

The

Criterion

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Faith and Family

Find the complete joy of Jesus in everyday blessings, writes columnist Sean Gallagher, page 12.

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Groups lash out at new opt-out rules for HHS mandate

WASHINGTON (CNS)—Pro-life groups that have battled the federal government since the 2012 issuing of rules mandating nearly all employers to provide abortifacients, sterilizations and contraceptives in their health insurance plans derided the federal government's latest amendment to those rules.

The proposed changes would allow religious institutions—and potentially some for-profit companies—to opt out of the federal Health and Human Services Administration's (HHS) mandate drawn up as part of the Affordable Care Act.

"Once again, HHS continues to violate the conscience rights of Americans while claiming just the opposite," said an Aug. 22 statement from Charmaine Yoest, president and CEO of Americans United for Life.

"Our own organization is a good example of the challenge posed: Americans United for Life is a public interest law firm that opposes life-ending drugs and devices required under the HHS mandate," Yoest said. "Nevertheless, because we are not a faith-based group, we may be forced to

purchase life-ending drugs and devices following the radical pro-abortion political agenda of this administration."

An Aug. 22 fact sheet from the federal Centers for Medicare and Medicaid Services outlined the interim final regulations, issued

after two Supreme Court actions: a June 30 ruling that, under the Religious Freedom Restoration Act, closely held companies may be exempted from the mandate as a religious right, and a July 3 temporary stay granted to Christian-run Wheaton College in Illinois from complying with the mandate.

Under the new rules, an eligible organization may advise HHS in writing of its religious objection to contraception coverage. HHS will then notify the insurer for a health plan, or the Department

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Charmaine Yoest

'Tested in fire'



For Leron and Hannah Giesting, the early years of their marriage have been tested by unexpected, serious health concerns. Here, the Batesville farming couple poses for a family photo with their three daughters, Felicity, left, Nalley and Siena. (Submitted photo)

Challenges deepen young couple's bond of marriage and relationship with God

(Editor's note: Marriage has become an even greater focus in the Church and the archdiocese this year. Noting that marriage and the family are "in crisis," Pope Francis will lead a meeting of the Synod of Bishops on the issue in October. And Archbishop Joseph W. Tobin has made it an archdiocesan goal to "strengthen marriage and family life." With that greater focus in mind, The Criterion has been sharing a continuing series on marriage. This week, our story focuses on a young couple and the challenges that tested their marriage.)

By John Shaughnessy

Overwhelmed with fear, Hannah Giesting silently pleaded to God, "Please

let him be alright. Please don't take him from me. Please let him see her grow up."

Married less than a year at the time, Hannah made her prayer as she sat next to her sick husband, Leron, in a doctor's office while she held their newborn daughter.

She could feel her worry in every part of her body.

"Eyes closed to stop the tears," she recalls. "Ears plugged to drown out the deafening 'what ifs' surrounding mysterious and very negative physical symptoms. Hands clutched so tightly your knuckles are white."

Then she listened as the doctor mentioned that Leron could have stomach cancer. The feeling of panic intensified.

"I was afraid that my husband was going to die. I was afraid that I would never see

him again."

Like most young couples, Hannah and Leron never expected that this situation could be happening to them.

Members of St. Louis Parish in Batesville, they never expected that their marriage and their faith would be "tested in fire" so early.

Looking forward to a long life together

When Hannah and Leron were married on Sept. 19, 2009, she couldn't have been more excited. She knew she was marrying her best friend and looking forward to a long lifetime together.

She could see their future before them as they left St. Alphonsus Ligouri Church in Zionsville, Ind., in the

See MARRIAGE, page 8

Force alone cannot stop 'religious cleansing' in the Middle East, Franciscan leader says

VATICAN CITY (CNS)—Although Christians, Muslims and Jews have struggled for hundreds of years to live peacefully alongside each other in the Middle East, "we have never seen the kind of 'religious cleansing' we are witnessing today," said the head of the region's Franciscans.

"All religious communities must raise their voices against this abomination" being carried out, particularly in Iraq and Syria, by terrorists calling themselves the Islamic State, said Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land.

Speaking in Rimini, Italy, on Aug. 24 at an international meeting sponsored by the Communion and Liberation movement, Father Pierbattista said political, economic and probably military intervention will be needed to protect the Christian and other minority communities of the Middle East.

However, he added, their survival ultimately will depend on the courage and willingness of the region's inhabitants to love and protect one another.

"Political solutions must be sought urgently, but they won't save Christianity in the Middle East," he said. "Their presence will be saved by the little ones, by those who courageously step up and challenge

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Members of the Yezidi religious minority who fled from violence in Mosul, Iraq, receive aid on Aug. 21 in Dohuk province, in the northern part of the country. The Franciscan custos of the Holy Land said force alone cannot stop "religious cleansing" in the Middle East. (CNS photo/EPA)

MIDDLE EAST

continued from page 1

death, selflessly loving their brothers and sisters.”

Clearly, the Islamic State’s “fanaticism must be stopped, if necessary even with force,” the Franciscan priest said. “Nevertheless, the use of force without a plan for reconstruction on every level will resolve nothing. Force stops; it destroys. However, if there is no reconstruction then the void created by the use of force will give life to even greater extremism.”

Father Pierbattista, who is based in Jerusalem, said the entire Middle East is undergoing a profound transformation.

“The kind of stability that for 40 years characterized relations or non-relations in these countries has ended definitively, but what will take its place still is not clear.

“The Middle East is in flames,” Father Pierbattista said. And while the tolerance between some groups seems to have disappeared, new signs of caring for and protecting one another can be seen

in almost every community.

The Arab Spring movement that began in 2011 “gave rise to great enthusiasm,” particularly among the region’s youths looking for greater freedom and opportunity, he said. “But this process was in a certain way hijacked by religious movements and parties that transformed it into a power struggle between the different religious and social components of the Middle East, especially between Shiite and Sunni” Muslims.

The growing power of extremist Muslim groups, he said, threatens not only the Christian and Yezidi minorities, but also other Muslims who don’t think like they do.

The Franciscan priest said that throughout the region he has witnessed Christians and Muslims coming to each other’s rescue, sharing the little they have even in the most desperate situations. Such gestures, “present everywhere, constitute the secret and necessary power to move beyond and not stop in the darkness of the moment, in the power of Satan.”

While political, military and economic interventions must be considered, he said, evaluating



An Iraqi Christian child who fled from religious-based violence in Mosul, Iraq, lies on a bed on Aug. 21 at Mar Elias Monastery Church in Amman, Jordan. The Franciscan custos of the Holy Land said force alone cannot stop “religious cleansing” in the Middle East. (CNS photo/Jamal Nasrallah, EPA)

everything only on those terms “has nothing to do with the Christian faith,” which is a commitment to follow Jesus whose triumph came from his

sacrifice on the cross. “Jesus became Lord of the world on the cross, not after the success of the multiplication of loaves,” Father Pierbattista said.

“Our actions must be accompanied by a profound and serene conviction that in order to bear fruit everything we do must be united to the action of Christ.” †

Transition plan is announced for two charter schools next year

By John Shaughnessy

Four years after the archdiocese received approval to create two charter schools in Indianapolis, one of the schools will re-open next year as a Catholic school while the other hopes to continue under new management, according to the independent board that oversees the two schools.

In announcing the decision to relinquish the charters of Andrew Academy and Padua Academy at the end of the 2014-15 school year, the president of the board of directors of ADI Schools Inc. said, “It is in the best interest of the parents and students to offer alternatives to the current schools.”

“We have worked the past four years to provide a quality education to the children of these communities,” said Marc Guess, president of the ADI board of directors. “Our focus has always been to do what is best for the students. We believe these changes will allow for better opportunities for these children and their families.”

A transition plan for the two schools for the 2015-16 school year is already in place, according to a press release from ADI.

“The Indianapolis Office of Education Innovation will work closely with the Archdiocese of Indianapolis, which owns the two school buildings, to identify another charter management organization to serve the community at the current Andrew Academy site, 4050 E. 38th St.,” the press release noted.

The statement also noted that the archdiocese plans to re-open a Catholic school at the Padua Academy site, 349 N. Warman Ave., for the 2015-16 school year.

“All of the students currently attending Padua Academy will have the opportunity to enroll at that Catholic school,” the press release noted. “Placement assistance will also be available to all current students of both Andrew Academy and Padua Academy who wish to attend another Catholic school, charter school or traditional public school.”

A letter announcing the decision and the transition plans was sent on Aug. 22 to the families of Andrew Academy and Padua Academy. In the letters, the director of the ADI Schools, Peggy Elson, stated that the schools remain committed this year to “providing the best education” for the children there.

“Even as we prepare for this transition, our top

priority is the education and formation of your children throughout this current academic year, with the ultimate goal of preparing them for college- and career-readiness,” Elson wrote.

She also noted that informational nights will be scheduled at the schools to answer any questions and concerns.

In 2010, the City-County Council of Indianapolis and Marion County approved the archdiocese’s plan for St. Anthony Catholic School and St. Andrew & St. Rita Catholic Academy to become charter schools. As part of the approval, the schools had to change their names and they couldn’t promote the Catholic faith during school hours.

The archdiocese formed a separate corporation—ADI Schools, Inc.—in 2010 to oversee the two schools to ensure that all aspects of their governance and operational activities conformed to state and federal laws.

“High-quality schools are critical to the health and well-being of our city,” said Brandon Brown, director of charter schools for the City of Indianapolis. “We support the ADI Board’s decision and appreciate its commitment to putting the interests of students and families first.” †

Pope’s 2015 World Peace Day message will focus on human trafficking

VATICAN CITY (CNS)—Human trafficking destroys the lives of millions of children, women and men each year, making it a real threat to peace, the Vatican said as it announced Pope Francis’ 2015 World Peace Day message would focus on the phenomenon.

“Slaves no more, but brothers and sisters” will be the theme for the Jan. 1, 2015, commemoration and for the message Pope Francis will write for the occasion, according to the Pontifical Council for Justice and Peace.

Pope Francis has called human trafficking “a crime against humanity” and “an open wound on the body of contemporary society, a scourge upon the body of Christ.”

In describing why Pope Francis chose trafficking as the theme for World Peace Day 2015, a statement from the Pontifical Council for Justice and Peace said, “Many people think that slavery is a thing of the past,” but “this

social plague remains all too real in today’s world” with child labor, forced prostitution, trafficking for organs and a variety of forms of forced labor.

Trafficking, which generates huge amounts of income for organized crime, threatens peace because it is based on a lack of recognition of the fundamental human dignity of its victims, the Vatican statement said.

“Fraternity requires us to reject any inequality which would allow one person to enslave another,” the statement said. “Our purpose is to build a civilization based on the equal dignity of every person without discrimination.”

The pope’s full message for World Peace Day traditionally is released by the Vatican in mid-December and is sent, through Vatican diplomats, to the leaders of nations around the world.

As archbishop of Buenos Aires, the pope celebrated

an annual Mass with the victims of trafficking, and soon after his election as pope in 2013, he asked the pontifical academies of sciences and of social sciences to study the problem of modern-day slavery and ways for the Church to work with others to stop it.

In March, the Vatican, the Anglican Communion and others launched the Global Freedom Network. The initiative, based at the Pontifical Academy of Sciences, aims to prevent modern forms of slavery; to protect, rescue and rehabilitate victims; and to promote concrete measures that condemn or criminalize human trafficking.

The United Nations estimates 2.4 million people are trafficked at any given time and their exploitation generates \$32 billion in annual profits for criminals. The Global Slavery Index estimates nearly 30 million people worldwide are living in slave-like conditions. †

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Phone Numbers

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Foley family touched by pope's call, bishop lauds late journalist's life

WASHINGTON (CNS)—The parents of James Foley were touched when Pope Francis called to comfort them after the death of their son, a U.S. journalist killed by Islamic State militants in Syria.

In an Aug. 22 interview on NBC's "Today" show, John and Diane Foley briefly described their phone conversation on Aug. 21 with the pope, in which they spoke of shared grief at the death of

loved ones.

See related editorial, page 4.

"Pope Francis was so dear because he is grieving himself,

having just lost three members of his family and [with] his nephew critically ill," Diane Foley said on the program. "Here in the midst of his tremendous grief, he took the time to call. Our whole family was there, one of our beloved priest friends . . . was there, my brother-in-law spoke in Spanish to him. He was just so kind."

The wife and two young children of the pope's nephew, 35-year-old Emanuel Horacio Bergoglio, were killed in a car crash on Aug. 19 in Argentina. Bergoglio was critically injured.

John Foley said on the "Today" show that "we felt very comforted and supported" that the pope offered his



Pope Francis

personal prayer for them and their son during the conversation that lasted more than 20 minutes.

A Vatican spokesperson said that Pope Francis was particularly "struck by the faith" of Foley's mother.

James Foley was kidnapped

in November 2012 while covering the civil war in Syria as a freelance journalist. The Islamic State posted a video on the Web on Aug. 19 showing Foley being beheaded, saying it was in retaliation for U.S. airstrikes in northern Iraq.

During a memorial Mass on Aug. 24, Foley was described as living his faith through his work. Bishop Peter A. Libasci of Manchester, N.H., lauded Foley for



Bishop Peter A. Libasci of Manchester, N.H., walks down the aisle of Our Lady of the Holy Rosary Church in Rochester, N.H., following the Aug. 24 memorial service for slain U.S. journalist James Foley. Foley was seen being executed in a video released by Islamic State militants in Syria on Aug. 19.

(CNS photo/Katherine Taylor, EPA)

bringing important images of war and oppressive regimes to the rest of the world.

The memorial Mass at Our Lady of the Rosary Church, the Foleys' parish church, was packed, with people standing three deep in the back and sides of the church, according to media reports.

Bishop Libasci asked the crowd to follow the words of the Prayer of St. Francis: "It is in pardoning that we are pardoned. It is in dying that we are born to eternal life."

The bishop observed that Foley went back to covering conflicts in the Middle East after a previous kidnapping in Libya in 2011. He was released after 44 days that time.

"Jim went back [to the war zone] again that we might open our eyes, that we might indeed know how precious is this gift," the bishop said. "May almighty God grant peace to James and to all our fragile world."

In 2011, after he was released by his kidnappers in Libya, Foley wrote an article for the alumni magazine of Marquette University in Milwaukee. A 1996 graduate of Marquette, Foley described how prayer,

specifically the rosary, got him through captivity in a military detention center in Tripoli.

He had been captured with two colleagues, he noted.

"Each day brought increasing worry that our moms would begin to panic. My colleague, Clare, was supposed to call her mom on her birthday, which was the day after we were captured. I had still not fully admitted to myself that my mom knew what had happened. But I kept telling Clare my mom had a strong faith.

"I prayed she'd know I was OK. I prayed I could communicate through some cosmic reach of the universe to her."

He wrote about how he began to pray the rosary.

"It was what my mother and grandmother would have prayed. I said 10 Hail Mary's between each Our Father. It took a long time, almost an hour to count 100 Hail Mary's off on my knuckles. And it helped to keep my mind focused. Clare and I prayed together out loud. It felt energizing to speak our weaknesses and hopes together, as if in a conversation with God, rather than silently and alone."



U.S. journalist James Foley speaks at Northwestern University's Medill School of Journalism in Evanston, Ill., after being released from imprisonment in Libya in 2011. Foley, a freelance war correspondent from New Hampshire and a Marquette University alum, was killed at the hands of the Islamic State militant group.

(CNS photo/Tommy Giglio, Northwestern University via Reuters)

Marquette posted a link to his article along with a statement about his death on the university's website: www.marquette.edu.

"We extend our heartfelt prayers and wishes for healing to James' family and friends during this very difficult time," the university's statement noted. "[He] had a heart for social justice and used his immense talents to tell the difficult stories in the hopes that they might make a difference in the world."

Foley's parents talked about the heart of their son when they spoke to reporters on Aug. 20 on the front yard of their home.

"We thank God for the gift of Jim," his mother said. "We are so, so proud of him."

Diane Foley added that her son was "a courageous, fearless journalist—the best of America."

John Foley told reporters: "We think his strength came from God." His wife added, "We know it did."

As the parents grieved, they also found a reason to find comfort.

"It's not difficult to find solace," his father noted, saying that he knows their son is "in God's hands." †

Indiana Catholic Men's Conference on Sept. 20 seeks to build faith

By Sean Gallagher

Catholic speakers from near and far will help strengthen the faith of Catholic men from across the state on Sept. 20 at the 2014 Indiana Catholic Men's Conference in Indianapolis.

In addition to a full slate of speakers, the conference will include a midday Mass with Archbishop Joseph W. Tobin serving as the liturgy's homilist. After lunch, eucharistic adoration and Benediction will take place in the afternoon. The sacrament of reconciliation will be available throughout the conference.

Marians of the Immaculate Conception Father Michael Gaitley will give two presentations during the event.

"The people who know of him have raved about him," said conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis. "He's a younger priest, in his 30s. He's written several books. He's very, very dynamic. He is definitely one [speaker] that people are excited about."

Father Michael's religious community is based in Stockbridge, Mass. Another speaker, Hector Molina, is a staff apologist for Catholic Answers, a Catholic apologetics and evangelization



Fr. Brian Dudzinski



Fr. Michael Gaitley, M.I.C.



Hector Molina



Archbishop Joseph W. Tobin



Dcn. Rick Wagner

organization in El Cajon, Calif.

Fox is looking forward to hearing Molina explain the Church's teachings related to various controversial issues facing society today—marriage redefinition, pro-life issues and others related to religious liberty.

"He'll touch on quite a few things that will be very helpful for us everyday Catholics—to help us know more about why the Church believes what it believes," Fox said.

Other speakers come from central Indiana. Deacon Rick Wagner, vice president for mission and ministry at Bishop Chatard High School in Indianapolis, will talk to conference

attendees about the importance of fatherhood.

Father Brian Dudzinski, pastor of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, will give a reflection during a period of eucharistic adoration.

Father Patrick Beideman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship, will welcome the conference participants and lead them in prayer to open the event.

Ken Ogorek, archdiocesan director of catechesis, will serve as the conference's master of ceremonies.

This is the first time that the men's conference has been held since 2012. Fox said that the fact that it wasn't held in 2013 revealed how important it is for many Catholic men across the state.

"There are men in groups from different parishes that look forward to that day," Fox said. "There's a pilgrimage group of two busloads from Evansville coming up."

"They just really enjoy it because we've had a history of very dynamic speakers. Even if you don't know who they are [in advance], you walk away and go, 'Wow. That was a wonderful day because we

learned about our faith, and we heard about it from some great presenters.'"

Fox encouraged men interested in the conference to bring friends or relatives with them. He likened it to the way many people prefer going to sports events with other people.

"There are a lot of people who want to come, but they don't really want to go by themselves," Fox said. "And especially for those people who have come before, invite somebody who hasn't attended it."

This year's event will take place at the Indianapolis Marriott Downtown, 350 W. Maryland St., in Indianapolis. Registration will begin at 8 a.m. and the conference will conclude at 4:30 p.m.

Registration for the conference, which is sponsored by the Marian Center of Indianapolis, is \$45 per person, \$40 per person in groups of 10 or more and \$25 per person for students. Clergy and seminarians may attend free of charge.

(To learn more about the 2014 Indiana Catholic Men's Conference or to register, log on to www.indianacatholicmen.com or call 317-888-0873.) †

"There are a lot of people who want to come, but they don't really want to go by themselves. And especially for those people who have come before, invite somebody who hasn't attended it."

—Mike Fox, Indiana Catholic Men's Conference organizer



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Editorial

James Foley: 'It didn't make sense, but faith did'

No one deserves to die like this.

And no parents or family members should have to deal with the reality that the heinous and barbaric way in which their loved one is taken from them is temporarily available for a worldwide audience to view on YouTube.

Though we could turn this into another debate about the pros and cons of technology and social media, we will save that discussion for another day.

For us, it is more important today to celebrate the life of a journalist who developed a passion for travelling to the world's trouble spots trying to expose the suffering of innocent people and shining a light where there is so much darkness.

And to remember a person who wasn't afraid to share how the Catholic faith taught to him at a young age was a lifeline for him, especially when he was held captive.

James Foley, 40, a freelance journalist who graduated from Marquette University in Milwaukee, was killed on Aug. 19 by members of the Islamic State in retaliation for U.S. airstrikes on the militants' strongholds in northern Iraq.

By all accounts, Foley developed a heart for social justice while attending Marquette. That passion eventually led the photojournalist overseas. In 2011, he was kidnapped on a Libyan battlefield and held captive in Tripoli for 44 days.

Foley found strength during that dark time thanks to the prayers he learned as a young man.

"I began to pray the rosary. It was what my mother and grandmother would have prayed," he wrote in a piece published in *Marquette Magazine* after his release. "I said 10 Hail Marys between each Our Father. It took a long time, almost an hour to count 100 Hail Marys off on my knuckles. And it helped to keep my mind focused.

"Clare [a fellow captive] and I prayed together out loud. It felt energizing to speak our weaknesses and hopes together, as if in a conversation with God, rather than silently and alone."

A phone conversation he later had with his mother, Diane Foley, while he was still in captivity, confirmed something else he felt: that prayers were being offered by countless others for him and his fellow captors' safe release.

"I replayed that call hundreds of times in my head—my mother's voice, the names of my friends, her knowledge of our situation, her absolute belief in the power of prayer. She told me my friends had gathered to do anything they could to help. I knew I wasn't alone," Foley wrote.

If you think about it, we've all been there. Or know someone who's been there.

A broken relationship. The loss of a job. A life-threatening illness affecting us or someone we love. When we or someone we know reaches the lowest of lows in life, how often do we feel alone?

Foley faced the challenge a

—Mike Krokos



American journalist James Foley, who was kidnapped by unidentified gunmen in November 2012 in Idlib, Syria, is pictured in an undated photo. Foley, a freelance war correspondent from New Hampshire and Marquette University alum, was killed at the hands of the Islamic State militant group. (CNS photo/Nicole Tung, courtesy GlobalPost via EPA)

second time after he was kidnapped in November 2012 while covering the civil war in Syria. His family earlier this week released a letter they said James wrote to them while in captivity. A fellow captive memorized the letter and shared it with the Foley family when he was released in June.

It reads in part: "I know you are thinking of me and praying for me. And I am so thankful. I feel you all especially when I pray. I pray for you to stay strong and to believe. I really feel I can touch you even in this darkness when I pray."

What the journalist's life lessons taught him—and so many of us who doubt—is that through the power of prayer and the love of so many we are never alone.

We cannot deny James Foley's tragic death shows us there is grave evil in this world. But as Bishop Peter A. Libasci of Manchester, N.H., said during a memorial Mass celebrated on Aug. 24, we must learn from his life.

"Jim went back [into the war zone] again that we might open our eyes," Bishop Libasci said at Our Lady of the Holy Rosary Parish in Rochester, N.H., his family's parish. "That we might indeed know how precious is this gift. May almighty God grant peace to James and to all our fragile world."

We continue to offer our prayers for Foley's family, and we remember these words the journalist shared to close his reflection about his time in captivity in Libya in 2011: "If nothing else, prayer was the glue that enabled my freedom, an inner freedom first and later the miracle of being released during a war in which the regime had no real incentive to free us. It didn't make sense, but faith did."

Letters to the Editor

Columnist's piece, statistics share challenges of black community

A recent piece by noted *Washington Post* columnist Eugene Robinson initially focused on the tragic shooting of 18-year-old Michael Brown by a police officer in Ferguson, Mo.

However, Robinson's thoughtful and non-accusatory reflections on this death of a young black man by a white police officer then led to his observation regarding a same-day shooting death elsewhere of an innocent black 3-year-old girl by a gun-happy black man with a long criminal record.

Robinson went on to correctly note that "black-on-black violence is too often ignored—and continues to claim victims at a rate that our society should consider outrageous and unacceptable." He stated that in 2012, black-on-black killings (some 2,412) were almost as great numerically as white-on-white killings—a hugely disproportionate death toll, percentage wise.

I would like to add to Robinson's comments the haunting observation that an even greater example of black-on-black violence is the killing of black babies in the womb in the nation's abortion mills. Percentage wise, the abortion mills—notably Planned Parenthood—eliminate far more black babies than white babies.

Margaret Sanger, a Planned Parenthood founder, clearly intended that Planned Parenthood would be the vehicle to dramatically reduce the black population via birth control and abortion. Unfortunately, Sanger's hopes are slowly being realized.

According to the National Black Catholic Congress, 35 percent—or 420,000—of the 1.2 million babies aborted annually in the U.S. are black. This number dwarfs the reported number of blacks killed in street violence by black offenders in 2012.

David A. Nealy
Greenwood

Father Tad's column raises questions about procreation, gift of children

The Aug. 22 "Making Sense of Bioethics" column, "Is artificial insemination wrong even among married couples?" by Father Tad Pacholczyk is troubling. Father Pacholczyk seems so caught up in every minute physical detail that he leaves out the most Christ-centered life giving value of all, which is love.

His focus on the physical details without love is what objectifies the situation. The conjugal act, which also involves details, can be very destructive and objectifying without love.

Father Pacholczyk states that artificial insemination "would invariably involve a substitution or replacement of the conjugal act, which would not be morally acceptable." As simply an action, that would be true, but as an act of love to bring life into the world is something all together different.

A married couple I know very well has two young adult sons produced via artificial insemination. The husband is a quadriplegic. His body produces sperm, but he is not physically able to fully engage in the conjugal act. Sperm was extracted from his body by way of electrodes, and artificial insemination produced two wonderful human beings who have brought joy to this couple and more goodness to the world.

While this process involved "substitution or replacement of the

conjugal act, which [according to Father Pacholczyk] would not be morally acceptable," it strengthened the bond of marriage, and was consistent with Jesus' commandment to love one another.

Father Pacholczyk's attempt at "Making Sense of Bioethics" did not make sense. The beauty of the "marital embrace" extends beyond a specific act of sex. God's gift of life is greater than the acts that Father Pacholczyk identifies.

The use of a medical procedure to help produce human beings who are children of God—every bit as much as those who were produced by the "beauty of the marital embrace" that Father Pacholczyk describes—is not morally unacceptable. It is life-giving and filled with love.

Alan Mytty
Indianapolis

Couples using artificial insemination should not be stereotyped, reader says

I must take exception to Father Tad Pacholczyk's column in the Aug. 22 edition ("Is artificial insemination wrong even among married couples?").

I would suspect that the majority of married couples seeking such a procedure would not fall into his stereotypes. I doubt that the wife is being treated as an "object" of any kind, let alone for "the pursuit of ulterior ends."

I also doubt that the procedure is in any way substituting or "replacing the conjugal act," nor is it in any way making the wife a "biological laboratory." It is often a desperate attempt after years of "shared bodily intimacy" to fulfill a desire to have a family as God ordained a marriage to be.

My wife and I almost resorted to that procedure ourselves after 10 years of attempting to have a baby, so I know how hard the decision is.

We were blessed to conceive when we had effectively given up, and now have a beautiful 25-year-old daughter.

The "beauty of the marital embrace" can certainly continue after the procedure for it in no way takes the place of it.

I believe Father Tad is missing the point.

Dick Sturniolo
Danville

(Editor's note: The Catechism of the Catholic Church, in addition to explaining the reasons behind the Church's teachings on this sensitive issue, encourages research "aimed at reducing human sterility" through moral means (#2375), a task taken up effectively by the Pope Paul VI Institute in Omaha, Neb. The catechism also reflects on the spiritual meaning of infertility: "The Gospel shows that physical sterility is not an absolute evil. Spouses who still suffer from infertility after exhausting legitimate medical procedures should unite themselves with the Lord's Cross, the source of all spiritual fecundity. They can give expression to their generosity by adopting abandoned children or performing demanding services for others" (#2379).)

Letters Policy

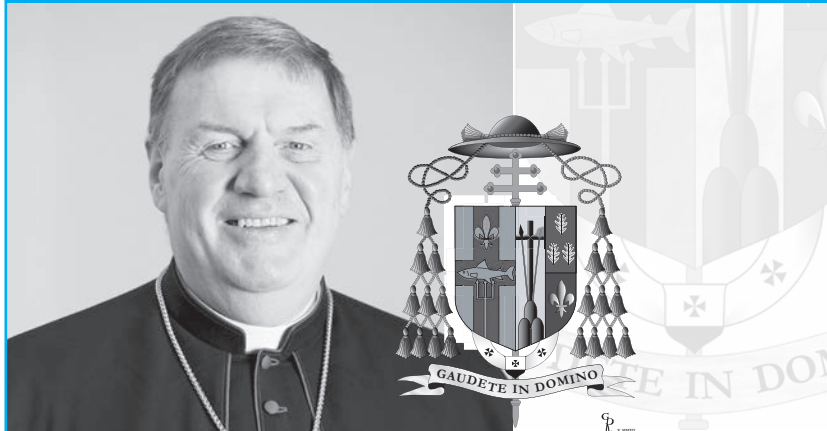
Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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.



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Parishes helping parishes eliminate debt is a sign of unity, solidarity

Last week, I wrote about our need to develop a global vision. The Archdiocese of Indianapolis is part of the universal Church, and called to express that reality in meaningful solidarity with sister Churches in other parts of the world. However, we experience the Church most immediately in local communities of faith, usually parishes that are united under the ministry of a bishop and form a diocese or particular Church.

The archdiocese is not an archipelago of parishes, each living in splendid isolation from the others. Rather, it is a network of communities and the bonds among them should translate into effective solidarity.

There are factors that contribute to the well-being of parishes; others pose a serious threat to the present ministry and future prospects of these communities.

One element that can weigh heavily on a parish is debt. Here in central and southern Indiana, we have parishes that are debt free. We also have parishes that carry a relatively modest amount of debt—usually resulting from the construction of new facilities or the renovation of existing buildings. But I think most people in our archdiocese would be amazed—as I was when I first arrived here—to discover how many of our parish communities find themselves saddled with serious, debilitating debt. What's more, I think most would be

surprised—as I was—to learn that it is not just parishes in urban or rural areas who suffer from the burden of an enormous debt.

Burdensome debt makes it difficult for parishes to engage in the kinds of ministries that are urgently needed today in all regions of our archdiocese. When a parish community is struggling to meet the interest on its debt (let alone make payments on principal), it becomes nearly impossible to carry out its mission fully and effectively.

Frankly, it is amazing that so many of our debt-ridden parishes do as well as they do—as a result of generous parishioners and dedicated pastors and co-workers. But this is not a situation that can continue indefinitely if we are to serve the growing spiritual, sacramental and social needs of our people and carry the Gospel to so many who do not know Jesus Christ.

Parishes carry debt for a variety of reasons. It may result from loans it assumed for new construction or necessary renovations. Debt may also be the fruit of an underdeveloped sense of stewardship among the parishioners, who do not accept a meaningful role in sustaining the mission of their community. Bad management on the part of pastoral leadership or a lack of oversight by the central offices of the archdiocese may increase or prolong the parish's debt.

Two categories of parishes have me

especially concerned. First, there are urban communities that boast a number of buildings. These plants were constructed by parishioners years ago and, for the most part, have been well maintained. However, the present parish community may be smaller and less affluent than the generation that “built the parish.” As a result, these parishes struggle beneath the burgeoning weight of maintenance, taxes, insurance premiums and other assessments.

The other category includes parishes that have been established in recent years. These communities must construct facilities to meet the needs of their growing membership. As a result, these parishes assume a heavy debt in the first years of their existence and must divert a significant portion of their income toward servicing the debt.

As I have traveled throughout central and southern Indiana and met with pastoral leaders and parishioners in every region of our archdiocese, I asked myself whether anything might be done about this serious problem.

Certainly, the archdiocese must promote credible and effective stewardship that translates into a sense of co-responsibility among Catholics for the present ministry and future prospects of their own community. For my part, I will ask for greater accountability from pastoral leaders for the financial

management of their parishes. I will also ensure that the central offices of the archdiocese provide the necessary support and oversight for the fiscal life of our parish communities. Should we do more?

Perhaps the biblical image of “jubilee” is something we might consider. The Book of Leviticus (Lv 25:1-55) describes the jubilee as a time to let the land rest and allow whatever it naturally produced to be shared by all, landowner and slave alike. It was a time to set slaves free, and to return to its original owner any land that had been sold or held as collateral for a loan. The jubilee was also a time to cancel debts. “At the end of every seven-year period, you shall have a relaxation of debts” (Dt 15:1-2). Is this one of the places where the Holy Spirit is calling us to open a new door?

As we engage in pastoral planning in the months ahead, I will be asking the question, “What can we—all of us—do to help parishes that are burdened by debt? How can we work together as parishes helping parishes in one unified local Church, to ensure that the mission of Christ is carried out in the diverse communities of central and southern Indiana?”

Last week, I urged that we “think globally, but act locally.” Parishes helping parishes would be a good way to express our unity and solidarity as one family of faith. †

La ayuda mutua entre las parroquias es una señal de unidad y de solidaridad

La semana pasada escribí acerca de la necesidad de crearnos una visión global. La Arquidiócesis de Indianápolis forma parte de la Iglesia universal que está llamada a expresar esa realidad a través de una solidaridad significativa con sus homólogas en otras partes del mundo. Sin embargo, nuestra experiencia más inmediata con la Iglesia es a través de las comunidades de fe locales, normalmente las parroquias unidas bajo el ministerio de un mismo obispo para formar una diócesis o una Iglesia específica.

La arquidiócesis no es un archipiélago compuesto de parroquias que viven en espléndido aislamiento con respecto a las demás. Se trata de una red de comunidades y los lazos que existen entre ellas deberían traducirse en una solidaridad manifiesta.

Existen algunos factores que contribuyen al bienestar de las parroquias; otros, representan una seria amenaza para el ministerio y para el prospecto del futuro de dichas comunidades.

Uno de los elementos que puede resultar una carga muy pesada para una parroquia son las deudas. Aquí en el centro y el sur de Indiana tenemos parroquias sin deudas. También tenemos parroquias que arrastran deudas relativamente modestas, por lo general como resultado de la construcción de nuevas instalaciones o de la remodelación de edificios existentes. Sin embargo, la mayoría de la gente de nuestra arquidiócesis se sorprendería al descubrir—tal como me sucedió a mí al llegar—que muchas de nuestras comunidades parroquiales se encuentran ahogadas en deudas; y se sorprenderían todavía más, al igual que yo, al descubrir

que no solamente las parroquias en zonas urbanas o rurales se ven aquejadas por el peso de enormes deudas.

Las deudas pesadas hacen que sea muy difícil para las parroquias participar en los tipos de ministerios que se necesitan urgentemente hoy en día en todas las regiones de nuestra arquidiócesis. Cuando una comunidad parroquial tiene dificultades para pagar el interés de su deuda (y ni qué decir de la amortización), le resulta casi imposible desempeñar su misión a plenitud y eficazmente.

Francamente, es increíble que tantas parroquias plagadas de deuda se desempeñen tan bien gracias a los generosos parroquianos y a la dedicación de pastores y compañeros de trabajo. Pero esta no es una situación que puede continuar indefinidamente si estamos llamados a atender las crecientes necesidades espirituales, sacramentales y sociales de nuestro pueblo y llevar el Evangelio a las personas que no conocen a Jesucristo.

Las parroquias endeudan por distintos motivos. Tal vez sea a consecuencia de los préstamos asumidos para la realización de nuevas construcciones o de remodelaciones necesarias. La deuda puede ser producto de un sentido de administración poco desarrollado de los parroquianos que no aceptan la realidad de la importancia de su participación para apoyar la misión de su comunidad. Una mala administración por parte del liderazgo pastoral o la falta de supervisión por parte de las oficinas centrales de la arquidiócesis puede incrementar o prolongar la deuda de la parroquia.

Hay dos tipos de parroquias que me preocupan particularmente. Primero están

las comunidades urbanas que ostentan varios edificios. Estas instalaciones fueron construidas hace años por los parroquianos y, en su mayoría, están bien mantenidas. Sin embargo, la comunidad parroquial actual quizás sea más pequeña y menos afluente que la generación que “construyó la parroquia.” Como consecuencia, estas parroquias luchan contra el peso cada vez más grande y subyacente del mantenimiento, los impuestos, las primas del seguro y otras deudas.

La otra categoría incluye a las parroquias que se han fundado en época reciente. Estas comunidades deben construir instalaciones para atender las necesidades crecientes de sus integrantes. Como consecuencia, estas parroquias asumen fuertes deudas durante los primeros años de existencia y deben dedicar una parte importante de su ingreso a la satisfacción de dichas deudas.

Durante mis viajes por todo el centro y el sur de Indiana he conocido a líderes pastorales y parroquianos de cada una de las regiones de nuestra arquidiócesis, y me he preguntado si habría algo que pudiéramos hacer para solucionar este grave problema.

Ciertamente la arquidiócesis debe promover una administración confiable y eficaz que se traduzca en un sentido de responsabilidad compartida entre los católicos con el ministerio actual y para el prospecto del futuro en su propia comunidad. Por mi parte, solicitaré un compromiso de responsabilidad todavía mayor a los líderes pastorales en cuanto a la administración económica de sus parroquias. Asimismo, me cercioraré de que las oficinas centrales de la

arquidiócesis proporcionan el apoyo y la supervisión necesarios para el desenvolvimiento de la vida fiscal de nuestras comunidades parroquiales. ¿Acaso debemos hacer más?

Quizás debamos considerar la imagen bíblica del “jubileo.” El Libro de Levíticos (Lv 25:1-55) describe el jubileo como un momento para dejar que la tierra descansa y que todo aquello que se haya producido naturalmente sea compartido por todos, propietarios y siervos por igual. Se trataba de la época para liberar a los esclavos y de devolver a su dueño original la tierra que había sido vendida o retenida como garantía de un préstamo. El jubileo también era la época para cancelar deudas. “Cada siete años perdonarás toda clase de deudas” (Dt 15:1-2). ¿Acaso es esta una de las nuevas oportunidades que nos brinda el Espíritu Santo?

A medida que participamos en la planificación pastoral durante los próximos meses, estaré planteando la siguiente interrogante: “¿Qué podemos hacer todos nosotros para ayudar a las parroquias aquejadas de deudas? ¿De qué manera podemos trabajar unidos como parroquias que ayudan a otras parroquias pertenecientes a una Iglesia local unificada, para garantizar que se lleve a cabo la misión de Cristo en las diversas comunidades del centro y del sur de Indiana?”

La semana pasada los exhortaba a “pensar a escala mundial y actuar localmente.” La ayuda mutua entre las parroquias sería una buena forma de expresar nuestra unidad y solidaridad como una sola familia de fe. †

Traducido por: Daniela Guanipa

Mass, dinner mark implementation of Terre Haute Deanery plan

By Sean Gallagher

Five years ago, members of parishes across the Terre Haute Deanery began a planning process that looked to the future of the Catholic Church in west central Indiana.

In 2011, then-Archbishop Daniel M. Buechlein approved the proposed changes that emerged out of that planning process. They included the merger of four parishes in the deanery, having all parishes in the deanery support St. Patrick School in Terre Haute and maintaining current outreach ministries in the area and working to build up new ones.

Over the past three years, Catholics across the deanery have worked to implement that plan that was begun in 2009.

On Aug. 13, many of them gathered with Archbishop Joseph W. Tobin for a Mass at Sacred Heart of Jesus Church in Terre Haute and a dinner at the parish that followed.

Saying it was a chance for him to “take the pulse” of a portion of the archdiocese, Archbishop Tobin said he was glad to meet the people involved in formulating and implementing the plan because that work took place before he was appointed to lead the Church in central and southern Indiana.

“It was a lovely, spiritual evening,” Archbishop Tobin said. “I was greatly encouraged to hear how the parishes of the deanery were cooperating in several projects, such as shared responsibility for a Catholic elementary school and an effort to improve the outreach of the food bank that is managed by the archdiocesan Catholic Charities.”

At the same time, he acknowledged that the implementation of the plan for the Terre Haute Deanery was challenging for many Catholics because it resulted in the merger of four parishes.

“No one denied the pain that the parish mergers caused,” Archbishop Tobin said. “However, there was a tangible pride and gratitude for the new energy these Catholics had discovered. I am confident that the spirit of solidarity will continue to grow.”

Gratitude was on the mind of Julie Bowers as she attended the Mass and dinner.

“It was a wonderful example of being thankful for the opportunity that we had to go through the planning process and thankful that it and the implementation were successful,” said Bowers, a member of St. Patrick Parish in Terre Haute who participated in the planning process and has helped oversee its implementation.

Although there have been challenges in the implementation because it involved the merger of four parishes, Bowers noted that there are still parishes in all five counties of the deanery, something that then-Archbishop Buechlein mandated at the start of the planning process.

“It showed Archbishop Buechlein’s commitment to having a Catholic presence in all major communities in our deanery,” Bowers said. “It’s important for families to not have to drive a terrible amount of time to have an opportunity to worship.”

At the same time, Bowers said the implementation of the plan has resulted in growth for St. Patrick School, which is now known as St. Patrick School of the Terre Haute Deanery.

“Our enrollment at our school is up,” she said. “The one area in particular that we’ve seen growth in is our preschool. We’re hoping to retain those families all the way through the eighth grade. It’s had a positive effect on our school.”

At the time of the merger of the former St. Ann Parish in Terre Haute and the former St. Leonard of Port Maurice Parish in West Terre Haute, there were vibrant outreach ministries at both faith communities.

A dental clinic for people in need was operating at St. Ann, and St. Leonard housed a food pantry. Both ministries have continued since the parishes were merged in 2011, although the food pantry has a new location, which gives it better facilities and a greater ability to serve people in need. Both ministries are overseen by the Sisters of Providence of Saint Mary-of-the-Woods.

Bowers noted, however, that all parishes in the Terre Haute Deanery have been encouraged to increase their outreach to the broader community.

We have encouraged all parishes in the deanery to have some sort of outreach,” she said. “Some of our parishes are opening their doors to distribute food.”

The planning process that started in the



Archbishop Joseph W. Tobin prays the eucharistic prayer during an Aug. 13 Mass at Sacred Heart of Jesus Church in Terre Haute. Father Rick Ginther, second from right and dean of the Terre Haute Deanery, was a concelebrant at the Mass. Deacons Steven Gretencord, at right, and Michael Stratman, at left, assisted at the Mass. (Submitted photos by Patty Mauer)



Jack Meany, a member of St. Margaret Mary Parish in Terre Haute, receives Communion from Archbishop Joseph W. Tobin during an Aug. 13 Mass at Sacred Heart of Jesus Church in Terre Haute. Meany and other Catholics from the Terre Haute Deanery involved in the deanery’s planning process and the implementation of that plan came together with the archbishop for the Mass and dinner that followed.

Terre Haute Deanery in 2009 eventually became the *Connected in the Spirit* planning process that has been implemented in the Batesville Deanery and the four Indianapolis deaneries. It will also eventually occur in the other deaneries across central and southern Indiana.

Annette “Mickey” Lentz, chancellor of the Archdiocese of Indianapolis, said that the process in the Terre Haute Deanery began when a group of Catholics from there approached archdiocesan leaders about the idea of preparing for the future of the Church in their area.

As Lentz observed and participated in the planning process in the Terre Haute Deanery, she became more convinced that it would be good to use the process across central and southern Indiana.

“It really gave me the hope that this can happen if we follow a process, make

it grassroots, and assure that our pastoral leaders are truly leading,” Lentz said. “Then we can see the results. We kind of hold them as a model.”

Although the implementation of the plan for the Terre Haute Deanery is largely complete, Bowers noted that the Catholics of west central Indiana won’t sit on their laurels in the years to come.

“You plan and implement, but it’s organic,” Bowers said. “As needs come up, as our Catholic population changes and we see more needs or more areas that we can learn or grow in, we will continue to [plan and implement]. I think we have some good processes in place to have that continue.”

(For more information about the *Connected in the Spirit* planning process, log on to www.archindy.org/connected.) †



‘It really gave me the hope that this can happen if we follow a process, make it grassroots, and assure that our pastoral leaders are truly leading. Then we can see the results. We kind of hold them as a model.’

—Annette “Mickey” Lentz, chancellor of the Archdiocese of Indianapolis

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MARRIAGE

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Lafayette Diocese.

"I envisioned health and happiness coupled with life as a young family," she says. "We both wanted children and were open to them from day one of our marriage."

They came from different backgrounds: Hannah, the daughter of an attorney; Leron, the son of a farmer. They first saw something special in each other in 2007 when Leron was the best man at the wedding of Hannah's sister, Laura, and Hannah was the maid of honor.

When they soon started dating, they didn't have usual dates of dinner or a movie together. The dates often began at Leron's parents' family farm near Batesville.

"A lot of our dates would be spent baling hay and feeding the cows before we got to spend time with each other," Hannah recalls. With a laugh, she adds, "He said he had to make sure I could be a farm wife before he could marry me."

Leron also appreciated that Hannah is a good listener, makes plans and has a "light-up-the-room" smile. As for Hannah, she saw what she was looking for in a husband in Leron.

"He's a very faithful man, and he made me grow closer to God," she says. "He made me a better person by being around him. That's how I knew he was the one."

Hannah's vision for their future seemed to be unfolding according to plan when she was eight months pregnant in July of 2010. They were happy and looking forward to the birth of their first child. Then Leron suddenly became sick and lost about 40 pounds.

"He had no energy. He could hardly eat without getting sick," she recalls. "The day I went into labor, he was actually scheduled for tests. Our daughter was 3 weeks old when we were in the doctor's office. I can remember the doctor coming in and saying it could be stomach cancer."

A future of hopes, plans and dreams

turned into "some very dark days."

Finding faith amid the fear

One of the few pieces of good news for the couple during those dark days was that Leron didn't have stomach cancer.

Instead, he was initially diagnosed with a condition in which bacteria had infected his large intestine so extensively that his body couldn't function normally. Still, even after antibiotics took care of that condition, Leron struggled with other health issues that left him without energy and strength.

Medical tests and visits with different specialists continued for about 2 1/2 years without any significant change for Leron.

"Nothing could have prepared me for the trials we would face in those years," Hannah says. "I was motivated by fear. I fell back on my faith to show me the way out of this painful situation. I knew that if he died, the only way I would see him again is if we both made it to heaven."

"My prayer life grew stronger. I began to read more books on theology. My husband started a prayer routine that included reading the daily [Mass] readings from *Magnificat*. We started going to [weekday] Mass once a week. We added monthly confessions to our routine, as well as a weekly family visit to our parish's perpetual adoration chapel."

In the midst of this deeper connection to God and their faith, another doctor offered a new diagnosis of Leron and a measure of hope.

The gift of joy

The doctor seemed to discover the root cause of Leron's health concerns.

"Basically, his digestive system doesn't work like it should, and undigested food gets into his bloodstream and causes an immune system reaction," Hannah explains. "We are now in the process of building up his good bacteria and watching very carefully what he eats. He has started to gain weight again and has a much better outlook on life."

"Seeing your best friend come back to life is wonderful and a great gift."



The engagement photo of Leron and Hannah Giesting, members of St. Louis Parish in Batesville, shows the joy they had as they prepared for their marriage, a joy that has grown—despite health challenges—in the nearly five years since their wedding. (Submitted photo)

Her joy shows as she talks about Leron regaining his strength to work the family farm of corn and soybeans near Batesville.

And that feeling radiates even more as she mentions how she loves seeing her husband have the energy to give their three daughters piggy-back rides.

"Joy" is also the word that 30-year-old Leron uses to describe the life that he and Hannah, 28, have created with their children: Nalley Jane, 4, Felicity Lynn, 3, and Siena Cate, 1. He also uses the word to describe his faith.

"Humanity teaches us that happiness comes from feeling good, and that feeling good is the most important thing," Leron says. "I learned that there is a huge difference between happiness and joy. In fact, one day I was feeling particularly bad, and I was lying in bed, and all I could do was pray. I was given the gift of joy that day. In spite of how terrible I felt, I was totally joyful."

"God showed me that joy is his gift, and if we share in his suffering, we share in his joy and his peace. I mention peace because I came to accept that day that I was sick, and I didn't know when or how or even if I would ever get better. As I reflect on the last few years, there were so many moments when I see clearly that God was there carrying me, holding me, and showing me to love."

Tested in fire

Hannah and Leron will celebrate their five-year wedding anniversary on Sept. 19. They have learned to celebrate their love every day.

"In my darkest moments, Hannah was there," Leron says. "In my triumphs, Hannah was there. She showed me that even though we were both scared, that being scared together was better than being apart. Hannah put everything on the back burner except me. She showed me that love is an

action. I grow more in love with Hannah as I think about all she has done for me.

"When we were both made weak through this, we had no choice but to lean on each other. Most importantly, we learned to lean on God and the sacraments. We were reminded that no matter what our lives look like, we always have hope."

"As I see Hannah grow in her faith, I am encouraged to grow with her, to grow for her. I used to be very proud and didn't want anyone to do anything for me. In my weakness, I had to let Hannah do things for me. I learned even more how to love and how to be loved."

That growth has also been mirrored in their shared faith life. They are involved in their parish's youth group, faith formation commission and Rite of Christian Initiation of Adults.

It's all part of an eventful five years of marriage.

"It would be easy to assume that five years of marriage with four years of sickness and three beautiful daughters would result in two strained spouses and one distraught wife," Hannah says. "But after five years together, we still have that newlywed glow."

Their faith also has the shine and the strength of "gold that is tested in fire," she says.

"In the past five years, I had to put my trust in God. Forced into a corner, I saw how he will see us through anything. When we started out, we had a good foundation in our relationship with God. It was probably six inches of a foundation. Now, it's like six feet. It's real good, real solid."

"We knew if we had faith and continued on the path God set us on, we would succeed in the end. It has been quite a journey that is far from over. My husband has said he would like to be married for 75 years. I am not sure that is realistic, but I want to give it a try." †

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. †

HHS

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of Labor will notify the third-party administrator for a self-insured plan, that the organization objects to providing contraception coverage.

The insurer or third-party administrator would then be responsible for providing enrollees separate no-cost payments for contraceptive services for as long as they remain in the plan.

According to the fact sheet, the obligations of insurers and/or third-party administrators to provide or arrange

separate payments for contraceptive services are the same. This takes effect immediately.

HHS is soliciting comments on a proposal also released on Aug. 22 for closely held companies, which would allow them to follow the same procedures nonprofits do when their owners object to the contraceptive mandate for religious reasons.

Rep. Christopher Smith, R-New Jersey, blasted the new rule in an Aug. 22 statement, calling it "really just another highly coercive regulation—a direct, obnoxious, unprecedented government attack on the conscience rights of

religious entities and anyone else, who for moral reasons, cannot and will not include potentially abortion-causing drugs ... or contraception and sterilization procedures in their private insurance plans."

The Becket Fund for Religious Liberty, which represents numerous clients that are suing the government because of the mandate, including Hobby Lobby, issued an Aug. 22 statement calling the new rules the "latest step in the administration's long retreat on the HHS mandate." The statement noted that the organization had not yet reviewed the legal aspects of the new rule. As of Aug. 25, the Becket Fund had not released a legal analysis.

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. bishops, also promised to review the interim final regulations and issue an evaluation after the review was completed.

"In keeping with our practice, we will evaluate the regulations according to the principles set forth in 'United for Religious Freedom,'" issued in March 2012, he said in an Aug. 22 statement.

Archbishop Kurtz noted, though, that "by proposing to extend the 'accommodation' to the closely held for-profit employers that were wholly

exempted by the Supreme Court's recent decision in *Hobby Lobby*, the proposed regulations would effectively reduce, rather than expand, the scope of religious freedom."

As part of the Affordable Care Act, which became law in 2010, HHS requires nearly all employers to cover contraceptives, sterilizations and some abortion-inducing drugs for all employees in company health plans. It includes a narrow exemption for religious employers that fit certain criteria.

Religious employers who are not exempt had been required to fill out a self-certification form—known as EBSA Form 700—to direct a third party, usually the manager of an employer's health plan, to provide the contested coverage.

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

An HHS statement on Aug. 22 said the rules "balance our commitment to helping ensure women have continued access to coverage for preventative services important to their health, with the administration's goal of respecting religious beliefs." †



"By proposing to extend the "accommodation" to the closely held for-profit employers that were wholly exempted by the Supreme Court's recent decision in Hobby Lobby, the proposed regulations would effectively reduce, rather than expand, the scope of religious freedom."

—Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops

Displaced Iraqis face daily struggle against desperation, boredom

MANCHESTER, England (CNS)—A typical day for many Iraqi Christians encamped at Ankawa, near Irbil, would probably involve another round of struggle against desperation, frustration, anxiety, boredom and fear.

In e-mail exchanges with Catholic News Service, Sahar Mansour, 40, who lectured in chemistry at the University of Mosul until June, described life in the camp and surrounding settlements of Iraqis who fled advancing Islamic State fighters.

She said the day might begin by waking under the plastic cover of the makeshift tent that has become home.

Then it would be time to pluck the damp clothes, the only set the camp residents own, from a nearby hedge or tree where they were hung to dry after being washed the night before. Most people then join the long line to use a latrine.

Breakfast would follow. This is often prepared by young volunteers among the displaced. Humanitarian assistance from the international community means that food is at last reaching the more than 70,000 displaced Iraqis who live in at least six centers around Ankawa.

The displaced Iraqis appear to be living everywhere. One of the camps is in the frame of a huge building that is under construction, and others have grown up around the local churches—often the first places the new arrivals turn for help.

Many families are living in and around St. Joseph's Chaldean Catholic Church, while about 650 families live within the boundaries of a Syriac Catholic church.

Mansour visited the Syriac Catholic church on Aug. 12, and found that the priests and nuns there were "doing their best to respond to the needs of the people" amid a scene of overcrowding and distress.

"The situation is almost a tragedy," she said in a mid-August e-mail to Catholic News Service. "The place is too small to contain these families. You see people sleeping in the church, [the] hall, outside the church, under the trees. Others have set up tents to protect them from the heat of the sun and in the park in front of the church.

"The thing that made me depressed is that diseases are spreading among kids," she said. "The elderly people cannot cope with the heat, a lot of them were fainting, and deaths are being recorded."

She said children were crying, while



People displaced by violence sit outside St. Joseph Chaldean Catholic Church in Ankawa, Iraq, on Aug. 14. A typical day for many Iraqi Christians encamped at Ankawa, near Irbil, would probably involve another round of struggle against desperation, frustration, anxiety, boredom and fear.

(CNS photo/courtesyvAid to the Church in Need-USA)

mothers were mourning for lost infants and fathers stood around helplessly.

"It is very painful ... when a woman loses a child in front of her eyes," Mansour added.

But she added the displaced know that they must not give in to the temptation to despair: They sustain themselves as much as possible by the hope that they will eventually be rescued from their awful plight.

Mansour said those in the camps were encouraged by the arrival of humanitarian assistance, including medicine. First aid stations have been set up to treat the weak, sick and injured. Cars also have been provided to take medicine and treatment to those too ill to walk.

Those in the camp must decide how to use their time productively while waiting for their land to be liberated from the Islamic State militants.

Many of the younger camp residents have volunteered for the work that needs to be done to make their camps inhabitable and to care for those who need help the most.

Latrines are being dug around the camps, and portable toilets are being transported in to help to halt the spread of diseases such as cholera and typhoid.

The authorities at St. Joseph's Church are also building showers on adjacent land so that the camp residents can keep themselves clean.

The displaced Iraqis are making use of the professional skills they have. Barbers, for example, offer haircuts to all of the displaced and a chance for men to shave.

Some of the youths, meanwhile, have volunteered to arrange games and activities for the many children struggling to adapt to life inside the camp.

On one hot evening, paddling pools

were filled so that younger children could both play and cool off.

St. Joseph's priests continue to celebrate Mass and administer the sacraments, as well as tend to the needs of those camped there.

On Aug. 15, the feast of the Assumption of Mary, the Christians joined a Marian procession near a statue of Mary by the entrance of the Ankawa camp. It was one of the few moments of festivity in the camp, with small reserves of chocolates and sweets shared among children while people prayed and sang hymns, and women "trilled" to express their devotion.

Mansour said the Church workers' main job has been "to help people to forget their grief and sorrow and to make them look forward to the future, hoping that one day God will change their lives and make it better." †

Panic, hunger spread among quarantined Africans in Ebola areas

CAPE TOWN, South Africa (CNS)—Hunger and panic are spreading among people unable to work because of restrictions aimed at containing the spread of Ebola in Liberia and Sierra Leone, say Church workers in West Africa.

In Liberia's capital, Monrovia, Church groups "are trying to get food and distribute it to families who have asked us to help, but movement is heavily restricted and there is little we can do," Salesian Father Jorge Crisafulli, provincial superior in West Africa, said in an Aug. 22 telephone interview from Accra, Ghana.

Neighborhoods in Monrovia have been sealed off under terms of the government-imposed state of emergency.

The World Health Organization has estimated that



Liberian police in protective clothing control residents of Monrovia's West Point neighborhood waiting for food rations to be handed out on Aug. 21. Church workers say hunger and panic are major problems in Liberia and Sierra Leone as neighborhoods are sealed off in an effort to curb the spread of Ebola. (CNS photo/Ahmed Jallanzo, EPA)

more than 2,600 people in West Africa have been infected with Ebola since March. More than 1,400 people have died from the virus.

Food prices in Liberia are "rising steeply and people are hungry," Father Crisafulli said, noting that "markets in the city that are usually bustling are now empty and no trading is happening."

People are unable to get to work and, "while they still have to buy food, they have no money because they can't work," he said.

"There is great fear of spread of disease where there are large groups of people," he said.

Liberia, Sierra Leone and Guinea are the countries mainly affected by the current Ebola outbreak.

"Particularly in Liberia, Ebola has become an economic and social problem as well as a health problem," Father Crisafulli said, noting that "panic and fear are now greater problems than the disease itself.

"Feelings of isolation are brought on by international fear of 'Ebola countries' and banning of flights," he said, adding that "people feel like lepers of earlier centuries."

Many people recover from Ebola and return to their families, and there are "stories of extraordinary courage" in the face of death, he said.

Hunger is also a major problem in Sierra Leone, said Father Peter Konteh, executive director of Caritas for the Archdiocese of Freetown, citing as an example a complex near his own home that has been quarantined.

Security guards were placed at the gate of the Freetown complex that is home to 54 people after the Aug. 6 death of an Ebola-infected doctor who lived there, he said.

While the guards ensure no one enters or leaves, there are stories that some have been bribed by residents "who said they were desperate to get out to buy food," he said in an Aug. 25 telephone interview.

Places affected by Ebola are quarantined for 21 days,

he said.

Father Konteh said he and other Church workers were investigating ways to provide food to people in similar situations "to help prevent desperation."

While Caritas' European staffers have returned home, the local staff continue their work, he said, noting that "one of our finance clerks who has lost nine members of her family to Ebola still comes to work every day."

Food prices have escalated, particularly since the border between Sierra Leone and Guinea was closed in June, Father Konteh said.

Many people in Sierra Leone buy their food with money earned the same day, mostly through informal trading, he said, noting that the closure of trading places has led to severe levels of hunger.

Salesians in Liberia are "also worrying about how to pay teachers' salaries" after they had to shut their schools in line with the state of emergency, Father Crisafulli said.

"We still need to pay salaries, but we have no school fees to use for this," he said, adding that "the education system here is already in crisis and now everyone has the added setback of losing an academic year."

In Sierra Leone, the government has asked the Salesians to take responsibility for children who have been orphaned through Ebola, Father Crisafulli said, noting that the order "accepted this challenge" after making careful preparations to do so safely.

"We are planning our interventions in an organized manner, taking people's long-term as well as immediate needs into consideration" he said.

Recognizing that "prevention education can reduce levels of fear," the Salesians have produced and distributed leaflets and billboards in Nigeria and Ghana as well as Sierra Leone and Liberia, he said.

Ebola is spread among humans through direct contact with infected bodily fluids. †

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

Sunday Readings

Sunday, August 31, 2014

- *Jeremiah* 20:7-9
- *Romans* 12:1-2
- *Matthew* 16:21-27

The Book of Jeremiah provides this weekend's first reading. Jeremiah was the son of a priest, Hilkiah, and therefore of the priestly caste. He was active as a prophet for two generations. Critics denounced him as disloyal to his people and race. He was so blunt and controversial that angry listeners at times went so far as to threaten his life. Once he was thrown into a cistern and left to die, but he survived.



He withstood these criticisms, but he did not abide the outrages without protest. He devoutly believed that his role as a prophet resulted from his acceptance of God's call. He complained to God that this divine call led him into the abuse and rejection that he experienced. Nevertheless, he never renounced his calling.

As firm as his sense that he was called to be a prophet was his firm belief that the people's sinfulness would send the entire society to doom.

This weekend's reading includes Jeremiah's protest about being a prophet as well as a warning that disaster awaited the people's continued sinning.

Jeremiah was eloquent. He describes his vocation as a "fire burning" in his heart (Jer 20:9).

St. Paul's Epistle to the Romans is the source of the second reading. In this reading, Paul pleaded with his readers, the Christians of Rome, "to offer" their bodies "as a living sacrifice holy and acceptable to God" (Rom 12:1). The Christians in the great imperial capital were immersed in a culture utterly at odds with the Gospel of Jesus. Integral to this culture were hedonism and gross sexual license.

Paul urged the Christian Romans to resist this culture at all costs, even the loss of their earthly lives.

This admonition implied true consequences. On the horizon was a political and legal antagonism against Christianity. Many surely knew dark days

were coming. Christians would be abused, tormented and executed under terrifying circumstances. (Paul himself would be executed.)

For its last reading, the Church this weekend presents a passage from St. Matthew's Gospel. It is a continuation of the reading from Matthew last week.

The Apostles still were with the Lord at Caesarea Philippi, where the Jordan River still forms north of the Sea of Galilee. In the reading last weekend, Peter had proclaimed Jesus the "Son of the living God" (Mt 16:16). It was a glorious proclamation, and it raised the image of glory and triumph. Easily following this image was the thought of victory over evil and oppressive forces, and vindication after suffering.

Instead of assuring the Apostles that they themselves would be the instruments whereby vindication quickly and automatically would come, Jesus warned and indeed insisted that true followers of the Gospel must endure much in this life. They would have to carry their crosses in the footprints of Christ crucified. His kingdom is not of this world.

Reflection

Many centuries have passed since Jeremiah wrote. Indeed, almost 20 centuries have elapsed since the preaching of Jesus. Much has been constant through the ages, however, and much today is exactly the same as what pertained during the time of Jeremiah or the time of Jesus.

Persecution from hostile governments and philosophies endures today, but in this country real persecution comes more subtly, albeit intensely, from the conventions of life around believers and from temptations besetting them.

Christians must live amid rebuke and rejection, at times quite direct. They always find sin attractive.

Doom and gloom are not the final points in this message. Rather, the lesson is that God does not forsake us. He offers us the way to salvation. Jesus is the Savior. He strengthens us. He is God. In the Lord is genuine, everlasting reward.

In the miracle of grace, and in their bond with Christ, Christians will be victorious, over all, forever! †

Daily Readings

Monday, September 1

1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

Tuesday, September 2

1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, September 3

St. Gregory the Great, pope and doctor of the Church
1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, September 4

1 Corinthians 3:18-23
Psalm 24:1bc-2, 3-4ab, 5-6
Luke 5:1-11

Friday, September 5

1 Corinthians 4:1-5
Psalm 37:3-6, 27-28, 39-40
Luke 5:33-39

Saturday, September 6

1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, September 7

Twenty-third Sunday in Ordinary Time
Ezekiel 33:7-9
Psalm 95:1-2, 6-9
Romans 13:8-10
Matthew 18:15-20

Question Corner/Fr. Kenneth Doyle

Saying prayers in and of themselves does not guarantee a person's salvation

QI was given a prayer folder that tells me that I will suffer no purgatory and be taken directly to heaven when I die, provided that I say these prayers daily for 12 years. (Missed days can be made up.) I am about ready to start the third year, but



a dear Catholic friend has just told me that this promise is not true. The prayers are called "The Seven Sorrows of Mary, as given to St. Bridget and The Twelve-Year Prayers of St. Bridget on the Passion of Jesus," and I have read that these prayers were confirmed by Pope Clement XII and Pope Innocent X. I don't really mind doing the prayers, but I would like to know if I can guarantee my salvation. (Fayetteville, Arkansas)

ANo prayer—not even one said every day for 12 years—can "guarantee salvation." Even a plenary indulgence, which remits all of the temporal punishment due to sin, covers only those sins committed up until the time the indulgence is gained. It does not cover sins one might commit in the future.

The surest way to eternal happiness is to live out the teachings of Jesus Christ as learned from the Gospels and his Church. I quote as my witness Jesus himself, who explained in the Gospel of Matthew that "not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven, but only the one who does the will of my father in heaven" (Mt 7:21).

It strikes me as a bit like magic to think that the mere recitation of certain words could by itself win joy that is eternal. After all, a plenary indulgence requires, in addition to the particular prayer or action, the reception of the sacraments of penance and the Eucharist as well as prayers for the pope's intentions.

Having said this, I would still encourage you to continue the recitation of the prayers you mentioned. Most often, the effect of prayer—as well as comforting the soul—is to bring one closer to Jesus in thought and action, which is the goal of our lives and the safest path to salvation.

QI am getting married in Cancun, Mexico, and the pastor of my Christian church (Valley Point Church) here in Pennsylvania is coming to marry us. We will actually get married civilly at the courthouse here at home before we travel to Mexico, in order to be sure that the wedding will be recognized in the U.S. My brother-in-law is a Catholic priest

here in Pennsylvania, and I have invited him to be present, but not officiate, at our wedding on the beach in Cancun. He says that he is not allowed to attend since it is not a Catholic wedding in a church, and that he can only come to the dinner afterward at the resort restaurant. Is that true? Everyone I talk to says that this can't possibly be a rule for Catholic priests. (Pennsylvania)

AI take it from your question that you are not a Catholic, since your church would seem by its name to be a non-denominational Christian one. I do not know whether your husband-to-be is Catholic, and my answer hinges on whether he is.

If he is not, I don't see why your brother-in-law should feel that he cannot attend the wedding. If, however, the man you are marrying is a Catholic, his responsibility is either to be married by a Catholic priest in a Catholic church or to receive the necessary permissions for the marriage to be performed by someone other than a priest and in a setting other than a Catholic church.

My guess is that the groom is in fact a Catholic, and has not received the needed permissions—in which case I can understand your brother-in-law's reluctance to attend.

Especially as a priest, he is required to avoid giving scandal, and he has evidently decided that his presence at the wedding would create the misimpression that the ceremony was approved by the Catholic Church.

I would guess, further, that he has made the judgment that for the sake of family harmony—and with the hope that later you might decide to have your marriage "blessed" by the Catholic Church—it would better that he be present at the reception. †

My Journey to God

Saint John the Baptist, Pray for Us!*

By Ken Ogorek

Saint John the Baptist, Patron dear,
Who for our Lord prepared the way,
Pray that we welcome Jesus when
He offers us new life today.

Saint John the Baptist, Pray for Us!
That we receive our Risen Lord.

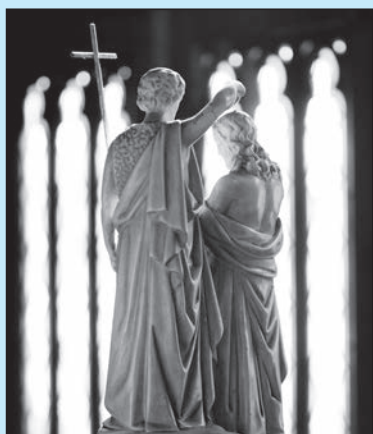
You bid the people to repent,
Turning away from dark and sin,
Seeking the Lord at our hearts' door.
Pray when He knocks, we'll let Him in.

Saint John the Baptist, Pray for Us!
That we receive our Risen Lord.

Your cousin Jesus is the Lamb,
Showing His mercy, granting us peace.
May His peace in our hearts still grow,
And in our life His love increase.

Saint John the Baptist, Pray for Us!
That we receive our Risen Lord.

*A hymn that can be sung to the tune used for *Faith of Our Fathers*



Ken Ogorek is a member of St. Pius X Parish in Indianapolis and the director of catechesis for the archdiocese. On Aug. 29, the Church remembers the Passion of Saint John the Baptist. In this photo from Oct. 20, 2009, a statue of Jesus and St. John the Baptist is seen in the narthex of Our Lady of the Americas Church in Rochester, N.Y. (CNS photo/Mike Crupi, Catholic Courier)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Cardinal George joins cancer drug clinical trial

CHICAGO (CNS)—Chicago Cardinal Francis E. George is participating in a clinical research trial for a new cancer drug, the Archdiocese of Chicago announced on Aug. 22.

Cardinal George was first diagnosed with bladder cancer in 2006 and had a recurrence of cancer announced in 2012. The clinical trial at the University of Chicago involves a drug, currently known as MPDL3280A, that is designed to activate cells of the immune system, enabling them to attack cancer cells, the archdiocese said in a statement released to media.

“This approach differs from that of traditional chemotherapy, which uses drugs designed to be toxic to cancer cells,” the statement said. “A preliminary trial of this new drug has shown promising results for patients who have the same type of cancer as Cardinal George.”

The University of Chicago reported that in the first round of the clinical trial, 43 percent of patients with advanced bladder cancer “showed evidence of a ‘durable effect.’” While undergoing the trial, the cardinal will maintain his regular schedule, the archdiocese said.

After his 2006 bladder cancer diagnosis, Cardinal George had surgery at Loyola University Medical Center in Maywood to remove his bladder, his prostate gland and parts of his ureters.

Five years passed without a recurrence of the cancer, but in August 2012, doctors found cancerous cells in one of his kidneys and in a nodule that was removed from his liver.

After the diagnosis, he underwent a series of chemotherapy treatments. Four months after being diagnosed, the cardinal was told that doctors could no longer find any sign of cancer. However, in March of this year, Cardinal George announced in his column in the *Catholic New World*, newspaper of the Archdiocese of Chicago, that the cancer had returned.

“After many tests, scans, biopsies and other inconveniences, the settled judgment is that the best course of action is to enter into a regimen of chemotherapy, with drugs more aggressive than those that were used in the first round of chemo,” he wrote.

Bladder cancer is the ninth most common cancer worldwide. The American Cancer Society estimates



Cardinal Francis E. George of Chicago confirms Joseph Kaiser, a member of St. Paul the Apostle Parish in Greencastle, during the Mass at Lucas Oil Stadium in Indianapolis that celebrated the 175th anniversary of the Archdiocese of Indianapolis. Joseph's confirmation sponsor, at left, was Richard Burkett. The Archdiocese of Chicago announced on Aug. 22 that Cardinal George is participating in a clinical research trial for a new cancer drug. (File photo by Sean Gallagher)

that more than 74,000 Americans will be diagnosed with bladder cancer in 2014, and approximately 15,000 new diagnoses are made when bladder cancer is in advanced stages.

The cardinal's health concerns have stepped up the process of searching for his successor as archbishop of Chicago, reported the *Catholic New World*. During an April 11 press conference, Cardinal George, who turned 77 in January, told reporters that he recently urged

the papal nuncio, Archbishop Carlo Maria Vigano, to begin the process.

“It's a question of being able to spend your entire energy on what is my responsibility as archbishop of Chicago. This is a position that demands a lot of constant attention,” he said. “Now it looks as if I'm going to have to be spending a little more attention on my health, and so it's just not fair to the archdiocese to have someone who may not be able to do the job as well as I believe it should be done.” †

At Mass, archbishop outlines steps to ‘dismantle systemic racism’



Mary Myers prays in the Divine Mercy Chapel before the votive Mass for peace and justice at the Cathedral Basilica of St. Louis on Aug. 20. The Mass was planned following the protesting and unrest in Ferguson after the shooting death of 18-year-old Michael Brown by a Ferguson police officer. (CNS photo/Lisa Johnston, St. Louis Review)



‘We ask for the wisdom and compassion and courage to address the brokenness and division that confronts us as we recognize there is an irrepressible yearning present in the heart of each person for good.’

—St. Louis Archbishop Robert J. Carlson

ST. LOUIS (CNS)—With the strife and violence continuing in the aftermath of Michael Brown's shooting death by a police officer in Ferguson, Mo., more than 500 St. Louis Catholics gathered for a votive Mass for peace and justice on Aug. 20 at the Cathedral Basilica of St. Louis.

Brown, 18, was black, and Darren Wilson, the police officer who shot him on Aug. 9, is white.

St. Louis Archbishop Robert J. Carlson celebrated the Mass with 27 priests and, in his homily, laid out five important steps to “dismantle systemic racism,” which has become evident in Ferguson:

- “I am re-establishing today the Human Rights Commission in the Archdiocese of St. Louis.”
- “I am asking the Charles Lwanga Center to begin a study and offer solutions to decrease violence in our communities and in our families.”
- “I pledge an ongoing commitment to provide a pathway out of poverty by providing scholarships so that young people can receive a quality education in our Catholic schools.” (He noted that 3,000 children have received scholarships in the last year.)
- “I pledge my support and the support of the archdiocese to assist the churches in Ferguson to deal with issues of poverty and racism.”
- “Finally, I am asking each priest in the Archdiocese of St. Louis to offer a Mass for Justice and Peace.”

Archbishop Carlson noted, “This is a modest beginning, but begin we shall.

“There is more that will need to be done, and we will work to open dialogue with the churches, community leaders and people of Ferguson.”

Archbishop Carlson offered prayers for Brown and his family, for Wilson and his family, for first responders and their families, and for community leaders.

“We ask for the wisdom and compassion and courage to address the brokenness and division

that confronts us as we recognize there is an irrepressible yearning present in the heart of each person for good,” he said, noting that the Church has been down this road before.

He spoke of one of his predecessors, Cardinal Joseph Ritter, a native of New Albany, Ind., who in the summer of 1947, “wrote to the priests of the archdiocese announcing the desegregation of our Catholic schools; this paved the way for the desegregation of the public schools seven years later.”

In 1963, St. Louis priests made a pledge on the equality of all people and that summer the Human Rights Commission was established.

“Many priests and religious are still living who walked with [the Rev.] Martin Luther King defending the dignity of every human person,” he said.

“In the face of brokenness and shame and heartbreak, Jesus calls us to come to him and encourages us so that we do not walk away,” he continued. “The time has come for us to acknowledge decades of hurt and mistrust and suspicion and prejudices and, yes, even a tragic death. ... We hear the Lord's gentle voice as he invites us to hunger and thirst for righteousness, and his invitation to each one of us to be peacemakers.”

The Ten Commandments and the Eight Beatitudes provide Catholics with a roadmap to address the underlying issues in the death of Brown and what has followed, Archbishop Carlson said.

“Like the first disciples, we need to leave our ordinary way of doing things behind and follow Jesus, a journey that is never easy,” he said.

Prayer is necessary for the journey, Archbishop Carlson continued, citing Blessed Teresa of Calcutta, who started her day with an hour of eucharistic adoration.

“It was only after prayer that she would leave to serve,” he said. “Prayer is the inexhaustible source of our service.” †

The Criterion looking for your help to share success stories in schools

As a new school year begins, *The Criterion* plans to add another dimension to our coverage of Catholic education in the archdiocese.

Each month, we hope to feature an article highlighting the success stories of Catholic schools—by sharing a list of the most recent volunteer, academic,

spiritual and athletic efforts and accomplishments of students, teachers and staff from across the archdiocese.

Seeking to make this endeavor as broad and complete as possible, *The Criterion* will need to rely upon Catholic school communities to share their success stories with us.

Send short summaries—and photos—of your school's

success 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 the contact person for your school's success stories and a phone number where he or she can be reached. †