going to look at alternatives, and these people are walking away with piles of money.”

Sister Teresa Kotturan, vice president of the Sisters of Charity of Nazareth, said she has spoken out on the pipeline because she believes land is sacred and must be respected as a gift from God.

“I was reflecting and thought we are doing great violence in doing this pipeline in this part of the world,” she said. “We are stewards of creation. All living beings have an equal share of God’s love and care.”

The primary opposition to the pipeline revolves around safety and the danger opponents believe it poses to the fragile geology of central Kentucky. Sister Claire noted that the region is largely made up of a feature known as karst, a porous limestone that contains deep fissures characterized by underground caves and streams.

Landowners and environmental

advocates are concerned that the pipeline will leak at some point, spilling natural gas liquids, or NGLs, into above ground and underground water sources and cause long-term damage to the farming and tourism industries. They cite significant leaks and even explosions along pipelines in Williams’ nationwide system that have caused deaths and injuries and millions of dollars in damage to private property while polluting natural resources.

Williams has worked overtime to assure Kentuckians that they will respond quickly and appropriately should a leak occur. Its website devoted to the project has numerous pages outlining practices for regular inspections and safety procedures. The company also has pledged to follow all federal and state regulations in the construction and maintenance of the pipeline.

The company’s assurances have failed to dissuade the sisters.

“Our big concern is that this land is a trust that we have to take care of as best we can,” Sister Maria told CNS from the Loretto motherhouse. “I will promise you we will care for this land, and we will continue to make sure that it’s both productive and at the service of the greater good. None of those corporations can make any kind of promise that there won’t be any danger from those chemicals in the pipeline.”

(More information on the Bluegrass pipeline debate is available online at bluegrasspipeline.com and www.stopbluegrasspipeline.us.) †



‘I was reflecting and thought we are doing great violence in doing this pipeline in this part of the world. We are stewards of creation. All living beings have an equal share of God’s love and care.’

— Sr. Teresa Kotturan, SCN

Have you been inspired by anyone during this Year of Faith?

The Light of
FAITH
Lumen Fidei
AN ENCYCLICAL LETTER

When Pope Benedict XVI announced a special Year of Faith from Oct. 11, 2012, to Nov. 24, 2013, he viewed it as an opportunity for Catholics to commit to a deeper relationship with Christ.

As the Year of Faith nears its end, *The Criterion* is asking readers to share their

thoughts and stories about how their faith has grown in the past year. We are also interested in whether anyone specific—perhaps Pope Francis, Archbishop Joseph W. Tobin, a friend, a family member or even a stranger—has inspired readers to deepen or begin again a relationship with God.

Please share your thoughts and stories with assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



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Editorial

Pope Francis' example worth emulating each day

While fall may be best known for footballs flying through the air and cooler days and longer nights, we in the Catholic Church take time to thank God for all he has created.

Every October, the Church marks Respect Life Month. And the first Sunday of the month—Oct. 6 this year—is Respect Life Sunday. (See related story on page 6.)

The month is a time for us, as Catholics, to remember how our faith demands that we protect all human life—from conception to natural death.

“Human life must be respected and protected absolutely from the moment of conception. From the first moment of existence, a human being must be recognized as having the rights of a person—among which is the inviolable right of every innocent being to life” (*Catechism of the Catholic Church*, #2270).

We, of course, know that includes unborn children in their mother’s womb.

But as people of faith, we take it further to include the disabled, the elderly, the homeless, the immigrants in our midst and every human being. All are precious gifts from God, and our brothers and sisters in Christ.

In today’s world—where some people are doing their utmost to push faith out of the public arena—we continually face that ever-growing challenge of recognizing every human life as a gift from God.

But thankfully, we have leaders in the universal Church, including Pope Francis, who offer examples of Christ in our midst.

By now, many of you have heard how the Holy Father recently made news when it was revealed he has personally called people who have written to him.

The papal “cold calls” are nothing new for Pope Francis, Msgr. Dario Viganò, director of the Vatican Television Center, recently told an Italian magazine.

According to Msgr. Viganò, the pope said, “That’s the way I am; I’ve always done this, even in Buenos Aires,” where he served first as auxiliary bishop and later as archbishop until his election as pope this past March.

He said the pope explained how any time he got “a card or a letter from a priest having difficulties, from a family or a prisoner, I would respond.”

The pope said, “For me, it’s much easier to call, to ask about the problem and suggest a solution, if there is one. Some people I call, others I write to instead,” according to Msgr. Viganò.

One of the people that Pope Francis took the time to recently call was



Pope Francis points toward the sky as he arrives to lead his general audience in St. Peter’s Square at the Vatican on Sept. 11.

Anna Romano, a 35-year-old, divorced, unwed mother-to-be.

In her letter to the pope, Romano explained how she had gotten pregnant with the child of a married man, who demanded she have an abortion. She refused.

“We [the pope and I] were only on the phone for a few minutes, but my heart was filled with joy. As we spoke, I was rubbing my tummy at the same time,” she told the *Daily Mail*. “I would never have imagined that the pope would pick up a telephone and call me and speak to me as if I was a dear friend.”

During the call, Pope Francis reassured Anna that a “child was a gift from God, a sign of Divine Providence,” and that she would “never be left alone.”

“He said that as Christians we should never be afraid,” she said. “He told me I had been very brave and strong for my unborn child.”

According to www.lifesitenews.com, when Anna told the pope that she desired baptism for her baby, but was afraid that her divorce and her being a single mom would be an obstacle, the pope said that he would be her “spiritual father” and would baptize the baby himself.

While many may have been quick to judge Anna and her situation, Pope Francis saw a mother and her unborn child—both created in the image and likeness of God—in need of his support, love and prayers.

As we prepare for Respect Life Month, let us remember the unborn, the disabled, the elderly, the immigrant and every child of God.

May we follow the Holy Father’s example and be Christ to each of them.

—Mike Krokos

‘He [Pope Francis] said that as Christians we should never be afraid. He told me I had been very brave and strong for my unborn child.’

—Anna Romano referring to her phone conversation with Pope Francis

Making Sense of Bioethics/Fr. Tad Pacholczyk

The darkened eye of pornography

The world was shocked when the tragic and twisted case of Ariel Castro burst recently into the limelight.

Before he took his own life in prison earlier this month, he had kidnapped and repeatedly raped, humiliated and beaten three young women held captive inside his Cleveland house for more than 10 years.

At his sentencing in August, he blamed his longstanding habit of watching two to three hours a day of pornography for his crimes. “I believe I am addicted to pornography to a point that it really makes me impulsive, and I don’t realize what I’m doing is wrong.”

To what extent pornography is directly related to violence remains up for debate (explaining any complex human behavior in simple cause and effect terms can be exceedingly difficult).

What is beyond dispute is that pornography sets the stage for viewing women in an exploitative way, as sexual fodder for the gratification of men. In fact, the widespread availability and consumption of pornography has arguably become the most pervasive objectifying force in society today.

In a recent newspaper discussion about pornography, one male participant remarked that most men do not end up marrying supermodels, so he thought pornography wasn’t a bad thing because it enabled “the goods” that a few women possessed to be spread around and shared. He seemed to have no compunction about using women as pawns in the endgame of satisfying male lust.

The gaze we direct toward each other can easily go astray, demeaning not only ourselves, but others around us as well. When one’s gaze is directed askance, as Bishop Paul Loverde of Arlington, Va., noted in a 2006 letter on pornography, “one becomes the kind of person who is willing to use others as mere objects of pleasure.”

The impure gaze of pornography, focused on “body parts,” or “performances,” takes on its own momentum, and quickly draws us away from the relational commitments and responsibilities implied in our human sexual nature.

One of the key objections to pornography is that it sets up a fantasy world without the risks and challenges that exist in real relationships. It warps and distorts the beautiful gift of human sexuality, so it no longer serves as an interpersonal force for bonding and building families, but instead devolves into an exploitative and isolating force in the lives of those who fall prey to it, changing its clients, in the words of one commentator, into “basement dwellers” and “bottom feeders.”

On the other hand, the glance of

authentic sexual love, flowing from a pure gaze, avoids denigrating others as a means for self-gratification, and draws man and woman into an abiding, life-giving union.

The need for that pure inner gaze has never been more succinctly expressed than in that timeless pronouncement uttered two millennia ago: “Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. Therefore, be careful lest the light in you be darkness” (Lk 11:34).

We see just how dark the darkness was in the life of Ariel Castro. Through pornography addiction, a skyrocketing phenomenon today, our eye easily becomes darkened and shuttered.

This darkness affects not just the men who view it, but also women who may not themselves be regular consumers of pornography.

Women may be drawn into the subtle and demeaning trap of objectification when they are pressured to serve as compliant proxies for the acting out of their spouse’s hard-core pornographic fantasies.

Instead of relating to the actual person they are with, they may instead feel obligated to play a role in satisfying various desires and fetishes. In this way, pornography may impact the way consensual relationships develop between men and women, weaving a warped and exploitative element into the early stages of the relationship.

The average woman may also struggle with a sense of inadequacy when it comes to competing with or measuring up to the naked women of the Internet, particularly in the face of pervasive airbrushing, silicone implants and photoshopping of porn models.

These concerns about undue pressure on women apply not just to the pornography industry, but even to the modern fashion industry with its frequently provocative designs, and to the numerous soft porn initiatives such as the *Sports Illustrated* swimsuit edition. It should come as no surprise when ordinary women and girls manifest loathing and abusive tendencies toward their own bodies, when they feel threatened by impossible comparisons and expectations.

The enduring glance, sparked by the sexual attractiveness of the other, is never meant to be directed askance by the vicious snare of pornography, but instead to point toward a personal and committed marital love, purified of exploitative and objectifying tendencies.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters to the Editor

African Mass glorifies God in a rich and enthusiastic fashion

If one ever gets the opportunity to attend an African Mass, it will be an experience you will never forget.

Sister Nina, a Nigerian sister of the order Daughters of Mary, Mother of Mercy, invited me to witness such an event on Sept. 7 at St. Bernadette Church in Indianapolis. The liturgy was part of the third annual conference of the National Association of African Catholics in the United States, which was held on Sept. 6-8 at St. Bernadette Retreat Center.

I was intrigued by the colorful attire worn by the ladies, gentlemen and little ones; the charismatic music by the choirs incorporating piano, guitar and bongo drums to praise God in the most melodious manner; and the artistic dance of the young people gliding down the aisle full of smiles, grace and innocence glorifying God in the form of movement.

It was spiritually energizing to observe how the African culture from the Indianapolis area portrays their glory to God in such a rich and enthusiastic fashion.

Cecelia Kiley
Indianapolis

Pope assures Rome priests that 'sanctity is stronger than scandals'

ROME (CNS)—Acting in his capacity as bishop of Rome, Pope Francis offered words of encouragement to his diocesan priests, assuring them that recent and current scandals cannot overcome the Church's holiness, and urging them to keep their vocations alive through love of God.

The pope made his remarks on Sept. 16 at a meeting with diocesan clergy in the Basilica of St. John Lateran, the cathedral of Rome.

Pope Francis devoted the first part of the meeting, which lasted more than two hours, to answering a letter he had received a few days earlier from an elderly parish priest, writing of his struggles as a pastor.

"The letter is beautiful, I was moved," the pope said, speaking without a text. "The letter is simple. The priest is mature, and he shared with me one of his feelings: fatigue."

While voicing sympathy, the pope said that such an experience is an inevitable part of priestly life.

"When a priest is in contact with his people, he gets tired," he said, according to a report by Vatican Radio. "When a priest is not in contact with his people, he gets tired, but in a bad way, and to fall asleep he needs to take a pill."

"The people have so many demands, so many demands, but they are the demands of God," the pope said. "That makes one seriously tired, right? And one doesn't need pills."

The pope then took questions from five of the priests in the audience, who asked him about specific pastoral challenges.

As he has done on other occasions, Pope Francis urged priests to make their churches more welcoming, suggesting, among other ideas, that marriage courses for engaged couples be scheduled at more convenient times.

The pope offered success stories from his native Argentina, including one about a counterintuitive technique of fundraising that appealed to natural generosity.

"One priest—not from my diocese,



Pope Francis is greeted by priests of the Diocese of Rome during his visit to the Basilica of St. John Lateran in Rome on Sept. 16.

from another—once told me: 'But I don't make them pay anything, not even for Mass intentions. I have a box there, and they leave what they want. But, Father, I get almost twice what I got before!'"

According to the Vatican newspaper *L'Osservatore Romano*, the pope urged the priests to keep alive the memory of the beginning of their vocations, born in the love of Jesus, as an antidote to what he called "spiritual worldliness."

In an 11-page document that he assigned the priests to read before the

meeting, Pope Francis defined spiritual worldliness as an "anthropocentric attitude" which aims at human spiritual perfection "instead of the glory of God." This temptation, then—Cardinal Jorge Mario Bergoglio wrote in 2008, is "infinitely more devastating" to the Church than "simply moral worldliness," such as that exemplified by libertine popes in the past.

The pope reassured the priests that the Church continued to produce saints, some of them widely recognized, such as Blessed Teresa of Calcutta, and many

others unheralded. He pointed to the example of an Argentine woman who had recently written him a letter on a paper napkin, recounting her efforts to support a drug-addicted son with her job as a cleaner in the Buenos Aires airport.

"I dare to say that the Church has never been so well as it is today," he said, in spite of scandals such as that over clergy sex abuse. "The Church will not collapse, I am sure, I am sure."

"Sanctity is stronger than scandals," he said. †

What was in the news on Sept. 20, 1963? Pope Paul revises the rules for the next session of the council, and the Greek Orthodox primate predicts that unity is impossible

By Brandon A. Evans

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

Here are some of the items found in the Sept. 20, 1963, issue of *The Criterion*:

- Pray and do penance for council

- success, pope urges faithful
- Orthodox archbishop visits pope
- Laity to sit in: Pontiff revises rules for 2nd council session

"VATICAN CITY—His Holiness Pope Paul VI has directed that Catholic laymen be admitted to the second session of the ecumenical council and that non-Christian as well as other non-Catholic representatives be welcomed as observers. Pope Paul disclosed the following decisions: Admission of some Catholic laymen and some representatives of the major international Catholic institutions. ... Reinvitation of non-Catholic Christian observers at the council, increasing the number, and also inviting the representatives of non-Christian religions who were not invited to the first session."

- 'Nature of the Church' first council topic
- Marian sets men's dorm construction
- Two Oldenburg Sisters to leave for New Guinea
- Nuns at Unitarian Church-School
- Archbishop leaves for Rome Thursday
- Plan to put pope on U.S. television
- The Hoodlum Priest
- 90 use shared-time program
- Bishop Sheen proposes new mission aid plan
- Touchy council issue: Eastern Rite Catholics resent 'foreigner' tag
- Parents told to exert more school influence
- Scrap pays for new church
- Magazine says Hitler planned to seize pope
- Brilliant Church rites set for council session
- Pope returns to Rome; lauds Marian devotion

- Delayed vocation seminary to open
- Know who started Columbus Day?
- Two nuns set precedent in Newman Club work
- New library to greet Notre Dame students
- Canon law seen guardian of Church's stability
- Bishops urge campaign against bracero law
- Many not informed on Church schools, TV official says
- Greek Orthodox primate says unity impossible

"ATHENS—Archbishop Chrysostomos, Primate of the Orthodox Church of Greece, sharply attacked the Catholic Church here and said that reunion between the two churches is unattainable. ... 'Unity of the Eastern Orthodox Church and the Roman Catholic Church is unattainable on doctrinal and other grounds,' he said."

- New English press officer appointed for Vatican Council
- New Albany parish sets card party, style show
- American mission effort miserly, prelate says
- Half of missionaries go to S. America
- Donate land for seminary
- Plan to admit newsmen to sessions of council
- Fr. Hans Kueng traces effort to update Church
- Pope voices concern over Vietnam crisis
- Don't stymie lay efforts, bishop asks
- Invite Negroes to move in, cardinal asks Catholics

(Read all of these stories from our Sept. 20, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †



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Events Calendar

September 20

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

September 20-21

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

St. Vincent de Paul Parish, 1723 I St., Bedford. **Oktoberfest**, Fri. 5-10 p.m., Sat. 10 a.m.-midnight, German dinner, games, pie contest. Sat. 5K run/walk 7 a.m. Information: 812-275-6539.

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Lawrenceburg. **Parish festival**, 5-11 p.m.; Fri. fish fry,

Sat. "Hog Wild" meal, rides. Information: 812-656-8700.

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

September 21

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

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

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Shopping Extravaganza**, Christmas shopping fair, 1:30-5:30 p.m. Information: 317-578-7213.

St. Bridget Parish, 404 E. Vine St., Liberty. **Oktoberfest**, 3-9 p.m., food, games,

entertainment. Information: 765-458-5412.

September 22

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **Freedom to Be Faithful**, religious freedom conference, Eric Scheidler, keynote speaker, 1:30-3:30 p.m. Information: 317-403-5219.

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

September 23

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

September 24

St. Mary Church, 415 E. Eighth St., New Albany. **Latin Fiesta**, bilingual Mass 5:30 p.m., fiesta 6:30-11 p.m., traditional Mexican music

and dancing, foods from Latin America, dancing. Information: 812-944-0417.

September 25

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **Dessert and card party**, 6-10 p.m., \$5 per person. Information: 812-923-3011.

St. Mary Parish, "Persimmon Festival" on Main Street, Mitchell. **Italian dinner**, \$6, 11 a.m.-7 p.m. Information: 812-849-3570.

September 26

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Card party**, 11 a.m.-2:30 p.m. Information: 317-865-0919.

September 26-28

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Festival**, 6-11 p.m., rides, games, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

September 27-28

SS. Francis and Clare Parish, 5901 Olive Branch Road,

Greenwood. **Fall Festival**, Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, art in the park, music. Information: 317-859-4673.

September 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizens2016@gmail.com.

St. Paul Hermitage, chapel, 501 N. 17th Ave., Beech Grove. **Recital**, Maddi Shake, percussionist, 1:30 p.m., reception following recital. Information: 317-786-2261, ext. 242.

September 29

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **Homecoming** football game and celebration, noon. Information: 317-716-7839.

St. Mary Parish, 312 S. Wilder St., Greensburg. **Fall Festival**, 10:30 a.m.-2 p.m.,

turkey and roast beef dinners. Information: 812-663-7893 or bertha.head@gmail.com.

Marian University, St. Vincent Athletic Field, 3200 Cold Spring Road, Indianapolis. **2nd Annual Eucharistic Rosary Rally for Faith and Freedom**, Rev. James Kelleher, S.O.L.T., keynote speaker, 2-4 p.m. Information: 317-888-0873.

St. Malachy School Gym, 330 N. Green Street, Brownsburg. **Longaberger Bingo fundraiser**, hosted by St. Malachy Altar Society. 2 p.m. (doors open 1 p.m.), \$10 for just bingo, \$20 for bundle package. Drinks and snacks available for purchase. Information: 317-268-4238 or dlimtko2@aol.com.

October 2

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "The Seven Sacraments: Made-up rituals or divinely-instituted fonts of grace?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or tracaneli_stb@yahoo.com. †

Retreats and Programs

September 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend retreat, "Having the Experience, but Missing the Meaning,"** Paula D'Arcy, presenter, \$170 per person or \$310 per married couple. Information: 317-545-7681 or cmcsweeney@archindy.org.

September 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat, "Listen with the Ear of Your Heart,"** 9 a.m.-5 p.m.,

\$25 per person includes lunch and room for the day. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lumen Gentium: The Dogmatic Constitution on the Church,"** session two, 7-9 p.m., \$20 per person, document available in book form for \$5.95 or bring your own copy. Information: 317-788-7581 or benedictinn@benedictinn.org.

October 4-6

Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Being and Belonging ... A Retreat for Separated and Divorced Catholics"**, Information: 317-236-1586, or e-mail dvanvelse@archindy.org, or download brochure from archdiocesan website at <http://www.archindy.org/family/divorce>. †

One in Christ Marriage Renewal program offered for first time

St. Luke the Evangelist Parish in Indianapolis is offering its first One in Christ Marriage Renewal program at the parish's school cafeteria, 7575 Holliday Drive E., from 7-9 p.m. on five dates spanning October 2013-February 2014.

The program provides a "spiritual workout" to strengthen marriages. It consists of a series of opportunities for couples to learn, consider and discuss principles to help them live

out the sacrament of matrimony, while strengthening their bond of love.

The kickoff meeting is on Oct. 5, followed by group meetings on Nov. 2 and Dec. 7, 2013, and Jan. 4 and Feb. 1, 2014.

The cost is \$40 per couple. Space is limited, so early registration is recommended.

For more information or to register, call 317-495-1901 or log on to www.OICindy.com. †

First-ever St. Anne School reunion planned in New Castle on Sept. 28

The first-ever reunion for those who attended St. Anne Catholic School in New Castle will be held at the former school building, now known as the Parish Center, from 5- 8 p.m. on Sept. 28.

The school operated at 102 N. 19th St. in New Castle from 1951-82.

Entertainment will include a DVD presentation featuring old pictures. The special DVD will be available for purchase at the event.

Tours of the newly remodeled facility will be available.

A comprehensive history of St. Anne

Parish will be available for purchase at the event. Written by lifetime St. Anne parishioner Doug Magers, the 350-page book chronicles the life of the parish from its founding in the mid-1800s through the tragic fire of 2007 and rebirth with construction and dedication of a new church structure in 2010.

Any former student and a guest are invited to attend. Hors d'oeuvres and desserts as well as drinks will be served. Cost of the event is \$10 per person. RSVP is recommended. For more information, call Bill Thomas at 1-765-215-3163. †

Respect Life Mass, life chain events set for Oct. 6 throughout archdiocese

Respect Life Sunday is observed annually on the first Sunday of October.

At 1 p.m. on Oct. 6, Bishop Christopher J. Coyne will celebrate a special Mass at SS. Peter and Paul Cathedral in Indianapolis, followed by a life chain of peaceful prayer extending along North Meridian Street in Indianapolis from 2:30-3:30 p.m.

At the conclusion of the Mass, the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award will be presented to outstanding leaders in the pro-life movement.

Other confirmed life chain events in the archdiocese on Oct. 6, according to <http://lifechain.net/> include:

- Bloomington: Third Street at High Street, 2-3:30 p.m. Contact: Carole Canfield, 812-322-5114
- Columbus: Second Street at

Washington, 2-3 p.m. Contact: Don Demas, 812-372-0774

- Connersville: 30th Street at Park Road, 2-3 p.m. Contact: Barbara Wagner, 765-647-3154
- Milan: Highway 101 at Highway 350, 3-4 p.m. Contact: Ed King, 812-654-6502
- Terre Haute: 3rd Street at Wabash, 2-3:30 p.m. Contact: Tom McBroom, 812-841-0060

For specific questions or more information about Central Indiana Life Chain, call 317-913-1409 or e-mail centralindianalifechain@yahoo.com.

To find additional life chain locations, log on to <http://lifechain.net/> and click on Indiana.

T-shirts and sweatshirts can be purchased in advance for \$8-\$15 by logging on to www.archindy.org/prolife/documents/t-shirt_order_form.pdf. †



First Communicants

The First Communion class at Sacred Heart Parish in Clinton poses for a picture after receiving the sacrament on May 11. Front row, left to right: Dalton Purcell, Nicholas Waugh, Ciana Meneghini, Jenna Andrews, Michael Scully and Ashton Hines. Back row: Nathan Andrews (server), Donna Dick-Hollingsworth (lead religious education instructor), Philip Bassett, Father Joseph Villa (pastor), Ray Brown and Linda Varvel (religious education instructor).

Pilgrimage to Jasper, Ferdinand to highlight German Christmas traditions

By Natalie Hoefler

The Germans that settled in southern Indiana brought with them many traditions: their Catholic faith, their steadfast work ethic, their food—and their centuries-old celebration of festive shopping at “Christkindlmarkts.”

The history of these markets dates back as far as the 12th century in the Germanic regions of Europe, when vendors would display their wares in lavishly decorated street markets during Advent.

To share in this German pre-Christmas tradition, the archdiocese is sponsoring a pilgrimage to southern Indiana to visit various churches, a grotto and the Monastery Immaculate Conception of the Sisters of St. Benedict. The trip will also celebrate the opening of—and offer opportunities to shop at—Ferdinand’s Christkindlmarkt. The pilgrimage will take place on Nov. 15-16.

A motor coach will depart from the Archbishop Edward T. O’Meara Catholic Center in Indianapolis at 8 a.m. on Nov. 15.

The first stop of the pilgrimage will be historic St. Joseph Church in Jasper for Mass. The current structure of the 176-year-old-parish was started in 1867 and took 13 years to complete.

On the way to lunch at Jasper’s famous Schnitzelbank Restaurant, pilgrims will stop by a grotto with two shrines made of geodes, a crystal-interior rock common to southern Indiana. Located on the grounds of Providence Home Health Care Center, the shrines took a decade to complete.

In the evening, pilgrims will be treated to the festive, traditional opening ceremony for Ferdinand’s 16th annual Christkindlmarkt.

The celebration begins in a candlelight service outside the Sisters of St. Benedict’s Monastery Immaculate Conception. In the midst of festive music and chanting, the angel of Christmas appears to remind all of the true meaning of the Christmas season.

The festivities then move indoors for a traditional German feast, more singing and music.

A good night’s rest at Santa’s Lodge will prepare folks for shopping at the Christkindlmarkt—more than 150 booths of crafts, quilts, wood carvings, jewelry, candles and more, spread out in various buildings around Ferdinand with shuttles for transportation.

“Originally, it was just one building when it first started,” said Kathy Tretter, editor and co-publisher of the *Ferdinand News*. As of 2012, the market had expanded to six buildings throughout the town, some with live entertainment, plus an antique market.

Wine vendors will sell their finest vintages, and pilgrims can enjoy lunch at local establishments.

After departing from Ferdinand, the pilgrims will celebrate Mass at Christ the King Church in Paoli. Christ the King Parish is administered by the pilgrimage’s leader, Father John Hall, who also is administrator of Our Lady of the Springs Parish in French Lick and pastor of St. Martin of Tours Parish in Martinsville.

The group will then dine in Bedford before returning to the Catholic Center at 8 p.m.

Father Hall is excited about his first experience as a pilgrimage guide.

In addition to leading prayer on the bus and sharing in the spiritual aspects of the pilgrimage, he hopes to draw on his 12 years ministering in southern Indiana to share with the pilgrims the history of the region as it relates to the archdiocese.

“With prayer on the bus, having two Masses, visiting the shrines and the Monastery [Immaculate Conception], I think this will be an opportunity for people to get away from the normal routine and see a different perspective of the faith at a fitting time,” says Father Hall.

(The cost of the trip—\$269 for a double occupancy room and \$299 for a single occupancy room—covers two breakfasts, one lunch, two dinners, transportation and lodging. For more information on the pilgrimage, contact Carolyn Noone at 317-236-1428, 800-382-9836, ext. 1428 or e-mail her at cnoone@archindy.org. To register, log on to www.archindy.org/pilgrimage.) †



The Christmas Angel is a traditional figure who greets revelers at Ferdinand’s Christkindlmarkt.



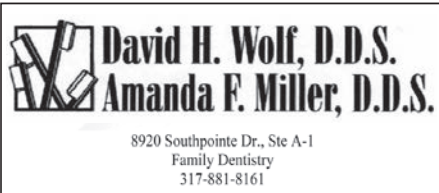
‘With prayer on the bus, having two Masses, visiting the shrines and the Monastery [Immaculate Conception], I think this will be an opportunity for people to get away from the normal routine and see a different perspective of the faith at a fitting time.’

—Father John Hall, who is leading the pilgrimage

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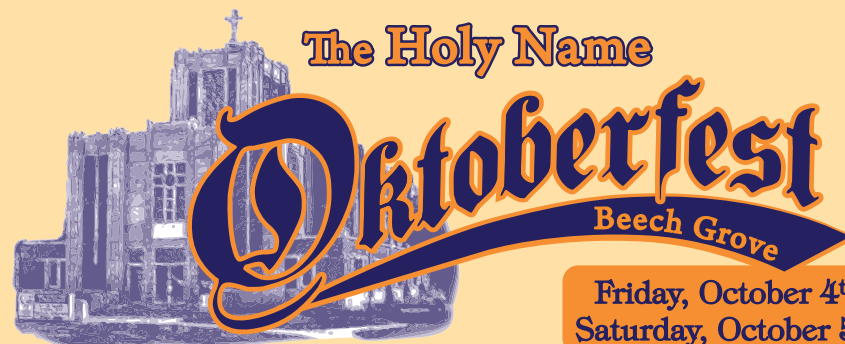
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Photos by Natalie Hoelzer



Above, youths perform a traditional African dance, making their way toward the altar as part of the procession of the Book of the Gospels at the Mass held at St. Bernadette Church in Indianapolis on Sept. 7.

Left, Bishop Christopher J. Coyne delivers a homily on evangelization at the Mass held at St. Bernadette Church in Indianapolis during the third annual convention of the National Association of African Catholics in the U.S. on Sept. 7.

NAACUS

continued from page 1

husband, Charles, daughter, Camelita, and son, Brandon, to attend the conference.

"I learned so much," she said. "We had so many different priests who are spiritually gifted. We learned how to encourage others to join [the Church], how to share the light in the world, and how to keep our smiles, no matter what."

Mabudzi embraced the goal of the conference, according to Sister Joanna.

"We commissioned them to go out and preach the Gospel, to go out and share what they have heard, to go out and share the Jesus in them.

"I hope the conference [inspires the participants to] bring back those African Catholics that are lost from the Church, [to encourage] those that are shaken in their faith to be stronger in their faith."

Among those potentially lost and shaken whom the conference focused upon were African Catholic youths. A special panel discussion was held with 14 youths ranging in age from 7 to 17 answering questions from participants.

Christine Wallace, a 16-year-old panelist from Liberia who now attends Pike High School and is a member of Holy Angels Parish in Indianapolis, said she was nervous at first, but soon warmed up to answering the questions.

"We were asked what the Catholic faith means to us, how does it impact us, and how can we get other youths to join the Church, or [bring back] the youths that have strayed away.

"We need to have our parents be committed because if they're committed, we're going to be committed."

That commitment shone through in the exuberance of the African Mass celebrated by Bishop Christopher J. Coyne at St. Bernadette Church on Sept. 7.

Drums rumbled. Gourds rattled. Hands clapped. Youths performed dances typical of Masses celebrated in Africa. The Book of the Gospels was processed to the altar in a cloth sack slung over the shoulder of a young man. He stooped as he walked, as though carrying the weight of the world.

"This Mass reminded me of attending service back in Cameroon," said Christopher Atte of Pittsburgh, Pa. "It reminded me of back home, of the churches, of the faith, of what we are called to do in order to be blessed." Atte is Presbyterian, but attends Catholic events with his wife, Irene.

Brother Moises commented on the African Catholics' use of their culture during the Mass.

"Pope Francis recently talked about unity and not uniformity. This event was a clear example of this. It was evident that we are united in our Catholic faith, but living it out and expressing it may take different shapes. [It was a] reminder of the one faith made rich through many peoples."

During his homily, Bishop Coyne recounted a time when he was at an airport and was asked by a man, "Are you saved?"

After the laughter subsided, Bishop Coyne pointed out the teaching of the Catholic faith—that salvation takes work, it is not a matter of faith alone, and that Catholics, too, are called to evangelize.

Before the closing hymn, Sister Joanna presented Bishop Coyne with a stole from Ghana as a token of gratitude.

"I want to thank the archbishop [Joseph W. Tobin], the bishop, the archdiocese, the Black Catholic Ministry and the Multicultural Ministry in a special way," she said. "It has been wonderful."

(For more information on the archdiocesan Office of Multicultural Ministry, log on to www.archindy.org/multicultural/index.html.) †



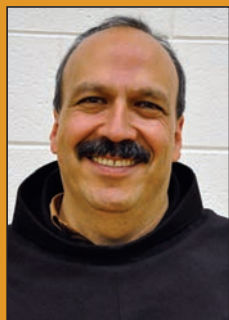
Nigerian Sister Charles Iheme of the New Evangelization Sisters of Mother of Perpetual Help dances with an African-dressed toddler at a gala held during the third annual convention of the National Association of African Catholics in the U.S. held at St. Bernadette Retreat Center in Indianapolis on Sept. 7. Sister Charles works at St. Lawrence School in Indianapolis.



Bishop Christopher J. Coyne admires the stole from Ghana presented to him during Mass as a token of gratitude on behalf of all those involved with the third annual convention of the National Association of African Catholics in the U.S.



Tracy Nakigozi of St. Monica Parish in Indianapolis dances the traditional Kiganda dance of the Ugandan Buganda tribe at the gala held on Sept. 7.



'Pope Francis recently talked about unity and not uniformity. This event was a clear example of this. It was evident that we are united in our Catholic faith, but living it out and expressing it may take different shapes. [It was a] reminder of the one faith made rich through many peoples.'

—Brother Moises Gutierrez, O.F.M., director of the archdiocesan Office of Multicultural Ministry



Handmaids of the Holy Child Jesus Sister Joanna Okereke, middle, sings during Mass at St. Bernadette Church on Sept. 7. She serves as program coordinator for the Pastoral Care of Migrants, Refugees and Travelers subcommittee of the U.S. Conference of Catholic Bishops' Secretariat for Cultural Diversity in the Church.

Governor, president declare Colorado's flood zone disaster areas

DENVER (CNS)—Colorado Governor John W. Hickenlooper declared a state of disaster emergency in response to massive flooding across 15 counties, from south of Colorado Springs to the Wyoming border, caused by several days of heavy rain fall that began on Sept. 11.

As of late afternoon on Sept. 16, authorities confirmed that at least six people have died in the disaster and hundreds of others remained unaccounted for in the flood zone, which an AP story described as covering "an area nearly the size of Connecticut." Flooding along the Front Range was moving east across the prairie to Sterling, about 128 miles northeast of Denver.

With Hickenlooper's declaration, the state began making resources available to search and rescue flood victims, help flood survivors, provide emergency services and begin help to assist with flood recovery.

On the federal level, President Barack Obama signed a disaster declaration and ordered federal aid for Colorado. Obama also was sending the head of the Federal Emergency Management Agency to the state.

According to several reports compiled by KMGH-TV Channel 7 in Denver and based on state agency estimates: 11,750 people to date had to be evacuated, with a number of people airlifted out of harm's way by helicopter crews; 17,494 homes were damaged and 1,502 homes destroyed; and in the three hardest hit counties alone—Larimer, Boulder and Jefferson—2,380 square miles were flooded.

Areas scarred by recent forest fires—both in the Colorado Springs area and in northern Colorado—were particularly vulnerable to flooding.

Denver Archbishop Samuel J. Aquila said in a Sept. 12 statement he was praying for all those affected by extensive flooding in northern Colorado, and urged all people of good will to join him in prayer. He said he was "praying for the souls" of those who had died and for their families.

He also said that "through the local parishes in the affected areas, Catholic Charities stands ready to assist those in need."

The Colorado State Council of the Knights of Columbus issued a call for manpower to help get supplies to Red Cross shelters. "This recent storm is breaking records; more shelters are now open than ever recorded in the state. We have supplies but are desperate for manpower. Please help," the council said in a Sept. 13 message to Knights.

As much of the rest of Colorado scrambled to stay out of the path of raging floodwaters, residents of beleaguered



Above, an aerial view shows vehicles submerged in flood waters along the South Platte River near Greeley, Colo., on Sept. 14. As of Sept. 16, emergency officials said at least six people were confirmed dead and more than 1,200 people remained unaccounted for.

Left, Dan Feldheim hands Scott Hoffenberg a sand bag while Ed von Bleishert holds plastic sheeting in place on Sept. 15 to prevent the berm they built from being washed out as waters rise in heavy rain in Boulder, Colo.

Manitou Springs and other small mountain towns along the Highway 24 corridor gave thanks that, for now anyway, they were out of harm's way.

"We're all good," a woman at the parish office of Our Lady of the Woods in Woodland Park said on Sept. 13 to *The Colorado Catholic Herald*, newspaper of the Colorado Springs Diocese.

In Colorado Springs, Mark Rohlena, CEO of Catholic Charities of Central Colorado, said that in that diocese the agency was "helping victims of all the recent flooding on a case-by-case basis.

We have mainly been focused on material support for those who have sustained damage or loss."

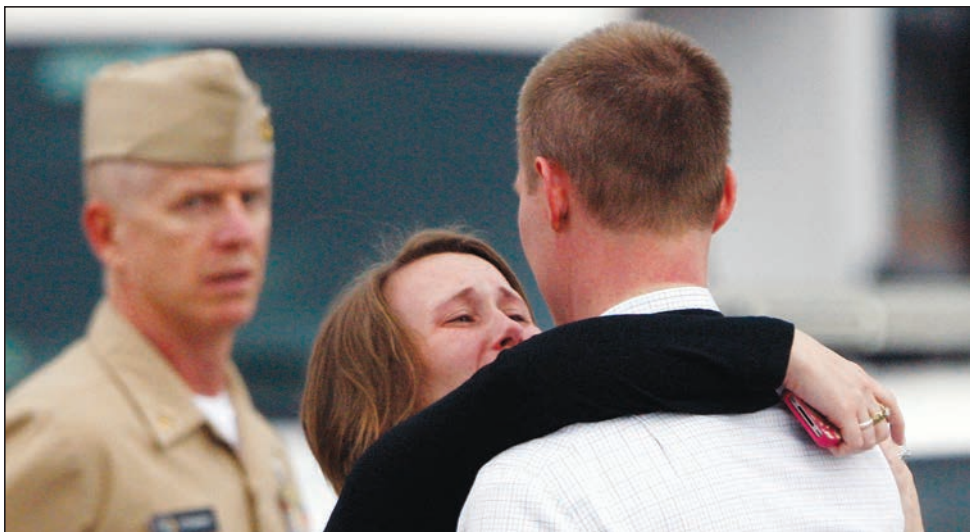
Bishop Michael J. Sheridan said in a Sept. 13 statement: "We are deeply saddened by the loss of life that has occurred as a result of this flooding, and we continue to pray for the safety of those in northern Colorado."

In early August, parts of Manitou Springs—which relies heavily on tourism to support local businesses—had been devastated by mudslides created when heavy rains fell over the burn scar

from last year's Waldo Canyon fire. One month later, parishes closer to downtown Colorado Springs were the ones feeling the heaviest impact from flooding.

Offices at St. Mary Cathedral in downtown Colorado Springs sustained serious water damage, the diocese reported on Sept. 13.

At St. Paul Church on the southwest side of Colorado Springs, the parochial school was closed on Sept. 13 because it was without phone or Internet service. The parish rectory was also "soaked," said a member of the office staff. †



Above, a woman weeps as she is reunited with her husband, who was one of hundreds of Navy Yard workers evacuated to a makeshift Red Cross shelter after a shooting on Sept. 16 at the naval office building in Washington. At least 13 people were killed, including gunman Aaron Alexis, and eight others wounded when Alexis opened fire at the Naval Sea Systems Command headquarters, authorities said.

Left, a U.S. flag flies at half staff at the White House on Sept. 16 in remembrance of victims of a shooting at the Washington Navy Yard that day.

SHOOTING

continued from page 1

the Eucharist.

"Somehow we must restore the notion of respect for life into the fabric of the nation," he said in a statement. "When the uniqueness of the human person created in the image and likeness of God is universally recognized, the possibility of a mass shooting is more remote."

The Sept. 16 attack unfolded shortly before 8:30 a.m. (Eastern time) in one of several large buildings at the Navy Yard. About 3,000 people work at the facility, which is the headquarters for Naval Sea Systems Command. It is the largest of the Navy's five system commands.

Some witnesses told of encountering a gunman in a hallway. Others described someone shooting from an upper-level overlook area into a cafeteria below.

Cardinal Wuerl in his statement offered his prayers for the victims, their families and friends, as well as for the emergency responders on the scene. The injured included a police officer.

He noted that "while many facts are still unknown, our most powerful tool right now is prayer," adding that the Church always calls people to prayer,

particularly at times of crisis. "It is what we do best because it is what the Lord asks us to do."

As he opened a news conference on recovery from the banking crisis, President Barack Obama also extended his prayers and observed that the attack targeted military and civilian personnel at a military installation.

"These are men and women who were going to work, doing their job, protecting all of us," he said. "They're patriots, and they know the dangers of serving abroad—but today, they faced unimaginable violence that they wouldn't have expected here at home."

He particularly offered his gratitude to the Navy and law enforcement authorities and to the doctors who responded "with skill and bravery."

Among the religious entities offering prayers, the Washington National Cathedral, administered by the Episcopal Church, announced that its noon Eucharist service and the choral evensong service would include special prayers for victims, responders and the Navy community.

The cathedral's dean, the Rev. Gary Hall, in a statement offered the cathedral's space and its ministries "to all who seek consolation and refuge from this loss." †

Archbishop rededicates Marian shrine at St. Augustine Parish in Leopold

By Patricia Happel Cornwell

LEOPOLD—Archbishop Joseph W. Tobin traveled to Perry County in southern Indiana on Sept. 7 to rededicate an outdoor statue of Our Lady of Consolation at St. Augustine Parish in Leopold.

The Blessed Mother's title of "Our Lady of Consolation" is more than a name to the 157 families at St. Augustine Parish.

During the Civil War, three parishioners fighting for the North were imprisoned at the Confederacy's notorious Andersonville Prison in Georgia. Henry Devillez, Isidore Naviaux and Lambert Rogier vowed that if they survived, one of them would make a pilgrimage to their homeland of Luxembourg and have a replica made of the statue of Our Lady of Consolation that stood in their ancestral church.

In 1867, Rogier made the transatlantic voyage, returning with components that would become the small, elaborate statue that stands today to the left of the main altar inside St. Augustine Church.

The statue depicts Mary holding Jesus as a child. Each figure wears a jeweled crown, a white fabric garment and a blue cape. Mary holds a scepter symbolizing her queenship. A silver heart is suspended from one arm, and a key indicates her access to the treasury of grace. The child Jesus holds an orb and cross representing his redemption of the world.

In 1960, a larger statue of Our Lady of Consolation was erected outdoors. Last year, as part of the celebration of the parish's 175th anniversary, parishioners undertook construction

of a stone grotto to protect the marble figure of Mary. A stone patio was laid in front of the grotto, and the surrounding area was landscaped with flowers.

Prior to the rededication of the statue and shrine, Father Brian Esarey, pastor, and Benedictine Father Barnabas Gillespie, a former pastor, concelebrated Mass with Archbishop Tobin.

The archbishop told the congregation, "It's humbling to come to one of the oldest churches in the state of Indiana."

During his homily, Archbishop Tobin said, "There are two things we absolutely have to know about God. First, there is one.

"Second, it's not me. Be who you are, not more, not less. Jesus came so we can learn who we really are. We love each other, not as statistics, but as we really are.

"In the Gospel," Archbishop Tobin continued, "Jesus recommends 'hatred' of father, mother, wife, husband, even your very own life. But didn't Jesus command us to love? What Luke is writing about here is the total dedication Jesus asks of his disciples. Not even family obligations can deter us from doing God's work. The first priority is 'follow me.'"

Music for the liturgy was provided by the St. Augustine choir, cantors Linda Gengelbach and Tammy Saalman, organists Nelda Waninger and Martha Bashor, and guitarist Bob Thomas. Garth Steckler and Bernie Overstreet were lectors.

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †



Archbishop Joseph W. Tobin proclaims a prayer at the rededication of the newly completed Marian grotto at St. Augustine Parish in Perry County on Sept. 7.



Above, Archbishop Joseph W. Tobin delivers a homily during a Sept. 7 Mass preceding the rededication of an outdoor Marian shrine at St. Augustine Parish in Leopold. To his left is the parish's original statue of Our Lady of Consolation, brought from Luxembourg in 1867.



Right, the marble statue of Our Lady of Consolation was installed outside St. Augustine Church in Leopold in 1960. The stone grotto, patio and landscaping surrounding the statue were recently completed in honor of the parish's 175th anniversary, marked in 2012.

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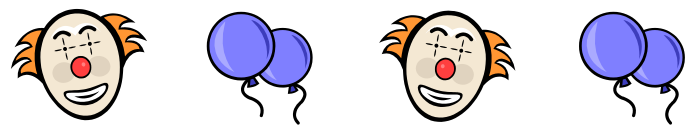


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Hospitality is part of our faith tradition

By Daniel Mulhall

Abraham was a rich man, but he had no son with his wife, Sarah, and he and his wife had grown old. One day as he sat at his tent in the hot sun, he noticed three men. Abraham immediately ran to them, bowed down in front of them, and invited them to dine with him.

Bringing them into the shade, he fixed a special dinner and treated them as royalty—which they were, as angels of the Lord. Following this act of hospitality, Abraham and Sarah were blessed by God in their old age with a son, Isaac.

This wonderful display of kindness presented in Genesis 18 is one of many examples in the Bible that tell us of the importance of hospitality. We are to welcome strangers at all times and treat them with great respect. No one knows when that stranger might be a messenger from God.

In today's transient society, we are faced with more situations that ask us to welcome visitors or family from various parts of the country or the world. We welcome them into our homes or run into them in the streets of our cities or towns or when they visit our temples as they worship.

But throughout the year, we also are faced with opportunities to show our hospitality to others as we welcome them into our parish and sometimes into our faith. Hospitality then becomes a practice intertwined with our faith, one practiced by our ancestors.

In 1 Kings 17, the prophet Elijah saves a starving widow and her son because of her hospitality. In Matthew 25:38, Jesus tells us that those who welcome a stranger also are welcoming him. In Malachi 3:5, God promises judgment against those who turn aside the stranger.

While hospitality may involve sharing our material goods, food or shelter with strangers, it is a practice that also involves sharing our Christian spirit.

Joanne Cahoon, a certified spiritual director from the Archdiocese of Baltimore, suggests that there are various aspects involved in the act of offering hospitality.

The first part involves making room for others in our hearts and lives. Hospitality

requires that there be sufficient space—physical, emotional and mental—for the guests to enter and stay comfortably. If we are too busy, too afraid or too distracted to even see the strangers, how can we possibly offer care for them?

Once we have made room for our guests, the next part involves welcoming them with open arms and with small and large “touches” to signify how valuable we find them. To truly welcome people is to exercise the art of attentiveness: We turn off electronic distractions and communicate with them so they may relax in our presence. Nothing is too good for our honored guests.

A key part of hospitality is caring enough about others to want to know more about them, so we listen carefully as they speak and we engage them in conversation. If every encounter with another human being has the potential to be an encounter with God, then we must be “all ears” when we offer hospitality because we never know how God is speaking to us through our guests.

By listening intently to others, we pay them a great honor. By engaging them in dialogue, we acknowledge that they bring something important into our lives. Again, communicating with others requires that we first allow them into our lives.

When we offer hospitality, we become vulnerable to the other people. We drop our guard, we fully allow them into our homes, into our temples or into another aspect of our lives. We put ourselves at risk to some degree. In so doing, we open ourselves to the gifts that God sends us through the person's visit. Just as the lives of Abraham and Sarah were changed because of their angel visitors, our lives will be changed by our interaction with our guests or with the strangers with whom we share our lives.

Another part of hospitality involves allowing ourselves to be affected by and be willing to grow from interacting with our guests. Any time we welcome another person fully into our lives, we will be changed by the experience.

For this to have lasting meaning, we must engage with the experience, think about it and act upon it. How we respond to the gifts that come our way because of hospitality will determine how much we



Volunteer Peter McCabe distributes bowls of soup to guests at the parish-run soup kitchen at St. Mary of the Isle Parish in Long Beach, N.Y., in December 2012.

benefit from them.

In the Bible, we're told to be “doers of the word and not hearers only” (Jas 1:22). When we practice the acts of kindness and generosity that are part of hospitality we become “doers of the word,” and by so doing, we allow the word of God to

take root in our hearts. While we cannot expect to serve angels every time we offer hospitality, we can expect to be touched by God through each act.

(Daniel Mulhall is a writer and catechist. He lives in Laurel, Md.) †

Offering hospitality and a welcoming heart to the stranger

By Father Lawrence E. Mick

If we were asked to create a list of important virtues, most of us would probably not place hospitality at the top of our list. For people in Old Testament times, however, it may have ranked very high on their lists, because in the desert, hospitality is essential for survival.

The Book of Genesis holds up Abraham as a model of



Volunteer Patricia Johnston smiles as she prepares a cup of coffee for a man visiting the parish-run soup kitchen at St. Mary of the Isle Parish in Long Beach, N.Y., in December 2012.

hospitality when he welcomes three strangers who appear at his tent (Gn 18). It turned out that one of the three was the Lord, who promised Abraham and Sarah that they would have a son within the year.

In the New Testament, the Letter to the Hebrews refers to this episode when it counsels us, “Do not neglect hospitality, for through it some have unknowingly entertained angels” (Heb 13:2). Various spiritual writers draw on this event to remind us that guests often bring gifts with them if we welcome them into our lives.

An example of hospitality refused in the Old Testament appears in the story of Sodom (Gn 19). Contrary to popular belief, the real sin of the men of Sodom was not homosexual behavior but a violation of hospitality. A similar episode occurred in Gibeah as recounted in Judges 19.

In both cases, the men of the city wanted to abuse the guests, a serious violation of hospitality, and in both cases they were resisted by the just men who had offered hospitality. Both hosts went so far as to surrender their daughters rather than allow their guests to be mistreated. While we may not approve of that tactic, it indicates how seriously they took the obligation of hospitality in those days.

The ministry of Jesus also depended on hospitality. He noted early in his ministry that “the Son of Man has

nowhere to rest his head” (Mt 8:20), so he was dependent on the hospitality of others. One familiar occasion can remind us of different dimensions of hospitality—his visit to the home of Martha and Mary.

Martha appears as the practical one, taking care of the household tasks and preparing the meal for their guest. There is certainly nothing wrong with that. She is to be commended for her efforts at hospitality.

Mary, on the other hand, sits at the feet of Jesus, listening to him speak. She, too, was offering Jesus hospitality, for true hospitality attends to both physical needs and relational needs. So both women were being quite hospitable. When Martha, “anxious and worried about many things” (Lk 10:41), as Jesus put it, complains that Mary is not helping, Jesus reminds her that what Mary is doing is important, too.

Offering hospitality is not always easy, especially if the guest is a stranger to us. It makes demands on our time and on our heart. We have to let the other into our life, at least for a little while.

But as the Letter to the Hebrews reminds us, our guest may be an angel in disguise or, even more likely, he or she may bring along Christ into our hearts, too.

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

From the Editor Emeritus/John F. Fink

Year of Faith: We have multiple vocations

I wrote last week that, if we are to know, love and serve God, we must do that by discerning our vocations—our calls—from God.



We receive many calls from God to make our unique talents available to the community, and our jobs should usually be seen as at least

one of those vocations. We are expected to glorify God by our work. We can and should offer our work to God and achieve our salvation through our work.

All honest and moral work has equal value if it is done well, whether it is work in the home, as a waitress or dishwasher, a factory worker, a lawyer or businessman, a politician, or even a journalist. There should be no distinction between “prestigious” and “modest” work.

But to have spiritual value, work must be done well. The work that is best from a spiritual viewpoint is ordinary work done extraordinarily well.

For the Journey/Effie Caldarola

Finding a path to combat our heart's loneliness for God

One of my memories of growing up on a Midwestern farm is the feel of a harsh, southern wind blowing on a very hot day.



This recollection conjures up childhood loneliness, which seemed all the more real on Sunday afternoon with no air conditioning, no school and seemingly nothing to do after we changed

out of our church clothes. Neighbors were a distance away, play dates few and far between. My brothers traipsed through the woods and played on the tire swing. I clung to my paper dolls and an over-active fantasy life in which I created a huge family of imaginary cousins who lived nearby.

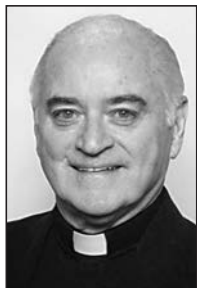
As for real cousins, we were especially close to two. Even after they moved away to the big city, my wonderful aunt would often drive them out to see us. But often, she would say they “might” visit. Operative word: might.

I remember scanning the horizon for my aunt's car. My brothers and I hoped so much for a visit to relieve Sunday's monotony that we would stand at the end of our gravel lane and watch for dust clouds on the country roads that might herald our aunt's approaching car. This was before

Spirituality for Today/Fr. John Catoir

Not our will, but God's will—even in challenging times

Last month, I received a strange call from a woman who was angry with God for not answering her prayers. Apparently, she had come across an old column I had written on prayer and wanted some information.



The conversation went something like this: “Since you know so much about prayer,

tell me how you can get God to help me win the lottery.”

I thought, “Are you kidding me?”

I felt as if this person would have snored through the Sermon on the Mount. But I felt sympathy for her. She obviously was emotionally upset and needed to talk.

I learned that her family debt was due to unjust legal fees she incurred while trying to defend her son in court. She didn't tell me anything about the nature of the case, only about her exasperation with the legal system.

She and her husband tried to borrow money, but their credit line was depleted. So they began playing the lottery and

Labor is an essential part of God's plan for humans. Jesus himself sanctified work by spending most of his life as an obscure carpenter in Galilee. And St. Paul prided himself on his work as a tentmaker while preaching about Jesus.

However, we must remember that our job is not an end in itself. The ultimate goal, in our work as in everything else we do, is the glorification of God. This can be done even through boring and routine work, especially when it is done as a means of supporting a family. Or it can be done by working as a volunteer, doing work for which there is no payment.

Or perhaps the job itself is not a calling, but only the opportunity it provides for our true vocation—that of witnessing to our faith through our relations with those we meet in our daily work.

The early part of our careers usually corresponds to the early years of our marriages and the raising of our families, and our vocation is to do that to the best of our abilities and energy. As we age, though, surely the opportunities we have

for volunteer services should be seen as God's call.

He calls volunteers in our parishes to be lectors, extraordinary ministers of holy Communion, ushers, choir members, collection counters, members of school commissions or parish councils, or religious education teachers. Some men are called to be permanent deacons.

Our society has come to accept what are called late vocations. Many men and women have recognized their vocations to the priesthood or religious life after years spent in secular occupations. Does that mean that they missed their vocations earlier in life? Probably not. In all likelihood, they were following God's call both times because he continually calls us to serve him and others in different ways.

Blessed Teresa of Calcutta once told me and other journalists: “You cannot do what I do, but I cannot do what you do. Each of us has his or her own work to do. The important thing is that we do something beautiful for God.”

Could it be expressed better than that?

Sisters and to begin her ministry to the poor as the founder of the Missionaries of Charity, Mother Teresa experienced what Martin terms “a protracted experience of distance from God and an extreme ‘dryness’ in prayer.”

How could this happen to such a saintly person? Yet, this “dark night of the soul” is not unfamiliar to saints. Through this time of desolation and yearning, the woman known then as Mother Teresa completely surrendered to God and continued to see Christ in the poor. Her yearning for consolation, for a deeper experience of God, must have been intense.

Yearning, loneliness and desolation come to all of us. Often, it feels like God is silent. Have we been abandoned? Are we alone?

It is in Mother Teresa's actions that we find the path we should follow. Despite darkness, Mother Teresa was nonetheless committed to action in the service of others. What could be a better remedy for our feelings of loneliness than to reach out a hand to another?

All around us there are ways to see Christ through service, even—or perhaps especially—in those moments when we can see him no other way.

(Effie Caldarola writes for Catholic News Service.) †

Catholic Evangelization Outreach/

Peg McEvoy

Is ‘I’ll pray for you ...’ enough?

You have probably seen pictures of Pope Francis hugging a disabled young man



or kissing a baby. He is a man of many beautiful qualities, tenderness among them.

“Tenderness” has also been a theme in the Holy Father's homilies and reflections. Our Blessed Mother has often been held up as a model of tenderness. It

is significant that at his inaugural Mass on March 19, Pope Francis' homily focused on the tenderness of Joseph, a father:

“Here I would add one more thing: caring, protecting, demands goodness, it calls for a certain tenderness. In the Gospels, St. Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love. We must not be afraid of goodness, of tenderness!”

Men, with St. Joseph as their model, should strive for tenderness. In other reflections, Pope Francis challenges us further when he reminds us of the need for mercy and tenderness in the Church.

Today, there are so many people hungry for the mercy and tenderness of our Lord. How can they find it? They will find it through Jesus' disciples, both men and women, sharing his tenderness with them. Tenderness is central to evangelization.

In our everyday lives, it can be difficult to identify who is actively seeking God's mercy and tenderness. Sometimes they don't even know it themselves. Do you know someone whose loved one has died, or someone who has just lost a relationship they thought would last a lifetime? Maybe your neighbor recently lost a job, or maybe your friend just found out that her or his child suffers from an addiction.

I find myself sometimes saying, “I'll pray for you.” This is good, and I really do pray for the person and the situation. However, there is an even greater challenge: How do we, as disciples, extend Jesus' own mercy and tenderness through our response? I don't recall Jesus ever telling anyone who came to him for help, “I'll pray for you later.” He would pray with them and for them and heal them.

You and I certainly can't heal as Jesus did. However, we do have the ability to pray with the person as a part of our conversation—if at all possible—placing the healing in Jesus' hands right then and there.

It takes courage. Sometimes that offer to pray will be met with resistance. Respect that. Praying together can open up a conversation about faith. We should be ready to invite the person into deeper faith if the opportunity arises. Open the door, but don't force it.

How might this work on a practical level? If you have a friend or family member who is hurting:

- Step into conversation with that person and really listen;
- Ask if you can pray with him or her about it;
- In your prayer, ask Jesus to be present to the person and situation—to heal what is broken;
- Be prepared for a conversation about faith to follow, but don't push it;
- Remember the Holy Spirit is at work—and trust.

If the person seems open to more prayer, invite them to Mass, adoration, Bible study or another Catholic small faith-sharing group with you. This is up-close evangelization.

Through prayer for and with others, we will be opening doors to faith everywhere! And remember, as Pope Francis said, “We must not be afraid of goodness, of tenderness!”

(Peg McEvoy is the archdiocesan associate director for Evangelization and Family Catechesis. For questions and/or help starting a parish evangelization team, contact Peg at pmcevoy@archindy.org.)

Twenty-fifth Sunday in Ordinary Time/Msg. Owen F. Campion

Sunday Readings

Sunday, September 22, 2013

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The first reading for this weekend is from the Book of Amos. This prophet, regarded as one of the Minor Prophets, was from Tekoa, a rural area of Judea. It was about 10 miles from Jerusalem. Amos was a shepherd, and obviously he knew well the religious traditions of his ancestors.



He also had a sense of events occurring beyond his own

environment, even events happening in other lands.

His pastoral occupation and keen knowledge not only of tradition, but also of life far beyond his own situation, gives his book of only nine chapters a special quality.

The reading for this weekend is quite frankly monetary in its wording. It speaks of ancient units of currency, such as the shekel. It also is highly critical of any quest to gather great sums of money, insisting that a higher standard, a higher reward, exists in life.

For its second reading, the Church presents the First Letter to Timothy. Early Christian history, including that of the Apostolic Era, includes the names of deeply committed pioneer converts to Christianity.

Timothy was one of these converts. He was so close to the Apostle Paul that Paul referred to him as "beloved son," although of course nothing suggests that Timothy literally was the Apostle's biological child.

Son of a Greek father and a devout Jewish mother, and therefore Jewish under the laws of Judaism, Timothy became a Christian through Paul's influence. Tradition is that Timothy was the first bishop of the Christian community in Ephesus.

In this weekend's reading, Timothy is asked especially to pray for rulers and other persons in authority. Such officials especially are vulnerable to the temptation of yielding to greed and ambition.

St. Luke's Gospel supplies the last reading. It is a parable. An irresponsible manager fears the results if his employer discovers the manager's mishandling of his duty. So he called his employer's debtors and ordered them to reduce the amount owed. In fact, he cancelled his own commission, but obviously the commission was excessive.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's bold discounting of the amounts owed. If the manager had insisted on the original figures, he would have been upholding the outrageous commission, but he would have lost the regard of the community and appeared to be out of control of his own business.

In the end, for him, saving honor was more important than collecting the money owed as debts.

The message is clear. The frenzy of doing the world's business has its pitfalls and unfairness.

Reflection

Money is a fact of life.

Ancient Jewish economics at times were quite unlike modern economics, but then again certain similarities occurred. For this reason, it is better not to elevate the employer in the parable recounted by Luke's Gospel to too high a level of prestige. Few are tempted, of course, to lionize the irresponsible manager.

Rather, the bottom line is that things in life are more important than money. It is the theme of the reading from Amos. It seems a truism, however, little else in contemporary life could be more relevant than the Church's caution in these readings not to stake our future, or measure our success, in monetary terms.

The line between genuine security and peace of mind on the one hand, and grasping for more and more on the other is easy to cross. It is easy to rationalize that struggling to obtain more material assets is in fact only an effort to be financially secure.

Wise and experienced, reinforced by the inspiration of God, the Church offers the Scriptures to us as a warning. Remember what is important. Pursue what is important. †

Daily Readings

Monday, September 23

St. Pius of Pietrelcina, priest
Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, September 24

Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, September 25

Ezra 9:5-9
(Psalm) Tobit 13:2-4, 7-8
Luke 9:1-6

Thursday, September 26

St. Cosmas, martyr
St. Damian, martyr
Haggai 1:1-8
Psalm 149:1-6a, 9b
Luke 9:7-9

Friday, September 27

St. Vincent de Paul, priest
Haggai 2:1-9
Psalm 43:1-4
Luke 9:18-22

Saturday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz, martyr and companions, martyrs
Zechariah 2:5-9, 14-15a
(Psalm) Jeremiah 31:10-13
Luke 9:43b-45

Sunday, September 29

Twenty-sixth Sunday in Ordinary Time
Amos 6:1a, 4-7
Psalm 146:7-10
1 Timothy 6:11-16
Luke 16:19-31

Question Corner/Fr. Kenneth Doyle

Church programs available for happily married couples to strengthen their bond

Q We have a question that we would like answered with reasons, not just words. We hear about pre-Cana for engaged couples, the Christian Family



Movement for those with children, Marriage Encounter for those with problem marriages and separate retreats for men and women.

There is nothing for happily married couples who want to spend their trip to heaven together, as the unit they became when they were married. For what reason does the Church not support the idea of couples being treated as one, as they strive to improve their spiritual life together? (Bluffton, S.C.)

A First, may I expose and explode a myth which your question seems to embrace? Marriage Encounter is not meant for "problem marriages." It is designed to make healthy marriages even healthier.

Worldwide Marriage Encounter says specifically that its program is not a "substitute for counseling." Rather, it offers a weekend experience where couples learn a technique of communication that can deepen their relationship with each other and with God. As such, it is one of several programs designed for marriage enrichment.

The U.S. Conference of Catholic Bishops offers a website, www.foryourmarriage.org, that lists some of the programs described. One of them is Marriage Returno, a weekend prayer experience for husband and wife facilitated by a married couple and a Catholic priest.

In addition, several dioceses offer programs that respond to your request. In my diocese, we offer a two-session workshop called Strengthening Relations that uses the standard Myers-Briggs personality test as a basis for teaching how different personality types can generate a healthy and harmonious match.

Q When I was growing up, the tabernacle was in the front of the church on the main altar. I am upset that some Catholic churches today put our Lord in a small chapel in the back of the church. I consider that disrespectful, and think that it must displease Jesus. (Bedford, Va.)

A Whenever a Catholic church is built or renovated, perhaps no single issue prompts more debate, or stronger feelings, than the location of the tabernacle. Part

of this has to do with the fact that Church guidelines allow some discretion.

The *General Instruction on the Roman Missal* says that the tabernacle may be located "either in the sanctuary, apart from the altar of celebration ... or even in some chapel suitable for the private adoration and prayer of the faithful and organically connected to the church and readily noticeable by the Christian faithful" (#315).

Many older Catholics may remember the tabernacle being in the center of the altar of sacrifice. The general instruction cautions against that so as not to distract from the celebration of the Mass. The two purposes, historically, of the tabernacle were to reserve the Blessed Sacrament for distribution to the sick and dying and to offer the opportunity for quiet adoration of the Eucharist when Mass was not being held.

The general instruction also amplifies its guideline by clarifying that the tabernacle should be located "in a part of the church that is truly noble, prominent, conspicuous, worthily decorated and suitable for prayer" (#314).

Pope Benedict XVI, in his 2007 exhortation "*Sacramentum Caritatis*" was even more specific, stipulating that "the place where the eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church."

Within these parameters of universal Church law, the placing of the tabernacle falls within the discretion of a local bishop, and some bishops have chosen to issue guidelines in this regard.

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

My Journey to God

Prayer: Over Time

Cathy Lamperski Dearing

Sometimes we think it should be instant
We walk up, say "hello," chat a bit
And call it relationship
But any true, deep, and lasting thing
Doesn't work like this
It takes time—Give it time—So that

Over time—We keep building trust
Over time—I take risks
Over time—I refer to You as Friend
Over time—I become transparent
Over time—I keep giving myself over to it

I see a progression
I feel the depth
Love is growing
On this journey of relationship

Prayer—Give it time
And watch what happens
Over time



(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem after recently attending a retreat on prayer led by Father Jim Farrell at Fatima Retreat House in Indianapolis. Young people pray during eucharistic adoration led by Pope Francis at the World Youth Day vigil on Copacabana beach in Rio de Janeiro on July 27.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God,"

The *Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

BELL, Glennard E., 83, Our Lady of Perpetual Help, New Albany, Sept. 2. Husband of Beverly Bell. Father of Heather Bradley, Beth Dean, LuAnne Lintner, Glen and Gregory Bell. Grandfather of eight. Great-grandfather of nine.

BRYAN, Rosemary, 87, St. Mary, New Albany, Aug. 13. Mother of Marsha Antolik and Deborah Smith. Sister of Betty Kloufetos, Donna St. Clair, Bruce, Johnny and Mike Campbell. Grandmother of five. Great-grandmother of 10. Great-great-grandmother of one.

CECIL, Jerry C., 80, St. Martin of Tours, Martinsville, Sept. 4. Husband of Donna (Wallace) Cecil. Father of Sheryl Yeardon, Dr. Danny, Darrell and Gary Cecil. Brother of James Cecil. Grandfather of 11. Great-grandfather of 10.

CULPEPPER, Emma L., 75, Holy Angels, Indianapolis, Aug. 29. Wife of Joseph Culpepper, Jr. Mother of Alison, Jennifer, David and Joey Culpepper. Sister of Bertha Jones. Grandmother of two. Great-grandmother of one.

DICKMAN, Gene, 71, St. Paul, Tell City, Aug. 28. Husband of Liz Dickman. Father of Misty Harris. Brother of Debbie Foster, Trish Kleiser, Barry, Joe, Mike and Tim Dickman. Grandfather of three.

FEDERLE, Daniel T., 64, St. Louis, Batesville, Sept. 8. Brother of Dorothy Federle.

GARCIA, Juan Manuel, Jr., 73, St. Lawrence, Indianapolis, Sept. 1. Husband of Patricia Garcia. Father of Gabriela, Gina, Gregg, Juan and Michael

Garcia. Brother of Myrna Cortez. Grandfather of 14.

GAROFOLA, Patricia Jo, 75, St. Vincent de Paul, Bedford, Aug. 27. Wife of Joseph Garofola. Mother of Tracy and Timothy Garofola. Sister of Debbie George, Charlene, Randy and Tommy Syrgley. Grandmother of two. Great-grandmother of two.

GRANDE, Mary Anne (Noone), 82, St. Michael, Greenfield, Aug. 31. Wife of James Grande. Mother of Rosemarie Kottlowski, Bernadette Von Essen, Maureen, David and Thomas Grande. Sister of JoEllen Eckstein, Betty Hoffman, Helen Gasper, Colette Philhower, Kay Woods, Francis, John and Steve Noone. Grandmother of 13. Great-grandmother of five.

HEMPSTEAD, Brandon D., 18, St. Mary, Greensburg, Sept. 5. Son of Treasa Hempstead. Brother of Allison Hempstead. Grandson of Mr. and Mrs. Norbert Wilmer.

HILL, Dennis P., 55, St. Maurice, Decatur County, Aug. 28. Husband of Carolyn Hill. Father of Brittney Mason and Jeremy Hill. Stepfather of Julie Wenning, Amy and Daniel Holzer. Son of Donald and Carol Hill. Brother of Bridget McClellan, Donnie, Joseph, Tim and William Hill. Grandfather of 11.

KAREM, Joseph P., 88, Holy Family, New Albany, Sept. 7. Father of Becky DuVall, Debbie Eckles, Andrea Greene, Lynn Hallman, Kim LaPilusa and Greg Karem. Brother of Peggy English and Evelyn Marks. Grandfather of 16. Great-grandfather of 19.

KEMPLE, Mary, 86, St. Mary, New Albany, Aug. 27. Wife of John Kemple. Mother of Wini Harrison, Twila Henderson, Dewey and Eric Kemple. Grandmother of eight. Great-grandmother of five.

KIRBY, Ruth Ellen, 85, St. Luke the Evangelist, Indianapolis, Aug. 31. Wife of Jack Kirby. Mother of Jacqueline Collins, Ellen Kazlas, Patrick and Terrence Kirby. Sister of Mary Eileen Schneider. Grandmother of four. Great-grandmother of one.



Tears of joy

Pope Francis shakes hands with a girl as he arrives to lead his general audience in St. Peter's Square at the Vatican on Sept. 11.

KRAEMER, Patricia, 75, St. Mary, New Albany, Aug. 28. Sister of Darlene, Gerald and Gilbert Kraemer.

LAMPERSKI, Edward A., 91, Holy Trinity, Indianapolis, Aug. 26. Husband of Catherine Lamperski. Father of Catherine Dearing, Nellie Thompson, Madonna Wilson, Mary, Joseph and Walter Lamperski. Grandfather of 10. Great-grandfather of two.

MASSEY, Ira D., 92, St. Mary, New Albany, Aug. 13. Father of Karen Bishop, Rosita Fleischman, Jane Smith, Edward and Larry Massey. Grandfather of 10. Great-grandfather of one.

MEYERS, Donald C., 84, St. Pius X, Indianapolis, Sept. 2. Husband of Marjorie Meyers. Father of Leslie Floyd, Kathy Whisler, Ben, Donald and Keith Meyers. Stepfather of Carolyn Daniel, Suzanne Newton, Claudia Leahy and Marcia Spies. Brother of Clara Ann Gardner and Cletus Meyers. Grandfather of several. Great-grandfather of several.

MILLER, Denzil R., 71, Immaculate Heart of Mary, Indianapolis, Aug. 27. Husband of Mary Rose (Mazza) Miller. Father of Nicole Hutchings

and Kristina Miller. Brother of Louise Cole, Barbara Sinders and Bill Miller. Grandfather of two.

MILLER, Erin (Gulley), 30, Holy Family, New Albany, Aug. 27. Wife of Tim Miller. Daughter of Dan and Christie Gulley. Sister of Heather Gregory, Shannon and Corey Gulley. Granddaughter of Elizabeth Carroll.

MOORMAN, Thomas Roland, 88, St. Martin of Tours, Martinsville, Sept. 6. Husband of Sally Moorman. Father of Terri Barrett, Kaye Battles, Beth Park, Linda Vater, Meg, Dave, Martin and Tom Moorman. Brother of Billy Laugle, Betty Ricci and Ace Moorman. Grandfather of 20.

POWERS, Carroll Allen, 81, Holy Spirit, Indianapolis, Aug. 27. Husband of Anna Powers. Father of Kerry and Mark Powers. Grandfather of five. Great-grandfather of one.

RICHART, James V., 87, St. Agnes, Nashville, Sept. 1. Husband of Jeanette Richart.

RICHART, Philip Louis, 71, former member St. Philip Neri, Indianapolis, Aug. 15. Husband of Lynn Richart. Father of Larry Richart. Brother of Joyce

Haboush, Larry and Msgr. Paul Richart. Grandfather of one.

SAUER, Kathleen Ann, 64, St. Barnabas, Indianapolis, Sept. 2. Wife of William Sauer. Mother of Michelle Marston, Emily and Brian Sauer. Daughter of Lucille Wheatley. Sister of Joyce Brandenburg, Mary Shearer, Susan Weisgerber, Joan, Greg and Steve Wheatley. Grandmother of five.

SCHEIDT, Anthony, 45, St. Agnes, Nashville, Aug. 16. Son of Stephen Scheidt. Brother of Donald and Jeff Scheidt.

SCHMIDT, Edward J., 70, St. Paul, Sellersburg, Aug. 25. Husband of Betty Schmidt. Father of Robin Dornbush and Bryan Schmidt. Brother of Kenny and Leo Schmidt. Grandfather of four.

SCHUETTER, Douglas J., 66, St. Malachy, Brownsburg, Aug. 28. Husband of Sarah Schuetter. Father of Brian and Scott Schuetter.

SCHWANEKAMP, Mary M., 32, St. Christopher, Indianapolis, Aug. 25. Wife of Brent Schwanekamp. Mother of Scott Schwanekamp. Daughter of Wayne Tanner and Patti

Luce. Sister of Patrick Luce. Granddaughter of Patricia Luce.

SINISE, Claire Lorraine (DeCesaro), 89, St. Monica, Indianapolis, Sept. 1. Mother of Greg Sinise. Grandmother of two.

STEWART, Nancy Catherine, 61, St. Joseph, Corydon, Sept. 2. Wife of Rick Stewart. Mother of Jenny Krider and Beth Mathes. Daughter of Pearl Trebing. Sister of Nick Trebing. Grandmother of three.

STUART, Mary Ann, 84, St. Agnes, Nashville, Aug. 7. Mother of Lynn Alexander, Mary Beth Gadus, Bill, Bruce and Grant Stuart. Grandmother of 13.

THOMSON, Mary G., 93, St. Christopher, Indianapolis, Aug. 14. Mother of Mary Ellen Kutcher, Sheryl Leary, Jane Marye, Joan Relf, Dick, John and Mark Thomson. Grandmother of 14. Great-grandmother of 15.

WHITE, Carrie Ann, 54, Good Shepherd, Indianapolis, Aug. 26. Wife of Wayne White. Mother of Kari and Renae White. Daughter of Marlene Kennedy. Sister of Victoria Jones and John Kennedy. Grandmother of five. †

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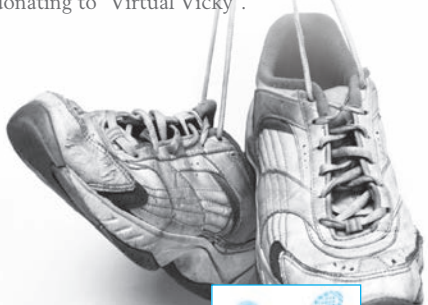
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A woman holds a picture of a firefighter during memorial ceremonies marking the 12th anniversary of the Sept. 11, 2001, attack on the World Trade Center in New York. The 2001 terrorist attacks claimed the lives of nearly 3,000 people in New York City, Shanksville, Pa., and at the Pentagon.



A woman touches a carnation left on a name inscribed into the North Pool during 9/11 memorial ceremonies marking the 12th anniversary of the Sept. 11, 2001, terrorist attacks on the World Trade Center in New York.



During a ceremony marking the 12th anniversary of the attack on the World Trade Center in New York, Mija Quigley of Princeton Junction, N.J., leans on an engraving of the name of her son Patrick Quigley, who died in the 9/11 attack.

Catholic college students say 9/11 attacks marked loss of innocence

WASHINGTON (CNS)—Alyssa Badolato, a senior at The Catholic University of America in Washington, described the morning of Sept. 11, 2001, as her loss of innocence.

Badolato said she was 10 when the attacks of 9/11 took place.

"You didn't think these things could happen in our country," she said. "Now there's this fear. We're still feeling those effects."

Badolato, former chairwoman of the College Republicans at Catholic University, is from Cherry Hill, N.J. She and other members of the university's chapter of College Republicans helped hand out flags to students on campus on the 12th anniversary of 9/11 in remembrance of the nearly 3,000 lives lost in the terrorist attacks in New York City, near Shanksville, Pa., and at the Pentagon.

Nicole Kolenberg, a sophomore

from Stamford, Conn., said although she was in second grade in 2001, she remembers the news of the attacks like it was yesterday.

"It's the first thing I remember so vividly," Kolenberg said. "My parents came to pick me up from school. We went out in our boat, and we could see the Long Island Sound in smoke. It was unreal."

Kolenberg said flags were laid on the lawn of the Edward J. Pryzbyla University Center in loving memory of all the lives lost.

"We're trying to fill the lawn up," she said.

Kolenberg said the events of Sept. 11 were especially difficult for those in her community.

"It's hard because we were so close to the city [New York City]," she said. "We lost a lot of people who were close to us."

Tom Lahey, a sophomore from

New Jersey, said he was also in second grade in 2001. Lahey said his father was stuck in the subway under the North Tower when that tower of the World Trade Center fell.

"He didn't get home until 8 p.m. that night," Lahey said. "He was covered in soot. A couple of my friends' parents died."

Students wrote the names of loved ones and prayers on cards where they laid their flags. Jax Descloux, a sophomore from Westchester County in New York, said her father also experienced a close call during the attacks. Descloux said her father used to work at the World Trade Center.

"He was supposed to go to the city [on Sept. 11], but he overslept," she said.

Freshman Dulan Jayawardane said school officials tried to hide the details of the attacks from students at school.

"Our teachers tried to play it off as an early dismissal," he said. "We overheard them talking."

Jayawardane, who is from Bethesda, Md., was 5 in 2001. He said he felt frightened after he was picked up from school.

"I heard a plane overhead, and got scared on my way home," Jayawardane said.

Freshman Courtney Wosepka said she lived in Michigan on Sept. 11, 2001. Wosepka said although she was too young to remember the day's events, she remembers sitting down with her parents a few years later with a postcard of the World Trade Center.

Wosepka said both her parents had been to the World Trade Center before. She said although she was still young, they wanted to help her understand the significance of the attacks on the World Trade Center and the Pentagon. †

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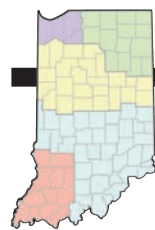
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Catholic News Around Indiana

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- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans



Dr. Mary Ludwig, left, and her husband, Paul, attend an open house at the Crawfordsville clinic named in her honor.

DIocese of Lafayette

Clinic's name honors local doctor's dedicated service

CRAWFORDSVILLE — As a child, Mary Ludwig knew what it was like to be poor and hungry with no access to medical care. As an adult, she spent decades giving the less fortunate what she had lacked.

The Dr. Mary Ludwig Montgomery County Free Clinic recently opened its doors. It replaces the Well Baby Clinic of Christian Nursing Service (CNS) founded in Crawfordsville in 1968, which offered the uninsured of Montgomery County free health care.

The clinic board wanted to name the clinic for Ludwig as a tribute to her lifelong dedication to providing free health care to people of Crawfordsville and surrounding communities.

Ludwig, 87, is a member of St. Bernard Parish. A native of Harrison, N.Y., she received a bachelor's degree from the College of New Rochelle in 1948 and a medical doctorate from the University of Virginia in 1958.

She was not available for an interview because of health reasons, but in a letter written in 2012, Ludwig said, "When the opportunity came to set up a free pediatric clinic in the Milligan Presbyterian church on Mill Street, I was very excited and my husband and family were very supportive. ... A group of eight women organized to form the Christian Nursing Service of which the free clinic was born. Volunteers were eager to help and the doors were open to the community in the fall of 1968. The community backed it, those in need used it, and volunteers kept the clinic alive and well."

The clinic operated on an annual budget of \$140,000 after starting with \$10.

Ludwig's daughter, Julie Bergfors, said that her parents moved to Crawfordsville so her father, Paul Ludwig, could open an ophthalmology practice. The couple retired in the 1980s.

"My mom had her hands full, but in the meantime, a group of women, knowing she was a doctor, approached her about starting a health care organization for the poor that would go to people's homes," she said. "Mom suggested a clinic instead. It was privately funded—no questions were asked, there were no restrictions, anyone could come."

"She loved it—thrived on it," Bergfors said. "Being able to help families was something she related to. My dad was always a big supporter, and he was so proud of her. She worked at the clinic two days each week, but she was on the phone 24 hours a day with questions, answering anything people needed. She was always willing to help others."

(For news from the Diocese of Lafayette, log on to the website of The Catholic Moment at www.thecatholicmoment.org.)

DIocese of Evansville

Purse Party raises funds for Haitian school children

EVANSVILLE—Can empty purses provide the funds to feed hungry school children?

Yes, they can. In fact, those empty bags can provide the funds to feed hundreds of students for weeks at a time.

Recently, nearly 200 people gathered in downtown Evansville to attend the third annual Haiti Purse Party. They came with their wallets open and their checkbooks ready and, at the end of the event, more than \$16,000 had been raised to feed the children who attend school at St. James Parish in Plaine du Nord, Haiti.

Karen Hinderliter is a kindergarten teacher at Corpus Christi School in Evansville, and a member of the Haiti Purse Party committee. She explained that Evansville area businesses and individuals donated "new and gently used" designer and faux designer purses of all sorts for the Haiti Purse Party.

Hinderliter noted that the event, which included lunch and both a silent and a live auction of the purses, has grown from 120 guests in its second year to nearly 200 this year.

The funds which were raised will go directly to St. James Parish, which has been partnered with St. Joseph Parish in Vanderburgh County for close to 30 years. Last year's proceeds were used to purchase books for the elementary school students in the parish. This year, the money will be used to purchase food for the 500 students enrolled in the elementary school there and the 200 students in the high school.

"The schools had been providing a hot meal of rice and beans on a regular basis—until the source of their food supply basically dried up," said Butch Feulner, a member of St. Joseph Parish in Vanderburgh County.

"For many of those students, that meal wasn't just the only hot food they got all day; it was the *only* food they got. We are going to use the money we raise this year to help them get the food they need to continue providing healthy nutrition to the students."

(For news from the Diocese of Evansville, log on to the website of The Message at www.themessageonline.org.)



Following a Mass with the Burmese community, Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, center, and Msgr. Robert Schulte, right, admire a chasuble that Archbishop Charles Bo presented to Bishop Rhoades.

DIocese of Fort Wayne-South Bend

Burmese-American Catholics gather for national conference

FORT WAYNE — Hundreds of Burmese-American Catholics gathered for the fourth annual National Conference of Burmese-American Catholics held from Aug. 30 through Sept. 2 in Fort Wayne.

The conference program began when close to 1,000 Burmese-American Catholics—from across the country and as far away as Australia—gathered at Bishop Dwenger High School for breakfast and morning prayer led by Father Peter Dee De, part-time associate pastor at the Cathedral of the Immaculate Conception, who served as master of ceremonies. The 80 Burmese Catholics registered in the Diocese of Fort Wayne-South Bend were in attendance as well. Conference attendees were welcomed with a presentation on youth activities and a special youth dance.

Keynote speaker and Mass celebrant Archbishop Charles Bo, of the Rangoon Diocese in Myanmar (formerly known as Burma), joined the throngs of Burmese-Americans gathered to enrich their faith and connect with others. The day was laced with cultural music and prayer, talks for youths and adults, and the opportunity for eucharistic adoration, confession and the recitation of the rosary.

Archbishop Bo spoke to the assembly about values that included identity, trust, gratitude and love.

Aware of the struggles this assembly has experienced in their migration to and resettlement in the U.S., the archbishop told *Today's Catholic* before the conference, "They themselves face a terrible culture shock and many find it hard to adjust." He cited challenges such as lack of education, homesickness, lack of stamina for resettlement and the language barrier.

Archbishop Bo commended the U.S. assistance to his people, saying, "The local Church in Fort Wayne is trying its best to take care of the migrants and resettlement. Since our Burmese Catholics have to start from zero, I think it would need much time and attention to do it enough. We thank the American leaders and clergy they offered."

(For news from the Diocese of Fort Wayne-South Bend, log on to the website of Today's Catholic at www.todayscatholicnews.org.) †

Poles welcome native son Blessed John Paul II's sainthood

WARSAW, Poland (CNS)—A larger-than-life model of Blessed John Paul II as a younger man reaches out from the top of the exterior steps that ascend to All Saints Church, Warsaw's largest church.

At the statue's feet one recent summer afternoon sat a bouquet of plastic red roses, and candles lit in red heart-shaped vases.

Two-year-old Stanislaw played with the roses, and then banged on the statue's large metal feet, as his father, Lukasz Dzieciotowski, stared at the familiar smiling face and outstretched hand.

"If he becomes a saint, it is nice to know that there is a person that I actually knew and have seen," Dzieciotowski, an unemployed archaeologist, contemplated out loud.

"I've got a father and mother and have known other people, but I didn't ever know a saint," he said.

News that Blessed John Paul soon will be a saint evoked varied reactions in the capital of his native Poland.

For Dzieciotowski, 35, who was raised Catholic and has always gone to Sunday Mass, the reaction was one of almost sudden realization that someone he had actually encountered, albeit from a distance and as a child, was now set to be exalted to the highest

echelons of the Church.

"With my parents when I was young, we went to see him crossing the street," when the former pontiff returned on one of several occasions to Poland, Dzieciotowski recalled.

"It is not that I have read every word of John Paul [but] as I started my life as a person, as a Catholic, he was the only pope I knew," he said.

Pope Francis signed a decree clearing the way for the canonization of Blessed John Paul II on July 5. The decree followed a vote two days earlier to recognize as a miracle the healing of Floribeth Mora Diaz, a Costa Rican who was suffering from a brain aneurysm and recovered through Blessed John Paul's intercession.

For Magdalena Boniukiewicz, a 40-year-old freelance translator and mother of two, Blessed John Paul's canonization had been just a matter of time.

"We knew he would be canonized, so it is not like we counted the moments. If he wasn't ... that would be the scandal," she said while on break from a stint interpreting for a visiting World Bank consultant.

"We were very proud to have someone so high up from Poland," explained Boniukiewicz, who said both her parents had been confirmed by Blessed John Paul in the southern Polish city of Krakow, her hometown. The former pope, then named Karol Josef Wojtyla, was ordained to the priesthood in 1946 in Krakow. He ministered there as priest, bishop and cardinal until becoming pope in 1978. She said the former pope's long devotion to Krakow

and to Poland made Blessed John Paul a "national hero." She credited him for spurring the country's Solidarity movement in 1980, which she said brought "freedom" and the eventual demise of the Soviet Union.

Blessed John Paul "was like Churchill to the British, like Roosevelt to the Americans, and Atatürk to the Turks," she said, adding that, though only a small girl at the time, she remembered "on his first visit to Poland [as pope in June 1979], everyone went crazy, surrounding him."

"May the Holy Spirit descend and change the face of the Earth," she remembered Blessed John Paul saying. "He was very smart. He never gave in, he never attacked," and he taught Poles to "stay your ground, but be calm," Boniukiewicz said.

Boniukiewicz said she had heard stories of people in Poland being cured through prayers to Blessed John Paul, so she would have been surprised if the Vatican had not approved at least one miracle.

Kamil Kosowski, a 24-year-old cab driver, said it didn't matter if the former pope had performed miracles or not.

"He was a good man. He was a loving human being, and you could see that," Kosowski said from behind the steering wheel of his taxi caught in downtown Warsaw's rush hour traffic.

Blessed John Paul "certainly deserves" to be a saint because "he became pope as a young man," and he was "a sweet person," he said. †



Blessed John Paul II