



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

Columnist Patti Lamb reflects on preparing for God's lessons in the 'school' of life, page 12.

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'Prayer is the least we can do'



From left to right, St. Monica Parish pastor Father Todd Goodson, Michelle Meer, Christina Dickson (partially obscured), Anne Corcoran, John McShea, Dabrice Bartet, Mary Shepherd and Ed Witulski conclude a meeting in prayer on July 9 at St. Monica Parish in Indianapolis. Through a series of nine novenas, nine holy hours and a prayer service, the group seeks to curb the increasing trend toward deadly violence. (Photo by Natalie Hoefler)

Indianapolis parish invites all to pray nine novenas for an end to violence

By Natalie Hoefler

Dabrice Bartet moved to Indianapolis 22 years ago because Indianapolis "was a very safe place."

"I was going to move to [Washington] D.C. after I graduated [from college in France], but it was too scary. So I moved to peaceful Indianapolis," says the member of St. Monica Parish on the city's northwest side.

But she doesn't feel so safe anymore.

"The violence now is very unsettling. You go home and you just pull right into the garage. You can no longer leave your garage door open. You feel like you have to be watching all the time."

'Novenas give stability in prayer'

That's why Bartet and a team of nearly a dozen other

St. Monica parishioners have implemented a program of prayer—a series of nine novenas (a prayer recited for nine days) promoting peace.

"I came up with the idea for novenas because prayer is very powerful," says Bartet. "For me, novenas give you stability in prayer for nine days. We will be doing it for 81 days."

The novenas will occur during a timeframe that includes a semi-annual Service of Remembrance and Peacemaking sponsored by The Church Federation of Greater Indianapolis, which will take place at St. Andrew the Apostle Church in Indianapolis on Sept. 25 for the families of recent murder victims. (See related article on page 8 for more information on the prayer service.)

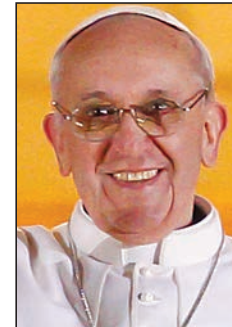
"We wanted to pray every day leading up to the city-wide prayer service on Sept. 25," says Bartet. "We started too late for

See NOVENAS, page 8

Archbishop Chaput says pope will visit Philadelphia in September 2015

FARGO, N.D. (CNS)—Philadelphia Archbishop Charles J. Chaput said Pope Francis has accepted his invitation to attend the World Meeting of Families in the U.S. next year, even though the Philadelphia Archdiocese still has not received official confirmation from the Vatican.

Archbishop Chaput made the announcement on July 24 before giving his homily during the opening Mass of the Tekakwitha Conference in Fargo.



Pope Francis

"Pope Francis has told me that he is coming," said the archbishop as he invited his fellow Native Americans to the 2015 celebration being held in Philadelphia on Sept. 22-27.

"The pope will be with us the Friday, Saturday and Sunday of that week," he said.

Jesuit Father Federico Lombardi, Vatican spokesman, said on July 25 that Pope Francis has expressed "his willingness to participate in the World Meeting of Families" in Philadelphia, and has received invitations to visit other places as well, which he is considering. Those invitations include New York, the United Nations and Washington.

"There has been no official confirmation by the Vatican or the Holy See of Pope Francis' attendance at the 2015 World Meeting of Families in Philadelphia," the archdiocese said in a statement. "We still expect that any official confirmation will come approximately six months prior to the event."

It said Archbishop Chaput "has frequently shared his confidence in Pope Francis' attendance at the World Meeting and his personal conversations with the Holy Father are the foundation for that confidence."

"We are further heartened and excited" by Father Lombardi's comments, it added. "While Archbishop Chaput's comments do not serve as official confirmation, they do

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For some Mideast Catholics, Church is anchor of hope amid violence affecting Christians

BETHLEHEM, West Bank (CNS)—As the death toll in Gaza surpasses 1,000, violent demonstrations in the West Bank leave dead and wounded, and an entire Christian community is exiled from the Iraqi city of Mosul by Islamic extremists, Christians in the Holy Land find themselves facing harsh realities.

For some Catholics, the Church and its tenets serve as an anchor of hope.

At the Church of St. Catherine, adjacent to Bethlehem's Church of the Nativity, parishioners spoke of the struggle on July 27. That day, parishes throughout the West Bank celebrated special Masses for Gaza, Iraq and Syria.

"Christ tells us not to use violence. We try to raise our children to love each other. Sometimes you lose your mind and feel like you don't know what to do, but we pray with our sons at home, and we come to church every Sunday to keep in touch with God. It is a safe haven. Violence is not our way," said Bethlehem resident Jamila Basha, 44, as she arrived at St. Catherine's with her husband and two sons, ages 9 and 12.

"As Catholics, sitting here in church really comforts us. We are living Jesus on the cross, we are sharing in the pain of Jesus,

See CHRISTIANS, page 2



Catholic nuns light candles spelling "peace" in Arabic in front of the altar during Mass in the Church of St. Catherine in Bethlehem, West Bank, on July 27. Parishes throughout the West Bank celebrated special Masses for Gaza, Iraq and Syria. (CNS photo/Debbie Hill)

CHRISTIANS

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this is the blood of Jesus," said her husband, Walid Basha, 47. "If I look at Israel, and at what is happening in Iraq and look at Hamas at the same time [I worry], that maybe if they could, they would do the same thing here [as the extremists in Iraq]. Both of them [Israel and Hamas] are killing, both of them are violent. The hand of God is up above, but Satan is doing his work down below."

The couple said that at home they talk to their sons about the nonviolent teachings of Christianity, keep TV news viewing to a minimum and spend time going on hikes and walks with them to keep them occupied.

"I always tell my boys that a God who asks his followers to fight is a weak God. Our God is strong enough to fight himself," said Walid Basha.

Samia Shahin, a mother of three grown children, noted that she has lived all her life in Bethlehem. She has lived through all the different moments of violence, she said, and she believes these moments are a symbol also of Jesus' own suffering for people.

"It is not just in the Holy Land but in the whole world, you have to feel Jesus inside you, peace has to live inside you, not just with a cross on a building or around your neck," she said.

"You have to believe it, live it and be a mirror for him so whoever deals with you knows you have Jesus inside.

"Each day I stand is a gift from God and I have to face it and live it, knowing at the same time there are people who are suffering more than me," she added.

To teach her children how to live in the face of violence, Shahin says she must mirror her Christian faith.

"If they see how you are living, even without words, you are like a mirror for them. They see that in our religion we put our faith in Jesus, in peace," she said.

In the West Bank village of Jifna, Father Firas Aridah of St. Joseph Church said he tries to show his young parishioners during summer camp that prayer and moments of silence while lighting memorial candles can also be a form of protest to the situation, bringing them spiritual strength without resorting to violence.

"In the Holy Land, as the mother Church, we have to pray and hold the cross with joy, even in moments of death and destruction," he said. "If I bring more violence, that does not mean I can win. No one will win. Violence begets violence."

He said he counsels his parishioners to act as a bridge, to love their neighbors even as they love God, even in periods of difficulty.

"If you do not love your



The Basha family—Shadi, 12; Hani, 9; Walid, 47; and Jamila, 44, pray during Mass on July 27 in the Church of St. Catherine in Bethlehem, West Bank. Parishes throughout the West Bank celebrated special Masses for Gaza, Iraq and Syria. (CNS photo/Debbie Hill)

neighbor, you do not love God," he said. The love and hope of Christianity must be kept in their hearts, he tells them, encouraging them to "act" but not "react."

He said none of the Catholic youths from Jifna was involved in the rioting in nearby West Bank city of Ramallah, which left eight dead in late July.

"They don't have to throw stones," he said of Palestinians in the West Bank. "There is

destruction in Gaza. I don't want anybody to be killed here. [Israeli] soldiers have families, too. We don't have to fan the flames [of violence]."

Nagi Sleiby, 25, of Bethlehem, said it has not always been easy for him to maintain his faith surrounded by the violence in the Middle East. He said his questions through prayer were answered by Jesus. He said he realized he must be thankful for

what he has and help people in Gaza through nonviolent ways, such as prayer and donations. He also said he finds peace in prayer.

Both Israel and Hamas are fighting for peace through violence, and neither is perfect, he said. Having had the opportunity to meet with Israelis who also want peace has renewed and strengthened his faith, he said, and he feels that peace is possible despite the violence. †

Archdiocesan priest leads Holy Land pilgrimage during Gaza conflict

By Sean Gallagher

As fighting between Israel and the Hamas-controlled Gaza Strip intensified in late July, the Federal Aviation Administration temporarily grounded all flights from the United States to Ben Gurion Airport in Tel Aviv.

A pilgrimage group led by Father Jonathan Meyer and organized by Carmel, Ind.-based Tekton Ministries arrived at the airport on the second-to-last flight from the U.S. before the grounding took effect.

The violence in the region and the temporary grounding in response to it made headlines across the U.S. Father Meyer and his pilgrimage group also garnered the attention of Indianapolis media outlets.

Father Meyer and the 18 pilgrims from Jennings County and two from Chicago are now safely back in the U.S. The priest said they never felt threatened by the violence in Gaza while visiting the Holy Land.

"We knew about the conflict, but we realized that it was God calling us to go on this pilgrimage," said Father Meyer, pastor of All Saints Parish in Dearborn County. "It was not a vacation or pleasure tour, but a pilgrimage. I believe that God calls people to these opportunities, and he is in charge of all the details."

In fact, Father Meyer said the media attention the pilgrimage group received during their time in Israel was a bigger distraction than the conflict in Gaza.

Being on pilgrimage in the Holy Land actually helped the pilgrims get a good perspective on the violence, he added.

"We prayed for peace, and it enabled us to talk with locals about the conflict," Father Meyer said. "We have a much deeper and broader understanding of the situation than what is presented by the media."

This was Father Meyer's third pilgrimage to the Holy Land. His greatest fear, he said, is related not to violence that he might experience there, but what he might fail to do when he returns to his priestly life and ministry in central and southern Indiana.


"I did not fear the airports, attacks or terrorists," he said. "The greatest fear that I have is not bringing my experiences of Christ and these holy places back to my parishioners on American soil. The experiences [in the Holy Land] have been rich. I pray that what I have received, I am able to share well." †

POPE

continued from page 1

serve to bolster our sincere hope that Philadelphia will welcome Pope Francis next September."

Some Mexican media have cited government officials saying a September trip to North America also could include stops in Mexico, but Father Lombardi said that at this moment "nothing operational has begun relative to a plan or program for a visit to the United States or Mexico. Keep in mind, there is still more than a year to go before the meeting in Philadelphia." †



Pope Francis' prayer intentions for August

- **Refugees**—*That refugees, forced by violence to abandon their homes, may find a generous welcome and the protection of their rights.*
- **Oceania**—*That Christians in Oceania may joyfully announce the faith to all the people of that region.* †

How has faith helped your marriage? We want to know

As part of our continuing series on marriage, *The Criterion* is inviting our readers to share their input on any of these three questions:

How does your faith deepen your relationship with your spouse?

What shared expressions of faith and shared experiences of your faith have helped to make your marriage more Christ-centered?

Do you have a story of a time in your marriage when you have especially counted on your faith?

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



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Archbishop Tobin to lead Vincennes pilgrimage to mark archdiocese's 180th anniversary this year

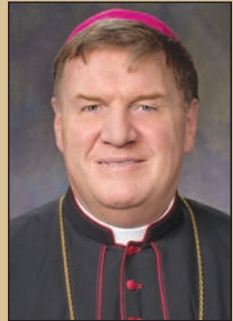
By Natalie Hoefler

This year marks the 180th anniversary of the founding of what is now known as the Archdiocese of Indianapolis.

In honor of this hallmark, Archbishop Joseph W. Tobin will lead a pilgrimage on Sept. 22 to Vincennes, Ind., where the archdiocese has its roots.

The pilgrimage will take in many of the historic sites so important to the founding of the archdiocese, including the Basilica of St. Francis Xavier—the first cathedral of the archdiocese—also known simply as “The Old Cathedral.”

The cathedral was built in 1826, eight years before the archdiocese was established—originally as the Diocese of Vincennes—by Pope Gregory XVI on May 6, 1834.



Archbishop Joseph W. Tobin

The cathedral is now the church of a parish of the Evansville, Ind., Diocese. It is named for the patron saint of the Archdiocese of Indianapolis, St. Francis Xavier.

In addition to participating in a Mass celebrated in the cathedral by Archbishop Tobin, pilgrims will have an opportunity to tour the historic building, taking in the church's solid yellow poplar pillars, stations of the cross painted in Paris in 1883, a high altar dating from 1904 and stained-glass windows installed in 1908.

In the cathedral, pilgrims will also visit the crypt of the Servant of God Bishop Simon Bruté—the archdiocese's first bishop who served from 1834 until his death in 1839—as well as the crypts of his three immediate successors, Bishops Celestine de la Hailandière (1839-1847), John Stephen Bazin (1847-1848) and Maurice de St. Palais (1849-1877).

It is said that Bishop Bruté was a voracious reader, owning a personal

library of more than 5,000 books. His collection became the start of Indiana's oldest library, which now resides behind the cathedral.

Pilgrims will tour the library and attached museum. The oldest book in the collection is a colorfully illuminated manuscript written in the 13th century. The collection also includes a papal bull written in 1319 and a book printed in 1476, just 26 years after Johannes Gutenberg invented the moveable type printing press. The library now contains between 10,000 and 12,000 rare volumes, about 10 percent of which are on display at a time.

In 1970, Pope Paul VI elevated St. Francis Cathedral to the status of minor basilica, recognizing the church's historical significance.

Pilgrims will also have an opportunity to enjoy the architecture of other historic buildings on the property where the archdiocese's earliest members and priests left their footprints.

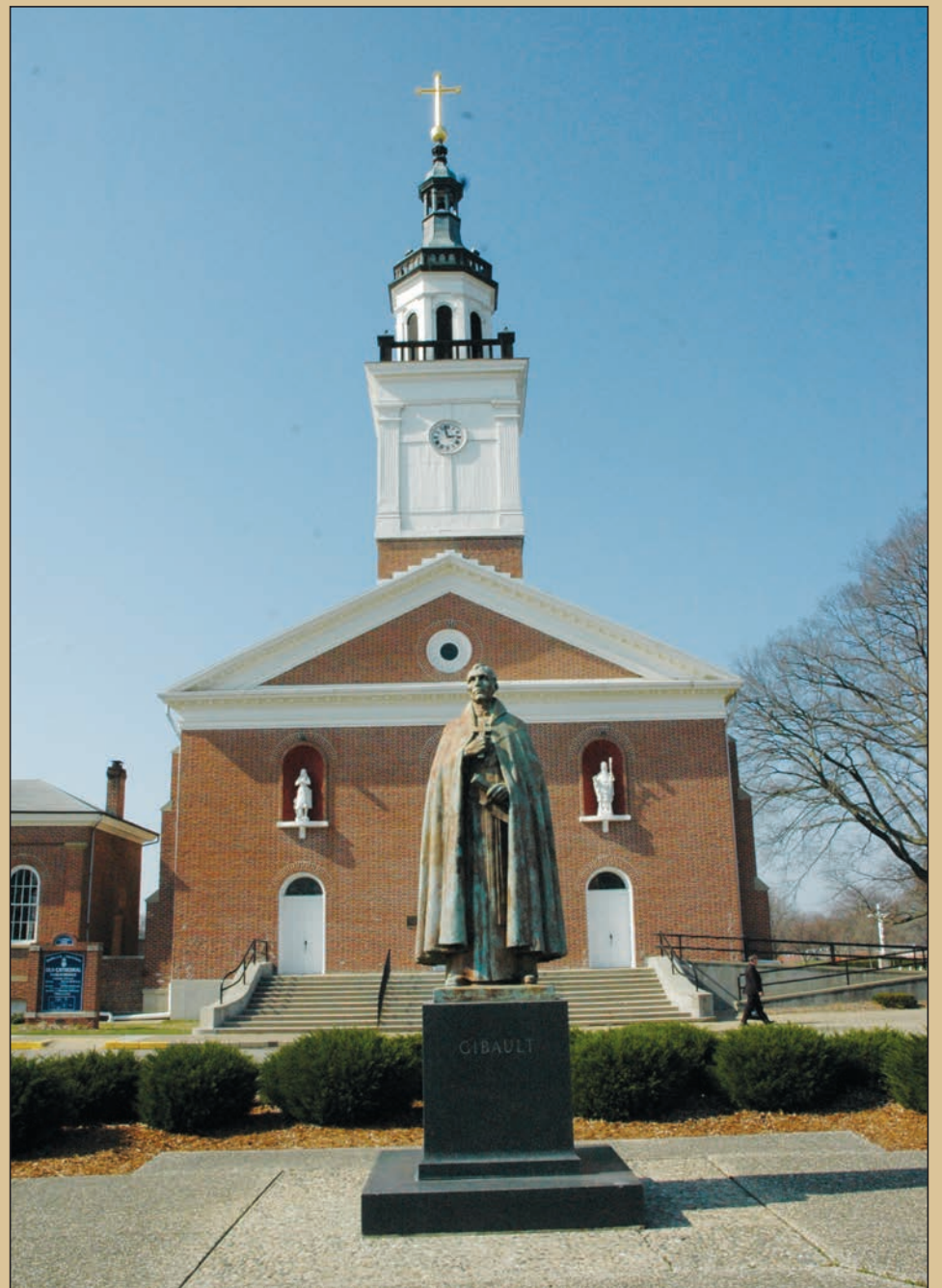
Such structures include the Greek Revival-style rectory built in 1841, remnants of the former St. Gabriel's College founded by Bishop Bruté in 1837, a belfry bell purchased by Bishop Bruté in France and a Catholic grade school constructed in 1884.

Archbishop Tobin hopes that this pilgrimage will be an opportunity for prayer, conversion and a deeper understanding of the origins of our Catholic heritage in Indiana.

The pilgrimage will depart from the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., by bus at 7:45 a.m. The cost is \$65 per person, which includes transportation by motor coach, a bag breakfast, lunch and all fees and gratuities. The bus will return to Indianapolis between 5 and 6 p.m.

The trip will be filled on a first come-first served basis. Pilgrims may register on-line at www.archindy.org/pilgrimage.

Questions can be directed to archdiocesan special events director Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428. †



The Old Cathedral Basilica of St. Francis Xavier in Vincennes, Ind., is the oldest church in Indiana. Pilgrims from all over the world have visited the historic church. A statue of Father Pierre Gibault, vicar general of “the Illinois country,” who lived from 1737 to 1804, stands in front of the basilica. To mark the 180th anniversary of the founding of what is now known as the Archdiocese of Indianapolis, Archbishop Joseph W. Tobin will lead a one-day pilgrimage to Vincennes on Sept. 22.

(Criterion file photo)

Syriac patriarch decries ‘mass cleansing’ of Mosul by ‘a bed of criminals’

WASHINGTON (CNS)—Syriac Patriarch Ignace Joseph III Younan, in Washington to meet with federal government representatives and members of Congress, decried the “mass cleansing” of Christians from Mosul, Iraq, by what he called “a bed of criminals.”

“We wonder how could those criminals, this bed of criminals, cross the border from Syria into Mosul and occupy the whole city of

Mosul ... imposing on the population their Shariah [law] without any knowledge of the international community,” Patriarch Younan said on July 25, referring to Islamic State in Iraq and Syria fighters, formerly known by the acronym ISIS.

“What happened is really kind of a cleansing based on religion. You have heard about what they did: proclaim—they announced publicly with street microphones, the ISIS—there's no more room for Christians in Mosul, that they either have to convert, pay tax, or just

leave. And they have been leaving now since then with absolutely nothing” he added.

“It is a shame that in the 21st century, you have such kind of behavior,” the patriarch lamented. “It's mass cleansing based on religion, not only for Christians, the Christian minority, but for other minorities,” among them the Yezidi, an ethnic group of 700,000 based in Iraq's Mesopotamia region.

In Mosul itself, “there is no more Christian presence,” Patriarch Younan said. “It's tragic because it's the largest Christian city in Iraq; it was what you call the nucleus of Christian presence for many centuries. And we have at least 25 churches in that city. All are abandoned. No more prayers, no services, no more Masses on Sundays in Mosul because no clergy, no people there that are Christian.” ISIS, he said, “took advantage of the Christians who are defenseless in that country, and they have no other means to stay in that country. They have nowhere else to go. They have been taken out with force and injustice.

“Christians used to make at the time of Saddam [Hussein], especially before 1980, about 2.5 percent [of the population in Iraq]. That means almost 1.4 million. Now they account for less than 300,000. This is a kind of tragic dwindling of their number,” Patriarch Younan said. “It's just because of Christian belief and that they are different from the majority,” he added.

Mosul's Christians have fled to neighboring Kurd-controlled areas.

“The Kurdistan government took care of them, trying to help them,”

Patriarch Younan said. “Of course, they are still in dire need for assistance for those refugees being forced to leave without any means.”

The patriarch visited them on June 27. He said he “urged them to take refuge and go back to their home city” because of Kurd assurances of protection.

Among Patriarch Younan's appointments in Washington was one with Rep. Jeff Fortenberry, R-Nebraska, who is crafting a bill calling for internationally protected zones for threatened religious and ethnic minorities in the Middle East.

On a separate front, the patriarch said he has suggested a joint meeting of Eastern Catholic and Orthodox patriarchs to advocate for the region's vulnerable populations, most of whom are adherents to their respective faiths.

“We have to take our responsibility very seriously together,” Patriarch Younan said. “We are on very good terms, the patriarchs. We are aware of the biggest challenges we are facing or our communities are facing, and we have to go throughout the world and bring the voice of our people to those who have a word to say on the international scene, whether the United Nations, United States, European Union, Russia, China, the Vatican”—and even top Sunni leaders in Egypt and Shiite leaders in Iran.

“We have to tell them that we have been here for millennia. We don't have any ambition to fight any people, any community, or have ambition to govern or to make *coup d'etat*, but we have the right to live peacefully in the land of our forefathers as we did for the past 2,000 years,” Patriarch Younan said. †



Christian demonstrators in Irbil, Iraq, carry signs as they protest against militants of the Islamic State on July 24. Hundreds of Iraqi Christians marched to the United Nations office in Irbil, calling for help for families who fled in the face of threats by Islamic State militants. (CNS photo/Reuters)



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Editorial

Let's all be 'Nazarats' who pray, work for the peace of Christ

"Our worst fears have come true, and we don't know what to do," said Chaldean Auxiliary Bishop Saad Sirop of Baghdad.

What were the bishop's worst fears? The Islamic State in Iraq and Syria (ISIS) has expelled all Christians from the city of Mosul, Iraq's second largest city, after threatening to kill any Christians who did not convert to Islam or pay a tax. Homes belonging to Christians were singled out and marked with the Arabic letter "N," for "Nazarat," which means Christian. They also spray painted "Property of Isis" on the buildings.

The persecution of Christians in predominantly Muslim countries has increased dramatically in recent years without receiving a lot of attention in the media and with no serious response from the international community.

According to the Chaldean Catholic Patriarch Louis Sako, in 2003 there were 60,000 Christians living in Mosul, and as late as the end of June, 35,000 Christians had lived there. ISIS has changed all that.

All have fled, and it is now impossible to ignore the massive persecution of Christians. "Our brothers and sisters are persecuted, they are chased away," Pope Francis said before leading pilgrims in St. Peter's Square in a moment of silent prayer on July 20.

What else can the pope do but pray for our persecuted sisters and brothers? What can any of us do in the face of such an egregious display of anti-Christian hatred and persecution?

"Violence isn't overcome with violence," the Holy Father said. "Violence is conquered with peace."

Peace is the answer, but peace is always fragile, and in some places—like the city of Mosul—it is non-existent. That's why Christians and people of every faith tradition the world over must pray for peace. To stop the violence, we must pray for peace.

But if we want peace, we also have to work for justice. What is happening to Christians throughout the Middle East is profoundly unjust. The families who fled their homes in Mosul were subsequently robbed of all their possessions at the city's checkpoints.

Deprived of their religious freedom, forced to abandon their homes and their heritage, and robbed at gunpoint, they are being "rejected, expelled and diminished" from a land they have shared with Muslim neighbors for more than 1,400 years.

And, sad to say, the gross injustices that are being committed by militants in Iraq and elsewhere are being made possible by funding obtained from extremist nations in the Persian Gulf as well as from the purchase of foreign oil, the sales of weapons and even foreign aid funds provided by western nations.

If we really want peace, there are things we can—and must—do to curb



A Christian woman carries a cross during a July 24 demonstration in Irbil, Iraq, against militants of the Islamic State. Hundreds of Iraqi Christians marched to the United Nations office in Irbil, calling for help for families who fled in the face of threats by Islamic State militants. (CNS photo/Reuters)

the flow of instruments of war. Praying for peace is critical. So is working for justice. So is pressuring political leaders here in the United States and abroad to take action on behalf of our persecuted brothers and sisters.

What can the pope do? In addition to calling urgently for prayers, dialogue and peace, he can call on the international community to act. And he can ask every Christian, and every person of good will, to cry out against the unjust and inhumane treatment of Christians in Mosul and in every place in the world where Christians are denied basic human rights, including religious freedom.

On July 20, Syriac Patriarch Younan spoke with Pope Francis by telephone. According to Vatican Radio, the patriarch told the Holy Father about the disastrous situation in Mosul. He begged the pope "to continue intensifying efforts with the powerful of this world," and to warn the international community that what is happening in Iraq is a mass persecution based on religion.

We need to help the pope. We need to urge our nation's leaders, who surely are among "the powerful of this world," to listen to Pope Francis and to do whatever is humanly possible to stop the violence and to restore peace and justice to our persecuted sisters and brothers.

We need to pray, but we also need to act. If every Christian family in our archdiocese, in the United States and throughout the world reached out to our leaders and begged them to intercede on behalf of Christians in Iraq and other war-torn regions of the world, miracles would happen; justice could be done; and peace would be possible.

Wouldn't it be wonderful if every Christian family the world over voluntarily marked their front doors with "N" for Jesus the Nazarean in order to proclaim our solidarity with the persecuted Christians expelled from Mosul?

"Violence isn't overcome with violence," as Pope Francis teaches. Violence is conquered with the peace of Christ, which begins with each of us, and spreads throughout all God's creation.

—Daniel Conway

Be Our Guest/Linda Cooper

Democratic Party platform does not 'embrace abortion,' letter writer says

In a letter to the editor in the July 25 issue of *The Criterion*, ("Despite political landscape, we must live as disciples of Jesus"), the writer makes several points about the Democratic Party and Christian discipleship, but one of his views—that Democrats "embrace abortion [and the] destruction of our tiniest neighbors"—is erroneous. No one "embraces" abortion or the destruction of children—including Democrats.

In reference to abortion, the Democratic Party platform states, "We recognize that health care and education help reduce the number of unintended pregnancies and thereby also reduces the need for abortions. We support a woman's decision to have a child by providing affordable health care and ensuring the availability of and access to programs that help women during pregnancy and after the birth of a child, including caring adoption programs."

Unfortunately, abortion is legal, and it probably won't be illegal in America again anytime soon—if ever. (Twenty-four years of Republican administrations since *Roe v. Wade* changed nothing.)

So I choose to find a party and a candidate who will vote for programs to reduce the number of abortions through health care, education and training; someone who will talk about the root causes of abortion and find solutions; someone who will educate and help women

when they do become pregnant; someone who will give women the education and tools to choose life rather than abortion.

Abortion is a tragic attempt to escape a desperate situation, and some on the left view contraception as one of the tools to help keep women—especially those struggling in or near poverty—out of that desperate situation.

They see the Hobby Lobby Supreme Court ruling as limiting access to contraceptives for those who could not otherwise afford that "tool" to avoid an unwanted pregnancy, and thus, an unwanted abortion.

Neither, as the writer states, does the Democratic Party "embrace" death—as seen by their platform; and it would seem, in my view, their only "social agenda" is putting government to work to help the people who need it, which is not, as the writer believes, something a totalitarian regime would do.

Abortion is not the only important moral issue involving human life and dignity, and until the Republican Party eliminates its position as the party which embraces the death penalty, war, guns, and the wealthy over the poor and helpless, I can never again in good conscience support its candidates.

(Linda Cooper is a member of the St. Paul Catholic Center in Bloomington.) †

Letters to the Editor

Christian justice calls us to assist displaced children of God

Our first action and call as Christians to the displaced children from Central America is one of justice.

We are called to guarantee respect for the human person and the rights which flow from human dignity. We must provide the conditions that allow them to obtain human dignity according to their nature and vocation. They are children of God and called to receive his grace and fullness.

We must rise above the law and manifest the imminent God's transcendent love unconditionally to his children. It is an injustice and travesty the limited connection the government is allowing the Catholic Church to provide the human dignity these children deserve.

We best can meet their human needs, connect them to healthy human support and still connect them to the courts as they discern their future. This transcendent spiritual truth usurps the sovereignty laws of the government.

We are called as Catholic Christians to provide human dignity to the children of God in whatever means. Secondary is the partisan political preference. Give us access to these children of God! In solidarity, let us pray and act to bring the human dignity these children deserve!

Dr. Gary Taylor
Salem

Church meets people where they are

The June 27th editorial and subsequent letter to the editor about "The changing face of our family of faith" sparked memories in me.

As recently as the late 1960s, the new

pastor at a parish in southern Illinois had to announce on his first Sunday there that there would no longer be confessions heard in German. He had, as had all priests in the dioceses at that time, learned German in the seminary.

Not having had occasion to use it at prior assignments, he did not feel conversant enough to use it in the confessional. My great aunt, who spoke English with no trace of her childhood German, was very upset because she had never gone to confession in English.

The new people, in this case Germans, eventually assimilated into the American culture, but first the Church met them where they were.

It's the only way to minister to people. The "changing" is merely a matter of language and country of origin.

Dolores Francis
Bloomington

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

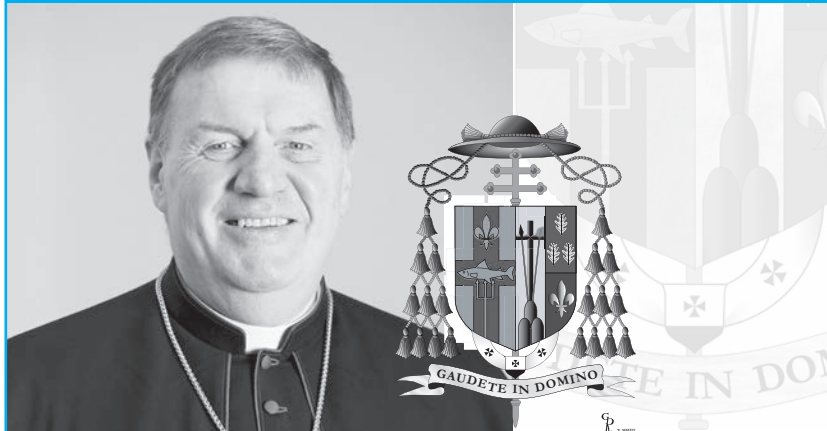
The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

How can the Holy Spirit help us strengthen marriage and family life?

I have been asking the question: Where is the Holy Spirit calling us to open doors here in the Archdiocese of Indianapolis?

When I ask this, I don't mean to suggest that our problems are unique to this part of the world—or that solutions to the problems we face would be qualitatively different here than elsewhere.

Especially when the subject of concern is marriage and family life, we are dealing with the most basic institution of human society whose fundamental importance crosses all racial, ethnic, political, cultural, geographic and economic lines.

In a letter dated Feb. 2, 2014, Pope Francis asked all the families in the world to pray for the next Synod of Bishops, which will take place in Rome from Oct. 5-19, 2014. The theme of this Extraordinary Synod is “pastoral challenges to the family in the context of evangelization.” This Extraordinary Synod will be followed a year later by the Ordinary Assembly, which will also have the family as its theme. In addition, there will also be the Church-sponsored

World Meeting of Families due to take place in Philadelphia in September 2015.

In his letter, Pope Francis said: “Indeed, in our day the Church is called to proclaim the Gospel by confronting the new and urgent pastoral needs facing the family.”

He wrote that this “important meeting” will involve not only bishops and priests, but also consecrated men and women, “and lay faithful of the particular Churches of the entire world.” Because the synod is dedicated to the topic of marriage and family, the Holy Father wrote to families, “I ask you, therefore, to pray intensely to the Holy Spirit, so that the Spirit may illumine the synodal Fathers and guide them in their important task.”

Note that the Holy Father asks us to pray to the Holy Spirit. We believe that the Holy Spirit, who proceeds from the Father and the Son, is the source of life and love, courage and hope, wisdom and fidelity to God's loving plan for us. It is the Holy Spirit who unites men and women in marriage. It is the Spirit who guides families, and helps them stay together during hard times.

In his letter to families, Pope Francis says that by the power of the Holy Spirit, “Jesus is the one who brings together and unites generations! He is the inexhaustible font of that love which overcomes every occasion of self-absorption, solitude, and sadness. In your journey as a family, you share so many beautiful moments: meals, rest, housework, leisure, prayer, trips and pilgrimages, and times of mutual support. . . . Nevertheless, if there is no love then there is no joy, and authentic love comes to us from Jesus. He offers us his word, which illuminates our path; he gives us the Bread of life which sustains us on our journey.”

It is the grace of the Holy Spirit that makes Jesus present to us in the sacraments—including the sacrament of marriage—and who fills our hearts with the profound love and joy that alone can sustain us as families journeying together on the rough roads we often have to travel during our daily lives. The pope urges us to turn to the Holy Spirit for guidance, strength and hope.

Where is the Holy Spirit opening a door for us here in our archdiocese? Lots of attention is paid today to the changing

face of families, which frequently look and act differently than in previous generations.

All of us are challenged now to welcome and accept “blended families” and “stepfamilies” resulting from divorce and remarriage or from other forms of civil union. We should not allow this very real cultural dynamic to cause us to forget where the real crisis is today.

Traditional marriage, and the resulting “nuclear” family, are threatened today as never before. Surely this is an area that the Holy Spirit is calling us to pay close attention to in our pastoral planning. Surely here is a “door” that we must open with courage, compassion and deep confidence in the power of God's love.

With Pope Francis, I urge all families in central and southern Indiana to pray that the Holy Spirit will guide us in our pastoral planning and in our outreach to families throughout this region.

In the words of the Holy Father to families, “May the protection of the Blessed Mother and St. Joseph always accompany all of you and help you to walk united in love and in caring for one another.” †

¿Cómo puede el Espíritu Santo ayudarnos a fortalecer el matrimonio y la vida familiar?

He estado planteando la siguiente interrogante: ¿Qué oportunidades nos brinda el Espíritu Santo aquí, en la Arquidiócesis de Indianápolis?

Al formular esta pregunta no insinúo que los problemas que nos aquejan son exclusivos de esta parte del mundo, ni que las soluciones a los problemas que enfrentamos serían cualitativamente distintas aquí, en comparación con otros lugares.

Especialmente cuando el objeto de nuestra preocupación es el matrimonio y la vida en familia, estamos hablando de la institución más fundamental de la sociedad humana cuya importancia inherente trasciende todas las barreras raciales, étnicas, políticas, culturales, geográficas y económicas.

En una carta con fecha 2 de febrero de 2014, El papa Francisco pidió a todas las familias del mundo que rezaran por el próximo Sínodo de los Obispos, que tendrá lugar en Roma del 5 al 19 de octubre de 2014. El tema de este Sínodo Extraordinario es “Los retos pastorales de la familia en el contexto de la evangelización.” Después de este Sínodo Extraordinario seguirá la Asamblea Ordinaria, cuyo tema también será la familia. Además, en septiembre de 2015 está programado el Encuentro Mundial de la Familia, en Filadelfia.

En su carta, el papa Francisco expresó:

“Pues la Iglesia hoy está llamada a anunciar el Evangelio afrontando también las nuevas emergencias pastorales relacionadas con la familia.”

Escribió que este “encuentro importante” involucrará no solamente a obispos y sacerdotes, sino también a hombres y mujeres consagrados, “y fieles laicos de las Iglesias particulares del mundo entero.” Dado que el sínodo está dedicado al tema del matrimonio y la familia, el Santo Padre se dirige a las familias de esta forma: “les pido que invoquen con insistencia al Espíritu Santo, para que ilumine a los Padres sinodales y los guíe en su grave responsabilidad.”

Observen que el Santo Padre nos pide que recemos al Espíritu Santo. Creemos que el Espíritu Santo, que procede del Padre y del Hijo, es la fuente de la vida y del amor, del valor y la esperanza, de la sabiduría y la fidelidad al plan amoroso que Dios nos ha preparado. Es el Espíritu Santo el que une a los hombres y las mujeres en matrimonio; es el que guía a las familias y las ayuda a mantenerse unidas durante los tiempos difíciles.

En su carta a las familias, el papa Francisco dice que por el poder del Espíritu Santo “¡Realmente Jesús hace que generaciones diferentes se encuentren y se unan! Él es la fuente inagotable de ese amor que vence todo

egoísmo, toda soledad, toda tristeza. En su camino familiar, ustedes comparten tantos momentos inolvidables: las comidas, el descanso, las tareas de la casa, la diversión, la oración, las excursiones y peregrinaciones, la solidaridad con los necesitados. . . . Sin embargo, si falta el amor, falta la alegría, y el amor auténtico nos lo da Jesús: Él nos ofrece su Palabra, que ilumina nuestro camino; nos da el Pan de vida, que nos sostiene en las fatigas de cada día.”

Es la gracia del Espíritu Santo lo que hace que Jesús esté presente entre nosotros en los sacramentos—inclusive en el sacramento del matrimonio—y el que llena nuestros corazones con el profundo amor y la alegría que bastan para sostenernos como familias que transitamos juntas por los escarpados caminos que a menudo debemos recorrer durante nuestras vidas cotidianas. El Papa nos invita a que acudamos al Espíritu Santo para que nos oriente, nos fortalezca y nos dé esperanza.

¿Qué oportunidad nos está presentando el Espíritu Santo aquí en nuestra Arquidiócesis? Hoy en día se presta mucha atención al rostro cambiante de las familias, que a menudo tienen una apariencia distinta y se comportan de forma diferente a lo que hacían las generaciones anteriores.

A todos se nos presenta el desafío de dar la bienvenida y aceptar a las “familias mixtas” y a las “familias reconstituidas” producto del divorcio y las segundas nupcias o de otras formas de unión civil. No debemos permitir que esta dinámica cultural muy real nos haga olvidar el verdadero epicentro de la crisis de hoy en día.

El matrimonio tradicional y el “núcleo” familiar resultante se ven enormemente amenazados hoy en día como nunca antes. Ciertamente el Espíritu Santo nos está llamando a prestar mucha atención a este aspecto en nuestra planificación pastoral. Ciertamente esta es una oportunidad que debemos abordar con valor, compasión y profunda confianza en el poder del amor de Dios.

Junto con el papa Francisco, exhorto a todas las familias del centro y del sur de Indiana para pedirle al Espíritu Santo que nos guíe en la planificación pastoral y a acercarnos a las familias de toda esta región.

Me hago eco de las palabras del Santo Padre para las familias: “Que la protección de la Bienaventurada Virgen María y de San José les acompañe siempre y les ayude a caminar unidos en el amor y en el servicio mutuo.” †

Traducido por: Daniela Guanipa

Events Calendar

August 1

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.

August 1-2

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Monte Carlo and Parish Festival**, Fri. Monte Carlo, \$15, 7-11 p.m., Sat. Parish Festival 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner, raffle. Information: 317-485-5102.

August 2

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

August 2-10

Providence Spirituality and Conference Center,

Sisters of Providence Road at Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale**, includes CDs and DVDs as well as books, 10 a.m.-4 p.m. Mon.-Fri., 11:30 a.m.-3 p.m. Sat. and Sun. Information: 812-535-2947 or ProvCenter.org.

August 3

St. Bernard Parish, 7600 Highway 337 NW, Frenchtown. **Parish Picnic**, 10 a.m.-4 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish Picnic**, 10 a.m.-4:30 p.m. Central Time, dinners, famous soup, food, quilts, games, raffles, entertainment. Information: 812-357-5533.

August 6

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.

August 9

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

August 9-10

St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish Festival**, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, kids games. Sun. 11 a.m.-4 p.m., chicken dinner. Information: 812-623-1094.

August 10

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish Picnic**, 10 a.m.-4 p.m. Information: 812-952-2853.

St. Vincent de Paul Parish, Shamrock Center, 1723 I Street, Bedford. **Parish Picnic**, after 10:30 a.m. Mass, free food, bring dish to share if possible, bingo, bouncy houses,

face painting, prizes.

St. Susanna Church, 1210 main St., Plainfield. **Central Indiana Cursillo 50th Anniversary Mass**, 10 a.m., followed by lunch, talks, sharing, 5:30 p.m. Mass, carry-in dinner, final gathering 7:30-9 p.m. Non-Cursillistas also invited. Information: 765-414-8288 or rznarsr1withGOD@comcast.net.

August 12

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

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

August 14

St. Luke's Catholic Church, 7575 Holliday Drive East, Indianapolis. **Mass to celebrate Feast Day of St. Maximilian Kolbe**,

patron of Catholic Radio, 11:30 a.m., complimentary lunch follows Mass.

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

August 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, breakfast and program, "The Joy of Being Yelled At,"** presenter Bryan Neale, NFL Referee, 6:30-8:30 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

August 15-16

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 4 p.m.-midnight, food, music, entertainment, Mass

Sat. 5:30 p.m., 5K walk/run Sat. 9 a.m., Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"Sausage Fest,"** food, music, game, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight. Information: 317-253-1461.

August 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

August 20

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Divine Mercy Chaplet and Pro-Life Mass**, chaplet 4:30 p.m., Mass 5:15 p.m., pro-life ministry meeting 6-7 p.m. Information: Connie Kehl Fitch, drmeathead@yahoo.com or 812-232-6517. †

Retreats and Programs

August 18-20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Listen: Silent, Directed Retreat,"** Annie Endris, director, 9:30 a.m. Aug. 18-4:30 p.m. Aug. 21, \$280 includes spiritual direction, food and lodging. Information: 317-788-7581 or www.benedictinn.org.

August 19-21

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Midweek retreat, "Living Monastic Values in Everyday Life,"** Benedictine Brother Martin Erspamer, presenter. Information: 812-357-6585 ormzoeller@saintmeinrad.edu.

August 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Seasonal Community Labyrinth Walk**, 7-7:15 p.m. explanation, 7:15-8:30 p.m. walk. Free-will donations graciously accepted. Information: 317-788-7581 or www.benedictinn.org.

August 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$31 per person. Reservations: 317-545-7681, ext. 14 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Life as Pilgrimage,"** Benedictine sister Julie Sewell, presenter, \$40 per person, 9 a.m.-3 p.m. Information: 317-788-7581 or www.benedictinn.org.

August 22-24

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Forgiven and Forgiving,"** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 ormzoeller@saintmeinrad.edu.

August 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual Day of Prayer**, Father Jim Farrell, facilitator, 9 a.m.-3 p.m., \$39 per person, includes continental breakfast and lunch. Reservations: 317-545-7681, ext. 14 or spasotti@archindy.org.

August 27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Listen with the Ear of Your Heart" Personal Days of Retreat**, 9 a.m.-5 p.m., \$35 includes lunch and room for the day. Information: 317-788-7581 or www.benedictinn.org.

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

Graduates of the Latin School of Indianapolis celebrating 40-year reunion

Graduates of the Latin School of Indianapolis class of 1974 will celebrate their 40-year reunion at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, on Aug. 23.

The celebration will begin with Mass at Holy Rosary Church at 4:30 p.m., followed by a gathering in the cafeteria from 5:30-7 p.m. Tours of the school will be available.

Dinner will follow at Iaria's Italian

Restaurant, 317 S. College Ave., in Indianapolis, at 7 p.m.

All members of the Class of 1974 and their spouses are invited, as well as the members from any other class in that era. Former faculty and staff and former cheerleaders from those years are also welcome.

For more information or to RSVP, contact Chris O'Connor at 317-590-7129 or Charlie Glesing at 317-650-1606. †

Doctoral student seeking stories and materials from archdiocese's members

To help with some historical research, Michael Skaggs, a doctoral student at the University of Notre Dame in South Bend, Ind., would like to speak to members of the archdiocese from the 1960s.

He is studying the history of the Archdiocese of Indianapolis during the 1960s, and wants to reach out to those who

lived in the archdiocese during that decade.

Skaggs is looking for stories about those members' experiences, and possibly any materials or items they have saved from the past.

This is an ongoing study. Anyone interested may contact Skaggs at 574-307-8419 or by e-mail at IndyCatholicHistory@gmail.com. †

VIPs



Robert F. And Virginia (Rouck) Renn, members of St. Joseph Parish in Clark County, will celebrate their 60th wedding anniversary on Aug. 7.

The couple was married at the former Holy Trinity Church in New Albany on Aug. 7, 1954.

They have two children, Betty and Karen, and seven grandchildren.

The couple will celebrate their anniversary with a Mass and dinner with their family.

Mass in French has new location in Indianapolis

The monthly Mass in French, celebrated at 1 p.m. on the second Sunday of each month, will now be held at St. Michael the Archangel Church, 3354 W. 30th St. in Indianapolis.

The first Mass in French to be held at St. Michael the Archangel Church will

take place on Aug. 10. All are welcome.

This liturgy brings together French-speaking Catholics from France, Canada, Haiti, Africa and other places.

For more information, contact Dabrice Bartet at 317-523-4193 or acfadi2014@gmail.com. †



Burmese liturgy

At St. Mark the Evangelist Church in Indianapolis, Bishop Felix Khen Thang of the Diocese of Kalay in Myanmar bows before the altar with fellow Kalay diocesan priest Father Joseph Mung, left, and Father Todd Riebe, right, pastor of St. Mark Parish, at the beginning of Mass on June 30. Archbishop Joseph W. Tobin welcomed Bishop Felix and others before the Mass. St. Mark is home to a large Burmese community. (Submitted photo)

Father Winters eager to welcome 'all as Christ' as Air Force chaplain

By John Shaughnessy

Growing up as a self-described "wayward kid" on the east side of Indianapolis, Father Darvin Winters never expected that he would one day represent his country and the Catholic Church on a joint task force mission to Antarctica.

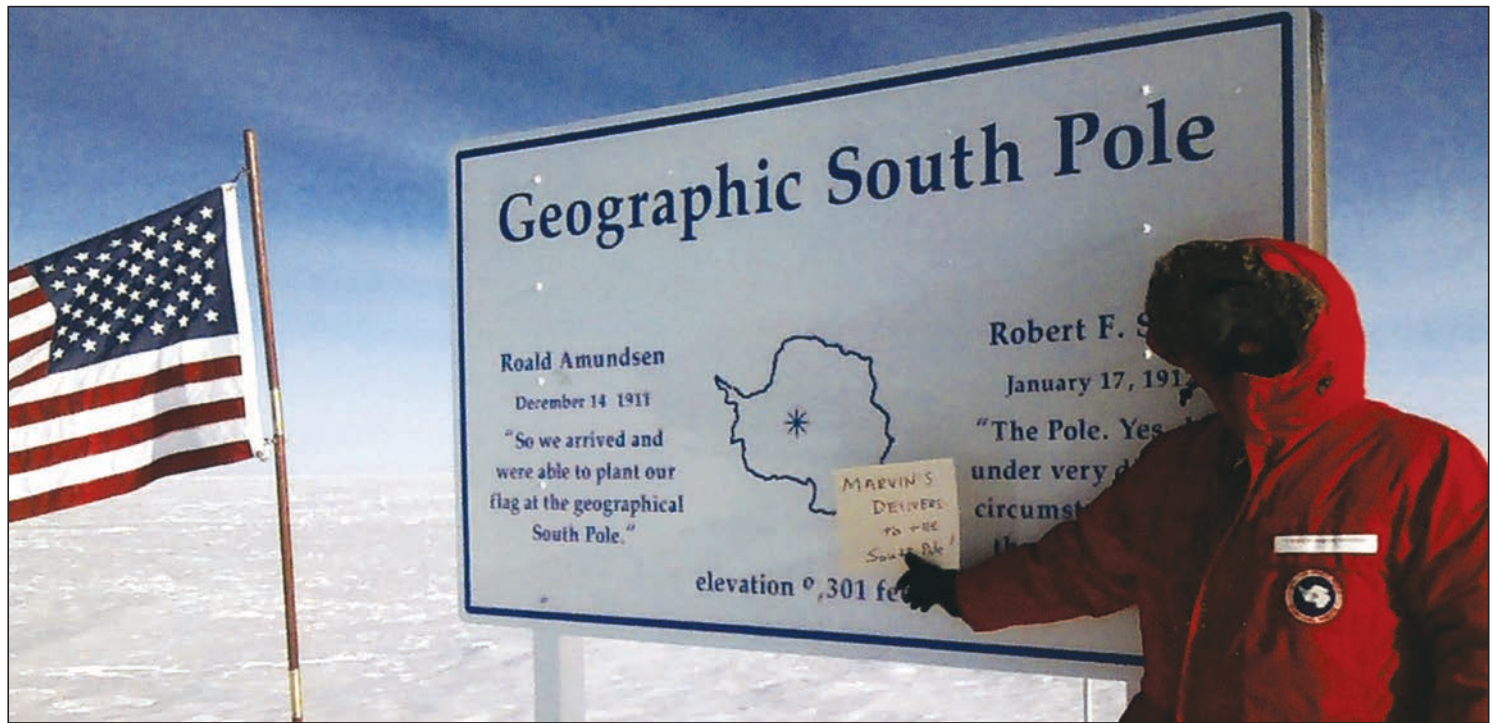
Nor did he imagine that he would receive a medal for his efforts and, more importantly, that the experience would draw him even closer to God.

Yet that's what happened after Father Winters—at the time an Air Force Reserves chaplain with the Indiana Air National Guard in Terre Haute and pastor of St. Paul the Apostle Parish in Greencastle—was asked to provide religious support during a National Science Foundation mission at McMurdo Station in Antarctica.

"Seeing the beauty of Antarctica, I have a better appreciation for God as the Creator of Earth and the universe," Father Winters says in recalling his experience there in early 2013.

"People would think Antarctica is always cold and snow, but when I arrived, I was amazed at the beauty of the terrain, the mountains and the wildlife—including penguins and whales. It just reiterated that we're not here by chance. A higher power has his fingerprints on all of this. Every night for a week, I would sit in the chapel, look out the window and think, 'What a magnificent God.'"

His 35 days there earned him the Air



Father Darvin Winters said his time spent as an Air Force Reserves chaplain in Antarctica in early 2013 helped him "have a better appreciation for God as the Creator of Earth and the universe." Now, he's beginning another dream experience—as a full-time chaplain for the Air Force. (Submitted photo)

Force's Antarctica Service Medal. Now, he's beginning another dream experience—as a full-time chaplain for the Air Force.

'I didn't think I could make it through'

That dream has intrigued him ever since he heard a presentation about military

chaplains while he was in formation for the priesthood at Mount St. Mary's Seminary in Emmitsburg, Md., in the late 1990s.

He listened as auxiliary bishops of the Archdiocese for the Military Services told a group of seminarians that there was a great need for chaplains in the armed forces.

"Certain aspects of that life appealed to me—the structure of the military, and the ability to travel and see different parts of the country and the world," says Father Winters, a 1991 graduate of Father Thomas Seccina Memorial High School in Indianapolis.

After he was ordained in the Archdiocese of Indianapolis in 1999, Father Winters received permission three years later from then-Archbishop Daniel M. Buechlein to become a chaplain in the U.S. Naval Reserves. Training included eight weeks of boot camp.

"You learn to serve in the field, but you never touch guns," Father Winters recalls. "It was so bad that one night another priest and I were picking up another chaplain off the floor because he was having a panic attack."

"And there was the night I called my father crying, telling him I didn't think I could make it through. My father said I needed this all my life. I made it through. When I look back on all that training, it makes me realize that with the grace of God and our own effort, you can do anything."

Through the grace of God

A year later, he switched to the Air Force Reserves because it offered more opportunities as a chaplain in the Midwest. Ever since, he has been a full-time pastor in several parishes in the archdiocese while also fulfilling his part-time commitment as a military chaplain.

A major in the Air Force, he has served at the Landstuhl Regional Medical Center in Germany, helping with the Wounded Warriors Project, an organization that strives to help wounded veterans lead successful, well-adjusted lives.

The 42-year-old priest has also been deployed to the Air Force base in Kyrgyztan, a country in central Asia that borders China and is north of Afghanistan.

"I heard a lot of confessions for those in the Army National Guard who were going and coming from Afghanistan," he says. "One of the marvelous things is that when we ask for God's forgiveness, especially through the sacrament of reconciliation, it's there, and we know we've been forgiven."

"The other thing that stands out is acceptance. Working as a military chaplain, I've met a lot of interesting people. While you may not necessarily agree with them, one of the mantras of the Air Force chaplain is to serve all, and that can only be done through the grace of God."

Father Winters says he has also experienced grace through



As a Catholic priest and Air Force chaplain, Father Darvin Winters said he welcomes as Christ all who cross his path.

Archbishop Joseph W. Tobin.

"In a meeting with the archbishop, he graciously offered me the opportunity to do this full time," he says. "There's an initial three-year commitment, and the archbishop has left it up to me after that."

"I'm really a missionary to the military. Across the board with all the services, there is a shortage of chaplains. There are about 300 Air Force chaplains on active duty, and only 50 are Roman Catholic priests."

Helping young adults find God

Father Winters is especially looking forward to one part of his role as the lead chaplain at the Air Force base in Grand Forks, N.D.

He believes it will allow him to continue one of the ministries he enjoyed while serving as pastor of St. Paul the Apostle Parish—the ministry of serving young adults that he experienced at nearby DePauw University in Greencastle.

"I'll be ministering to young men who find themselves away from home for the first time," he says. "I'm looking forward to that because of my four years here working with college students. That has really reiterated the fact that a person's years after high school are critical years when people discover who they are religiously and where God fits in the picture."

Father Winters knows that reality personally from his formative years. He remembers the lessons he learned from the Benedictine monks during his college years at the former Saint Meinrad College.

"They taught me the Rule of St. Benedict. It says to welcome all, that all guests should be welcomed as Christ. And I tie that in to the people I serve."

"No matter where an individual is in their faith journey, we are to welcome them as Christ. And that's a challenge. People present themselves to us with their brokenness and their different temperaments. As a Catholic priest and now as an Air Force chaplain, I plan to welcome them all as Christ." †



'I'm really a missionary to the military. Across the board with all the services, there is a shortage of chaplains. There are about 300 Air Force chaplains on active duty, and only 50 are Roman Catholic priests.'

—Father Darvin Winters

St. Paul Church

New Alsace

Picnic

9798 N. Dearborn Road • Guilford, IN 47022

August 9th, 2014 Saturday	August 10th, 2014 Sunday
<p>5:00 pm - 12:00 am Mass at St. Martin 5:30 pm</p> <p>Events include : beer garden, games, food, live music featuring Channel Katz and Kiddie Land!</p> <hr/> <p>All you can eat Pork Tenderloin Dinner Saturday Evening 5:00 pm - 8:00 pm Adults - \$12.00 Children (Under 10)- \$6.00</p> <hr/> <p>Directions From Ohio: Take I-74 to St. Leon - Lawrenceburg exit and turn left onto Rt 1 then right onto North Dearborn rd. From Kentucky: Take I-275 to I-74 to St. Leon - Lawrenceburg exit and turn left onto Rt 1 then right onto North Dearborn rd.</p>	<p>Family-Style Chicken Dinner 11:00 am - 4:00 pm Mass schedule as follows: St. Paul - 7:30 am St. John - 9:15 am St. Joseph - 11:00 am</p> <p>Delicious Dinners will be served continuously on Sunday. Cost For Dinners: Adults -\$12.00 Children (Under 10) - \$6.00</p> <p>Other fun and exciting events continue on Sunday until 6:00 pm.</p> <p>Activities include a lunch stand, country store, beer garden, various raffles, games and prizes.</p> <hr/> <p>Come and enjoy the fun! Rain or Shine! License#134574</p>

NOVENAS

continued from page 1

it to be nine novenas by then, so we'll pray one more novena after the prayer service to make it nine novenas."

Indianapolis and Columbus—a connection in violence

As of July 27, the number of murders in the city in 2014 stands at 85, including Nathan Trapuzzano, a Catholic man who was shot and killed on April 1 while on a morning walk just a month before his first wedding anniversary, the birth of his first child, and his 25th birthday.

The city's homicide rate already exceeds last year's—2.8 murders per week versus 2.3 murders per week in 2013. If the violent trend continues, the city could break its deadliest annual record set in 1998, when 162 homicides were committed.

The St. Monica group promoting the nine novenas seeks not just parish participation, but participation throughout the archdiocese.

"Love thy neighbor doesn't just mean your physical neighbor," says Edmund Witulski, head of St. Monica Parish's social justice committee and a member of the peace-promoting group. "It means everyone, regardless of color, race, income level or region. My hope is that everyone participates as a brother and a sister in Christ."

A look at national statistics on

violence indicates the need for participation in the novenas indeed extends to areas in the archdiocese beyond Indianapolis.

The online newspaper 247WallSt.com issued a special report on Feb. 11 regarding 10 U.S. cities that the Federal Bureau of Investigation has identified as having the greatest increase in violent crime rate—which includes murder, rape, robbery and aggravated assault—based on statistics from 1992-2012.

Number two on that list is Columbus in south central Indiana.

According to the report, "Although the violent crime rate [in Columbus] remained relatively low when compared with most metro areas in 2012, the rate increased by more than 70 percent from 2007."

With the entire archdiocese praying the novenas for an end to violence, says Witulski, "we can move mountains" to turn those statistics around.

'Not doing anything to help—that was me'

Bartet was not always so active in pursuing peace. It was not until she heard a homily by Father Todd Goodson, pastor of St. Monica Parish, that she began to question her attitude.

"In his homily, he said that if you are one who is tired of listening to the news because every morning when you turn it on there is something bad going on, you're removing yourself from the situation. You're not doing



In St. Monica Parish's daily chapel, Father Martin Rodriguez, associate pastor of the Indianapolis West Deanery faith community, incenses the Blessed Sacrament on July 23 during a holy hour for an end to homicidal violence. The holy hour was the first of nine scheduled over the course of nine novenas that the parish is praying to curb the growing trend in homicidal violence. (Photos by Natalie Hoefler)

anything to help," she recalls. "That was me. I had stopped watching the news just because of that [same reason]."

Then on May 27, one day after the city's 63rd homicide, Father Goodson put forth a challenge on Facebook that spurred Bartet to action: "If anyone is interested in helping end violence in the city, please contact me and let's see what we can do."

The reason for the post was simple, says Father Goodson.

"It was time to do something," he says. "It's homicidal violence that is disturbing to me, and I think disturbing to others."

Bartet responded to the post, as did nearly a dozen others. After only a few weeks, the novena prayer plan was in place.

"It's the work of the Holy Spirit," says St. Monica Parish member Michelle Meer, who serves on the group as well as serving as vice president of programs for The Church Federation of Greater Indianapolis. "Father [Goodson] had mentioned maybe doing a prayer service for the families and the victims, and I said, 'Well, that already exists' because I knew about [the federation's] prayer service."

'Breakdown of families' as cause for violence

The first novena was to the Holy Spirit, praying "for enlightenment to open hearts

to turn toward peace rather than violence."

Other novenas include one to St. Dominic Savio, patron saint of juvenile delinquents; to St. Joseph, patron saint of families; to Mary, Undoer of Knots; to Mary, the Immaculate Conception, and others.

The intentions of the novenas cover many facets of those affected by violence.

"So much of this [violence] is happening because of the breakdown of families," says Bartet. "So we're praying for people committing the violence, but also for their families and those affected by the violence."

Other intentions include praying for the safety of civil responders, ending gun violence in schools, for individuals to recognize their role as peacemakers, as well as other intentions. (See related story below for more information on the novenas and intentions.)

'Prayer is the least we can do'

To enhance the prayer component, each novena will include a holy hour before the Blessed Sacrament at the parish.

It is no accident that the primary action the St. Monica Parish group is taking revolves around prayer.

"Father Todd loved the idea of novenas," says Witulski, who was spurred to involvement after



On July 24, crosses, candles, rosaries and other mementos still surround a memorial marking the vicinity in Indianapolis where Our Lady of the Most Holy Rosary Parish member Nathan Trapuzzano was killed on April 1 while on a morning walk just a month before his first wedding anniversary, the birth of his first child, and his 25th birthday.

Father Goodson issued a challenge to prayer-based action during a talk he gave at St. Monica Parish on May 27 on the topic of violence.

"This is totally what he was talking about—prayer every day. Prayer is the least we can do."

Father Goodson sees participation in the novenas as not just good for helping to end violence in local communities, but also as an opportunity for enlightenment for those who pray.

"We want to challenge ourselves as we pray," he says. "Where is God leading us? Where do we take risks to encourage people to live in a peaceful way? We need to ask these questions."

Bartet has her own hopes for the fruits of the novenas, prayer service and holy hours.

"I hope that Christ and our Blessed Mother can help people change their hearts to be more open to peace, to choose peace instead of anxiety and violence," she says.

"Once you realize you are loved, you realize that your life is precious. I hope people can see can see how precious their life is, and all life—not perfect, but precious." †



'We want to challenge ourselves as we pray. Where is God leading us? Where do we take risks to encourage people to live in a peaceful way? We need to ask these questions.'

—Father Todd Goodson, pastor of St. Monica Parish in Indianapolis

Information on novenas, holy hours and prayer service for peace

Members of St. Monica Parish in Indianapolis invite all in the archdiocese to join them in a series of novenas and holy hours, and a prayer service sponsored by The Church Foundation of Greater Indianapolis, all in an effort to curb the growing rate of homicidal violence in local communities.

The nine novenas can be found by logging on to the St. Monica Parish website at www.stmonicaindy.org, then clicking in the upper right on the text "Click here to pray novenas to end violence July 15-October 3."

The novenas are also available on the St. Monica Parish Facebook page at St.-Monica-Indy.

For those without access to a computer, printed copies of the novenas can be mailed by contacting

Dabrice Bartet at 317-536-2998.

The remaining novenas and intentions are:

- St. John Bosco, to end homicidal violence in schools, July 24-Aug. 1.
- St. Dominic Savio, for young people to see the value in human life, Aug. 2-10.
- St. Michael the Archangel, to protect and strengthen civil responders as they serve the community, Aug. 11-19.
- St. Joseph, for families to become schools of love, Aug. 20-28.
- St. Francis Xavier, for God to give us the grace to know our roles as peacemakers and bring hope to the hopeless, Aug. 29-Sept. 6.
- Mary, Undoer of Knots, for perpetrators and their

families, Sept. 7-15.

- Mary, the Immaculate Conception, for families who lost loved ones to violence, that they know peace, Sept. 16-24.
- St. Monica, for the return of the fallen-away to Christ, Sept. 25-Oct. 3.

The holy hours for peace will be held in St. Monica Parish's daily chapel, 6131 N. Michigan Road, in Indianapolis, from 8-9 p.m. on Aug. 11, 19 and 28; Sept. 4, 15 and 24; and Oct. 3.

The Service for Remembering and Peacemaking, sponsored by The Church Federation of Greater Indianapolis, will take place at St. Andrew the Apostle Church, 4052 E. 38th St. in Indianapolis, at 6:30 p.m. on Sept. 25. †

All is lost with war, especially children's lives, future, Pope Francis says



Pope Francis waves during the Angelus on July 27 from the window of the Apostolic Palace in St. Peter's Square at the Vatican. All is lost with war, especially children's lives and future, the pope said. (CNS photo/ Alessandro Bianchi, Reuters)

VATICAN CITY (CNS)—It's time to stop war, fighting and conflicts, which do nothing but kill and maim, leaving children with unexploded ammunition for toys and lives without happiness, Pope Francis said.

"Never war! Never war! I think most of all about children, whose hopes for a dignified life, a future are dashed, dead children, wounded children, mutilated children, orphans, children who have the leftovers of war for toys, children who don't know how to smile. Stop it, please! I beg you with all my heart! It's time to stop!"

The pope made his appeal after praying the noon Angelus with people gathered in St. Peter's Square on July 27.

The pope's plea came as he recalled the 100th anniversary of the start of the First World War, which, with more than 37 million casualties, was one of the deadliest conflicts in history.

Beginning on July 28, 1914, the "Great War" left "millions of victims and immense destruction,"

Pope Francis said.

The reigning pontiff at the time, Pope Benedict XV called it a "useless massacre," which ended after four years in a fragile peace, Pope Francis said.

He said July 28 would be "a day of mourning," and a chance for people to remember the lessons of history.

"I hope people will not repeat the mistakes of the past," he said, and will uphold "the rationale of peace through patient and courageous dialogue."

Highlighting the crises in the Middle East, Iraq and Ukraine, the pope called for continued prayers so that the leaders and the people there would have the wisdom and will needed to choose peace with determination and face problems with "the tenacity of dialogue and negotiations."

"Let's remember that everything is lost with war and nothing is lost with peace," he said.

He urged that all decisions be based on respect for others and the common good—not personal interests. †

In interview, Pope Francis reveals top 10 secrets to happiness

VATICAN CITY (CNS)—Slowing down, being generous and fighting for peace are part of Pope Francis' secret recipe for happiness.

In an interview published in part in the Argentine weekly *Viva* on July 27, the pope listed his Top 10 tips for bringing greater joy to one's life:

1. "Live and let live." Everyone should be guided by this principle, he said, which has a similar expression in Rome with the saying, "Move forward, and let others do the same."

2. "Be giving of yourself to others." People need to be open and generous toward others, he said, because "if you withdraw into yourself, you run the risk of becoming egocentric. And stagnant water becomes putrid."

3. "Proceed calmly" in life. The pope, who used to teach high school literature, used an image from an Argentine novel by Ricardo Güiraldes, in which the protagonist—gaucho Don Segundo Sombra—looks back on how he lived his life.

"He says that in his youth, he was a stream full of rocks that he carried with him; as an adult, a rushing river; and in old age, he was still moving, but slowly, like a pool" of water, the pope said. He said he likes this latter image of a pool of water—to have "the ability to move with kindness and humility, a calmness in life."

4. "A healthy sense of leisure." The pleasures of art, literature and playing together with children have been lost, he said.

"Consumerism has brought us anxiety" and stress, causing people to lose a "healthy culture of leisure." Their time is "swallowed up" so people can't share it with anyone.

Even though many parents work long hours, they must set aside time to play with their children; work schedules make it "complicated, but you must do it," he said.

Families must also turn off the TV when they sit down to eat because, even though television is useful for keeping up with the news, having it on during mealtime "doesn't let you communicate" with each other, the pope said.

5. Sundays should be holidays. Workers should have Sundays off because "Sunday is for family," he said.

6. Find innovative ways to create dignified jobs for young people. "We need to be creative with young people. If they have no opportunities they will get into drugs" and be more vulnerable to suicide, he said.

"It's not enough to give them food," he said. "Dignity is given to you when you can bring food home" from one's own labor.

7. Respect and take care of nature. Environmental degradation "is one of the biggest challenges we have," he said. "I think a question that we're not asking ourselves is: 'Isn't humanity committing suicide with this indiscriminate and tyrannical use of nature?'"

8. Stop being negative. "Needing to talk badly about others indicates low self-esteem. That means, 'I feel so low that instead of picking myself up I have to cut others down,'" the pope said. "Letting go of negative things quickly is healthy."



Pope Francis greets the crowd as he arrives to lead his general audience in St. Peter's Square at the Vatican on June 18. In an interview published in the Argentine weekly *Viva* on July 27, the pope listed his Top 10 tips for bringing greater joy to one's life. (CNS photo/Paul Haring)

9. Don't proselytize; respect others' beliefs. "We can inspire others through witness so that one grows together in communicating. But the worst thing of all is religious proselytism, which paralyzes: 'I am talking with you in order to persuade you,' No. Each person dialogues, starting with his and her own identity. The Church grows by attraction, not proselytizing," the pope said.

10. Work for peace. "We are living in a time of many wars," he said, and "the call for peace must be shouted. Peace sometimes gives the impression of being quiet, but it is never quiet, peace is always proactive" and dynamic.

Pope Francis also talked about the importance of helping immigrants, praising Sweden's generosity in opening its doors to so many people, while noting anti-immigration policies show the rest of Europe "is afraid."

He also fondly recalled the woman who helped his mother with the housework when he was growing up in Buenos Aires.

Concepcion Maria Minuto was a Sicilian immigrant, a widow and mother of two boys, who went three times a week to help the pope's mother do laundry because in those days it was all done by hand.

He said this hard-working, dignified woman made a big impression on the 10-year-old future pope, as she

would talk to him about World War II in Italy and how they farmed in Sicily.

"She was as clever as a fox, she had every penny accounted for, she wouldn't be cheated. She had many great qualities," he said.

Even though his family lost touch with her when they moved, the then-Jesuit Father Jorge Bergoglio later sought her out and visited her for the last 10 years of her life.

"A few days before she died, she took this small medal out of her pocket, gave it to me and said: 'I want you to have it!' So every night, when I take it off and kiss it, and every morning when I put it back on, this woman comes to my mind.

"She died happy, with a smile on her face and with the dignity of someone who worked. For that reason, I am very sympathetic toward housecleaners and domestic workers, whose rights, all of them, should be recognized" and protected, he said. "They must never be exploited or mistreated."

Pope Francis' concern was underlined in his @Pontifex Twitter feed just a few days later, on July 29, with the message: "May we be always more grateful for the help of domestic workers and caregivers; theirs is a precious service." †

Meeting 200 Pentecostals, Holy Father renews friendship, talks unity

VATICAN CITY (CNS)—His voice breaking with emotion, Giovanni Traettino, a Pentecostal pastor in southern Italy and longtime friend of Pope Francis, welcomed the pope, "my beloved brother," to his partially built church in Caserta.

Pope Francis said he knows some people were shocked that he would make a special trip outside of Rome to visit a group of Pentecostals, "but I went to visit my friends."

Traettino told the pope his visit was "unthinkable until recently," even though, he said, "even among evangelicals there is great affection for you. Many of us pray for you, every day. Many of us, in fact, believe your election as bishop of Rome was the work of the Holy Spirit."

Pope Francis told the Pentecostals that "the Holy Spirit is the source of diversity in the Church. This diversity is very rich and beautiful. But then the same Holy Spirit creates unity. And in this way the Church is one in diversity. To use a beautiful Gospel phrase that I love very much, reconciled diversity" is the gift of the Holy Spirit.



Pope Francis walks onstage with Giovanni Traettino, a Protestant pastor and his friend, in Caserta, Italy, on July 28. Pope Francis said he knew people would be shocked that he would make such a trip outside of Rome to visit a group of Pentecostals, "but I went to visit my friends." (CNS photo/L'Osservatore Romano via Reuters)

In addition to the visit, the pope fulfilled one specific request of the Italian evangelical community by recognizing the complicity of some Catholics in the fascist-era persecution of Italian Pentecostals and evangelicals.

"Among those who persecuted and denounced the Pentecostals, almost as if they were crazies who would ruin the race, there were some Catholics. As the pastor of the Catholics, I ask forgiveness for those Catholic brothers and sisters who did not understand and were tempted by the devil," Italian news agencies quoted the pope as saying.

The Vatican had described the visit as "strictly private" and, except for Vatican media, reporters were kept on the roof of a nearby apartment building. In the new worship space of the Pentecostal Church of Reconciliation, still under construction, Pope Francis met with about 200 people, including members of Traettino's congregation, other Italian evangelicals and representatives of Pentecostal ministries in Argentina and the United States, the Vatican said.

The pope and Traettino first met in Buenos Aires, Argentina, in the late 1990s when Traettino was establishing ties between charismatic Catholics and Pentecostal Protestants. The then-Cardinal Jorge Bergoglio and Traettino also appeared together at a large ecumenical charismatic gathering in Buenos Aires in 2006. Traettino was present on June 1 in Rome's Olympic Stadium when Pope Francis spoke to an international gathering of Catholic charismatics.

Meeting with Caserta's Catholic priests and bishops from the Campania region on July 26, the date originally scheduled for his visit with the Pentecostals, Pope Francis said he had not known that date was the city's big celebration for the feast of St. Anne.

If he had gone to the Pentecostals that day, without celebrating the feast with Catholics, "the newspaper headlines would have been 'On the patron feast of Caserta, the pope visits Protestants,'" he said. So he asked an official in the Vatican Secretariat of State to help organize the Mass "to remove this noose from around my neck."

Pope Francis also gave the priests a glimpse into his thoughts about Catholic relations with the Pentecostals, which some people have found surprising, especially given how many Catholics in the pope's Latin America have joined evangelical communities.

He told the story of a priest who went on mission in a remote area of Argentina and met a woman who told him the Catholic Church had abandoned her and her fellow Catholics.

"I need the word of God, so I had to go to the Protestant service," the woman said.

The pope said the priest apologized on behalf of the Catholic Church, but recognized and respected the depth and sincerity of her faith.

"Every man, every woman has something to give us," the pope said. "Every man, every woman has his or her own story and situation, and we must listen. Then, the prudence of the Holy Spirit will tell us what to say.

"Never be afraid to dialogue with anyone," Pope Francis told the Caserta priests. Dialogue is not being defensive about one's faith, although it can mean explaining what one believes. And it is not pressuring another to join one's faith.

Pope Benedict XVI was right when he said, "The Church grows not through proselytism, but through attraction," Pope Francis said. And attraction is "human empathy guided by the Holy Spirit."

Msgr. Juan Usma Gomez, who handles the Catholic Church's official relations with evangelicals and Pentecostals, told Vatican Radio on July 22 that Pope Francis teaches that "to work for Christian unity you need brotherhood," which is why he continues to nurture the friendships he established in Argentina.

The iPhone video message the pope made in January with another Pentecostal friend, Bishop Tony Palmer, who died in a motorcycle accident on July 20, "opened a door because it reached a really significant number of people," Msgr. Usma said. "It's an adventure that Pope Francis is asking us to establish. ... He's way ahead of us, and we're trying to follow this pattern." †

Along the border: Agent has keen eye for signs of people on move

(Editor's note: This report is based on Catholic News Service freelance writer and photographer Nancy Wiehcek's official ride-along opportunity with the U.S. Border Patrol's Tucson sector. CNS requested but was denied access to the Nogales station's placement center that was holding unaccompanied minors.)

NOGALES, Ariz. (CNS)—A shirtsleeve waved from the top of the border fence like a signal flag.

"Someone came over here recently," said Border Patrol Agent Bryan Flowers pointing to the shirt and rubber-sole skid marks left on the 20-foot-tall rusted steel fence.

Flowers has a keen eye for spotting signs of people on the move. He can make out fresh footprints in the dry desert sand, and easily spot newly discarded water bottles, backpacks or clothing.

A former teacher, he is among the 4,100 agents in the Tucson sector of U.S. Border Patrol charged with security along 262 miles of linear border extending from Arizona's Yuma County to the New Mexico state line.

The agents make daily arrests. Among those taken into custody are people looking for a better life, those seeking jobs or to be with family, and hardened criminals, including drug smugglers, human smugglers and traffickers.

Flowers, a public information officer, recently gave Catholic News Service a tour of Border Patrol operations in southern Arizona.

"This border area is safer today than it's ever been," he said, outlining infrastructure improvements the agency has made over the last decade.

Upgrades in fencing, roads and monitoring technology, as well as an increase in the number of agents, have helped reduce the number of apprehensions made in the Tucson sector.

Even as apprehensions are down from an all-time high of more than 600,000 in 2000, the sector remains one of the Border Patrol's busiest regions.

Last year, it took into custody 120,939 people, nearly 29 percent of all Border Patrol apprehensions that year.

The Tucson sector also seized more than 1.1 million pounds of marijuana in 2013, accounting for nearly half of all the marijuana confiscated by Border Patrol the same year.

Just before 11 a.m. on July 17, the patrol's Nogales station was processing more than 20 people—including women and children—arrested by agents a few hours earlier.

Unlike the Texas Rio Grande area, Arizona's southern border did not experience an uptick in apprehensions of unaccompanied minors over the last reported year. The number of family-unit apprehensions in the Tucson sector for the same period did increase from 2,130 to 3,117. (A "family unit" is defined as a child or children accompanied by one or both parents).

In June and July, the Border Patrol's Nogales station temporarily housed hundreds of undocumented children who had been apprehended in the Rio Grande sector.

Bishop Gerald F. Kicanas of Tucson said he and other community leaders continue to converse with Border Patrol about the treatment of people in its custody. Most recently the focus has been on the unaccompanied children, who he said need pastoral and social services and legal representation.

Border Patrol is "trying to be as sensitive and as helpful as possible in situations that are very challenging," he said. "However, we are asking that they be open to letting the community be helpful in caring for the spiritual needs of these children."

The bishop said he had asked permission to celebrate Mass for children at the Nogales station, but his request was denied.

Bishop Kicanas also said there is still much concern about a 2012 Border Patrol



U.S. Border Patrol Agent Bryan Flowers stands on a hill near the international border west of Nogales, Ariz., on July 16. He told Catholic News Service that fencing along the international border serves as an obstacle to unlawful crossings, but it "can't stop a person's will to cross if that's what they've decided to do." (CNS photos/Nancy Wiehcek)

shooting incident that left a Mexican teenager dead on the Sonoran side of the fence near Nogales. An agent or agents reportedly shot several times through the border fence as rocks were being thrown at them.

"I believe there has never been a full report or accounting of the circumstances of that shooting, which has left the family very concerned and anxious," Bishop Kicanas said. "We have to keep an open dialogue about such cases."

"When you have as many Border Patrol agents as there are in the Tucson sector, it's very difficult to make certain that all of them are following all the directives and rules, and that they treat everyone with dignity and respect," Bishop Kicanas said.

At the same time, he added, it's also helpful for those in the community to be mindful that agents are law enforcement people, not health care or social workers.

Flowers said that although Border Patrol agents' first responsibility is to secure the border, they do show compassion and care for the individuals in their custody.

"I am not here to judge them," the agent said. "I'm just here to enforce these laws."

Border Patrol's monitoring and detection tools include remote video and radar surveillance; mobile surveillance; K-9 units; infrared scopes; radiation monitors; road checkpoints; and unmanned aerial systems, often referred to as drones.

Armed agents patrol paved roads and off-road areas using marked and unmarked vehicles, ATVs, horses, bicycles and by foot. The U.S. Customs and Border Protection's Office of Air and Marine provides air support.

Even as Border Patrol bolsters its abilities to keep criminals from sneaking into the U.S., it witnesses breaches every day.

The Tucson sector reported that in early July alone its agents had seized five vehicles, more than \$1.1 million in narcotics and apprehended 23 people in connection with criminal cases.

Flowers said criminal elements have means to monitor Border Patrol from Mexico and inside the U.S., and they employ a host of tactics, including violence, to distract or intimidate agents.

And does fencing help in the overall border security strategy?

Fences serve mainly as obstacles to those who are determined to make it over, said Flowers.

"Fencing is not necessarily going to stop a person from entering the country," the agent said. "You can't stop a person's will to cross if that's what they've decided to do. People will try to go over, through or even under any fence."

Fencing does provide more time for agents to respond to illegal crossings. But it's only one facet of Border Patrol's overall plan to deter, detect and identify unlawful activity, Flowers said.

"There is no one-fix solution to keeping our borders safe." †



Trucks and cars stop at the U.S. Border Patrol checkpoint along Interstate 19 near Tubac, Ariz., on July 16. The checkpoint is located about 25 miles north of the U.S.-Mexico border.



A case at the U.S. Border Patrol headquarters in Tucson, Ariz., displays items agents collected from people apprehended for unlawful entry. Holy cards featuring St. Toribio Romo, a popular patron of Mexican migrants, sit among knives, fake Border Patrol badges and clothing, water jugs, canned food and other items.

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Father John Geis finds Christ in 50 years of collaborative ministry

(Editor's note: Several archdiocesan priests are celebrating their 50-year jubilees in 2014. This week, we feature Father John Geis.)

By Sean Gallagher

Like many Catholics around the world, Glenn Tebbe has admired the way Pope Francis has shown a personal touch in his pastoral ministry in the 15 months since he was elected bishop of Rome.

But Tebbe, the executive director of the Indiana Catholic Conference, saw the attractiveness of this style of ministry nearly 40 years ago in the priestly life and ministry of Father John Geis.

At the time, Father Geis was the pastor of St. Mary Parish in Greensburg and hired the then-26-year-old Tebbe as the principal of the Batesville Deanery faith community's school.

"He always responded in a pastoral way, in kindness," said Tebbe of Father Geis. "He listened well to people. In many respects, what people are finding so positive in Pope Francis, John Francis Geis had the same orientation.

"It wasn't that he was a big evangelizer. He didn't have all these programs or anything else. But it was just who he was."

Father Geis was ordained a priest on May 3, 1964, by Archbishop Paul C. Schulte. Today, he continues to serve the Church in central and southern Indiana as the sacramental minister for St. John the Baptist Parish in Osgood and St. Maurice Parish in Napoleon.

Born on Oct. 5, 1935, Father Geis grew up on a farm near Enochsburg and as a member of the former St. John the Evangelist Parish in the southeastern Indiana town.

When he was a student in the parish's school, he saw the personal touch in the ministry of its pastor, Father Ambrose Schneider, who died in 1991.

"He was a down-to-earth man and was very much involved with people in the parish," Father Geis said. "He could just pop in [at your home] at any time. You'd talk to him."

And while he thought as a grade school student of becoming a priest, it took a while for the seeds of his vocation to blossom. After graduating from high school, Father Geis worked for more than two years at Stewart Seeds, a seed corn company in Decatur County.

He expected to be drafted into the armed services and was considering applying for a factory job to earn more money.

"I was sitting at the breakfast table and I told Mom what I was going to do," Father Geis said. "And she said, 'Have you thought of the priesthood?' I looked at her and I could not say 'No.' I was really thinking about it."

He enrolled in 1956 as a college

seminarian at the former St. Mary's College Seminary in St. Mary, Ky. Four years later, he continued his priestly formation at Kenrick-Glennon Seminary in St. Louis.

The Second Vatican Council began two years before he was ordained a priest. In the last year of his formation, a seminary professor led him and his fellow transitional deacons in studying the Council's "Constitution on the Sacred Liturgy," which paved the way for the liturgical changes that occurred in the years to come.

One comment by the professor stuck with Father Geis.

"One day, he shoved his chair back, pushed the book forward on his desk and said, 'Guys, I don't know exactly what the Church is asking us to do. All I can tell you is this. Don't be the first one to grab the ball and run with it. And don't be the last one to come dragging along either,'" Father Geis said. "I really used that as a tool to guide me through all the changes that started to take place."

Another reform that took place in the wake of Vatican II was the increased collaboration of parish priests with parish staff members and parishioners.

Father Geis helped make this reform a reality at St. Mary Parish in Greensburg when he became its pastor in 1973. He served there until 1991.

Tebbe joined St. Mary's staff as school principal in 1976. He looks back nearly 40 years later with appreciation for the way Father Geis showed confidence in him.

"He gave me the right kind of advice without being bossy," Tebbe said. "He enabled me to do my job and to learn on the job without being critical, without micromanaging in any way. He put trust in his staff."

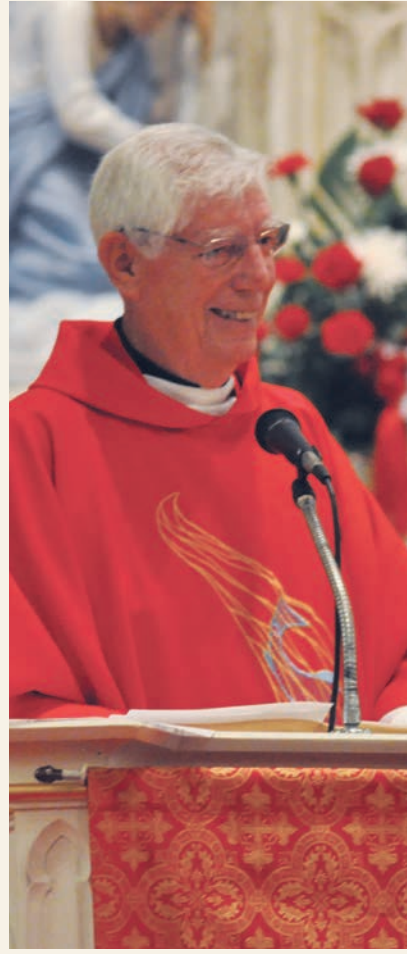
Another staff member that he hired at St. Mary was Franciscan Sister Shirley Gerth, who served as a pastoral associate in the faith community in the 1980s.

"He sought understanding in all situations," she said. "I think he also saw the gifts in people and definitely tried to encourage the use of those gifts."

Hiring a variety of parish staff members with their gifts and expertise not only benefited St. Mary Parish, but Father Geis in his own priestly life and ministry.

"To collaborate like that really built my confidence and my own spirituality," he said. "That's why I like so much the current Holy Father. He's collaborating with people and really doing things for the Church that should be done today."

The confidence Father Geis gained at St. Mary served as the basis for the leadership he gave to a series of significant projects he oversaw in the 17 years he served as pastor of St. Mary-of-the-Knobs Parish in Floyd County from 1993 until his retirement in 2010.



Father John Geis

- **Age:** 78
- **Parents:** The late Lawrence and Rose (Volk) Geis
- **Childhood parish:** St. John the Evangelist in Enochsburg
- **Current residence:** Decatur County
- **Seminary:** St. Mary's College Seminary in St. Mary, Ky., and Kenrick-Glennon Seminary in St. Louis
- **Ordained:** May 3, 1964
- **Favorite Bible passage:** John 6:51 ("I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.")
- **Favorite saint:** St. John the Apostle
- **Favorite hobby:** Fishing
- **Favorite prayer or devotion:** The rosary
- **Favorite author:** Matthew Kelly

Retired Father John Geis preaches a homily on June 8 at St. John the Evangelist Church in Enochsburg during the Mass of Thanksgiving of Father Daniel Bedel, who had been ordained a priest the previous day. Father Geis, ordained a priest 50 years ago, and Father Bedel both grew up in the former St. John the Evangelist Parish in Enochsburg. (Photo by Sean Gallagher)

During that time, the New Albany Deanery faith community renovated its historic church, opened a parish school, built a parish activity center and a new church building.

The last of these initiatives took shape after Father Geis turned 70 when he could have requested to retire. Instead, he agreed to stay on and oversee the \$12 million project.

Pat Byrne is a St. Mary-of-the-Knobs parishioner who collaborated with Father Geis in many of these efforts. He saw his former pastor as the lynchpin for them all.

"He really was a critical element, because, in essence, all of those projects required us as a parish to come together and agree to them and support them," Byrne said. "He had the ability to bring us together and help us to explore these opportunities and to get us to work together."

"Father John took us to another level." While Father Geis was an effective leader in brick-and-mortar projects, Byrne said he always kept sight of the spiritual meaning of them all.

"All of our meetings and our decision-making always included prayer," Byrne said. "He made sure we worked together to listen together to the Holy Spirit."

Father Geis saw the Spirit at work when a group of about 60 parishioners came together to begin the renovation of

the parish's older church.

"I sat down and broke down in tears," he said. "It was quite a spiritual experience. I knew that the Holy Spirit wanted this to happen. It was such an uplifting thing to see all the people become a part of what was going on."

In 2010, Father Geis retired from parish administration. But he has continued to celebrate the sacraments in parishes throughout central and southern Indiana, many near the farmhouse he grew up in as a boy that now serves as his home.

"I'm doing what I was ordained to do," he said. "It's a real joy for me to do that."

Sister Shirley, who is the parish life coordinator in Napoleon and Osgood where Father Geis serves as sacramental minister, sees that joy in his ministry.

"It shows his love of the priesthood," Sister Shirley said. "He wants to minister until he's no longer able. He has been an inspiration in my life."

For his part, Father Geis hopes he can serve as an inspiration for men considering a possible vocation to the priesthood.

"I wouldn't change it for anything in the world," he said. "It's really been a most rewarding life."

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

What was in the news on July 31, 1964? Thoughts on the upcoming third session of the Second Vatican Council, and number of Cuban refugees grows

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 July 31, 1964, issue of *The Criterion*:

- **3rd session of council seen as 'most productive'**
- **VATICAN CITY—The outlook for the third session of the Second Vatican Council is that it should be the most productive session yet. The productivity of the upcoming session of the council, which opens on September 14, can be logically expected for several reasons. Most significant is the fact that the**

13 schemata, or projects to be acted on by the council Fathers, have been heavily edited to make them clearer and shorter. Secondly, much work has already been done.

During the second session of the council, six out of the eight chapters of the schema on the Church were

debated and discussion ended. Likewise, the three chapters of the schema on ecumenism have passed the initial phase, and four chapters of the schema on the bishops were also discussed."

- **Vernacular date is set in Canada**
- **78 years in order: Oldenburg nun, 94, once ran print shop**
- **Baby-sitting earnings reunited Cuban family**
- **Urges understanding in quest for unity**
- **Cardinal McIntyre declines to take stand on fair housing proposition**
- **Orders meet at Alverna**
- **Hospital to get new power plant**
- **Offers aid to public school**
- **Catholic population on rise in Britain**
- **Sisters of Charity adopt new habit**
- **Archbishop Ramsey: Denies 'plot' to make Anglican join Rome**
- **House passes measure to curb 'offensive' mail**
- **Proposes minimum 14-year school span**
- **Deny missionaries returning to Sudan**
- **Sewing machines help cause**

- **Triangular motif set for Congress altar**
- **Kennedy urges change in immigration law**
- **Delay cathedral to aid the needy**
- **Clergy-psychiatrist cooperation lauded**
- **Former editor of 'Commonweal' to be ordained**
- **Layman will edit Roman Breviary**
- **Sistine, Pauline chapel paintings to be shown on TV**
- **Vatican to renew audience rooms**
- **Golf tourney thrills nuns**
- **Orthodox theologian's view: Church not fully ecumenical, observer at council declares**
- **Cuban refugees in U.S. number more than 80,000**
- **Diocese announces retirement plan for lay employees**
- **Harlem-reared nun recounts 'heartaches'**
- **Become 'involved,' Kennedy advises Catholic students**

(Read all of these stories from our July 31, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †



From the Editor Emeritus/John F. Fink

Old Testament: God promises King David a dynasty

(Thirtieth in a series of columns)

The Second Book of Samuel gives us a theological interpretation of the reign of David, Israel's greatest king. It emphasizes the point that the man who conquered Jerusalem and made it Israel's religious center had to have been chosen by God himself.

After the death of Saul, David became king of Judah, in Hebron, while Saul's son Ishbaal ruled the northern kingdom of Israel. There followed a seven-and-a-half-year war between the house of David and the house of Saul, which ended with the death of Ishbaal while he was asleep in his bedroom. The authors make it clear, though, that David was innocent of Ishbaal's death, and he put to death those who murdered him.

God was good to David while he was king of Judah in Hebron. The beginning of Chapter 3 lists the names of his six sons born

there, by six different wives.

After Ishbaal's death, the elders of Israel asked David to become their king. He ruled the combined kingdoms for 33 years.

His first move was to conquer Jerusalem, still inhabited by the Jebusites. He built his palace there and took more concubines and wives. Eleven more children were born there.

David then decided it was time to bring the Ark of the Covenant into Jerusalem. Ever since it was returned by the Philistines, it had been in the house of Abinadab. The Ark symbolized the presence of the Lord and, therefore, could be handled only by those who were consecrated.

As it was being carried, a man named Uzza tried to keep it from tipping. When he touched it, God became angry and killed him. This is pretty harsh, obviously, but it demonstrated the holiness of the Ark.

David left the Ark in the house of a Gittite for three months, and then tried again. As the procession brought it into Jerusalem, David danced and leapt before it, clad only in a linen apron. His wife, Michal, whom he

reclaimed after Saul's death, watched him.

When they were alone, she rebuked him for exposing himself to the slave girls. David replied that he was dancing for the Lord and, although he might be lowly in Michal's esteem, he would be honored by the slave girls. The authors add that Michal remained childless to the day of her death.

We now come to Chapter 7, one of the most important parts of the Old Testament. Having brought the Ark into Jerusalem, David thought he should build a temple for it. However, the Lord told the prophet Nathan to tell David that the Lord did not want a temple. Rather, the Lord, who had been with David wherever he went, would not only make David famous but would establish a dynasty after him that would last forever.

This is the basis for messianic expectation after the destruction of Jerusalem in 586 B.C., and what the archangel Gabriel alluded to when he appeared to Mary and told her that God would give her son Jesus "the throne of David his father" (Lk 1:32). †



It's All Good/Patti Lamb

No syllabus can prepare us for God's lessons in the 'school' of life

While shopping for back-to-school supplies with my children, we ran into a

baby sitter of theirs who was nearing the start of her sophomore year of college. In the midst of our scavenger hunt for pink erasers, she told us about the many things she'd learned during her freshman year at a large university.

After describing some particular coursework, she said, "But the most important lessons I learned last year weren't on any syllabus." She went on to tell us about how she managed to share a tiny space with a roommate who was very different from herself. And she talked about her quest to balance 16 credit hours and a job on campus.

That evening, I reflected on her comment. Some of life's most important lessons can't be lectured by a professor or imparted by a well-meaning parent, but can only be learned through personal experience. I got to thinking that maybe God has an unwritten syllabus for our lives—lessons we need to learn to bring us closer to him while we are busy foolishly chasing earthly success.

I grabbed my journal and jotted some

ways I was recently "schooled" outside of the classroom.

• **Go with God's flow**—A wise friend counseled me when I expressed concern about my son's lack of mastery in a particular area. Despite my repeated attempts to get through to my son, this friend gently encouraged me to stop swimming against the tide. Her exact words were, "Embrace the being God has made." Her statement spoke to me about the art of acceptance, and the importance of meeting my son right where he is—and exactly how God had intricately designed him—instead of where I want him to be.

• **Release mistake. Retain lesson**—We all make bad choices occasionally. Those unpleasant missteps can be our most effective teachers. Recently, I uttered some mean-spirited words to my husband during a disagreement. I can't take those words back. That screw-up taught me an important lesson. I learned to step away from a situation and cool down instead of reacting in the emotion of the moment. (Lesson noted, hubby.)

• **Practice humility**—When at the top of your game, be a gracious winner. A wise mentor once told me that "True humility is seeing yourself as God sees you and recognizing that you are not self-made." If we're enjoying career or financial

success, or if our kids are demonstrating unprecedented athletic prowess, we should express gratitude to God and be good stewards of those God-given gifts. But we don't need to broadcast every success on social media or talk excessively about our blessings. Life throws curveballs and, while we might be riding high today, tomorrow may bring us to our knees.

• **God alone knows our hearts**—Upon reading a sad newspaper headline, I made an unkind remark about the man who admitted to the crime. My friend reminded me that I'm not the judge and that forgiveness isn't between him and me; forgiveness is between him and God. She reminded me of Archbishop Fulton Sheen's words to prison inmates: "The difference between you and me is that you were caught; I was not." Truly, we are all sinners, and our merciful God is the only one fit to render judgment.

• **Tears shift our focus**—As Pope Francis said, "Sometimes in our lives, tears are the lenses we need to see Jesus." Human suffering, in its many forms, turns us back to our Creator and realigns us with God and our ultimate mission—making our ways to our eternal home with Christ.

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

Consider this/Stephen Kent

Supreme Court decisions always lead to dissatisfaction with finality

The Supremes—the jurists, not the singers—are finding nothing but heartache as controversy swirls during their summer recess.

A fruitless search for perfection, the result of lower tolerance for human error, is resulting in criticism of the U.S. Supreme Court since its decision in the Hobby Lobby case exempting closely held corporations from some elements of the Affordable Care Act.

There have been calls to overturn the decision, to dethrone the high court as the ultimate decision-maker.

There is dissatisfaction with finality. The justice system is, by its very nature, adversarial. Thus, one of the two sides involved is going to be unhappy with a decision.

Of course there is a contradiction to be found with a court that determines a corporation to be a legal person but an unborn human is not.

We are looking for a final—maybe not perfect—solution to a question.

Some complaints about the Hobby Lobby decision centered on a key part

of the case: whether the government can require companies to pay for insurance for contraceptives for women. The decision was flawed, some say, by the fact that six of the nine justices are male.

Every case brought to the Supreme Court involves the reconciliation of a law or a lower court decision to the Constitution. Is it in concert with the Constitution or does it violate it?

These are not easy questions; they are subtle and nuanced. "Congress shall make no law . . ."

At their time, the founders expected laws to be made by Congress and legislatures, not envisioning a multilayered government where a constitutional question could arise by the act of some bureaucratic rule-maker.

Various sports leagues instituted the instant replay to overcome the fallibility of human judgment. The decisions made constantly on the field by officials were not without criticism (Hey, ump! Get some glasses!). But simple: The football either crossed the goal line or not; the base runner reached the base before the tag or not.

The justices must deal with precedent—how the court dealt with a previous question—yet come to new understandings brought by changes. You won't find rulings about nuclear power plants or atomic energy

before 1950.

One commentator suggests these rulings are based less in law than in the personal beliefs of the men on the tribunal. They chose the desired result first, and then backfilled whatever reasoning would get them there.

A personal belief is one that reflects one's formation, values and principles.

What's wrong with saying "this is wrong," and then look for evidence to support that feeling or supposition?

Their gender, religion and education are not used in support of prejudices: That would be wrong.

The law rests upon a consensus dealing with principles, a consensus that transcends religious and cultural differences.

Law is not interpreted from the viewpoint of gender, religion and education, but by principled persons using their best judgment to come to a decision.

It's time to worry less about the demographics of justices and more about maintaining a society where principles and values are given the premier position.

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

Faith, Hope and Charity/

David Siler

At Catholic Charities, we open wide the doors of Church

Providing help. Creating hope. Serving all.

You may not have noticed the subtle new addition to our Catholic Charities tagline, "Serving all."

For many years, we simply stated that the purpose of the work that we do is to "Provide help and create hope." This mission remains the same as does the fact that this help and hope is offered to anyone, regardless of race, creed, color or any other distinction, other than to be a person in need.

However, the most common misconception about Catholic Charities continues to be that you have to be Catholic to receive our services. This has never been the case and never will be! Sometimes we even say in jest, "we serve everyone . . . even Catholics."

We serve everyone because we are Catholic, not because our clients are or are not. Our faith compels us, as Jesus taught us, to regard everyone as a child made in the image and likeness of God and, therefore, entitled to our care and concern.

The very first tenant of Catholic social teaching is the recognition of the inherent dignity of the human person. It is this high regard for all of human life that drives us to seek out the lost and forgotten.

The fact is that most of the time we have no idea about the faith tradition of those we serve. We simply act in such a way that we hope and pray that they will have an experience—an encounter—with the living God, through our staff and volunteers.

When we witness in the Scriptures how Jesus sought out the lost and forsaken, he did not ask them for a profession of faith (at first) or their baptismal record or whether or not they followed all of the laws of the Old Testament. Rather, he looked into their heart and saw a space where light needed to shine, and extended an invitation to open their heart through loving, compassionate service.

If you have been paying attention to both the spoken and written words of our Holy Father, Pope Francis, you notice an openness in his tone. He too is encouraging us to open wide the doors of the Church, and seek ways to be inclusive rather than exclusive, inviting rather than alienating, loving rather than judging.

Pope Francis is calling for a Church that is of the poor and for the poor. His message is resonating with so many—Catholics, non-Catholics and people of all faiths or no faith at all—because he is reminding us of the most basic message of Jesus Christ himself: that God is love and his son, Jesus, is best found in the poor and vulnerable.

So at Catholic Charities, we continue to do as Pope Francis, and Christ, asks us to do—throw open wide the doors of the Church.

Catholic Charities
Providing Help. Creating Hope. Serving All.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †



Eighteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, August 3, 2014

- Isaiah 55:1-3
- Romans 8:35, 37-39
- Matthew 14:13-21

The last and third section of the Book of Isaiah is the source of this



weekend's first reading.

The first section of Isaiah was written when the Hebrews still were living in the Promised Land, although clashes among them had divided the land into two kingdoms. Divided, weakened and small, the two kingdoms were

vulnerable before the imperialistic ambitions of neighboring powers.

These vulnerabilities proved decisive when the strong Babylonian Empire overran the Hebrew kingdoms. It was a fearful day. Many died. Others were taken to Babylon, the empire's capital, located in modern Iraq. Those who were left in the land anguished in misery and want.

At last, Babylonia itself fell. The exiles returned, only to find a sterile and unhappy place. Little improved as generations passed.

Then came the composition of the third section of Isaiah, a section of which is read this weekend.

At the time of this composition, people literally had to worry about their next meal. So the prophecy's words were very relevant. These words assured discouraged audiences that God would supply, that God would be the only source of life and sustenance.

For many, it was a hard proposition to accept.

For its second reading, the Church offers us this weekend a selection from St. Paul's Epistle to the Romans.

This work also was written when stress was quite evident. The Christian Romans lived in a culture hostile to the Gospel, and therefore to Christians. The political and legal systems were turning against Christians. Indeed, St. Paul himself would be executed for his witness to the Gospel.

Very clear in the reading is Paul's encouragement and his admonition. He calls upon those facing temptations and doubts to be strong in their resolve. He urges them to hold to Christ, letting them know that nothing will separate them from the

love of the Lord.

St. Matthew's Gospel provides the third reading. It is the familiar and beloved story of the feeding of the 5,000.

The story line is well known. A large crowd follows Jesus, and within this crowd are sick people. Typically, and as surely the sick hoped, the compassionate Jesus healed the sick.

Here immediately, however, it should be noted that healing had then a meaning far different from healing an injury or disease today. It was overcoming the evil effects of sin. The ancient Jewish idea was that human sin brought every distress into the world.

At the same time, there was almost no food, only five loaves of bread and a few fish. Unwilling to send the people away, Jesus provided for them. He took the food, blessed it, gave it to the disciples to distribute, and the leftovers filled 12 baskets.

This miracle anticipates the Eucharist. Important in the story is the role of the disciples. They literally gave the food, blessed and multiplied by Jesus, to the great throng.

Reflection

A great, constant, and underlying message of the New Testament is that there is more to life than what humans see or hear around them. A basic lesson of the Church, largely overlooked today, is that human existence is eternal, either in heaven or hell.

Everything in the New Testament must be seen in this context. So the story in this weekend's Gospel is not simply about physical hunger, which passes with earthly death, but nourishment for the eternal soul.

This fact is obvious. Humans are weak and unable to provide everything for themselves. They cannot assure eternal life for themselves.

The Church's reassuring message is that God provides, most perfectly, completely and finally in Jesus. The Lord indeed gives us food, of which nothing else suffices.

And he continues to do this today through the Church, his great, compassionate gift founded on the disciples.

A final lesson is that all Christians should give to others as Jesus gave. †

Daily Readings

Monday, August 4

St. John Vianney, priest
Jeremiah 28:1-17
Psalm 119:29, 43, 79-80, 95, 102
Matthew 24:22-36

Tuesday, August 5

The Dedication of the Basilica of St. Mary Major
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, August 6

The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Thursday, August 7

St. Sixtus II, pope, and his companions, martyrs
St. Cajetan, priest
Jeremiah 31:31-34
Psalm 51:12-15, 18-19
Matthew 16:13-23

Friday, August 8

St. Dominic, priest
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35c-36b, 39, 41
Matthew 16:24-28

Saturday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Habakkuk 1:12-2:4
Psalm 9:8-13
Matthew 17:14-20

Sunday, August 10

Nineteenth Sunday in Ordinary Time
1 Kings 19:9a, 11-13a
Psalm 85:9-14
Romans 9:1-5
Matthew 14:22-33

Question Corner/Fr. Kenneth Doyle

Local bishops can allow cremated remains to be present at Catholic funerals

QI have a question, and I know I'm not the only Catholic confused over this.



Why is it that some priests allow cremated remains in church for a funeral Mass and others do not? The last wish of my dying sister was to be cremated and to have a funeral Mass. The priest, however, would not allow her remains to be in

church, so we had a service for her instead in a funeral home.

But I have been to funeral Masses where the cremated remains were present. Is this a matter of a universal Church rule, or is it an individual priest's decision? (South Jersey)

AFor many centuries, the Catholic Church did not permit cremation, due principally to the Church's belief in the resurrection of the body.

Even today, while it does allow cremation, the Church clearly prefers traditional burial or entombment as noted in the *Code of Canon Law* #1176, Section 3.

In 1963, when the Vatican lifted its long-held ban on cremation, it still did not allow the cremated remains to be present at a funeral Mass. But later, in 1997, the bishops of the United States applied for and received permission to have a funeral Mass celebrated in the presence of the cremated remains.

It is now the prerogative of the bishop of each U.S. diocese whether to permit this, and many bishops do. At the Mass, the cremated remains are usually placed on a small table near the altar, in front of the paschal candle, and they are revered with holy water and incense during the ritual.

It should not be the role of a local pastor to prohibit this option if his bishop allows it. Since you did not mention any dates, I'm guessing that your sister's death occurred before 1997—i.e., before the Vatican began to allow funerals in the U.S. with the cremated remains present.

(Editor's note: Archbishop Joseph W. Tobin has continued the policy of Archbishop Emeritus Daniel M. Buechlein

by allowing cremated remains to be present for Masses of Christian Burial in churches in the archdiocese.)

QMy husband is not a Catholic, but we were married in a Catholic church. I've been wondering, when my husband dies, whether he can have a Catholic funeral Mass. We agreed at the time of our marriage to raise our children Catholic, and he has seen to it that they have received all the sacraments.

He also attends Mass with me every Sunday (participating in everything except Communion), and he made sure that our children got to Mass even when I could not go.

We are getting older, and this is becoming a real concern for me. Someone mentioned to me that my husband would not be able to have a funeral Mass, and it seems to me that he is as good as, if not better than, some of the Catholics who are in church with him. Right now, I am feeling that if my husband is not good enough to have a funeral Mass, then neither am I. (Canajoharie, New York)

ARelax and don't worry. It's very likely that your husband will have a Catholic funeral Mass. Here is what the Church's *Code of Canon Law* says #1183, Section 3: "In the prudent judgment of the local ordinary, ecclesiastical funerals can be granted to baptized persons who are enrolled in a non-Catholic church or ecclesial community unless their intention is evidently to the contrary and provided that their own minister is not available."

Assuming that your husband was once baptized, there are two other requirements: One is that he has not said that he does not want to have a Catholic funeral; the other is that his minister is unavailable, and since he has been attending Mass with you for many years, the practical reality is that he does not have his own minister.

So I would think that you would have no problem—especially since your husband has been so supportive of your family's Catholic practice.

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

My Journey to God

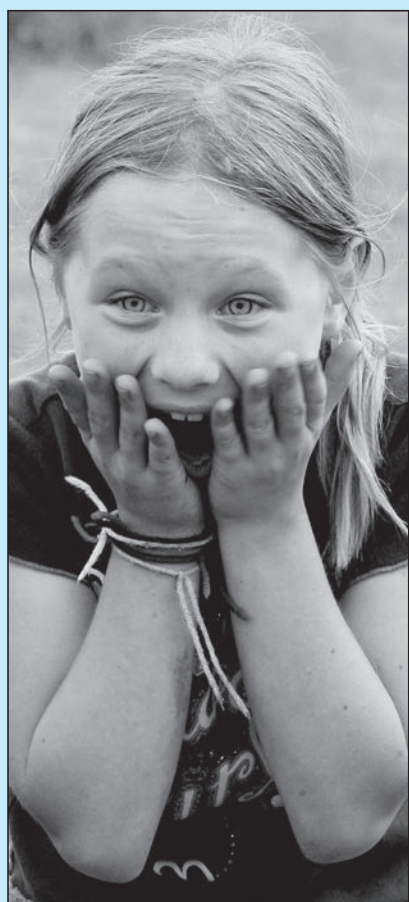
Childhood Memories

By Sandra Bierly

Running barefoot through the fields,
Turning and shouting towards the woods,
Then waiting for the echo's reply,
Proclaiming the freedom of a child
Who is protected by the angels on high.

Those carefree summer days,
They are gone yet the memories are alive,
As I contemplate those days gone by,
I can feel the warmth of the sun's rays,
And I'm so grateful for being alive.

(Sandra Bierly is a member of Our Lady of Perpetual Help Parish in New Albany and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Leah Przek laughs as her water balloon bursts during a game on the final day of "Totus Tuus," a summer day camp/mission program at St. Stephen Deacon and Martyr Church in Tinley Park, Ill.) (CNS photo/Karen Callaway)



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.

BECHT, Alma J., 88, St. Mary-of-the-Knobs, Floyd County, July 16. Mother of David, Terry and Tim Becht. Grandmother of six. Great-grandmother of nine.

CROSS, Thomas R., 65, Christ the King, Indianapolis, July 8. Brother of David and Warren Cross.

DEVINE, Helene, 90, St. Andrew the Apostle, Indianapolis, May 19.

DOVE, Angelina Marie, 55, St. Andrew the Apostle, Indianapolis, June 29. Mother of Laura Hawkins, Kelli Hendrickson and Christel Williams. Daughter of Donald and Elizabeth Anne Jones. Sister of Dona, Daniel and Greg Jones. Grandmother of three.

EBERLE, Ruby M., 88, Annunciation, Brazil, July 13. Mother of Patti Mook and Charles Eberle. Sister of Janet Harden. Grandmother of seven. Great-grandmother of 10.

FISHER, Anna M., 71, St. Vincent de Paul, Bedford, July 16. Sister of Mary Catherine Swazey, Charley, Gregory, Jim, Paul, Thomas and Vincent Caraway and Danny Scott. Grandmother of one.

GUTIERREZ, Refugia Maria, 87, St. Andrew the Apostle, Indianapolis, March 11. Mother of Linda Gutierrez Gardner, Maricela and Jose Hernandez, Margarita Gutierrez Mesa, Gloria, Manuel Jr. and Pete Gutierrez. Sister of Lucha Gallardo. Grandmother of several. Great-grandmother of several.

HOUNTZ, Joseph L., 82, St. Peter, Franklin County, July 16. Husband of Viola Hountz. Father of Mary Lou Doll, Dorita Hodges, Betty Hoff, Joyce Kraus, James, Joseph, Leroy and Paul Hountz. Grandfather of 24. Great-grandfather of 24.

KENNEDY, Dorothy, 86, St. Jude, Indianapolis, July 17. Mother of Denise Kidwell, Linda Morse, Stephanie Pittenger and Joe Kennedy. Grandmother of 11. Great-grandmother of 11.

MANNIX II, Christopher Lynn, 25, St. Vincent de Paul, Bedford, June 30. Son of Christopher and Angie Mannix. Brother of Clayton Arnold. Grandson of Patrick Jackson, Elaine Owens and Elizabeth Hickerson.

MERVAR, Stanley, 100, St. Christopher, Indianapolis, July 14. Father of JoAnna, Mary, Bob and Dan Mervar. Brother of Theresa Mervar. Grandfather of 12. Great-grandfather of 20.

NEAD, Georgia Violet, 92, St. Anne, New Castle, July 15. Sister of Mary Gray and Sherman H. Neal.

PETER, Robert J., 80, St. Paul, Tell City, July 16. Father of Lori Hazelrigg, Jamie Pruitt, Bart and Brad Peter. Brother of Mary Etienne, Betty Hartz, Jane Huber, Rita Knust, Helen Spencer, Charlie and Jim Peter. Grandfather of nine. Great-grandfather of six.

PLEW, Leland Alexander, 22, SS. Francis and Clare of Assisi, Greenwood, July 13. Son of David and Susan Plew. Brother of Adam Plew. Grandson of Rudolph and Mary Lindmair and Robert Plew.

ROYCE, Martha Ellen, 76, Prince of Peace, Madison, July 10. Wife of James W. Royce. Mother of Beth McKinney and James S. Royce. Sister of Marge Toomey, William Greenan, Charles and Richard Shipley. Grandmother of four. Great-grandmother of five.

RUTLEDGE, Jacqueline, 69, St. Andrew the Apostle, Indianapolis, May 25. Wife of John Rutledge. Mother of Jacqueline and Jason Rutledge. Sister of Sandra Brown, Terry Roberts, Delia Satterfield and Hugh Watts. Grandmother of five. Great-grandmother of one.

SCHAEFFER, Robert L., 82, St. Boniface, Fulda, July 18. Husband of JoAnn Schaeffer. Father of Gale and Brian Schaeffer. Brother of Dorothy Foertsch and Lidwina Miller. Grandfather of two.

SINNOTT, Rosemary, 90, St. Andrew, Richmond, July 18. Mother of Donna Adams. Sister of Doris Madden, Bob, Jim and Joe Haag. Grandmother of three. Great-grandmother of six.

SPAULDING, Robert J., 89, Holy Spirit, Indianapolis, July 16. Wife of Jeri (Wysong) Spaulding. Father of Kelly Becker, Christi Coffey, Cheri Ramsden, Kimberly, Michael and Patrick Spaulding. Grandfather of 12. Great-grandfather of four.

SPECKNER, Edward Louis, 90, St. Ambrose, Seymour, July 12. Father of Jodie Friend, Julie Kay Klein, Sue Koop and Michael Speckner. Grandfather of seven. Great-grandfather of five. †



The blessing of freedom

Pope Francis blesses Meriam Ibrahim of Sudan during a private meeting at the Vatican on July 24. The Sudanese woman, who was spared a death sentence for converting from Islam to Christianity and then was barred from leaving Sudan, flew into Rome on July 24 in an Italian government plane. (CNS photo/L'Osservatore Romano via Reuters)

Archbishop says neither Church nor courts can change nature of marriage

MIAMI (CNS)—A Florida county judge's ruling that same-sex couples have a right to marry "represents another salvo in the 'culture wars' that ultimately seek to redefine the institution of marriage as solely for adult gratification," said Miami's archbishop.

Archbishop Thomas G. Wenski praised Florida Attorney General Pam Bondi for her decision to appeal the July 17 ruling by Judge Luis M. Garcia of Monroe County Circuit Court. The announcement that an appeal will be filed automatically stayed the ruling.

Across the country a day later, a three-judge panel of the 10th U.S. Circuit Court of Appeals in Denver upheld rulings that struck down Oklahoma's same-sex marriage ban.

Garcia's decision came in a lawsuit brought by same-sex couples in the Florida Keys who challenged a voter-approved state constitution defining marriage as solely between a man and a woman. The judge said the amendment, passed in 2008, violates the right of homosexual couples to marry. His ruling in *Huntsman v. Heavilin* applies only to Monroe County.

"While Judge Garcia spoke of 'rights,' the Catholic Church speaks of 'right,'" Archbishop Wenski said in a July 18 statement. "Marriage, a union between one man and one woman and any children that arise from that union, is an institution that precedes Church and state; therefore neither Church nor state has any authority to change the nature of marriage."

"Since time immemorial, marriage has been primarily about the raising of children, who seem to be hardwired to be best raised by a father and a mother who are married to each other," he continued. "Regardless of Catholic moral teaching on the subject, society has a legitimate interest in preserving marriage as a way of investing in the future of society by providing for the human flourishing of upcoming generations."

The Catholic Church opposes redefining marriage and teaches that any sexual activity outside of marriage is sinful. But it also teaches that the dignity of homosexual individuals must be respected as well as their rights as people, such as the right to employment and freedom from unjust discrimination.

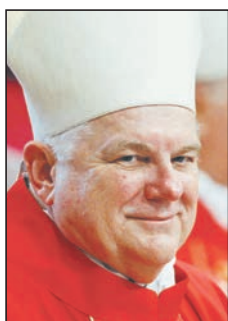
Archbishop Wenski in his statement reiterated that the Church's "affirmation of marriage as being between a man and a woman is not motivated by unjust discrimination or animosity toward anyone. Human dignity is manifested in all persons, and all have the capacity for and are deserving of love."

The U.S. Catholic bishops, he added, "will continue to promote the truth of marriage, its foundational significance to society, and its importance to children."

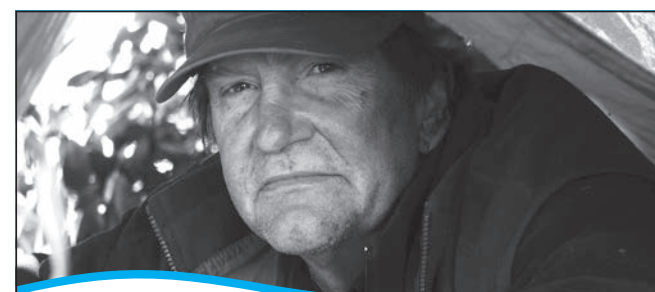
In Florida, there is no legal recognition for same-sex couples on the state level. Lawsuits that have been filed challenging the state law protecting traditional marriage include *Pareto v. Ruvin*, filed in the 11th Judicial Circuit Court of Florida in January by six same-sex couples, some of whom have children or grandchildren.

The Florida Conference of Catholic Bishops has filed an amicus curiae brief with the U.S. District Court for the Northern District of Florida in the case of *Brenner v. Scott*. The plaintiffs, a same-sex couple married in Canada in 2009, want to have their marriage recognized in the state of Florida. The case has been joined with *Grimsley v. Scott*, brought by eight legally married same-sex couples, challenging the state of Florida's refusal to recognize their marriages.

The 2-1 ruling on Oklahoma's law came from the same three-judge panel that ruled on June 25 that states could not deprive people of the right to marry because they chose partners of the same sex. It affected Utah, Colorado, Kansas, New Mexico, Oklahoma and Wyoming. Utah and Oklahoma were the first to appeal that earlier ruling. †



Archbishop Thomas G. Wenski



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Serra Club vocations essay

Priests, deacons and religious show God's love in life, ministry

(Editor's note: The following is the fifth in a series featuring the winners of the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.)

By Brian Martindale

Special to The Criterion

When one thinks of love, oftentimes the first image is that of a married man and his wife.

In this relationship, the love is obvious as the two care for each other, and it is a beautiful way in which God chooses to demonstrate just a fraction of his infinite love for us.



Brian Martindale

In this vocation, God's love is obvious. However, it can be more difficult to understand how those in religious vocations—sisters, deacons, priests and others—respond similarly to their call to love. However, this response is obvious when one truly sees how God can work in and through them.

One of the most basic ways

in which we can see priests, men and women religious and permanent deacons responding to the call of love is through their sacrifice.

As Christ himself said, "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13). Is this not what our priests and our religious do? They offer their lives as a sacrifice to God, giving up what pleasures they may have had in family life or the single life, in order to better serve us. Truly, this is a response to a calling of love!

Another profound way in which those in such vocations respond to a calling of love is through their great ministry. As they offer the sacraments, teach or even just lead by example, their ministry is to bring others closer to Christ.

They work tirelessly to spread the Gospel, to turn the world to Christ and to share God with their fellow man. This great desire to bring God to every person is one of the most loving actions a person could ever do: to bring love in such a meaningful way into the life of every person. This, in a very real way, is the true response to a calling of love.

Finally, they respond to a calling of love by choosing to turn to Love himself. As they pattern their lives off

of their Eternal Maker, they themselves can grow closer to him who is love. By following and listening to their call of love, each priest, deacon and religious takes leaps and bounds toward God, and there can be no greater experience of love than that of God.

Because they chose to trust in the Lord and follow where he leads in love, they grow closer to love, which they can then share with the world as they continue to respond to their call.

As priests, permanent deacons and men and women religious live out their vocation, they respond to their calling of love. By giving up their lives for their Church, spreading the Gospel and the Good News of Jesus Christ, and by growing in their journey with God, each individual responds to the call to love and serve just as our Lord did and continues to do.

(Brian and his parents, Gary and Sandy Martindale, are members of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. He completed the 11th grade at Brebeuf Jesuit Preparatory School in Indianapolis last spring, and is the 11th-grade division winner in the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.) †

In neighboring African countries, U.S. bishop sees hope, despite trauma

CAPE TOWN, South Africa (CNS)—Among almost a million people displaced from their homes through conflict in the Central African Republic are 9,000 people who have found refuge at a seminary in the capital, Bangui.

An "unbelievable number of children" are among these refugees at St. Mark's Major Seminary, said Bishop Richard E. Pates of Des Moines, Iowa, noting that the mean age in the country is 18.

"Everyone there has been traumatized. They have all witnessed atrocities," he said, noting that the "generosity and kindness" of the Church authorities who keep the seminary's gates open to those fleeing violence "serve as an example of how to react in a crisis."

Bishop Pates, chairman of the U.S. bishops' Committee on International Justice and Peace, visited the conflict-ridden neighbors South Sudan and the Central African Republic on July 10-21.

Thousands of people have been killed in the Central African Republic since the majority Christian state descended into ethno-religious warfare in March 2013, and almost a quarter of the country's 4.6 million inhabitants have been displaced.

The former French colony has a

"strong presence" of French and other peacekeepers, with the result that Bangui is secure and there are "continuing efforts to secure the rest of the country," Bishop Pates said.

"People seem to have a glimmer of hope that enables them to start up their lives again," he said in a July 20 telephone interview from Bangui.

The U.S. delegation met with the interim president of the Central African Republic, Catherine Samba-Panza, who is Catholic, Bishop Pates said.

"She told us of the urgent need to restore order and to develop the economy," he said, noting that Samba-Panza has a "good relationship" with the country's bishops' conference and is "familiar with the strong Catholic principles of social justice."

The bishop said the country's bishops told him the Central African Republic "has a history of corrupt governments that are not interested in the common good and that this needs to change, along with the culture of impunity."

"People are literally getting away with murder," he said, noting that the bishops and other religious leaders who have formed an interfaith forum emphasized the need for people to be held accountable for

their actions.

"Without a process of justice, the violence will continue," he said.

Religious and other leaders told the U.S. delegation that their "focus is on how to rebuild a country that is in shambles," and emphasized the "need for healing from the trauma people have experienced," he said.

With a population of mostly young people, the Central African Republic must prioritize education, jobs and health care, Bishop Pates said, noting that he saw "great frustration" among the youths who see no future for themselves.

In Juba, South Sudan, the trauma of the current ethnic conflict "has affected its people to their bones, and it will be a long time before healing can take place," Bishop Pates said.

The Rev. Peter Gai Lual Marrow, moderator of the Presbyterian Church in South Sudan, told Bishop Pates he had witnessed "unbelievable atrocities" in the conflict that since mid-December has claimed thousands of lives and forced more than 1 million people to flee. The Presbyterian moderator "saw an unprecedented level of terror—people were killed and their bodies strewn outside the town to be eaten by dogs and birds," the bishop said.

After South Sudanese President Salva Kiir fired his deputy, Riek Machar, in July 2013, the latest fighting began. The political rivalry reopened deep ethnic tensions in the country that has more than 60 ethnic groups. Kiir comes from the dominant Dinka group, while Machar is from another major tribe, the Nuer.

"Great harm and damage has been done to South Sudan through the rivalry of these two men, who are following their own agenda rather than that of the country,"

he said.

Near Juba's airport, people displaced by the fighting are living in conditions that are "severe, barely tolerable," with little sanitation and an "almost inhumane" lack of facilities, said Bishop Pates. About "10,000 people, including thousands of children, are living in a very concentrated area," he said.

Bishop Pates said he was "touched by their remarkable spirit despite their very difficult circumstances."

While the political leaders "try to use the Church to create divisions," the Catholic, Episcopalian and Presbyterian leaders "are strongly linked and working together for peace, human rights and reconciliation," Bishop Pates said.

"They have a vision of an inclusive country where resources are shared and used for education, jobs and development," he said.

South Sudan needs the world's help to achieve peace, and "in spite of our deep disappointment" that there is new conflict after the country's hopeful and celebrated start, "we need to help and support its people," Bishop Pates said.

"Radical improvement" to living conditions in Juba is needed, said the bishop, noting that on a visit to the mother of a Des Moines-based priest he saw severe poverty.

Despite having no running water or other resources that the developed world takes for granted, the priest's mother, in her 70s, "has very strong faith, remarkable spirit and vigor," Bishop Pates said.

While she and many others in her community "are very positive in the midst of enormous difficulties, we must not take advantage of this attitude," he said.

The world "must address the needs of the poor, to enable people to live in a dignified manner," he said. †



'They [church leaders] have a vision of an inclusive country where resources are shared and used for education, jobs and development.'

—Bishop Richard E. Pates, chairman of the U.S. bishops' Committee on International Justice and Peace

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All Saints Parish uses special vacation Bible school program

Special to *The Criterion*

Hot summer days are often opportunities for the Church to form young disciples of Christ through vacation Bible schools (VBS).

The newly formed All Saints Parish in Dearborn County took hold of this opportunity in a unique way earlier this summer.

“Walking in the Light of Christ,” was the title of their unique vacation Bible school program, a dream that became a reality for Father Jonathan Meyer, pastor of All Saints Parish.

The VBS program was based on the five Luminous Mysteries of the rosary. Each evening of the five-night program, the young participants learned about one of the five Luminous Mysteries—the baptism of Jesus, the wedding at Cana, the proclamation of the kingdom of God, the Transfiguration and the Institution of the Eucharist.

St. John Paul II gave the Church the Luminous Mysteries in 2003. So it only seemed fitting to Father Meyer to celebrate this gift of the rosary during the year in which the late pontiff was declared a saint.

The program was dynamic and fun for the participants. The youths were engaged with music, games, Scripture, skits, crafts, snack time and, most importantly, prayer.

According to Father Meyer, everything in the program pointed back to the scriptural mystery that was being focused on each night.

Original Luminous Mystery vacation Bible school songs were written by Matthew Keck. They emphasized the Scripture passage of the night. The games were tailored each night to remind the children of the message of salvation that was being



Youth participants and adult leaders of the vacation Bible School program “Walking in the Light of Christ” pose on June 29 at St. Paul School in New Alsace. Father Jonathan Meyer, pastor of All Saints Parish in Dearborn, which includes St. Paul School, helped develop the vacation Bible school program with the assistance of a team of youth ministers, teachers and other adult volunteers. (Submitted photo)

put forward.

Even the snacks emphasized the theme. The baptism of Jesus featured blue Jello with gummy fish snacks for the Jordan River, and whipped cream for the cloud out of which God the Father spoke and identified Jesus as his Son.

Father Meyer collaborated with a team of youth ministers

in 2008 to developed the idea for this VBS program. It was originally used during a eucharistic retreat for teenagers.

In 2010, Father Meyer applied the idea for the first time to a vacation Bible school for children at St. Mary Parish in North Vernon, where he was serving as pastor. Father Meyer worked on this project with

Rebecca Stone, now a teacher at SS. Francis and Clare of Assisi School in Greenwood.

With the help of Patsy Oehlem, and Don and Michelle Paquette, the effort has blossomed into an amazing program for youths and their parents.

“When I was a seminarian and helped with VBS and even

in my early years of priesthood, I realized that VBS programs were great to bring youths together and inspire them,” Father Meyer said. “However, the gimmick that the youth often left with was not authentically Catholic. This program that we designed is authentically Catholic. And what is better than the rosary and John Paul II?” †

Movie tells story of Catholic high school team’s amazing winning streak

OAKLAND, Calif. (CNS)—This is how a movie gets made.

“I found the book in the Santa Monica High School football team locker room when I was cleaning it,” said David Zelon, who in addition to being the father of a football player, is executive vice president at Mandalay Entertainment Group.

In spring 2009, in a place that “smells of testosterone and sweat,” he found what would become his latest film project.

“I’m 30 pages into it,” he recalled, “and I felt like I found a needle in a haystack. It’s an amazing story.”

The book, *When the Game Stands Tall*, recounts the amazing winning streak of De La Salle High School in Concord, coached by Bob Ladouceur.

Upon meeting with its author Neil Hayes, Zelon learned there was an even more amazing story, one that the original book didn’t recount. Get a copy of the paperback, Hayes told him.

It was in that story that Zelon, who produced the inspirational movie, *Soul Surfer*, found the heart of the narrative of the Ladouceur film, which opens in theaters on Aug. 22.



Actors Michael Chiklis, left, and Jim Caviezel portray De La Salle High School football coaches in the movie *When the Game Stands Tall*. The film is about a Catholic high school and the record-setting winning streak of its football team. (CNS photo/courtesy TriStar Pictures)

In what Zelon described as a “perfect storm,” Zelon, the father of a high school star—who would play four years at Harvard, on teams that won two Ivy League championships—found a story that spoke to him. And, he hopes, to many more.

De La Salle High School would run that winning streak to 151 games, over a dozen years, before losing. But the story told in *When the Game Stands Tall* is much bigger than wins and losses. Ladouceur not only coached football at De La Salle, but also taught religion.

For Zelon, finding the right director was essential. “Thomas Carter really fit the bill perfectly,” Zelon said. “He captured the raw emotion of sports in *Coach Carter*. He’s a huge sports fan.”

Coach Carter recounted the story of the Richmond (California) High School coach who took his team off the court until the student-athletes’ grades improved.

In casting the lead role of Ladouceur, Zelon said he was “looking for somebody who worked on multiple levels.”

“He needed to be somebody who understood sports,” he said. “He needed to understand iconic coaching. He needed to be athletic himself. He needed to have a basis of faith in his life, so he would fit both sides and give us balance.”

Jim Caviezel was the name that “floated to the top,” Zelon told *The Catholic Voice*, Oakland’s diocesan newspaper. “He checked all the boxes.”

Caviezel may be best known for his portrayal of Jesus in Mel Gibson’s *The Passion of the Christ* in 2004.

Zelon and Carter flew to New York to meet with the actor, who took them to a concert with him.

“We went out and saw Johnny Mathis,” Zelon recalled. “Johnny Mathis gave this amazing concert. His voice was like an angel. We shared this creative experience together. We bonded together.”

Zelon found Ladouceur to be an interesting character. “He doesn’t have to preach,” he said. “He just does it. He lives it. He walks the talk.”

Caviezel echoed that sentiment about “Lad” being a man of few words.

“Here’s a guy in a room, and he’s not saying much. He’s looking at his coaches. He knows they’re capable of doing what they do. He lets them coach. But his presence is felt,” he told the Oakland paper in a separate interview.

What he read in the script “had great redemption in it,” Caviezel added. He spoke to the paper in Charlotte, N.C., where the film was screened for attendees at the annual Catholic Media Conference in mid-June.

From his own time on the basketball court in high school and knowing some top coaches over the years, Caviezel said he has seen firsthand how turning boys into men, working on the qualities of the inner self and “sacrifice, brotherhood, commitment ... are so essential in having a strong team.”

“Winning is just a byproduct of working on that inner self. It’s the heart,” he added.

Zelon told *The Catholic Voice* the De La Salle athletes also earned his respect. About a year after he had acquired the rights to the book, Zelon and screenwriter Scott Marshall Smith went to a De La Salle football game.

“One of the things that impressed me about this team immensely was something that happened in the locker room after the game. They were playing a team, and were beating them. They were up 35-0 at the half. Lad said, ‘Seniors, you’re done for the night.’”

The juniors went into the game. De La Salle ultimately won 49-7.

Afterward, Zelon overheard some talk around the lockers—it was eight of the juniors discussing their effort that night, including the fact they “only scored 14 points in the whole second half.”

Bottom line, he said, the players decided that they had to do better, recommit themselves to the team and take on additional practice and preparation.

“There was not an adult in sight,” Zelon said. “They were having a conversation you would pray that kids would have on their own. They had learned their lessons so well, they had embraced the De La Salle concept so well. We stood there with our mouths opened. I was so impressed by that.”

Zelon is hoping that moviegoers will be inspired by Ladouceur.

“This story was honed and built over 30 years; three decades of work went into formulating a program that turned out great young men,” Zelon said. “Perhaps others might want to understand the roots of success, not just on the field, but in helping boys become men.” †