



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Coming of Age

Columnist Karen Osborne discusses actor Robin Williams' untimely death, page 12.

CriterionOnline.com

August 22, 2014

Vol. LIV, No. 45 75¢



'A sense of community'

In New Albany, St. Elizabeth Catholic Charities agency director Mark Casper, third from left in the front row, cuts a ribbon on Oct. 10, 2013, marking the official opening of the agency's new administration and social services building. Built in 1850 as the rectory for the former Holy Trinity Parish, the structure's historic preservation and restoration was completed during the last week of June. New Albany Mayor Jeff Gahan holds the ribbon at left. (Submitted photo)

St. Elizabeth Catholic Charities: From 'best kept secret' to a leading agency in New Albany

By Natalie Hoefler

NEW ALBANY—Until about four years ago, New Albany had a little-known treasure in its midst.

"When I started here [in April 2010], it was known as the best-kept secret in New Albany," Leslea Townsend-Cronin admits.

But the secret is out, she says, and New Albany Mayor Jeff Gahan made it official: On June 30, he presented St. Elizabeth Catholic Charities with a check for \$25,000 from the city council and declared June 30, 2014, as

St. Elizabeth Catholic Charities Day.

The official declaration was the city's way of helping the organization recognize its 25th anniversary.

"There were four big things to celebrate," says agency director Mark Casper of the special day. "We got the check, we opened our new 12-bed maternity home, the newest ASH [Affordable Supportive Housing] unit we bought opened, and the historical renovation of this [social services] building was finished with the windows being completed that week."

Those four victories are not the only reasons to celebrate, says Townsend-Cronin,

director of social services for the agency.

"We've really become a leading agency in this community with all the services we provide, particularly our shelters."

'There's a sense of community'

"Shelters" is where it all started when the organization began as St. Elizabeth Maternity Home, an eight-bed crisis pregnancy center that opened in 1989. They receive young women from all over the United States, says Casper.

"We don't turn anybody away. As long as they're pregnant, we'll find some way

See ST. ELIZABETH, page 16

Cardinal Filoni, Patriarch Sako call for action to liberate Iraq

VATICAN CITY (CNS)—Pope Francis' personal envoy to the suffering people of Iraq joined the Chaldean Catholic patriarch in launching an appeal to the international community on Aug. 18, pleading for help

to liberate villages controlled by the Islamic State terrorists and to provide the displaced with international protection.

Cardinal Fernando Filoni, who has been in Iraq since Aug. 13 at the pope's request, and Chaldean Catholic Patriarch Louis Sako of Baghdad said international action is necessary to provide the displaced with

basic necessities like food and water, but also to guarantee the possibility of their survival in Iraq.

In their appeal, the cardinal and patriarch asked nations to "take their moral responsibility seriously" by helping to liberate villages in northeastern Iraq captured by the Islamic State militants.

The Christians, Yezidis and other minorities forced out of their villages because they would not convert to the militants' idea of Islam just want to return to their homes and live in peace, the cardinal and patriarch said. "The hope of these people must not be allowed to die!"

During his Aug. 18 Mass for "peace and reconciliation" in Seoul, South Korea, Pope Francis offered special prayers for Cardinal Filoni and for Iraq. The cardinal, the pope told the congregation, "was supposed to be with us here," but instead had been sent "to the suffering people of Iraq, to help the persecuted and displaced, and all religious

See PLEA, page 2



Cardinal Fernando Filoni



Chaldean Patriarch Louis Sako

800,000 watch during beatification Mass as Pope Francis moves 124 Korean martyrs closer toward sainthood

SEOUL, South Korea (CNS)—Pope Francis placed 124 Korean martyrs on the last step toward sainthood in a beatification Mass on Aug. 16 that brought elation to the 800,000 people in attendance.

The sun was searing as Bishop Francis Ahn Myong-ok of Masan, president of the commission for the beatification, asked the pope to pronounce the martyrs blessed. After hearing a brief collective biography of 124 of the original founders of the Catholic Church in Korea, Pope Francis pronounced the formula of beatification.

With his words, trumpets blared and a huge swath depicting a watercolor of the newly blessed martyrs in heaven was unfurled on the side of a large building facing the square where the faithful gathered. People laughed and cheered as the image also popped up on the giant video monitors along the more than one-mile stretch.

See MARTYRS, page 8



Pope Francis greets a child as he arrives to celebrates the Aug. 16 beatification Mass of Paul Yun Ji-chung and 123 martyred companions in Seoul, South Korea. (CNS photo/Paul Haring)

PLEA

continued from page 1

minorities who are suffering in that land. May the Lord be with him in his mission.”

Cardinal Filoni has been talking about his trip with Vatican Radio each day. He spent Aug. 15 with displaced Christians in a camp in Duhok and meeting Yezidi community leaders.

The Yezidi community is

“suffering terribly because of the deaths they have had, the kidnapping of their women and their houses being stolen. They don’t know where to go,” the cardinal said.

Chaldean Archbishop Amel Shamon Nona of Mosul, Iraq, told Vatican Radio the Islamic State militants “think that anyone who is different from them does not deserve to live,” which is why, under the threat of violence, they tell Christians and Yezidis to

convert or flee.

“They [militants] represent a great threat to humanity,” the archbishop said. “These groups don’t just want to conquer a piece of territory and stay there. Their objective is the whole world.”

Cardinal Filoni spent Aug. 16 in Manghes with displaced Christians and Yezidis from Qaraqosh and other villages in the Ninevah Plain. The question the people raised over and over, he said, was “What have we done to deserve death?” †



A religious man confronts Iraqi security personnel outside the U.S. consulate in Irbil, Iraq, on Aug. 11. The pope’s envoy to the region, Cardinal Fernando Filoni, said people still do not know what will become of terrorized Christians. (CNS photo/ Sahar Mansour)

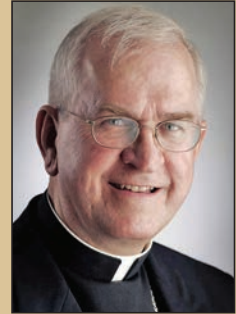


‘They [militants] represent a great threat to humanity. These groups don’t just want to conquer a piece of territory and stay there. Their objective is the whole world.’

—Chaldean Archbishop Amel Shamon Nona

Special U.S. collection urged to help those suffering in Middle East

WASHINGTON (CNS)—The president of the U.S. bishops’ conference on Aug. 19 asked Catholic bishops across the country to take up a special collection for humanitarian needs and pastoral support for Christians and other victims of violence in the Middle East.



Archbishop Joseph E. Kurtz

Amid the ongoing crisis in what is “the cradle of Christianity,” the Catholic Church “mourns the terrible suffering of Christians and other innocent victims of violence in Iraq, Syria and Gaza who are struggling to survive, protect their children and live with dignity in dire conditions,” said Archbishop Joseph E. Kurtz of

Louisville, Kentucky.

Emphasizing “the extraordinary nature of this crisis,” he urged the bishops to have parishes in their dioceses hold the collection the weekend of Sept. 6-7 or Sept. 13-14, and to send the contributions as soon as possible to the Office of National Collections at the U.S. Conference of Catholic Bishops in Washington. The Archdiocese of Indianapolis will hold its collection on Sept. 13-14.

Funds from the collection will be used by Catholic Relief Services (CRS), the U.S. bishops’ overseas relief and development organization, and other Catholic agencies “working in partnership with the local Church” to meet the most urgent humanitarian needs of people in the three countries, he said in a letter to his fellow bishops.

The agencies also will use the money to help

refugees who have fled Iraq, Syria and Gaza to neighboring countries.

“Our Christian brothers and sisters and other innocent victims of the violence in the Middle East urgently need the assistance of the Catholic community of the United States,” Archbishop Kurtz said.

CRS and other agencies “have well-established partnerships with the Catholic Church in the region which allow them to respond quickly and efficiently to victims in some of the hardest-to-reach areas,” he explained.

The collection money also will be used to support Church programs, to aid persecuted Christians and “to respond to rebuilding needs of Catholic dioceses in the impacted areas,” he said and asked for continued prayers “for the victims of this crisis.” †

Federal court says accommodation process on HHS mandate ‘a subterfuge’

ALEXANDRIA, La. (CNS)—A U.S. District Court on Aug. 13 ruled in favor of a Baptist-run college in its fight against the federal contraceptive, abortifacient and sterilization mandate, and the directive that nonprofit employers who are not exempt from the mandate but who object to it must authorize a third party to provide coverage to employees.

Louisiana College in Pineville objects on moral grounds to the mandate, but does not fit the narrow criteria that would exempt it, so in order to refuse to provide coverage it finds objectionable, the college would have to comply with what the administration calls an accommodation for nonexempt employers.

Such an employer must fill out a self-certification form—known as EBSA Form 700—stating it is a religious nonprofit with objections to covering contraceptives and directing a third party, usually the manager of an employer’s health plan, to provide the coverage.

Many religious employers, including Louisiana College, that have sued over the mandate argue that even filling out Form 700 makes them complicit in providing coverage they find objectionable.

The U.S. District Court for the Western

District of Louisiana, based in Alexandria, sided with the college, calling the accommodation for Louisiana College and like entities “a subterfuge.”

“In this case, we would go so far as to say that self-certification is vastly more than a mere ‘administrative’ act,” the court wrote. “Rather, the challenged regulations and their application trigger a subterfuge requiring indirect action the regulations could not do if they applied to the plaintiff directly.”

Kevin Theriot, senior counsel at Alliance Defending Freedom, which represented Louisiana College, said his client “simply wants to continue to operate as a Christian college as it has since its founding in 1906.”

“The court did the right thing in striking down the Obamacare abortion-pill mandate as it applies” to the school’s health insurance coverage, he said in a statement.

An Aug. 15 news release on the ruling in the college’s case noted that another alliance client, Conestoga Wood Specialties in Pennsylvania, won a U.S. District Court order on Aug. 14 that permanently enjoined the federal government from enforcing the mandate against the company.

The U.S. Supreme Court on June 30

ruled 5-4 that Hobby Lobby and Conestoga Woods, both owned by Christian families, were protected under the Religious Freedom Restoration Act from having to provide coverage to which they object on religious grounds.

Under the Affordable Care Act, the U.S. Department of Health and Human Services requires nearly all employers to cover contraceptives, sterilizations and some abortion-inducing drugs for all employees in their company health plan. It includes a narrow exemption for some religious employers that fit certain criteria.

Aug. 22 is the deadline for the Obama administration to release an alternative to the third-party accommodation that it is drafting for Catholic and other religious nonprofit employers to opt out of the contraceptive mandate.

News reports on July 23 said the administration filed a brief with the 10th U.S. Circuit Court of Appeals in Denver indicating it planned to develop the new proposal, and the court set Aug. 22 as the deadline.

The proposal will be an “interim final regulation,” so before it is finalized, there will be a comment period set by the government. †

Pope asks prayers after great nephews, their mother die in car crash

VATICAN CITY (CNS)—Pope Francis asked people to join him in prayer on Aug. 19 after he learned that two of his little great nephews and their mother had died in a car crash in Argentina and his nephew was in critical condition.

The dead were identified as the wife and two young sons of Pope Francis’ nephew, Emanuel Horacio Bergoglio: Valeria Carmona, 39, Antonio Bergoglio, 8 months, and Joseph Bergoglio, 2 years.

According to Argentine news reports, the 35-year-old son of the pope’s late brother Alberto Bergoglio underwent emergency surgery and was on a respirator.

The crash occurred in the early morning hours on the highway between Rosario and Cordoba. †



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

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

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site : www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2014 Criterion Press Inc. ISSN 0574-4350.

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

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

Postmaster:
Send address changes to:
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1400 N. Meridian St.
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Transitional Deacon Adam Ahern speaks on Aug. 12 with students in a theology class at Cathedral High School in Indianapolis. (Photos by Sean Gallagher)

Pilgrimage takes seminarians to Catholic high schools

By Sean Gallagher

For more than a decade, the seminarians of the Archdiocese of Indianapolis have gone on pilgrimage just prior to the start of a new academic year. They've usually visited historic parish churches or shrines in central and southern Indiana.

This year's pilgrimage was a departure from the past as more than 20 men in formation for the priesthood visited three Catholic high schools in Indianapolis on Aug. 12—Cathedral, Roncalli and Providence Cristo Rey.

Father Eric Augenstein, archdiocesan vocations director, said it was important for the future priests of central and southern Indiana to be exposed to Catholic schools since they are a significant part of the life of the archdiocese, and because some of the young men haven't been students at them.

He also noted that it is good for Catholic school communities in the archdiocese to get to know the seminarians.

"Their very presence there is a statement to the students and the faculty that we have great young men who are in seminary for the archdiocese," Father Augenstein said. "Some of them could be there one day as well."

Seminarian Casimiero Samano-Reyes is a graduate of Cardinal Ritter Jr./Sr. High School in Indianapolis. He will be a freshman at Bishop Simon Bruté College Seminary in Indianapolis this fall.

He said that the presence of priests and seminarians in Catholic high schools can help students be open to vocational discernment in their own lives.

"It will help the students to have seminarians come to their schools," said Saman-Reyes, a member of St. Gabriel the Archangel Parish in Indianapolis. "It kind of gets that thought going, an interest in the seminary or priestly life."

Transitional Deacon Adam Ahern is entering his final year of priestly formation, and expects to be ordained a priest next spring.

He said he hoped the seminarians' visit to Catholic high schools would help broaden the students' understanding of a priest's ministry.

"It lets students know that priests are available and accessible," said Deacon Ahern. "You can talk to a priest. They're not just there at confession and at Mass. It's outside of that as well. It points out that the Catholic way of life is a whole way of life, not just on Sunday."

Standing in a hallway at Roncalli,

his alma mater, seminarian Anthony Hollowell spoke of the importance of Catholic schools to him and his fellow future priests.

"This is a part of the mission of the archdiocese," he said. "We need to be prepared to learn about it and support it because souls are being formed by it."

The pilgrimage to Catholic high schools was part of the annual convocation of archdiocesan seminarians that took place at Our Lady of Fatima Retreat House in Indianapolis.

Over his eight years of priestly formation, the convocation has been an important means for Deacon Ahern to build up friendships with his fellow future priests.

"It's vital," he said. "As a parish priest, a lot of times you're the only [priest] there at a parish. You come home to an empty house at your rectory at night. At this convocation, we form the community with our fellow seminarians. It will sustain us in the lonely times when we're off by ourselves."

During the academic year, the seminarians have few chances to be together as a group. The archdiocese sends seminarians to three different seminaries—Bishop Bruté, the

Pontifical North American College in Rome and Saint Meinrad Seminary and School of Theology in St. Meinrad.

At the start of this academic year, there are 26 men in formation for the priesthood for the archdiocese, one less than at the start of the 2013-14 academic year. Ten seminarians are in formation at Bishop Bruté; 14 are at Saint Meinrad; and two are at the North American College.

Although the seminarians are spread out across the world during the years of priestly formation, coming together for their annual convocation and pilgrimage is an important way for them to be formed for priestly ministry in central and southern Indianapolis.

"One of the greatest things that our vocations office can do is introduce our seminarians to the archdiocese and introduce the archdiocese to the seminarians," Father Augenstein said. "There are a lot of ways that we do that. But these pilgrimages are one of the best ways that we have to do that in different places."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



Above, Bob Tully, left, vice president for mission and ministry at Roncalli High School in Indianapolis, talks on Aug. 12 with archdiocesan seminarians in the interparochial high school's cafeteria. Listening to Tully are, from left, seminarians Joseph Herring, Meril Sayhayam, Dustin Nelson and Douglas Hunter. The seminarians' pilgrimage to Roncalli, Cathedral High School and Providence Cristo Rey High School, all in Indianapolis, was part of their annual convocation that takes place shortly before the start of a new academic year.



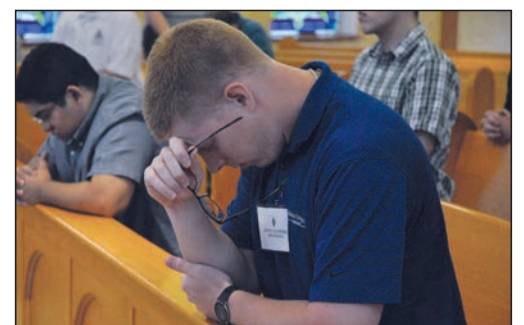
Above, archdiocesan seminarians Jose Neri, left, and Michael Dedek pray Morning Prayer on Aug. 12 at the chapel at Our Lady of Fatima Retreat House in Indianapolis. The liturgy came at the start of a pilgrimage by the seminarians to three Catholic high schools in Indianapolis.



Above, archdiocesan seminarians Jose Neri, left, and Michael Dedek pray Morning Prayer on Aug. 12 at the chapel at Our Lady of Fatima Retreat House in Indianapolis. The liturgy came at the start of a pilgrimage by the seminarians to three Catholic high schools in Indianapolis.



Right, Father Eric Augenstein, archdiocesan vocations director, elevates a chalice during an Aug. 12 Mass at the Chapel of the Sacred Heart at Roncalli High School in Indianapolis. The Mass was part of a pilgrimage archdiocesan seminarians took to three Catholic high schools in Indianapolis. Assisting at the Mass was transitional Deacon Andrew Syberg, right.



Seminarians Jose Neri, left, and Jeffrey Dufresne kneel in prayer on Aug. 12 during a Mass at the Chapel of the Sacred Heart at Roncalli High School in Indianapolis.



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Editorial



A demonstrator marches with crutches outside the U.S. consulate in Irbil, Iraq, on Aug. 11. The pope's envoy to the region, Cardinal Fernando Filoni, said people still do not know what will become of terrorized Christians.

(CNS photo/Sahar Mansour)

Persecution of Christians in Iraq

"The hour is coming when everyone who kills you will think he is offering worship to God" (Jn 16:1).

Jesus told his disciples frequently that they and his Church would endure persecution, and the above quotation is one of many we could cite. So we shouldn't be surprised that, according to demographers of religion David Barrett and Todd Johnson, there have been 70 million Christian martyrs since the time of Christ, 45 million in the 20th century alone. The persecution of Christ's Church continues.

Today it is happening, among other places, in Iraq where Islamic State jihadists have overrun parts of the country and have been committing horrendous criminal acts. Major Christian communities in Mosul and Qaraqosh are gone. Christians were given the choice of conversion to Islam, paying an onerous tax or exile, and some of them were crucified or beheaded.

Yes, it's true that the Christians were not alone. Other minorities, especially the Yezidi sect (also spelled Yazidi), are suffering the same persecution. The United States and other countries dropped food and water to many of them who were stranded on a mountain.

Of course, we should be doing that. However, it seems to us that we heard much more from the secular media, and from the U.S. government, about the plight of the 40,000 Yezidi refugees than the 100,000 Christians who were driven into the desert after all their belongings were confiscated.

Pope Francis has continued to speak out about these atrocities, including during a press conference on Aug. 18 aboard his flight home from South Korea, but the secular media seem to pay little attention. How often have you seen reports on the attacks of Christian communities and destruction of churches and monasteries?

The pope spoke out during his Angelus talk on Aug. 10, and used Twitter during the next several days to urge people to join him in prayer for peace in Iraq and for the tens of thousands of people who are now refugees. He has called on the international community to "stop these crimes" and reestablish law and order, and he sent Cardinal Fernando

Filoni as his personal envoy to Iraq with a financial contribution for the urgent needs of the refugees.

The Pontifical Council for Interreligious Dialogue spoke out on Aug. 12, but did the secular media report it? The council denounced, among other things, "the massacre of people on the sole basis of their religious affiliation; the despicable practice of beheading, crucifying and hanging bodies in public places; the forced expulsion of tens of thousands of people, including children, elderly, pregnant women and the sick; the abduction of girls and women belonging to the Yezidi and Christian communities as spoils of war; the imposition of the barbaric practice of infibulation" (female genital mutilation).

The persecution of Christians is the major unintended consequence of America's war against Saddam Hussein. While Hussein was president of Iraq, there were about 1.4 million Christians. Today there are fewer than 300,000.

The Muslim fanatics who are chasing all non-Muslims out of Iraq make no secret of their objective. It's to restore the caliphate (an Islamic state based on sharia law) that was abolished in 1923 by Kamal Ataturk, founder of modern Turkey. The leaders of the uprising first called themselves the Islamic State in Iraq and Syria (ISIS) or the Islamic State of Iraq and the Levant (ISIL). They are now called the Islamic State, and the group is composed of Sunni Muslims who are opposed to the Shiite Muslim government of Iraq and the government in Syria headed by Bashar al-Assad.

They think that Christians are their enemy. They believe they are offering worship to their God when they kill the followers of Christ. Thus the quotation that we chose to begin this editorial.

However, Pope Francis has the answer to that. "One cannot generate hatred in God's name," he said. "One cannot make war in God's name."

Most of the Iraqi Christians are trying to escape to the Kurdistan part of Iraq. Most Kurds are Muslims. However, some Kurds converted to Christianity in the ninth century, and it's believed that today there are tens of thousands of Christians in Kurdistan.

"The blood of the martyrs is the seed of the Church" (Tertullian, a third-century Christian writer).

—John F. Fink

OPINION

Making Sense of Bioethics/Fr. Tad Pacholczyk

Is artificial insemination wrong even among married couples?

Artificial insemination introduces sperm into a woman's body by use of a thin tube



(cannula) or other instrument to bring about a pregnancy. Artificial insemination can be either "homologous" (using sperm from a woman's husband) or "heterologous" (using sperm from a man she is not married to). Both forms of artificial insemination raise

significant moral concerns.

Bringing about a pregnancy by introducing a cannula through the reproductive tract of a woman and injecting sperm into her body raises concerns about reducing her to a kind of conduit for the purposes of obtaining a child. These actions fail to respect the most personal and intimate aspects of a woman's relational femininity and her sexuality. She ends up being treated or treating herself as an "object" for the pursuit of ulterior ends.

A man also violates his sexuality, as his involvement becomes reduced to "producing a sample," usually by masturbation, which technicians then use in order to impregnate his wife or another woman. Similarly, any child conceived in this manner is potentially treated as an object or a "project to be realized," rather than as a gift arising from their shared bodily intimacy and one-flesh union.

Back in 1949, a prescient Pope Pius XII already recognized some of these moral concerns when he wrote: "To reduce the common life of a husband and wife and the conjugal act to a mere organic function for the transmission of seed would be but to convert the domestic hearth, the family sanctuary, into a biological laboratory. Therefore ... we expressly excluded artificial insemination in marriage."

The Catholic Church addressed this matter again in greater detail in 1987 in an important document called *"Donum Vitae"* ("On the Gift of Life"), noting that whenever a technical means "facilitates the conjugal act or helps it to reach its natural objectives, it can be morally acceptable. If, on the other hand, the procedure were to replace the conjugal act, it is morally illicit [unacceptable]. Artificial insemination as a substitute for the conjugal act is prohibited."

Some Catholics have nevertheless suggested that artificial insemination might occasionally be permitted in light of another passage from the same document which they interpret as allowing for an exception: "Homologous artificial insemination within marriage cannot be admitted except for those cases in which the technical means is not a substitute for the conjugal act, but serves to

facilitate and to help so that the act attains its natural purpose."

Interestingly, at the present time, there do not seem to be any real-world examples of insemination technologies that facilitate the conjugal act. Hence, while the statement above is true in a theoretical way, in practice there do not appear to be any specific technical methods to which the statement would in fact apply, so the claim of some Catholics that an exception exists for homologous artificial insemination does not appear to be correct.

The core problem remains that even if sperm were collected without masturbation, the subsequent steps of introducing a sample into a woman's reproductive tract, through a cannula or other means, would invariably involve a substitution or replacement of the conjugal act, which would not be morally acceptable.

To procure sperm without masturbation, a couple could use a so-called "silastic sheath" during marital relations (a perforated condom without spermicide). This would allow some of the sample to pass through, and some to be retained and collected, and would assure that each marital act remained ordered and open to the possibility of transmitting the gift of life.

Yet even when using a morally-permissible sperm procurement technique, the subsequent mechanical injection or insemination step itself would raise serious moral concerns. Clearly, a marital act would not cause the pregnancy, but at best would cause gamete (sperm) collection. The pregnancy itself would be brought about by a new and different set of causes, whereby the mechanical actions of a technician would substitute for, and thus violate, the intimate and exclusive bond of the marital act.

Homologous artificial insemination, in the final analysis, does not facilitate the natural act, but replaces it with another kind of act altogether, an act that violates the unity of the spouses in marriage, and the right of the child to be conceived in the unique and sacred setting of the marital embrace.

The beauty of the marital embrace and the noble desire for the gift of children can make it challenging for us to accept the cross of infertility and childlessness when it arises in marriage, even as it offers us an opportunity to embrace a deeper and unexpected plan of spiritual fruitfulness that the Lord and Creator of Life may be opening before us.

(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.) †

Letter to the Editor

Party's support of Roe v. Wade and Planned Parenthood is evident, reader says

This is regarding your "Be Our Guest" column in the Aug. 1 issue regarding Democrats embracing abortion.

The letter writer quotes from a Democratic platform to prove that the Democratic Party does not "embrace abortion." May I quote from the same platform, notably the three sentences preceding hers, from 2012:

"The Democratic Party strongly and unequivocally supports *Roe v. Wade* and a woman's right to make decisions regarding her pregnancy, including a safe and legal abortion, regardless of ability to pay. We oppose any and all efforts to weaken or undermine that right. Abortion is an intensely personal decision between a woman, her family, her doctor, and her clergy; there is no place for politicians or government to get in

the way."

The Democratic Party works hand in glove with Planned Parenthood who, according to Archbishop Gregory M. Aymond of New Orleans, noted that for every 145 abortions that Planned Parenthood performs, they facilitate only one adoption referral.

Remember Congresswoman Nancy Pelosi's reception of the Margaret Sanger Award in March of this year? Remember President Barack Obama's speech at Planned Parenthood's annual gala where he invoked God's blessings on their continued work?

Abortion is getting neither safer nor rarer despite what you hear—note Dr. Kermit Gosnell and the nearly 56 million aborted babies to date.

The Democratic Party platform also specifically endorses embryonic stem-cell research, human life at its very earliest.

The definition of embrace is to "take up or adopt, to accept readily." Does it fit?

Lowell McLaughlin
Aurora

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Holy Spirit is inviting us to think globally, act locally

In one of my earlier columns, I commented on the lack of international news on television and in our newspapers.

In fact, there is very little “news” in our contemporary media, and the analysis provided is too often partisan (rather than objective) and ideological (rather than informative). This is a serious problem for us as citizens of a nation that is increasingly dependent on economic, political and cultural interaction with the global community. It’s also a serious concern for those of us who are members of the universal Church.

My ministry in the Redemptorist congregation gave me a unique perspective on the “small world” that we live in. It also helped me better understand the Church’s role as a force for good in the world, and as a partner with other religious and cultural organizations in combating some of the gravest problems facing our sisters and brothers in other regions of the world.

I raise this issue in the context of the question I have been asking for the past year and a half: Where is the Holy Spirit calling us to open new doors in central and southern Indiana? Could it be that we are being asked to move beyond our “comfort

zones” in order to develop a global perspective on world affairs and on the evangelizing mission of our Church?

You’ve heard the expression: Think globally, act locally. This is not a bad slogan for the challenge we must accept as Catholics who are members of a worldwide Church, but who live our faith in local faith communities. As the slogan suggests, we need to be aware of what is happening in the world around us, but the actions we are called to take will ordinarily find their expressions through our parish, our archdiocese or agencies such as the Catholic Campaign for Human Development or Catholic Relief Services. Of course, we also have opportunities to act through our support for religious congregations that do missionary work throughout the world.

As an expression of their pastoral ministry, the bishops of the United States act in concrete solidarity with the poor and defenseless.

As part of its ministry, the U.S. Conference of Catholic Bishops engages in advocacy on concerns related to the defense and empowerment of poor and vulnerable communities in the United States and across the globe. Here at home,

and throughout the world, the Church is committed to the defense of human life, to religious liberty, to strengthening marriage and family life, to caring for migrants and refugees, and to justice, peace and human development.

The bishops’ concern extends to ending the suffering of those experiencing violent conflicts. We strive to reduce global poverty through effective international assistance, health programs, debt relief for the poorest nations, and just trade policies.

We seek to apply Catholic social teaching to the promotion and development of public policy that strengthens and builds resilient families and communities. This includes advocacy on behalf of the poor and vulnerable on a range of matters related to human dignity, family life, the dignity of work and workers, poverty elimination, access to adequate nutrition and health care, and the integrity of creation.

Much of our Church’s work at the national and international levels is “behind the scenes.” It is rarely reported in the news media—except when it can be connected with some controversial issue such as “family planning” or economic theory. (Pope Francis received some harsh criticism for his statements in the

fourth chapter of “The Joy of the Gospel” that the wealth of some countries is predicated on the poverty of other nations.)

How well do we understand the pope’s message? Do we depend on what we hear on talk radio or read in the secular media, or have we developed a global perspective of our own? Is our experience of the Church entirely local, or do we live our faith in solidarity with our sisters and brothers throughout the universal Church?

I believe that the Holy Spirit is inviting us to think globally and act locally. This means we have to be better informed about the big issues. It also means that we need to have access to concrete opportunities to make a difference here in Indiana and in diverse regions of the world.

Pope Francis has challenged all of us to see ourselves as “missionary disciples” called to proclaim the joy of the Gospel to all our sisters and brothers everywhere.

As we engage in pastoral planning here at home, I will continue to probe how our archdiocese can be more effective in developing a global perspective and in providing Catholics in central and southern Indiana with the means to think globally and act locally. †

El Espíritu Santo nos invita a pensar a escala mundial y a actuar localmente

En una de mis primeras columnas comenté acerca de la ausencia de noticias internacionales en nuestra televisión y nuestros periódicos.

De hecho, en los medios de comunicación contemporáneos aparecen muy pocas “noticias” y los análisis proporcionados muy a menudo son partidistas (en vez de objetivos) e ideológicos (en lugar de informativos). Esto constituye un grave problema para nosotros, como ciudadanos de un país que depende cada vez más de la interacción económica, política y cultural con la comunidad internacional. También es un motivo de preocupación importante para aquellos de nosotros que pertenecemos a la Iglesia universal.

Mi ministerio en la congregación redentorista me brindó una perspectiva única en cuanto al “pequeño mundo” en el que vivimos. También me ayudó a comprender mejor el papel que desempeña la Iglesia como fuerza positiva en el mundo y como colaboradora, junto con otras organizaciones religiosas y culturales, en la lucha contra algunos de los problemas más graves que enfrentan nuestros hermanos y hermanas en otras regiones del planeta.

Saco a colación este asunto en el contexto de la pregunta que he venido planteando durante el año y medio anterior: ¿Qué oportunidades nos brinda el Espíritu Santo en el centro y el sur de Indiana? ¿Acaso se nos está pidiendo que nos salgamos de nuestra “comodidad” para

crear una perspectiva global en cuanto a los asuntos internacionales y a la misión de evangelización de nuestra Iglesia?

Seguramente habrán escuchado la expresión: pensar a escala mundial y actuar localmente. Tal vez este sería un buen lema para el desafío que debemos aceptar como católicos pertenecientes a una Iglesia mundial, pero que vivimos nuestra fe en congregaciones locales. Tal como lo sugiere el lema, debemos estar al tanto de lo que sucede en el mundo que nos rodea pero las acciones que estamos llamados a tomar normalmente se manifestarán a través de nuestras parroquias, nuestra arquidiócesis o agencias tales como la Campaña Católica para el Desarrollo Humano (*Catholic Campaign for Human Development*) o los Servicios de Auxilio Católico (*Catholic Relief Services*). Por supuesto, también tenemos oportunidades para actuar mediante el apoyo a las congregaciones religiosas que realizan obras misioneras en todo el mundo.

Como expresión de su ministerio pastoral, los obispos de Estados Unidos actúan en concreta solidaridad con los pobres y los indefensos.

Como parte de su ministerio, la Conferencia de Obispos Católicos de EE. UU. participa activamente en apoyo a cuestiones relativas a la defensa y el fortalecimiento de las comunidades pobres y vulnerables en Estados Unidos y en todo el mundo. Aquí y en todas partes la Iglesia tiene el compromiso de defender la vida

humana, la libertad religiosa, fortalecer el matrimonio y la vida familiar, velar por los inmigrantes y refugiados, así como por la justicia, la paz y el desarrollo humano.

La labor de los obispos abarca poner fin al sufrimiento de aquellos que experimentan conflictos violentos. Nos esforzamos por disminuir la pobreza en todo el mundo mediante la asistencia internacional eficaz, programas de salud, la condonación de deudas para los países más pobres y políticas comerciales justas.

Procuramos aplicar las enseñanzas sociales del catolicismo para promover y crear una política pública que fortalezca y construya familias y comunidades que resistan los embates de la vida. Esto incluye defender a los pobres y a los vulnerables en una serie de aspectos relacionados con la dignidad humana, la vida familiar, la dignidad laboral y de los trabajadores, la erradicación de la pobreza, el acceso a una alimentación y atención médica adecuadas, y a la integridad de la creación.

La mayoría de las obras de nuestra Iglesia en la escena nacional e internacional ocurre “tras bastidores.” Raramente se escucha acerca de esto en las noticias de los medios de comunicación, a no ser que guarde relación con algún asunto controversial como la “planificación familiar” o la teoría económica. (El papa Francisco fue duramente criticado por sus aseveraciones en el capítulo cuatro de “*Evangelii Gaudium*” (“La alegría del Evangelio”) de

que la riqueza de algunos países se basa en la pobreza de otras naciones.)

¿Hasta qué punto entendemos el mensaje del Papa? ¿Dependemos de lo que escuchamos en los programas de radio o en los medios de comunicación laicos, o hemos desarrollado una perspectiva global por cuenta propia? ¿Es nuestra experiencia con la Iglesia totalmente local o vivimos nuestra fe en solidaridad con nuestros hermanos y hermanas de toda la Iglesia universal?

Creo que el Espíritu Santo nos invita a pensar a escala mundial y a actuar localmente. Esto significa que debemos estar mejor informados acerca de las cuestiones importantes. También significa que tenemos que tener acceso a oportunidades específicas para hacer la diferencia aquí en Indiana y en distintas regiones del mundo.

El papa Francisco nos ha desafiado a todos a vernos como “discípulos misioneros” llamados a proclamar la alegría del Evangelio a nuestros hermanos y hermanas en todas partes.

A medida que participamos en la planificación pastoral en nuestras localidades, continuaré sondeando de qué forma la arquidiócesis puede ser más eficaz para crear una perspectiva internacional y proporcionar a los católicos del centro y del sur de Indiana los medios necesarios para pensar a escala mundial y actuar localmente. †

Traducido por: Daniela Guanipa

Events Calendar

August 22-23

Prince of Peace Parish Community Festival at Pope John XXIII School, 221 W. State St., Madison. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 23

St. Mary School, 1331 E. Hunter Robbins Way, Greensburg. **On Eagle's Wings 5K Run/Walk and Kids' Fun Run**, registration 8 a.m. or online at www.oneagleswings5k.com. Run/Walk 9 a.m., Kids' Fun Run 10 a.m., kids' games 8:30-11 a.m., \$22 for Run/Walk, \$16.75 for Kids' Fun Run. Information: www.oneagleswings5k.com.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5K Run/Walk**, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6, "Fall Kick-Off Fest," 4-11 p.m., food, music,

games, movies, \$1 adults, under 21 free. Information: 317-257-2266.

St. Maria Goretti Church, 17104 Srpingmill Road, Westfield (Lafayette Diocese). **Born2Run 5k Run/Walk**, registration 7:30 a.m., run/walk 9 a.m. \$25 adults, \$15 students. Online registration and information: www.born2run5k.org. Strollers welcome, no pets.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **St. Monica Feast Day Festival**, international food, entertainment, games, \$1. Information: 317-253-2193.

August 23-24

St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. **Parish Festival**, Mass 4:30, festival Sat. 5 p.m.-midnight, Sun. 11 a.m.-4 p.m., food, games, bake sale, music, Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427.

August 24

St. Paul Campus of All Saints Parish, 9788 N. Dearborn Road, New Alsace. **All Saints Parish Ladies Sodality Hot Breakfast**

Buffet, all-you-can-eat, 7:30 a.m.-noon, free-will donations accepted. Information: 812-623-2349.

August 26

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Old Testament study**, 20 sessions looking at Old Testament history, geography and theology, presented by former Marian University theology professor Lois Jansen, Tuesdays 7 p.m. \$100 for all 20 sessions, no prior study necessary, all welcome. Information, registration: Lois Jansen, 317-241-9169.

August 27

St. Monica Parish, St. Augustine Hall, 6131 N. Michigan Road, Indianapolis. **"Preventing Violence,"** Indianapolis Public Safety Director Troy Riggs, presenter, 7 p.m. Information: 317-590-6970 or ewit23@yahoo.com.

August 29

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild Rummage Sale**, 8:30 a.m.-2:30 p.m. Information: 317-888-7625.

Slovenian National Home, 2717 W. 10th St., Indianapolis.

Polka Jam, live music, donation spaghetti buffet, bring covered dish to share, free admission, 5 p.m.-close. Information: 317-632-0619 or slovenianindy@gmail.com.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Serra Club Mass for Vocations**, 8:30 a.m. All invited to Mass to pray for vocations and learn about the Serra Club. Information: 317-850-1382.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Charismatic Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705.

August 29-September 1

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

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

August 30

Mount St. Francis Retreat

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

August 31

St. Catherine of Siena Parish, 9995 E. Base Road, Enochsburg. **Parish Festival**, Fireside Inn fried chicken and roast beef dinners, beer garden, games 11 a.m.-5 p.m. Information: 812-934-2880.

The Slovenian National Home Picnic Grounds, 1340 Yates Lane, Avon. **Slovenian Festival**, 10 a.m.-11 p.m., gates open 10 a.m., Mass at noon, food and drinks for purchase starting at 1 p.m., 2 p.m. live music, no coolers or outside beverages, parking available at IU Health West Hospital north parking lot with shuttle to event. Information: 317-632-0619 or sloveniaindy@gmail.com.

September 1

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-6:30 p.m., country style chicken dinner, 10:45 a.m.-2:30 p.m., quilts, games. Dinner reservations begin Aug. 1. Information and reservations: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Labor Day Picnic**, chicken dinner, games, food, 10 a.m. Information: 812-934-6218.

September 3

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

September 5

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

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

Retreats and Programs

September 5

Oldenburg Franciscan Center, Oldenburg. **Movie Night: "Philomena,"** 6:30-9 p.m., freewill donations accepted, popcorn and lemonade. Information and RSVP: 812-933-6437 or e-mail center@oldenburgosf.com.

September 6

Oldenburg Franciscan Center,

Oldenburg. **Italian Night Under the Stars—Wine and Antipasti Tasting**, Mike Moeller Catering, live music, raffles, 6:30 p.m., \$45. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

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

Sccecina Class of 1964 plans 50-year reunion on Sept. 19-20

Father Thomas Sccecina Memorial High School's Class of 1964 in Indianapolis is hosting a 50-year reunion for classmates and guests on Sept. 19-20.

The event includes a golf outing,

social, tour of the school on Friday, and Mass, dinner and music on Saturday.

For more information, please contact Mary Ann Arszman Engstrom at 317-709-4508 or maengstrom@live.com. †

Former St. John Academy reunion scheduled for Sept. 21 in Indy

The former St. John Academy in Indianapolis will hold its annual reunion at St. John the Evangelist Church, 126 W. Georgia St. in Indianapolis, at 11 a.m. on Sept. 21.

St. John Academy was the first Catholic school in Indianapolis. It included both a grade school and high school. The Sisters of Providence of Saint Mary-of-the-Woods taught at the school throughout its history until it

closed in 1959.

Mass will take place at 11 a.m., and a brunch will follow.

Cost to attend is \$20. Those interested in attending are asked to make checks payable to St. John Alumnae and mail them to Mary Jane Biro, 715 E. Southern Ave., Indianapolis, Ind., 46203-5155.

For more information, call 1-317-780-7087. †

Sept. 12 fundraiser in Greenwood to raise money for cancer patient

To help raise money for cancer patient Carla Erickson, a member of St. Jude Parish in Indianapolis, a fundraiser called "Carla's Cause" will be held at Mashcraft Brewery, 1140 State Route 135 in Greenwood, from 2-8 p.m. on Sept. 12.

Erickson, who has three boys with her husband, Jay, had cancer five years

ago that was put into remission. The cancer recently returned.

The event includes raffles, prizes and a silent auction, with proceeds going to the Erickson family to help with medical expenses.

For more information, contact Genae Cook at 317-491-3922. †

Saint Meinrad Archabbey welcomes two new novices

In a brief ceremony at the monastery entrance, Charles Peñalosa and John Avery II were clothed in the Benedictine habit on Aug. 5 at Saint Meinrad Archabbey in St. Meinrad.

They now begin a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Charles, 22, is a native of the Philippines. Most recently, he has been in formation for the priesthood for the Archdiocese of Indianapolis at Saint Meinrad Seminary and School of Theology.

A former member of St. Joseph Parish in Indianapolis, he is a graduate of Ben Davis High School and Marian University, both in Indianapolis. He earned a bachelor's degree in Catholic studies and history in 2012 at Marian while also receiving priestly formation at Bishop Simon Bruté College Seminary in Indianapolis.

Novice John, 28, attended North Central High School and was a member of St. Pius X Parish, both in Indianapolis.

He graduated from Northwestern University in Evanston, Ill., in 2008 with a bachelor's degree in music, and then served five years in the French Foreign Legion as a musician.

As novices, they will take a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk.

At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †



Novice John Avery, O.S.B



Novice Charles Peñalosa, O.S.B

Founders of Catholic Radio Indy to speak at Marriage on Tap on Sept. 13

Bob and Sharon Teipen, founders of Catholic Radio Indy, will speak on "Marriage, Faith and Catholic Broadcasting" at Another Broken Egg Café, 9435 N. Meridian St. in Indianapolis, from 7-9:30 p.m. on Sept. 13.

The Teipens—both lifelong Catholics—will share how, after taking many leaps of faith, they founded Catholic Radio Indy on Ash Wednesday of 2004.

The mission of Catholic Radio Indy, which broadcasts on 89.1 FM and

90.9 FM, is to spread the Catholic faith through evangelization and catechesis.

Marriage on Tap is a ministry of St. Luke the Evangelist Parish in Indianapolis and is open to all married couples.

The cost is \$35 per couple, which includes dinner and one drink ticket per person. Parking is free.

To register online and for more details, log on to www.stluke.org, or contact Sister Diane Carollo at 317-259-4373, ext. 256. †

Back-to-school basics ... and some sweet treats, too



Above, students at Our Lady of Providence Jr.-Sr. High School in Clarksville hustle to classes on Aug. 7. (Photo by Natalie Hoefler)



Right, Jorge Lopez teaches a geometry class on Aug. 12 at Providence Cristo Rey High School in Indianapolis. (Photo by Sean Gallagher)



Seniors participate in a meet and greet during English class on July 31 at Our Lady of Providence Jr.-Sr. High School in Clarksville. Seniors wore black under their eyes to show their school spirit on the first day of school. Seated in the front row, from the left, are seniors Jack Bullington, Hallie Vaughn and Kaitlyn Frazier. Seated in the back row are Collin Rauck and Delaney Goss. (Submitted photo by Christa Hoyland)



Dytalza Stark, left, and Johliel Austin, both freshmen at Providence Cristo Rey High School in Indianapolis, work together during a geometry class on Aug. 12. (Photo by Sean Gallagher)

Right, students at St. Mary School in Rushville were greeted by religion teacher Tom Giesting, who was dressed as Willy Wonka, and new principal Sherri Kirschner (not pictured) during the first week of school. A Willy Wonka-themed event led to every child receiving a "golden ticket" invitation at home prior to the first day. Each child received a specially wrapped chocolate bar in exchange for their ticket. Besides the candy bars, several lucky students received a special treat and lunch later that week. The event was a team effort with contributions from the principal, teachers and parents. (Submitted photo)



St. Anthony Labor Day Picnic
www.stanthonymorris.org

FOOD
GAMES!
ENTERTAINMENT
CRAFTS
 Beer & Wine
 Mock Turtle Soup
 Hand Made Quilts
 Hand Made Quilts
 FUN!
 Chicken & Roast Beef Dinners

97th Annual St. Anthony Labor Day Picnic on Sept 1st
 4781 East Morris Church
 Batesville, IN 47006
 Mega Split the Pot Raffle
 Whole Hog with 15 cu Freezer Raffle
 Air Conditioned Hall
 Chicken or Roast Beef Dinners served 11:00 a.m. to 4:30 p.m.
 Adults \$10, Children \$5
 Lunch Stand Serving 11:00 a.m. to ??
 Handicapped Parking Available

From Ohio, take I-74 West to Sunman Exit, Left IN 46, West, to Morris Approximately 6 miles from Penntown
 From Indianapolis, take I-74 East to Batesville exit, turn right to IN 46 East to Morris
 License # 134303

Everyone Invited!

St. Catherine of Siena
77th Annual Church Picnic
Enochsburg
 Sunday, August 31, 2014

"Famous Fireside Inn Fried Chicken"
 also, Roast Beef Dinners starting at 11:00 a.m. – 5:00 p.m.
 Carryouts Available

Beer Garden • Mock Turtle Soup • Homemade Pies
 Sandwiches • Prizes • Quilts • Variety Stands • Games
 Country Store • Music by Eureka Band (2:00-3:00 p.m.)

Take New Point exit 143 off I-74, go north on County Road 850 E.
 ¼ mile, turn right on Base Road, go 3 mi.
 License #134757

MARTYRS

continued from page 1

“It was very great to see Papa Francis,” Sophia Moon, 26, told Catholic News Service. “He was very touching to us because in Korea there have been very hard times and there were [people who became martyrs].”

The 124 were killed for their beliefs, setting off a 100-year period in the 18th and 19th centuries when the Korean government went after about 10,000 faithful who pledged filial piety to God, not the king of Joseon. Among this group was Paul Yun Ji-Chung, the very first Korean to be executed for his faith after he buried his mother using Catholic rites that completely went against the norms of the heavily Confucian society.

In his homily, the pope said, “So often we today can find our faith challenged by the world, and in countless ways we are asked to compromise our faith, to water down the radical demands of the Gospel and to conform to the spirit of this age.”

“Yet the martyrs call out to us to put Christ first and to see all else in this world in relation to him and his eternal kingdom. They challenge us to think about what, if anything, we ourselves would be willing to die for,” he said.

Seyeon Jeong, 26, told CNS she had an 18th-century ancestor who “actually sacrificed himself as a Catholic,” but was not among the newly blessed.

“I was born a Catholic, and I have been living as a Catholic, but through this Mass I can actually realize the meaning, I mean the full meaning of what the sacrifice meant here,” she said. “I could actually feel my ancestor’s spirit.”

Pope Francis credited the martyrs with showing the “importance of charity in the life of faith,” since their belief in the “equal dignity of all the baptized” led them to challenge the “rigid social structures of their day.”

Moments before the Mass, the

pope personally greeted the faithful as he traveled via popemobile along the stretch from Seoul’s City Hall to Geongbok Palace, the backdrop of a temporary altar. Geongbok is described by South Korea’s tourism bureau as the grandest of the Joseon-era palaces.

Among those who attended the Mass were about 300 U.S. military personnel and 400 family members of the victims of the Sewol ferry accident, which left more than 300 dead in April.

The Sewol group had been protesting at the square for weeks, demanding that a special law be passed for an independent investigation into the accident. They were determined to remain during the beatification Mass in hopes of an encounter with the pope. After days of negotiations, the committee handling the pope’s visit granted access, and they got their wish.

When Pope Francis swung by on the popemobile, many called out to him, pointing at the family members and one grieving father who had been on a hunger strike for more than a month.

Kim Young-oh, father of a teenage girl who died in the capsized ferry, told CNS the pope grabbed his hands and, because a fence separated them and he could not hug the pope, he laid his forehead twice on the pope’s hands.

Kim said he asked to give him a letter, and the pope nodded and tucked it into his cassock.

“I was really prepared to meet the pope and [spell] out that there is a strong need for this bill, and we’re really fighting for this bill,” said Kim through an interpreter. “And after this long time on this [hunger] strike, I kind of succeeded [by] meeting the point person. I saw real hope.” †

Pope Francis delivers a homily at the beatification Mass of Paul Yun Ji-chung and 123 martyred companions in Seoul, South Korea, on Aug. 16.

(CNS photo/Paul Haring)



Pope tells Asians to witness to Christ in all aspects of life



Young people pray as Pope Francis celebrates the closing Mass of the sixth Asian Youth Day at Haemi Castle in Haemi, South Korea, on Aug. 17. (CNS photo/Paul Haring)

SEOSAN, South Korea (CNS)—Pope Francis told young Asian Catholic leaders to witness to Christ in everything they do.

During his homily on the muddy grounds of Haemi Fortress, Pope Francis urged more than 40,000 people—including young Catholic leaders from 22 Asian countries—to “reflect God’s love.” He reminded them it was their “right and duty to take part in the life of [their] societies.”

“Do not be afraid to bring the wisdom of faith to every aspect of social life,” the pontiff said. He also urged them to discern “what is incompatible with your Catholic faith ... and what aspects of contemporary culture are sinful, corrupt and lead to death.”

Young people are always choosing their social lives over other things, and this makes it complicated to “grow up in their faith also,” said Montira Hokjareon, a youth coordinator in Thailand’s Udon Thani Diocese. She said it was especially hard for young Thai Catholics to practice their faith in a predominantly Buddhist country where less than half of 1 percent of the population is Catholic.

Hokjareon, 34, was one of 20 participants who had lunch with Pope Francis on Aug. 15. She told Catholic News Service it was good he nudged the youth leaders to evangelize “because I think the people will learn [about] Jesus through us.”

Rain threatened the Aug. 17 closing Mass for Asian Youth Day, which, unlike the massive international World Youth Day events, focuses more on youth leaders. At one point, the wind whipped off the pope’s cap.

Pope Francis emphasized the theme of this year’s gathering, “Asian Youth Wake Up, the Glory of the Martyrs Shines on You.”

“It’s no good when I see young people who sleep,” said the pontiff. “No. Wake up! Go! Go!”

Haemi Fortress was where thousands of Catholics were killed during a 100-year period in the 18th and 19th centuries. In the 1700s, laypeople formed the Church based on Catholic writings that they got ahold of from China. The original founders pledged loyalty to God rather than the Korean king, which was socially unacceptable. The government pursued them for carrying out Catholic rites and baptisms, killing 10,000 faithful in the century beginning in 1791.

A day before the closing Mass, Pope Francis beatified 124 of the founders of the Catholic Church in Korea, moving them a step closer to sainthood.

Michael Hwang of Seoul said being on these grounds was “exhausting emotionally” because his ancestors were among those executed. But he told CNS he was glad to be a part of Asian Youth Day because it brought him closer to other Catholics from Asia.

“[The pope] said to wake up and a lot of people can come together, and we could be like one nation,” said Hwang, a 17-year old high school student.

Hwang said his friends are not Catholic, “but I think Catholicism is a great thing and I can tell to my friends about how [being] Catholic is great, and this event will be a great background to teach or tell other people.”

Stephen Borja of Manila, Philippines, told CNS the founding of the Church in Korea “is such a unique story, and it really touched me. How passionate they were about receiving the faith, standing up for it, even giving up their lives for it.”

Borja, 34, works with the youth commission of the Catholic Bishops’ Conference of the Philippines. He said the pope’s words inspired him to show his faith to others, which is still a challenge in his predominantly Catholic country.

The three characteristics the pope identified for the Church in Asia are “holier, more missionary and humbler,” he said. “Those are words I would carry with me and also with my work in the Church.”

Pope Francis celebrated Mass at an altar made up of 16 wooden crosses that locked together like wooden blocks and were decorated by the youth. Readings and intercessions were in Filipino, Indonesian, Korean and other languages.

“As young Christians, whether you are workers or students, whether you have already begun a career or have answered the call to marriage, religious life or the priesthood, you are not only a part of the future of the Church, you are also a necessary and beloved part of the Church’s present,” said the pope.

He told young Asians to build “a Church which loves and worships God by seeking to serve the poor, the lonely, the infirm and the marginalized.”

Bishop Peter Kang U-il of Jeju, president of the Catholic Bishops’ Conference of Korea, noted that this was the first Asian Youth Day attended by a pope.

“The young Asians may have experienced an extraordinary moment of grace, and they also may have acquired the seed of courage and hope for their future, because Your Holiness shared a great affection and intimacy with them,” he told Pope Francis at the Mass. †

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Pope talks airstrikes in Iraq, his health, possible U.S. visit

ABOARD THE PAPAL FLIGHT FROM SEOUL, South Korea (CNS)—Pope Francis said the use of force can be justified to stop “unjust aggressors” such as Islamic State militants in northeastern Iraq, but he declined to endorse U.S. military airstrikes against the militants and said such humanitarian interventions should not be decided on by any single country.

The pope also said he was willing to travel to the war zone if necessary to stop the violence.

Pope Francis made his remarks on Aug. 18 during an hourlong inflight news conference on his way back from South Korea.

In response to other questions, the pope acknowledged a need to lighten his work schedule for the sake of his health; said he might make a combined visit to the U.S. and Mexico in 2015; and explained why the Vatican is still studying whether the late Salvadoran Archbishop Oscar Romero should be beatified as a martyr.

The pope’s words on Iraq came a week after his representative in Baghdad welcomed President Barack Obama’s decision to use military force against Islamic State positions.

Asked about the airstrikes on Aug. 11, Archbishop Giorgio Lingua, the Vatican nuncio to Iraq, told Vatican Radio: “This is something that had to be done, otherwise [the Islamic State] could not be stopped.”

That statement surprised many because, since the pontificate of St. John Paul II, the Vatican has stressed that military interventions for humanitarian purposes should have the support of the international community.

When a reporter on the plane asked Pope Francis whether he approved of the airstrikes, he replied:

“In these cases where there is unjust aggression, I can only say that it is licit to stop the unjust aggressor. I underscore the verb ‘stop’; I don’t say bomb, make war—stop him. The means by which he may be stopped should be evaluated. To stop the unjust aggressor is licit, but we nevertheless need to remember how many times, using this excuse of stopping an unjust aggressor, the powerful nations have dominated other peoples, made a real war of conquest. A single nation cannot judge how to stop this, how to stop an unjust aggressor. After the Second World War, there arose the idea of the United Nations. That is where we should discuss: ‘Is there an unjust aggressor? It seems there is. How do we stop him?’ But only that, nothing more.”

The pope said his recent appeal to the U.N. to “take action to end the humanitarian tragedy now underway in Iraq” was one of a series of measures he had considered with Vatican officials, including his decision to send Cardinal Fernando Filoni to the region to meet with Church and government officials and refugees.

“In the end we said, should it be necessary, when we get back from Korea I can go there,” he said. “At this moment it is not the best thing to do, but I am willing.”

Asked whether he was keeping an excessively busy schedule, the pope admitted that “one of my neuroses is that I am too attached to my habitat,” so he has not taken an out-of-town vacation since 1975.

The pope said he regularly takes the equivalent of a vacation, however, by taking it easier at home: “I change pace, I read things I like, I listen to music, I pray more, and that makes me rested.”



Pope Francis answers questions from journalists aboard the papal flight from Seoul, South Korea, to Rome on Aug. 18. (CNS photo/Paul Haring)

But he admitted his decision to call off a planned June 27 visit to Rome’s Gemelli Hospital, one of several appointments he had canceled due to illness, came after “very demanding days. Now I should be a bit more prudent.”

The pope showed little concern for his longevity, however, predicting with a laugh that his pontificate would last “two or three years, and then to the house of the Father.”

In the meantime, to guard against the temptation of pride in his immense popularity, “I try to think of my sins, of my mistakes.”

Asked about other possible foreign travel, besides officially announced trips to Albania in September and Sri Lanka and the Philippines in January, Pope Francis said he had received invitations to Spain and Japan but that nothing had been decided yet.

The pope said he would gladly visit China “tomorrow,” even though the Vatican has not had diplomatic relations with Beijing since shortly after the China’s 1949 communist revolution. The two sides have struggled over issues of religious freedom, including the pope’s right to appoint bishops, and Chinese authorities have frequently arrested Catholics who reject government control of the Church.

“We respect the Chinese people,” the pope said. “The Church asks only the liberty to do its work, no other condition.”

Yet the pope made clear the Church should not accept a rigid separation between religion and politics. On four of his five days in South Korea, he wore a yellow-ribbon pin commemorating the approximately 300 people killed in the April sinking of the Sewol ferry, a gesture some interpreted as support for demands by victims’ families that the government appoint an independent investigation of the disaster.

The pope recalled: “I took [the pin] out of solidarity with them, and after half a day, somebody came up to me and said, ‘You should take it off; you need to be neutral.’ I answered this way: ‘Listen, with human pain you can’t be neutral.’ That’s how I feel.”

The pope said he “would like” to attend the World Meeting of Families in Philadelphia in September 2015. He also noted that Obama and the U.S. Congress have invited him to Washington, D.C., and that the secretary-general of the United Nations has invited him to New York.

“Maybe the three cities together, no?” he said, adding that he could also visit the shrine of Our Lady of Guadalupe in Mexico on the same trip—“but it is not certain.”

Asked about the beatification cause of the late Archbishop Romero of San Salvador, an outspoken advocate for the poor who was killed in 1980 during his country’s civil war, the pope said theologians still need to clarify if he was killed because of his faith.

“For me, Romero is a man of God,” the pope said. “But the process must go ahead, and God must give his sign. If he wants to do so, he will.”

Pope Francis also reported progress on a future encyclical on ecology, saying that Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, had delivered a first draft just a few days before the pope’s departure for South Korea.

The pope said the draft encyclical was about one third longer than his 50,000-word apostolic exhortation “*Evangelii Gaudium*,” but that it would be shortened by removing the more debatable scientific hypotheses or relegating them to footnotes.

“An encyclical like this, which must be magisterial, must rely only on certainties,” he said. “Because if the pope says the center of the universe is the Earth, not the sun, he errs.” †

Charity, forgiveness keys to Korean reunification, says pontiff

SEOUL, South Korea (CNS)—Pope Francis told Korean Catholics that the reunification of their divided peninsula as well as the harmony of South Korean society depend on the practice of Gospel virtues, especially charity and forgiveness.

God’s promise to restore unity and prosperity to “a people dispersed by disaster and division ... is inseparably tied to a command: the command to return to God and wholeheartedly obey his law,” Pope Francis said.

In a homily on Aug. 18, during a Mass for peace and reconciliation at Seoul’s Myongdong Cathedral, Pope Francis said Jesus asked people “to believe that



Pope Francis greets “comfort women” as he arrives to celebrate a Mass for peace and for the reconciliation of North and South Korea at Myongdong cathedral in Seoul, South Korea, on Aug. 18. The women were sold into sexual slavery during World War II. (CNS photo/L’Osservatore Romano, pool)

forgiveness is the door which leads to reconciliation.”

“I ask you to bear convincing witness to Christ’s message of forgiveness in your homes, in your communities and at every level of national life,” he said.

“Thus our prayers for peace and reconciliation will rise to God from ever more pure hearts and, by his gracious gift, obtain that precious good for which we all long,” he said.

The Mass was closed to the public. Guests included South Korean President Park Geun-hye, women who were sold into sexual slavery during World War II, North Korean defectors, those whose families were kidnapped and taken to North Korea and 12 clerics from various faiths.

Before the Mass, the pope met with seven “comfort women,” who were forced into prostitution by the Japanese before and during World War II. One woman gave the pope a butterfly pin symbolizing their call for justice, and the pope wore the pin during the Mass.

Outside the clergy changing room, near a portrait of Mary, was a crown of thorns made of barbed wire from the demilitarized zone between the two Koreas.

“My visit now culminates in this celebration of Mass, in which we implore from God the grace of peace and reconciliation,” Pope Francis said from an altar decorated with rows of pink and white roses. “This prayer has a particular resonance on the Korean peninsula. Today’s Mass is first and foremost a prayer for reconciliation in this Korean family.”

The pope suggested the need for reconciliation lay not only between South Korea and the communist North, which have been divided since the end of the Korean War in 1953, but within South Korea itself, the world’s 13th-largest economy, where prosperity has brought

increasing inequality.

“God’s urgent summons to conversion also challenges Christ’s followers in Korea to examine the quality of their own contribution to the building of a truly just and humane society,” he said.

The pope urged Korean Catholics to “show evangelical concern for the less fortunate, the marginalized, those without work and those who do not share in the prosperity of the many,” and to “firmly reject a mindset shaped by suspicion, confrontation and competition.”

“Let us pray, then, for the emergence of new opportunities for dialogue, encounter and the resolution of differences, for continued generosity in providing humanitarian assistance to those in need, and for ever greater recognition that all Koreans are brothers and sisters, members of one family, one people,” he said.

Before the Mass, Pope Francis met with Buddhist, Orthodox, Lutheran and other Protestant leaders. He asked them to pray for him, and said: “I believe that we have to walk together with other brothers and sisters in the presence of God. And so I am sincerely grateful for all of the leaders of various religions. It is a path that we walk together.”

Bishop Peter Kang U-il of Jeju, president of the Catholic Bishops’ Conference of Korea, said the bishops held a small farewell party for the pope before he left for the airport to return to Rome. He said the last thing Pope Francis said to the bishops was “Please pray for me.”

Seoul Auxiliary Bishop Basil Cho Kyu-man said when he watched Pope Francis, he thought, “Oh this is how Jesus Christ approached the poor in the past.” He said he believed the pope had planted a seed of faith that the bishops need to nourish. †

Benedictine sisters to bestow Angel of Grace awards

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

For the last seven years, the Sisters of St. Benedict in Beech Grove have found three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an "Angel of Grace" award.

This year's recipients are Impact 100 Greater Indianapolis co-founder Donna M. Oklak for the "messenger" Archangel Gabriel Award; former first lady of Indiana Judy O'Bannon for the "defender" Archangel Michael Award; and The Good House volunteer Lori Hofmann for the "companion" Archangel Raphael Award.

These women will receive their award at a fashion show and luncheon fundraiser honoring all women and benefiting women's programs at the Benedict Inn Retreat and Conference Center in Beech Grove. The event will take place at Primo Banquet Hall on the south side of Indianapolis from 10:30 a.m. to 2 p.m. on Sept. 27.

Fashions by The Secret Ingredient in Indianapolis will be modeled by friends of the Benedict Inn and will be available for purchase, with 10 percent of the proceeds going toward the women's programs at the center. Raffles will also be held for gift baskets and a week's stay at a home on Lake Michigan.

Here are the stories of this year's messenger, defender and companion.

Archangel Gabriel Award winner Donna M. Oklak

While Donna M. Oklak was "surprised and pleased" to hear she was chosen to receive the Archangel Gabriel Award, she is more comfortable with giving than receiving.

Oklak is a co-founder of Impact 100 Greater Indianapolis, "a charitable women's giving circle dedicated to awarding high impact grants to nonprofits in our community in the areas of arts and culture, education, environment, family, and health and wellness," according to the organization's website.

Women contribute \$1,000 as individuals or a group to join the giving circle each year. They then join committees representing the different nonprofit areas listed above.

"Through the process of learning about the community, each committee selects one final applicant, then all of the women decide collaboratively by consensus who will get that year's \$100,000 [grant]," Oklak explained.

Since its founding in 2006, Impact 100 Greater Indianapolis has given 11 \$100,000 grants totaling more than \$1.4 million, including a few small grants with leftover funds given to runner-up organizations.

Oklak, a member of Immaculate Heart of Mary Parish in Indianapolis, received her master's degree in philanthropic studies 15 years ago.

"I worked on a nonprofit recognition program called the Indiana Achievement Awards," she said. "That's where



Donna M. Oklak

These women will receive their award at a fashion show and luncheon fundraiser honoring all women and benefiting women's programs at the Benedict Inn in Beech Grove. The event will take place at Primo Banquet Hall in Indianapolis from 10:30 a.m. to 2 p.m. on Sept. 27.

I got this idea of being a program officer. I got to read applications from all these nonprofits doing fantastic things. [Creating Impact 100 Greater Indianapolis] allowed me to have that same job."

Oklak said she is proud of the fact that the women are "really good through the process of consensus in identifying nonprofits ready for an infusion of cash. We give them that stamp of approval, and they're ready to really blossom after our gift."

Spreading the message of giving has helped Oklak assist women in shaping the world around them.

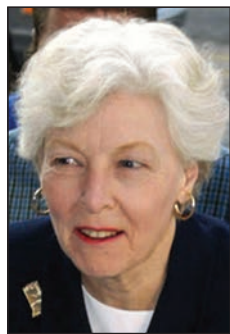
"This [organization] is a great tool for women to discern and make strategic giving decisions so money can go out to help the community."

Archangel Michael Award winner Judy O'Bannon

Former first lady of Indiana Judy O'Bannon is still a first lady when it comes to defending the self-worth of Hoosiers and the needs of the elderly.

Having traveled to more than 40 countries on mission and delegation trips, it would seem that O'Bannon's inclination is to remove herself from the Hoosier state.

Rather, she said, "There is a lot for people in Indiana to learn from" those other places, particularly areas that don't see much hope.



Judy O'Bannon

"I'm always equating things I see [on my trips]," she said, particularly in Moldova, which she has visited 12 times. "There they have a victim mentality, a survival mentality. How do we relate those things to small towns in Indiana, where we see populations dwindling and stores closing? What do we do?"

O'Bannon takes a video camera and creates documentaries to address such questions. Her efforts have earned her three Emmy Awards.

At 79, O'Bannon, who recently wed 84-year-old Don Willsey, is also concerned with the adaptations required of seniors to function in today's world.

"Seniors are out and about and doing stuff, not living just in their kid's spare bedroom," she said. "We need to do city planning so we're less car-dependent. We've made it now so that even in small towns you have to get in a car to get to Walmart.

"We need places where people can be connected and walk outside to talk to people, or walk to the hair dresser or the grocery. You have to be picked up by the jitney [a

small bus] that takes you where it's going, which may not be where you want to go."

O'Bannon said she feels fortunate to receive the Archangel Michael Award.

"I was surprised that [the Sisters of St. Benedict] would consider me to be somebody who'd be worthy. The work they do is so important. I just never thought of being attached to something so special."

Archangel Raphael Award winner Lori Hofmann

Becky Armbruster has a good companion in her niece, Lori Hofmann. So do all of the families who benefit from Hofmann's assistance at The Good House.

The Good House is a renovated home in downtown Indianapolis providing short-term housing for patients traveling from outside the city to undergo bone marrow transplants at Indiana University Hospital. It was started in 2012 by Armbruster, Hofmann's aunt, as a way to give back for the care her deceased husband received at the hospital.

"Around that time, I ran the Moms Group at St. Barnabas [Parish in Indianapolis]," said Hofmann, who is still a member of the parish with her husband and their four daughters. Lisa Latimer—one of the Moms Group's members and a friend of Hofmann's—had passed away from leukemia.

Hofmann co-founded and now operates Lisa's Warriors, a group of about 200 volunteers providing assistance to The Good House by bringing meals to the patients, creating welcome baskets, cleaning and helping with upkeep of the home. Hofmann, who works full time, also coordinates donations and does fundraising for the organization with her aunt.

"I work with bone marrow transplant nurses and cancer social workers at [Indiana University Hospital]. I work with the patients when they need things.

"But I wouldn't be able to do it without all of our volunteers."



Lori Hofmann

The Good House and its residents have had an impact on Hofmann.

"I've grown from getting to know amazing people that have gone through so much, and seeing people that thrive out of these terrible situations that I've been fortunate enough not to have to go through, and they're still able to overcome and give back."

Hofmann said she felt "extremely honored and humbled, and a little embarrassed" about receiving the Archangel Gabriel Award.

"It's become a passion of mine," she said. "But also it's done so much more for me."

(Tickets for the Angels of Grace fundraiser are \$35 per person. Fashions by The Secret Ingredient will be modeled and available for purchase, with 10 percent of proceeds going toward the women's programs at the Benedict Inn Retreat and Conference Center. The event includes raffles for gift baskets and a week's stay at a home on Lake Michigan. For reservations or questions, contact the Benedict Inn at 317-788-7581 or www.benedictinn.org.) †

What was in the news on August 21, 1964? A prelate calls for participation at all Masses, and reaction to Pope Paul's first encyclical

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 August 21, 1964, issue of *The Criterion*:



1964, issue of *The Criterion*:

• **Participation at all Masses mind of Church, prelate says**

"ST. LOUIS—Cardinal Joseph Ritter said here that changes in Catholic worship must be

carried out as soon as possible, and parishes should make every Mass a participated service. Priests and people must work to understand and accept the forthcoming changes as the work of the Holy Spirit, said the St. Louis archbishop, adding: 'We dare not reject the Holy Spirit.'"

• **To work among poor: Nun, layman to enlist in social apostolate**

• **'Modest in scope': Encyclical seen baring pope's mind to bishops**

"NEW YORK—Pope Paul's first encyclical, "Ecclesiam Suam" (*His Church*), has a surprising modest scope. The world expected a program paper, detailing the policies his pontificate would espouse, indicating the major orientations it would impose on world Catholicism. It got what many deem an inconclusive causerie. Those expectations were

based on forgetfulness. Paul VI had already set forth his program and announced his aims. In his first radio message to the world following his election, His Holiness had declared: 'The chief task of our Pontificate will be the progress of the Ecumenical Council, Vatican II, on which the eyes of all men are fixed.'"

• **Supreme Knight urges K of C rules change**

• **Lay alumni fund aids needy seminarians**

• **Implementing the poverty battle in our communities**

• **Bishop urges women to wage poverty war**

• **Center seeks answers to social problems**

• **Reds refuse to give visa**

• **At Lanesville picnic**

• **American Airlines receives special Friday 'permit'**

• **Plan film on Pope John's life**

• **Our economic system and 'justice for all'**

• **CSMC parley to draw 4,200 at Notre Dame**

• **Gary bishop assails slums**

• **Liturgical Week Masses will be in vernacular**

• **[Daughters of Isabella] delegates renew pledge of 'no discrimination'**

• **Papal Volunteers rise 25 percent**

• **Garfield Park to be scene of Talent Contest**

• **Junior CYO Mission topics are announced**

• **Pope lauds idealism of today's youngsters**

• **Protestants 'hire' priest**

• **Opus Dei given 25 new priests**

• **Style show slated at St. Bernadette**

• **Respect for the aged is vanishing virtue**

• **Former banker is now abbot**

• **Oldenburg nuns teach 3,200 in 'vacation schools'**

• **Theatre Guild plans four plays in 1964-65 season**

• **Orthodox couple wed in Catholic Church**

• **Annual recollection set by Terre Haute DCCW**

• **Council Preview: Pastoral mission of bishops**

• **'Lack of Reality': Bishop answers critics of seminary training**

• **Seen interfaith aid: Encyclical is praised by Protestant leaders**

• **Greek Orthodox head has 'mixed feelings'**

"NEW YORK—Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, expressed 'mixed feelings' over the first encyclical of Pope Paul VI and questions the document's effect on Christian unity efforts. The encyclical, the archbishop said in a statement issued here, is 'marked by a polite attempt ... to reconcile the courageous ecumenism of John XXIII with the traditional Roman Catholic ecumenism ...' Also, he said, it introduces 'a new concept of dialogue or relationship with all Christian and non-Christian peoples, tinged with a very peculiar solution of syncretism.'"

• **Evening classes announced by Marian College**

(Read all of these stories from our August 21, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

UNITED CATHOLIC APPEAL:
Christ Our Hope



Appeal funds help catechists 'nourish their efforts to teach the faith'

By Natalie Hoefler

An often heard cliché proposes that you can't give what you don't have.

In the case of catechesis, "You can't give *who* you don't have," said Ken Ogorek, director of catechesis in the archdiocesan Office of Catholic Education.

As one who is "here to help Archbishop [Joseph W.] Tobin carry out his vision for faith formation in the archdiocese," Ogorek encourages archdiocesan catechetical leaders to attend the annual four-day St. John Bosco Conference for Catechists and Religious Educators at Franciscan University of Steubenville in Steubenville, Ohio, to receive both the what and the who that they need to give in their ministry.

But at a cost of about \$500 per person to cover the conference, meals and housing, attending can be difficult.

Thanks to donor gifts to the "United Catholic Appeal: Christ Our Hope (UCA)," several catechists from across central and southern Indiana were able to attend this year's conference on July 14-17 who might otherwise not have been able to do so.

"Unlike priests, who receive free registration, it costs us about \$500 to get a person to the conference by the time you add the sessions, housing and meals."

With the appeal funds, several of the eight attendees received financial aid to help cover the costs.

Ogorek prefers the St. John Bosco conference over similar gatherings because "it's the best catechetical conference in North America," he said.

"The presenters are always careful to distinguish between when they're presenting the teaching of the Church on the one hand, and when they're venturing into the area of prudential judgment or personal opinion on the other. Catechists find that very helpful because we need to know the teaching of the Church."

But there's more to the conference than four days of presentations, said Ogorek.

"A lot of people who participate in this conference comment on the experience being a combination of learning and almost a retreat-like experience," he said.

"In addition to great talks and practical sessions—some more nuts and bolts, some more theological—there is daily Mass, opportunities to celebrate the sacrament of penance, prayer. So really in that way, too, the catechists are developing that closeness with Jesus. A catechist needs to have a sacramental prayer life to help that relationship."

Another part of the experience, said Ogorek, is the journey to and from the conference.

"It's a great blessing that the conference is just a little over a drive of five easy hours away. Part of the experience of taking catechetical leaders, and in some cases catechists, to the conference is the journey itself. It's wonderful to have that time in the car to share our faith, anticipate the conference on the way out, and on the way home to really assess it and digest it and bask in the experience a little bit.

"We offer that for anyone who goes, even those who aren't receiving financial help. It's just good stewardship."

Ogorek said parish or Catholic school catechetical leaders who have never attended the conference have first priority for receiving funds.

But, he said, "The conference is really about teaching the faith in a variety of settings. We had at least one person who, in addition to being the parish administrator of religious education, is also the youth minister in her parish. We also had two high school religion teachers experience the conference.

"I would like to see people representing different groups under the auspices of the Office of Catholic Education umbrella enjoy the conference and participate in it."

Tim Boyle, a teacher of freshman and sophomore theology at Bishop Chatard High School in Indianapolis, enjoyed the conference.

"It was valuable," he said. "It was good to get away and to hear some good talks and focus on fine-tuning your craft outside of your daily routine of being in school.

"Some of the talks were more academic in nature, while others were more inspirational.

"And part of the opportunity of being able to get away there is to take advantage of Mass every day, and there are different prayer opportunities that are programmed into the conference. It's a good mix."

Christine Beiriger, director of faith formation at St. Barnabas Parish in Indianapolis, was able to attend the conference through the help of appeal funds, as well as financial support from her parish.

"I learned so much," she said. "I learned how to do my job from people who've been doing it 20, 30 years, the best in the business."

One of the most impactful workshops for her, she said, was one on the basics.

"The workshop was on how to recruit, form and train catechists. I can't believe I didn't know how to do that or think to do that other than to say, 'Here's the book.'"

Beiriger, a graduate of Franciscan University, was reminded of words that her professors there "drilled into our heads."

"Kids, especially teens, and people in general, don't listen to teachers. They listen to witnesses. Kids only listen to teachers when they're first witnesses.

It's important for catechists to have a personal relationship with the Lord, so they can witness that to kids."

Thanks to the help of United Catholic Appeal funds, several catechists are now better able to "dive into the program where God has them, whether it's in a parish or a school or youth ministry," said Ogorek.

"These folks are not only growing closer to Jesus, they're also forming bonds of prayer and fellowship with each other that will help nourish their efforts to help teach the faith in the years to come."

Beiriger agreed.

"It was wonderful," she said. "I am so grateful for the opportunity."

(For more information about the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425. For more information on the St. John Bosco Conference for Catechists and Religious Educators, contact Ken Ogorek at 317-236-1446 or 800-382-9836, ext. 1446, or by e-mail at kogorek@archindy.org.) †



Catechists Mary Wagner, left, of St. Michael the Archangel Parish in Indianapolis, and Lynell Chamberlain of St. Joseph Parish in Clark County pause for a conversation near the statue of Saint Francis of Assisi on July 15 on the campus of Franciscan University of Steubenville in Steubenville, Ohio. Wagner and Chamberlain were attending the St. John Bosco Conference for Catechists and Religious Educators offered every summer at the university. (Submitted photo)



Ken Ogorek

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Liberian health system suffers from strain of caring for growing number of Ebola patients

CAPE TOWN, South Africa (CNS)—Liberia's health system is in "complete shambles," a Church aid agency said, as the death of a Spanish priest brought to six the number of caregivers at a Catholic-run hospital in the capital of Monrovia who have died of Ebola in August.

Father Miguel Pajares, 75, a member of the Hospitaller Order of St. John of God, died in a Madrid hospital on Aug. 12. He had been evacuated from Liberia on Aug. 7.

A few hours after the priest's death, the World Health Organization endorsed the use of experimental medication to combat the Ebola virus, which has claimed more than 1,000 lives in Liberia, Guinea and Sierra Leone.

The Spanish health ministry said earlier that it had obtained the U.S.-manufactured drug, Zmapp, for the missionary priest.

Caritas Liberia reported in an Aug. 12 notice to health workers that the Liberian health system "is in complete shambles with immense strains."

"Suspected, probable, and confirmed cases of Ebola as well as Ebola-related deaths continue to rise with isolation centers overcrowded with victims. Most

of the referral hospitals in Monrovia are closed due to limited safety gears for health workers and support staffers," said the message, which was shared with Catholic News Service.

Two nuns who worked with Father Pajares at Catholic-run St. Joseph's Hospital are critically ill in Monrovia, said Sister Barbara Brilliant, head of the National Catholic Health Council in Monrovia and a member of the Franciscan Missionaries of Mary.

Brother Patrick Nshamdze, director of the hospital, which is run by the Hospitaller Order of St. John of God, died on Aug. 2. Sister Juliana Bohi, a Spanish citizen, who was evacuated to Madrid with Father Pajares, has tested negative for the virus.

Three or four doctors are under a 21-day observation at the hospital as caregivers look for signs of the virus, Sister Barbara told CNS on Aug. 12 from Maine, where she is on home leave.

The doctors are not allowed to work in case they are infected with the virus, she said, adding that the hospital will reopen when the observation period ends and the hospital has been decontaminated. †

From the Editor Emeritus/John F. Fink

Old Testament: The reign of King Solomon

(Thirty-third in a series of columns)

The First and Second Books of Kings contain the history of the two kingdoms of Judah and Israel for a period of 400 years, from about 961 B.C. to 561 B.C., from the death of David to the destruction of Jerusalem and the end of the monarchy. This week, I'll summarize the reign of King Solomon, described in the first 11 chapters of the First Book of Kings.

Solomon almost didn't become king. Before David's death, Solomon's half-brother Adonijah was proclaimed king by Joab, David's general, and some of David's other followers. But Bathsheba, Solomon's mother, and the prophet Nathan thwarted their plans by reporting the matter to David. David kept his promise to Bathsheba and saw to it that Solomon succeeded him.

After David's death, Solomon ruthlessly secured his kingdom by ordering the deaths of Adonijah, Joab and others. Of course, that

takes 35 verses in Chapter 2.

Then, in Chapter 3, we learn about Solomon's wisdom. In the first of two times when the Lord appeared to him in a dream, Solomon asked for wisdom—an understanding heart. As an example, we hear the famous story of how he determined the true mother of a child.

For the first time, and the last, the kingdom was at peace. Solomon ruled from the Euphrates River to the Mediterranean Sea and to the border with Egypt. We are told how prosperous Solomon was, including 12,000 chariot horses.

It was time to build the Temple, Solomon's most important accomplishment in the view of the writers. It took 20 years, using the work of 30,000 workmen, and the Bible goes into great detail to describe the Temple and its furnishings. Solomon also took 13 years to build his palace, and again we get great detail.

The Temple was dedicated with a lengthy prayer (45 verses) by Solomon. Then the Lord appeared to Solomon in a dream a second time, and promised to establish his kingdom forever if he and his descendants

were faithful to him. If not, though, the Lord said that he would cut off Israel and repudiate the Temple.

Chapter 10 reports the visit of the Queen of Sheba (probably modern Yemen) and how impressed she was with Solomon's kingdom. We hear of his great wealth: "King Solomon surpassed in riches and wisdom all the kings of the Earth. And the whole world sought audience with Solomon, to hear from him the wisdom which God had put in his heart" (1 Kgs 10:23-24).

However, Solomon wasn't as wise as he thought. As part of his wealth, he had 700 wives and 300 concubines, many of them foreigners. So all of his piety, wisdom, wealth and prestige meant nothing after he intermarried with pagan wives and turned his heart to their gods.

Therefore, since Solomon had not kept the Lord's covenant and statutes, God determined to tear away his kingdom. However, for the sake of his father David, he would not do it during Solomon's lifetime, but during that of his son.

Solomon ruled Israel for 40 years. †



Cornucopia/Cynthia Dewes

Assuming this is correct, assumptions are often wrong

Did you ever wonder about the obese lady in the grocery checkout line whose purchases are mainly potato chips and soda

pop? Did you assume that she was a reckless overeater, a slob? And did the plot thicken when she paid for her order with food stamps?

Well, join the club. Like the rest of us, you made assumptions about someone you didn't know based largely on scant evidence and prejudices. These probably included the notion that fat people are overweight because they eat too much of the wrong things, or that people on welfare are lazy cheaters.

Some of my dearest friends are on the far side of 200 pounds, but they are healthy folks who eat modest, nutritious meals. They exercise, read, participate in society and are not sitting slack-jawed with a bag of candy in front of the TV. And the food stamp people I know work hard but just need extra help.

We make assumptions about all kinds of things. Conspiracy theorists assume that the Government (capital "G") is monitoring them at all times for sinister reasons, or that international bankers belong to a giant secret

organization which rules world politics and economies.

On a more personal level, some people assume that their mothers-in-law or ex-wives or whoever are out to sandbag their relationships with husbands or wives, children, families. Inheritance and other money issues may contribute to the intensity of the assumptions.

Some people may assume that their inferiors at work are after their jobs, or that their bosses have favorites other than them. Kids may resent their siblings or their parents because they assume that favoritism is at work in the family. Parents, in turn, may assume that this child is always naughty, but this other child is goody two-shoes.

Food Nazis may assume that if the word "organic" is on a label, the food is wholesome, but if any suspicious chemical or synthetic ingredient is present, this food may ultimately damage or kill you. Some food advertisers may assume that the public is swayed by "professional speak" about a new product, while others may disguise something we've been eating for years as fresh and new.

Drug advertisers may do the same, apparently assuming that the public is interested in improving its health through

chemistry. They produce a plethora of TV ads for drugs to treat unnamed maladies. They instruct the viewers to "ask your doctor" about Drug X, apparently assuming that doctors are clueless about what to give a patient until they hear about the TV product.

It seems to me that making certain assumptions is OK up to a point. We should assume that people are acting and reacting with us out of good motives. We should assume that we're innocent until proven guilty, or that people will generally behave as they should. That is the Christian attitude, after all.

A member of a board I once served on told me that when we met he thought I was a sweet little lady who would be a pushover in our hearings. But when I opened my mouth, he realized that he'd underestimated me. I was, as he said, "OK." Of course, I didn't know what he thought of me until later.

And that's the main point about assumptions: we should never, never act upon them until we've learned more about the person and the situation. Because, more often than not, our assumptions are simply wrong.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Coming of Age/Karen Osborne

Robin Williams: A lesson from the dimming of a bright star

Once, during a trip to New York City, some friends and I stopped into a restaurant on Seventh Avenue for dinner. I was happily slurping down my

pho, a Vietnamese noodle dish, when I heard a familiar voice. The comedian Robin Williams—Mrs. Doubtfire himself—was sitting

less than 10 feet away, telling hilarious stories to friends gathered around his dinner table.

It was really neat to see that Williams was as funny in real life as he appeared to be on the stage and screen.

What I didn't know that night was that Williams struggled with depression, like hundreds of thousands of human beings. It was that depression that may have caused his tragic death in August.

When our society characterizes people with clinical depression, it paints pictures of moody teens wearing black. It does not consider depression as it honestly is: a real illness that can hit anyone of any socioeconomic background. It can affect a parent as well as a student, the rich and the poor. Like a cold or the flu, anyone can experience it.

Clinical depression has a lot to do with the way chemicals function in your brain. Scientists have found that chemicals that help regulate your mood are severely low in people who have depressive episodes.

But society stigmatizes depression as just a case of "being sad," and tells the depressed to "just get over it." That leads the clinically depressed to hide their illness until it is too late, scared of what people might think, instead of reaching out for the treatment that can help return them to happiness.

But just as if you were to get the flu, if you feel depressed, you should go to the doctor and get medicine and advice for feeling better. You would tell your friends to do the same. Why suffer a headache when there are painkillers? Why suffer a sinus infection when you can get a decongestant?

Doctors have effective medicine and methods to battle clinical depression. And yet, it is a condition that makes people feel as they cannot reach for help. There is help out there—from friends, psychologists, doctors and even kind strangers at hotlines and help lines.

If you are experiencing major depression, you might have difficulty concentrating and making decisions. You may be feeling extremely tired, and want to sleep all the

time. You may feel hopelessness. You may lose interest in the activities that used to make you happy. You may be very anxious all the time and you may not sleep well.

If you, or a friend, experience these feelings, don't stay silent. Reach out and connect with people or resources that can help. Don't think of depression as something shameful. Treating it is the same as making chicken soup for a cold, or running to the pharmacist for a prescription. You will help someone feel better about themselves—and, in some cases, you may actually save a life.

Sometimes, all that stands between someone who is depressed and the darkness of oblivion is a friend who cares enough to take their hand.

Robin Williams was a bright light for everyone. He was an incredible performer and a comedian of the highest caliber. He will be missed by his family, by the artistic world and by the audience to whom he brought mirth and joy.

If you think you might be depressed, or if you know someone who may be depressed, please get help. This world cannot stand to lose your bright light, too.

(Karen Osborne writes for Catholic News Service.) †

Living Well/Maureen Pratt

A faith-full recipe for celiac sufferers

With a tried and true recipe, the Benedictine Sisters of Perpetual Adoration have been producing altar breads and distributing them since 1910. But in the early 1990s, they began to receive telephone calls from individuals who had a unique



need for a different recipe: They suffered from celiac disease and could not receive holy Communion in the form of the usual, wheat-based hosts.

Celiac disease is an autoimmune reaction to eating gluten, found in wheat, rye, barley and many prepared foods, such as wheat-based and pastas.

According to the Mayo Clinic, about one in 100 people are affected by celiac disease.

Celiac disease can cause severe stomach pain and diarrhea and, in extreme cases, nutritional deficits due to the disease's interference with nutrient absorption. A gluten-free diet is the most effective way to manage celiac disease, but this can be difficult because the protein is found in so many foods, including altar bread used at holy Communion.

Sister Lynn D'Souza, one of the Benedictine sisters, said that as the calls for low-gluten altar breads increased in the 1990s, the sisters made several attempts at finding a solution. They tried making altar bread with spelt flour, a natural wheat, but the gluten content was still too high for celiacs to safely consume it.

At about the same time, the U.S. Conference of Catholic Bishops (USCCB) and other Church leaders were studying the celiac/gluten issue: Given that altar breads must be made from wheat and water, how could celiac disease sufferers fully participate in holy Communion?

They also asked: What about priests or deacons who suffer from celiac disease, for whom wheat-based altar breads posed significant health risks? Could young men suffering from celiac disease be ordained if they could not receive the host?

In early 2003, said Sister Lynn, the bishops contacted the sisters because they had heard they were trying to work on a low-gluten option.

"They had a wheat starch that they had approved as valid matter, and they sent us some. I never in a million years thought I would use my biomedical degree, but I walked into the kitchen one day and [one of the sisters] said she was going to experiment, and I was all over it. We started mixing and baking, using a waffle iron with flat plates," she said.

The first attempts were dismal failures. "Then, one day," said Sister Lynn, "we were working with two different kinds of wheat starch. I felt like nothing was working. Sister Jane said, 'What happens if you mix them together?'"

The result was so sticky and clingy that Sister Lynn struggled to get it off of her fingers.

"I remember flinging it down on the waffle iron to get it off, and then, I said, 'Oh, we'd better get that batter off the iron.'" But then, we both looked down and there was a round-looking host!"

The "providential" recipe received approval from the USCCB. It had less than 0.01 percent gluten, and the Center for Celiac Research deemed it "safe for celiacs to use."

"There are probably more than 3,000 people who get our low-gluten breads now, and more parishes are ordering them, too," said Sister Lynn. "But what we didn't expect was the gratitude that people have."

Some kids sent them thank-you letters. "The work of the Holy Spirit," she said. "In his time, he'll bring it all together."

Wonderful wisdom for anyone trying to put together the right recipe—in the kitchen or in life.

(Maureen Pratt writes for Catholic News Service.) †

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

Sunday Readings

Sunday, August 24, 2014

- Isaiah 22:19-23
- Romans 11:33-36
- Matthew 16:13-20

The first section of the Book of Isaiah provides this weekend with its first reading.



The author of this section of Isaiah lived when the southern Hebrew kingdom, or the kingdom of Judah, still existed. Only later was this kingdom and the other Hebrew kingdom, the kingdom of Israel, overwhelmed

by outside invaders.

As has been and is so often the case of national rulers, the king of Judah governed the country with the assistance of aides and subordinates. The principal assistant wore a distinctive badge to indicate to any and all that he acted in the king's behalf. This distinctive badge was a key.

In this reading, God, speaking through the prophet, stated that a chief minister would be selected to serve the king and to carry out the royal will. This official would wear the key.

An important point in this reading is that God intervenes in human lives, and uses human agents to accomplish the divine will and to communicate his words to people.

The prophet, the king and the chief minister all were commissioned by God to bring him to the people, and the people to him.

St. Paul's Epistle to the Romans again is the source of the Church's second reading. Romans has been read for the past several weekends.

It is a great testimony to the majesty of God. As such, it is a great profession of Paul's own faith. In it, he refers to various Old Testament passages in asking who has been God's counselor in order to emphasize the ultimate transcendence of God's judgments and ways. Nonetheless, Paul elsewhere affirms that God allows humans to communicate with him to be counselled by him.

For its third reading this weekend, the Church offers us a passage from St. Matthew's Gospel. It is an especially descriptive and enlightening reading.

The occasion occurs at Caesarea Philippi, a place northeast of Capernaum. At the time of Jesus, this place was a resort. The River Jordan forms here from springs, and small creeks flow from it. Still picturesque, it is a modern, popular place for relaxation and for delighting in nature.

Central to the reading is St. Peter's confession of faith in Jesus. The Lord asked the Apostles, "Who do people say the Son of Man is?" (Mt 16:13). Jesus identified with the "Son of Man" of the Old Testament, who was God's special agent.

The Apostles replied that the people were confused. Some saw Jesus as a prophet, such as John the Baptist, or even Elijah.

Jesus pressed the question, and Peter declared that Jesus was the "Son of the living God," a profound proclamation of the Lord's own divinity (Mt 16:16). Peter had faith, and faith gave him insight and wisdom.

Reflection

Before accepting Christianity, two steps are necessary. The first is to realize that God exists. The second is to believe that God communicates with people, and people may communicate with God. Neither is easy in our culture.

God is not boisterous. He does not shout his divine revelation at us. He does not thunder divine decrees. Indeed, humans cannot comprehend the divine message unless they have faith. Otherwise, it is puzzling or even nonsense.

These readings build upon the basic thought that God exists, a Supreme, eternal Being, great and unique in power, wisdom and mercy. Such was the testimony of St. Paul in the Epistle to the Romans read this weekend.

The readings from Isaiah and Matthew clearly indicate that God speaks through human instruments, such as Isaiah, the king and his servant.

What about Peter? His great faith gave him extraordinary wisdom. In his faith, he saw genuine reality. Jesus is God. What does our faith allow us to see? Are we confused? Or are we secure in our knowledge of God? †

Daily Readings

Monday, August 25

St. Louis
St. Joseph Calasanz, priest
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, August 26

2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Matthew 23:23-26

Wednesday, August 27

St. Monica
2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, August 28

St. Augustine, bishop and
doctor of the Church
1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, August 29

The Passion of St. John the
Baptist
1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Mark 6:17-29

Saturday, August 30

1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, August 31

Twenty-second Sunday in
Ordinary Time
Jeremiah 20:7-9
Psalm 63:2-6, 8-9
Romans 12:1-2
Matthew 16:21-27

Question Corner/Fr. Kenneth Doyle

A need for a savior can be accepted in various interpretations of Genesis

QI believe in the evolutionary theory of creation and have never given much



thought to its impact on Christianity—until recently. While talking to a local priest, he mentioned that Adam and Eve were fictional characters who have provided generations with lessons on good and evil, and who also provided

the foundation for redemption.

I agreed, but later it made me wonder about all that follows in the Bible: the concept of original sin, the promise of a savior, etc. And so, simply asked, my question is this: Without the fall of Eve in Eden, where, when and why does the promise of a savior originate? (Virginia Beach, Virginia)

AThe virtually universal view of a contemporary Catholic biblical scholars is that the Genesis account of creation is not a textbook of history and scientific fact, but is meant to convey religious truths.

The theory of evolution is widely accepted by natural scientists and, in a message delivered in 1996 to the Pontifical Academy of Sciences, St. John Paul II said that evolution should be viewed as "more than an hypothesis."

In that same allocution, St. John Paul went on to say that theories of physical evolution of the human species do not contradict Catholic teaching so long as they allow for the spiritual dimension of the human person.

In other words, one is free to believe that while the human species evolved physically over millions of years, that entire process was presided over and guided by God, and God directly created the human soul.

In many respects, John Paul's 1996 comments echoed the teaching of Pope Pius XII in his 1950 encyclical letter "Humani Generis." In this letter, Pius noted that the creation accounts in Genesis, while written in the "simple and metaphorical language adapted to the mentality" of the people of the times in which they were written, nonetheless represent a kind of history and rule out the notion of "polygenism" (#38). Adam and Eve, thus, do not represent "a certain number of first parents" (#37).

The Second Vatican Council developed and broadened Pius' teaching

in a certain way by acknowledging in "Gaudium et Spes" that "although he was made by God in a state of holiness from the very outset of his history, man abused his liberty at the urging of the Evil One" (#13).

In their view of original sin, the ancient Greek Fathers of the Church held that the sinfulness of our earliest ancestors is carried forward by the choices of every generation—so that each of us arrives in the world, if not necessarily with a genetic predisposition to sin, then at least surrounded by a society in which selfishness seems to abound.

Thus, we have a need for the Redeemer promised throughout the Old Testament: to reverse that early failure, to open the path to heaven and to enable us with the help of God's grace to overcome self-interest and to direct our lives outward.

QIs the exchange of rings necessary in a Catholic wedding ceremony? My daughter doesn't wear any jewelry and doesn't intend to wear a wedding ring either. What happens in that case? (Ireland)

AThe heart of the Catholic marriage ceremony is the exchange of consent by the couple, and that is all that is ultimately required. The priest or deacon asks the couple the following three questions:

"Have you come here freely and without reservation to give yourselves to each other in marriage?" "Will you love and honor each other as man and wife for the rest of your lives?" "Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?"

Then the man and woman pronounce their wedding vows (usually by repeating them, in short phrases, after the priest or deacon.) Technically, that is all that is required for the sacrament. Most often, the vows are followed immediately by an exchange of rings, after the rings have been blessed.

In many cultures, rings are widely recognized signs of a lifelong commitment to love and fidelity, but they are not an essential element of the marriage ceremony. So your daughter needn't worry.

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

My Journey to God

The Queenship of the Blessed Virgin Mary

By Natalie Hoefler

Mary, in our darkest hour—
Intercessor of great power—
We turn to you for help in time of need.

Mary, Queen of all on Earth,
Did by your one and virgin birth
Give us the Bread of Life on which to feed.

Mary, Queen of heaven above,
Gift to us of God's great love,
We honor you in reverential mien.

To you we offer highest praise.
To God our prayers of thanks we raise
For blessing us with time's most perfect Queen.

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion. The original statue of Our Lady of Fatima is seen before Pope Francis celebrates Mass in honor of Mary in St. Peter's Square at the Vatican on Oct. 13, 2013) (CNS photo/Paul Haring)



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.

COLICH-JOHNSON, Zachary R., 22, SS. Francis and Clare of Assisi, Greenwood, Aug. 6. Son of Amy Colich Turner and Ryan Johnson. Stepson of Bryan Whitehead and Kelly Johnson. Brother of Delainey and Kaleigh Turner and Christopher Johnson and Gavin Whitehead. Grandson of Sharon Colich, William and Joanne Johnson. Step-grandson of Mary Hoyt.

DALE, David S., 56, Good Shepherd, Indianapolis, Aug. 5. Husband of Monica Dale. Father of Denise Stelzriede and Danyel Summers. Stepfather of Joshua Long. Son of Norman and Peggy Dale. Brother of Tom Dale. Grandfather of six.

DANN, Mary Ann, 87, St. Mary, Richmond, July 31. Mother of Teresa Craig, Kelli Dann and Lisa Staley. Grandmother of five. Great-grandmother of five.

GUNDLACH, Marjorie Ann, 85, Holy Spirit, Indianapolis, Aug. 10. Mother of Teresa, Bernie and Paul Gundlach. Sister of Wally Hanson. Grandmother of four. Great-grandmother of three.

HESS, Tracy, 42, St. Simon the Apostle, Indianapolis, July 27. Daughter of Jerry and Judy Hess. Sister of Jeffrey and Steven Hess.

JAMES, Lawrence P., 74, Christ the King, Indianapolis, Aug. 5. Husband of Charlene James. Brother of Joanne Muirhead.

JENKINS, Marjorie, 89, Holy Family, New Albany, Aug. 3. Mother of Mary Lincoln, Mark, Michael, Patrick and Robert Jenkins.

Grandmother of 13. Great-grandmother of 12. Great-great-grandmother of two.

LEE, John, 84, St. Lawrence, Lawrenceburg, Aug. 6. Brother of Harry Lee.

MASON, Audree Wernz, 94, Our Lady of Perpetual Help, New Albany, July 8. Sister of Anita Galofaro. Aunt of one.

PARKER, Dr. Raymond F., 89, St. Mark the Evangelist, Indianapolis, Aug. 8. Husband of Bonnie (Lorber) Parker. Father of Susan Douglass, Patricia Gray, Diann Lorber, Kathryn Morrow, Patrick Lorber and David and Stephen Parker. Grandfather of 11. Great-grandfather of eight.

PAVEY, Dorothy Mae, 87, St. Roch, Indianapolis, Aug. 6. Mother of Mary Sue Jones, Rita Lang, Dan and Tim Pavey. Sister of John D. Yoder, Jr. and Harry Yoder. Grandmother of 11. Great-grandmother of 16.

SCANLON, Patricia Lee, 77, St. Christopher, Indianapolis, Aug. 9. Mother of Debbie Foster, Terrie Maexner, Kevin and Mike Scanlon. Grandmother of 11.

SHACKELFORD, Lydia L., 84, SS. Peter and Paul, Indianapolis, Aug. 10. Mother of Morna Patrick and Marshall Shackelford. Sister of Mary Francis Akers. Grandmother of five.

STRACK, Marjorie Joan, 87, St. Roch, Indianapolis, Aug. 6. Mother of Sue Vargo, Ray and Steve Strack. Grandmother of six. Great-grandmother of two.

TAYLOR, Pauline A., 85, St. Mary of the Assumption, Mitchell, Aug. 2. Mother of Debra Miles, Denise and Greg Taylor. Grandmother of eight. Great-grandmother of eight.

TIMMONS, Patrick G., 62, St. Mary-of-the-Knobs, Floyd County, Aug. 11. Husband of Joann (Book) Timmons. Father of Allyson Kamer and David Timmons. Brother of Kathleen Brenenstuhl and Michael Timmons. Grandfather of four.

ZAPPIA, Elizabeth Marie, 89, Holy Spirit, Indianapolis, Aug. 6. Mother of Joan Doak, Geraldine Reed and Anthony Zappia. Grandmother of four. †



Coffee problems

Manuel Antonio Gutierrez inspects his coffee crop in rural El Salvador on July 3. A coffee fungus is the latest misfortune for Central America, where the nonprofit International Coffee Organization estimated in 2013 that growers would see production losses of \$500 million and nearly 374,000 lost jobs. The fungus may be a factor in the increase of emigration of people from El Salvador to the United States. Catholic Relief Services and Catholic Charities agencies in El Salvador have helped farmers there find alternative ways of earning an income. (CNS photo/David Agren)

Franciscan Sister Helen Saler ministered in Catholic schools and in catechesis

Franciscan Sister Helen Saler, previously Sister Devota Saler, died on Aug. 4 at the St. Clare Health Center at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 85.

The Mass of Christian Burial was celebrated on Aug. 7 at the Motherhouse Chapel. Burial followed at the sisters' cemetery.

Helen Rose Saler was born on

Feb. 10, 1929, and grew up in Enochsburg.

She entered the Sisters of St. Francis on Feb. 2, 1952, and professed final vows on Aug. 12, 1957.

During 62 years as a Sister of St. Francis, Sister Helen ministered as a teacher and principal in Catholic schools and as director of religious education in various parishes.

In the archdiocese, Sister Helen taught at St. Mark the Evangelist School,

St. Michael the Archangel School and St. Therese of the Infant Jesus (Little Flower) School, all in Indianapolis, St. Gabriel School in Connersville and St. Lawrence School in Lawrenceburg. She also ministered as director of religious education at the former St. Joseph Parish in St. Leon.

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

Latin American Church leaders pledge to promote family's role in society

SANTO DOMINGO, Dominican Republic (CNS)—Church workers and bishops from across Latin America emerged from a first-of-its-kind regional congress on Aug. 9 pledging to strengthen the Church's work in promoting the role of the family in society.

Seeking to renew their commitment to promoting family values, representatives of 22 bishops' conferences from Latin America and the Caribbean attended the

First Latin American Congress of Family Pastoral Agents in Panama, according to the Latin American bishops' council, CELAM.

"Enlightened by the Holy Spirit and inspired by the values of the Holy Family of Nazareth, we want to send to all families in Latin America, the Caribbean and around the world this message of hope," said a statement released at the conference's conclusion by CELAM's Department of Family Life and Youth.

The conference was aimed at reminding families to "live the values of the Gospel, to be certain that we are not alone and that together we can face the storms that threaten the identity and the mission of marriage, the family and life," the statement said.

Organizers called for the congress—which will be followed by a series of smaller meetings in 2015—amid numerous social trends that have raised a red flag for the Church. Among those changes are a rising number of divorces, fewer two-parent homes and a corresponding increase in the percentage of single-parent families.

"We are at a stage of change, which is generating new concepts, understandings, positions and actions facing the idea of family as society's primary cell," said a statement signed by five Latin American bishops and Father Antonio Jose Velazquez, executive secretary of the department.

The document said the Church's pastoral mission needs to work more fervently to push the importance of the family unit as an agent of social development and influence governments as they consider public policies that affect the family structure.

"In general, what came out of [the congress] was a greater determination to do more to strengthen pastoral ministries for families overall," said Trinitarian Father Juan Molina, director of the U.S. bishops' office on Latin America. "One of those aspects includes more involvement with government to strengthen family life and marriage."

Father Molina said attendees raised a range of issues, from working on marriage laws to promoting better policies for family leave.

Central American and Mexican leaders raised the issue of immigration, including the surge in child migrants crossing into the U.S. from Mexico, which is separating families. †

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Hospitals affected by state decisions on Medicaid expansion

WASHINGTON (CNS)—Health care policy remains a potentially divisive subject not only in Congress but in the heartland of America, as hospitals across the country continue to



WASHINGTON LETTER

be affected by states' decisions regarding Medicaid expansion. Although Medicaid has provided affordable

health insurance to low-income individuals for decades, provisions in the 2010 Affordable Care Act now allow states to extend health care coverage to millions of additional uninsured Americans who had previously not qualified for the program.

Prior to 2010, the median eligibility level for working parents to qualify for Medicaid was 61 percent of the federal poverty level, and non-disabled adults without dependent children were ineligible to receive health insurance through the program. Today, states that decide to expand Medicaid benefits extend health care coverage to all non-elderly individuals in families with incomes below 133 percent of the federal poverty level, which is \$27,310 for a family of three in 2014.

While many legislators were concerned that extending coverage would be a costly process, the federal government has agreed to cover the majority of costs associated with expansion, paying 100 percent of the cost of covering newly eligible individuals through 2016 and paying 90 percent subsequently.

In addition, researchers at the Urban Institute have estimated that, if every state elected to expand Medicaid, reductions in uncompensated care currently financed by state governments would more than offset any additional Medicaid costs, generating \$10 billion over 10 years for all states.

So far, 5.2 million Americans have gained Medicaid or

Children's Health Insurance Program coverage in hospitals within 26 states and the District of Columbia. One of those hospitals, Mercy Medical Center in Canton, Ohio, uses Medicaid and other community health programs to provide quality health care for all individuals.

Thomas Turner, vice president of development, physician services and government relations at Mercy Medical Center, described how employees at the Catholic hospital "continue Christ's healing ministry."

"Our role in this community is to provide affordable, accessible care for individuals in a Christ-like fashion, and we continue to do that by providing the dignity of coverage to people who are working and trying to contribute to society," Turner said. "People come to the cross no matter what your current status in life may be. We in Catholic health care grant charity to patients on their balance on a bill after insurance payments, or will provide charity care based on need if there is no ability to pay. We have become a more trusted point of care because of the work that we do as the faith-based hospital in the region."

As of June 30, 285,000 newly enrolled individuals have benefited from Medicaid expansion in Ohio, and hospitals like Mercy Medical Center have increased revenues as they continue serving new patients daily.

"We have seen a lot of people who are eligible now that never had been before, and have expanded our primary care network in order to meet the demand," Turner told Catholic News Service. "In women's health, more people are getting their well-checks and examinations because they know that there is a methodology to pay for it."

"Young families are becoming more apt to visit the pediatrician or go to their primary care doctor instead of avoiding medical care, and then ending up in the emergency room," he added.



This is an undated exterior shot of Mercy Medical Center in Canton, Ohio. So far, 5.2 million Americans have gained Medicaid or Children's Health Insurance Program coverage in hospitals within 26 states and the District of Columbia. One of those hospitals, Mercy Medical Center, uses Medicaid and other community health programs to provide quality health care for all individuals. (CNS photo/courtesy Mercy Medical Center)

"People feel that they have found greater access to care, and we attribute this to the expansion of Medicaid."

Although many individuals have benefited from newfound coverage in expansion states, many hospitals in the 24 states that have not opted to expand Medicaid are facing increased economic hardship because they are serving more poor and uninsured patients and are not receiving federal money they expected to cover uncompensated care. Some hospitals have had to shut down.

During a recent news conference, the Rev. Susan McCann of Grace Episcopal Church in Kansas City, Mo., described how the people in her state have been affected by the decision not to expand coverage.

"Life expectancy in one-fourth of our counties is going down," McCann said. "This is the first time that this has happened in recent recorded history. People in Missouri are living sicker and dying younger, and we believe

the decision not to expand Medicaid has produced this moral crisis."

Gabriela Saenz, vice president of advocacy and public policy for CHRISTUS Health in Texas and Louisiana, explained how hospitals in non-expansion states are being affected by decisions regarding Medicaid.

"For CHRISTUS, more than 60 percent of reimbursement comes from government-sponsored care, like Medicare and Medicaid," Saenz said.

"Medicaid expansion or alternatives to Medicaid provide financial relief for hospitals, physicians, employers, counties and property owners. Ultimately, it is about creating a stronger state economy."

"Without it, uninsured, low-wage working individuals will rely on hospital ERs as their primary source of health care, causing major financial repercussions to the entire state's economy."

According to a July 3 report released by the presidential Council of Economic Advisers, the 24 states that have not yet expanded Medicaid "would have created an additional \$66 billion in total economic activity through 2017," and helped produce 184,000 new jobs in 2015 alone if they had made the decision to expand Medicaid benefits according to the provisions in the Affordable Care Act.

Although expansion would produce numerous benefits, many legislators have not elected to expand Medicaid coverage

because they believe the federal government cannot afford to keep its promises to pay for expensive statewide expansion initiatives and would leave state governments with even larger health care bills than those they say they are currently facing.

In addition, many legislators believe the entire U.S. health care system is deeply flawed and are convinced Medicaid cannot be expanded until health care undergoes major systemic changes.

"Along with the governors of both Louisiana and Texas, many of our state lawmakers believe that the current Medicaid system is broken, and that infusing money into a 'broken' system is not the answer," Saenz said. "There are many alternatives that states may seek that could offer a private market-based coverage plan that will improve the health of low-wage working citizens and strengthen the state's economy."

While Saenz does not believe that legislators in Louisiana or Texas will choose to expand Medicaid coverage, she remains hopeful that individuals still living without health insurance will be offered the care that they need.

"For non-expansion states, doing nothing is not the answer," Saenz said. "There are too many lives at risk and too much money already invested by providers and taxpayers. We are hopeful that legislators will consider alternative options to Medicaid expansion and provide necessary care to the American people." †



"We have seen a lot of people who are eligible now that never had been before, and have expanded our primary care network in order to meet the demand. In women's health, more people are getting their well-checks and examinations because they know that there is a methodology to pay for it."

—Thomas Turner, vice president of development, physician services and government relations at Mercy Medical Center

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ST. ELIZABETH

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to house them,” although the job is a bit easier now with their new 12-bed facility.

In 1995, a new type of shelter was conceived and built, a transitional home that could house seven mothers and their children—up to two children under the age of 4 per mother—in small apartments. “They have up to two years at the transitional home,” Casper explains. “The average stay is 10 months.”

Mothers who move from the maternity home to the transitional home are encouraged to improve their lives, says Townsend-Cronin.

“Our main goal for them is a job and housing,” she explains. “So from day one, we get them working toward moving out into some sort of permanent housing. We push hard for them to look for a job and stable housing.”

Knowing a young women’s next step into renting an apartment or buying a home could be risky given their lack of experience, St. Elizabeth Catholic Charities recently started a third form of shelter called ASH—or Affordable Supportive Housing—larger apartments rented on a sliding scale based on income.

“The goal is for them to continue the improvement they’ve been doing in the transitional home or off the streets,” says Townsend-Cronin. “They get quarterly rent reviews, and paying rent plus utilities gives them the ability to build their own credit. The idea is that they’ll eventually be able to buy their own home or go into fair market rent.”

Through purchasing homes and former multiple-unit rentals and repurposing the former eight-bed maternity home, the agency now has five ASH units available, with two more to be completed by the end of the year and three more in 2015.

“We are the last emergency shelter for pregnant women, and we’re one of the last transitional shelters in the community,” says Townsend-Cronin.

The homes housing the ASH units—as well as the new maternity home and the transitional home—are all located on one block between 6th and 7th Streets, as is St. Elizabeth Catholic Charities’ newly renovated social services offices.

For the young mothers to move from the transitional home to an ASH rental “is not a baby step,” says Townsend-Cronin, “But they still have access to our services, where if they did go out into the community, they could hit a rough spot, be evicted and be right back in the same spot just because they don’t have that experience yet.”

And there is the security of the familiar, says Casper, a member of Most Sacred Heart of Jesus Parish in Jeffersonville.

“On the campus they have security, they have friendships they’ve made, sharing rides, access to case management and mental health, the distribution center,” he says. “There’s a sense of community they develop.”

Programs beyond ‘moms and babies’

In 2004, St. Elizabeth Home and Catholic Charities, two separate agencies in New Albany, were merged, creating one entity that served far more than women in crisis pregnancies. (See related list on this page.)

Beyond the maternity home, transitional housing and ASH units, St. Elizabeth Catholic Charities offers six other programs that meet the needs

of the community beyond “moms and babies,” says Townsend-Cronin.

Counseling is one such service. “Except for our ASH program, we require all of our residents to do individual counseling as well as group counseling,” she says. “And we also provide community outreach counseling.”

The community is also served by the agency’s Distribution Program “run totally by volunteers,” she says. With a form of identification and proof of a child, anyone can receive free baby food, diapers and formula. Baby and maternity clothing, blankets, car seats and baby beds are also available.

The agency also offers adoption services in Indiana and Kentucky, as well as providing home studies for international adoptions.

Through the agency’s Supported Living Program, Townsend-Cronin says, “Staff go out in the community and help adults with developmental delays to be able to stay in their homes. They take them to the grocery store, doctor’s appointments and things like that.”

St. Elizabeth Catholic Charities provides a Court-Appointed Special Advocates (CASA) Program for Floyd and Washington counties, which involves volunteers “who go into the court system when a child has been deemed in need of services to advocate for them. It’s almost 100 percent volunteer-run,” Townsend-Cronin adds.

Another court-related service offered by the agency is a Supervised Visitation Program for parents and grandparents required by the court to have supervision over their visits with their child or grandchild to ensure safe interactions.

“People used to say, ‘Oh, they’re the maternity home,’” says Casper of St. Elizabeth Catholic Charities. “Now that’s just one of nine things we do.”

More than ‘good people doing good things’

The agency’s stewardship, says Casper, goes beyond just offering services.

“We’re pretty lean,” he admits. “Out of every dollar we receive, 95.4 cents goes directly to services. We staff clean our own offices, and in the homes, the girls are responsible for doing their own cleaning.”

Stewardship is not the only reason the agency runs a tight ship. The decrease in government funding for shelters has led to a need for resourcefulness.

“HUD [the U.S. Department of Housing and Urban Development] is moving less and less to funding shelters,” Casper explains. After receiving \$187,000 annually in HUD funding for its transitional home since 1996, St. Elizabeth Catholic Charities’ funding was cut by \$82,000.

“We’ve never gotten funding from the city. So we asked the city if we could get help for funding in the first year of reduced HUD funding to help us bridge the gap.”

New Albany Mayor Jeff Gahan says the request “had strong support” among the City Council members, who granted the agency \$25,000.

“We realize [St. Elizabeth Catholic Charities’] contribution to the city,” says the mayor. “They fulfill a very important need, and we support their mission.”

“The outreach provided by St. Elizabeth Catholic Charities is very broad. This was an opportunity for the city to get involved and offset the reduction in funding they incurred.”



Above, the home at left that used to be administration offices for St. Elizabeth Catholic Charities in New Albany now serves as the new, 12-bed maternity home. Attached to it on the right via an enclosed breezeway is the agency’s transitional home for unwed mothers, built in 1996. (Photo by Natalie Hoefler)



Left, in St. Elizabeth Catholic Charities’ new maternity home in New Albany, fresh paint and new bedspreads await unwed, expectant mothers. (Submitted photo)

Casper says another financial advantage is that the ASH homes were paid for by cash through special fundraising efforts, so the agency has no mortgages.

“All the rent goes right back into maintaining the buildings,” Casper says.

The agency also saved money by moving the maternity home to the site that served as the former office building attached with an enclosed breezeway to the transitional facility.

More savings came in moving the social services offices to the former Holy Trinity Parish rectory.

When Holy Trinity’s church burned down in 1975, the parish was merged with St. Mary Parish just two blocks away, and the parish acquired the former Holy Trinity rectory.

St. Mary Parish donated the structure to St. Elizabeth Catholic Charities in the spring of 2012.

After historical preservation and energy-efficient changes were made, the majority of the agency’s 14 full-time employees moved into the structure in July of 2013. The final improvement, window restoration, was completed during the last week of June this year.

Through the recent changes and improvements, says Casper, “We’ve saved about \$30,000 and improved our services.”

They’ve also improved their status in the community.

“We really work hard to make sure that we’re a part of community meetings that line up with our programs in order for our input to be put into what goes on in the community,” says Townsend-Cronin.

Thanks to strategic planning started seven years ago, Casper is proud of how far St. Elizabeth Catholic Charities has come in its 25 years.

“When I came here [in 2008], we had a great base of good people doing good things,” he says. “We have added to that to become an accredited social services agency that meets the community need, whatever that is at that time.”

“We’ve completed 25 years. Now on to the next 25!”

(For more information on St. Elizabeth Catholic Charities and their services, log on to www.stecharities.org or call 812-949-7305 or 800-227-3002.) †

St. Elizabeth Catholic Charities facts and figures

Programs:

- Crisis pregnancy Maternity Home
- Transitional Home for unwed mothers
- Affordable Supportive Housing
- Adoption
- Court-Appointed Special Advocates (CASA)
- Outreach Counseling
- Distribution
- Supervised Visitation
- Supported Living

Numbers served in 2013:

- Distribution Program: 258 families, providing \$11,000 in diapers and \$16,000 in baby food and formula
- Maternity and Transition Homes: housed 46 mothers and 28 babies and young children
- Adoption Program: placed four babies and provided 25 home studies for adoptive couples
- Outreach Counseling: worked with 70 individuals, 33 of whom were outside of the residential program
- Supervised Visitation Program: provided 150 hours of supervision for 30 families
- CASA Program: advocated for 200 children
- Disaster relief services: provided services for 405 households affected by March 2, 2012 tornadoes
- Supported Living Program: served 13 adults with developmental delays, providing 7,500 hours of care

Items needed:

- Size 5 diapers
- Small packages of baby wipes
- Brooms
- Mops
- Vacuum cleaners
- Infant/newborn car seats
- Laundry baskets
- Batteries—sizes AA and C
- Crib sheets
- Shower curtain liners
- Bleach
- Toilet bowl brushes/cleaner
- All-purpose cleaner
- Clorox wipes
- Toilet paper

(For more information on St. Elizabeth Catholic Charities and their services, log on to www.stecharities.org or call 812-949-7305 or 800-227-3002.) †



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—Mark Casper, director of St. Elizabeth Catholic Charities in New Albany

(Photo by Christopher Fryer of the New Albany News and Tribune)