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Criterion

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Emotional visit

Pope moved to tears hearing survivor recount atrocities in Albania, page 3.

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Bishop Cupich named to succeed Cardinal George as Chicago archbishop

CHICAGO (CNS)—The Archdiocese of Chicago now knows who will succeed Cardinal Francis E. George.

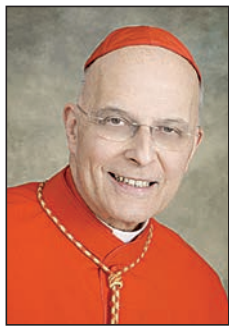
Pope Francis has appointed Bishop Blase J. Cupich of Spokane, Washington, as the ninth archbishop of Chicago.



Archbishop Blase J. Cupich

The appointment was announced on Sept. 20 in Washington by Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

Archbishop Cupich, 65, will be installed in Chicago on Nov. 18 during a Mass at Holy Name Cathedral in Chicago. Since he was already ordained to the episcopacy, he automatically is referred to by the title “archbishop” even before taking up his new post.



Cardinal Francis E. George

Cardinal George is 77, two years past the age when bishops are required by canon law to turn in their resignation to the

pope. He retains the office of archbishop until his successor’s installation.

The cardinal was first diagnosed with bladder cancer in 2006 and had a recurrence of cancer in 2012. In August, the archdiocese announced that he was participating in a clinical research trial for a new cancer drug.

His health concerns stepped up the process of searching for his successor as archbishop of Chicago.

Cardinal George introduced Archbishop Cupich (pronounced “Soo-pich”) during a news conference held at the Archbishop Quigley Pastoral Center in Chicago the day the appointment was announced.

See CHICAGO, page 8



“So many good memories”

Howard and Geraldine Estes, members of St. Teresa Benedicta of the Cross Parish in Bright, share a laugh with Archbishop Joseph W. Tobin after receiving a gift from the archdiocese during the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 21. The couple has been married for 70 years. (Photo by Natalie Hoefler)

Couples share their stories of faith and love at Golden Wedding Jubilee celebration

By Natalie Hoefler

A poolside encounter, a Catholic Youth Organization (CYO) dance, mutual friends and a walk past an office building.

These are just a few of the chance encounters more than five decades ago that led to wedding bells for 185 couples in the Archdiocese of Indianapolis.

Those couples celebrated anywhere from their 50th to their 70th wedding anniversary at the archdiocese’s Golden Wedding Jubilee Mass on Sept. 21 at SS. Peter and Paul Cathedral in Indianapolis.

Together, the couples have celebrated 10,087 years of marriage, which have led to 739 children, 1,563 grandchildren (with three more on the way), and 44 (soon to

be 51) great-grandchildren.

As Archbishop Joseph W. Tobin reflected during his homily on the Gospel—a parable about workers in a vineyard—he noted the connection the couples might feel with the workers.

“I’m guessing that a lot of us at this anniversary Mass might identify with those who worked all day for long hours in the vineyard,” he said. “For years, you’ve struggled to be faithful to the Gospel demands of married love.”

The archbishop relayed an answer Pope Francis recently gave when asked by an engaged couple about the permanence of love in a world that views lifelong commitments as too challenging.

“The Holy Father suggested that this ‘fear of forever is cured one day at a time’

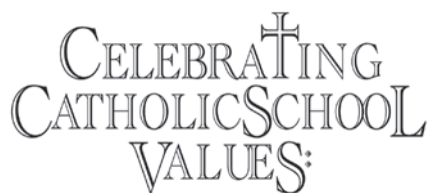
by trusting your relationship to the Lord Jesus in a life that becomes a spiritual journey together, made in little steps, steps of shared growth accomplished through a commitment to becoming men and women who are mature in faith,” Archbishop Tobin said.

“If our faith is mature, we realize that all is gift, all is grace. Love begins to die when you and I take the other one for granted, whether it’s our spouse or the living God. They become an object, something we can ignore, or at least pay only partial attention to.

“And so, perseverance in marriage is not simply survival, though sometimes it may seem like that. Rather, it’s a life of thanksgiving that we do not go home

See JUBILEE, page 9

Award recipients find ‘deep meaning’ in bringing their Catholic education and values to life



Scholarship and Career Achievement Awards

By John Shaughnessy

The essence of a person’s life can sometimes be captured in a song title, a short phrase or a few words of wisdom.

No matter how difficult the challenge, Father James Wilmoth has always followed the same approach in serving God, students and parishioners, “We’ll make it work. We’ll find a way.”

For Daniel and Beth Elsener, their “all-in” approach to life as a couple could

be summarized in the words Dan once shared: “If you’re going to do something, you ought to make it big, and you ought to make it fun. Do something a little different. I mean, who has nine kids these days? If I’m in, I’m all in.”

For Robert Desautels, his life has been influenced by the advice his mother gave her children: “Always look for the good in another person, and you’ll be a better person yourself.”

In following those philosophies, Desautels, Father Wilmoth and the Elseners have led lives that exemplify their Catholic faith and Catholic education. And the archdiocese will honor them during the Celebrating Catholic School Values Awards dinner in Indianapolis on Nov. 5.

Father Wilmoth and Desautels will receive Career Achievement Awards, while the Elseners will be honored with the

Community Service Award.

Here are the stories of the recipients.

Father James Wilmoth

Father James Wilmoth was stunned when he received the phone call telling him he would be honored with a Career Achievement Award.



Fr. James Wilmoth

“I didn’t know there was an award for doing what you love to do,” the pastor of St. Roch Parish in Indianapolis said with a laugh. “I’m in my 50th year of being a priest, and the added icing

See VALUES, page 2

VALUES

continued from page 1

on the cake is that I've been involved in Catholic schools for 50 years. It's all just been a wonderful blessing from God."

That feeling is shared by the schools and the parishes where the 75-year-old priest has served since being ordained on May 2, 1965. Indeed, love for Father Wilmoth overflowed earlier this year when the "family" of Roncalli High School in Indianapolis created a nine-minute-long video to cheer its chaplain as he battled prostate cancer.

Titled "We Love Father Wilmoth," the video is set to "Happy," a relentlessly upbeat song that has the contagious effect of making people smile—a quality Father Wilmoth has always had while supporting and cheering students at St. Roch and Roncalli schools.

"It's an opportunity to bring Christ to them in their extracurricular stuff," said Father Wilmoth, who always wears his Roman collar to events because he loves representing the Church in every situation. "The kids give you so much energy with their smiles, their friendliness and their laughter that you just want to keep doing it."

He knows so much about giving, friends say. They tell stories of how he has used his own money to help children attend a Catholic school, and how he has paid for class field trips, pro-life trips, athletic equipment, shoes, groceries, and medical and funeral expenses.

"If Father receives a little cash for celebrating a wedding Mass, it will be in some poor person's hand for food within 24 hours," one friend shared.

Another friend called him "one of the happiest priests you will ever meet."

Father Wilmoth has kept that joy and love for people even during the tragedies he witnessed when he served as a chaplain for the Indianapolis Fire Department for 29 years and the Marion County Sheriff's Department for 17 years.

His joy shined in August when his doctor told him that after 44 straight days of radiation treatment and hormone therapy that his cancer was in remission.

"I've been so lucky," he said, flashing his trademark smile. "The people in the parishes have made it so easy for me, and all those parishes had schools. That's what makes you young. Being around grade school and high school kids just gives you a spark of life."

USCCB president suggests Sept. 28 as day of prayer for upcoming extraordinary synod on the family

WASHINGTON (CNS)—Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops, has joined Pope Francis and the office for the Synod of Bishops in encouraging a universal day of prayer on Sept. 28 for the upcoming extraordinary synod on the family.

The extraordinary Synod of Bishops on the family will take place at the Vatican on Oct. 5-19.

Archbishop Kurtz, head of the Archdiocese of Louisville, Ky., called the synod "an important moment for the Church and for families."

"I welcome wholeheartedly this day of prayer for the synod fathers and for all who will participate," he said in a Sept. 19 statement. "As the Church turns with special attention to the family, may God's plan for marriage and the family be a source of hope and healing for all."

For the day of prayer, Catholics are encouraged

Robert Desautels

Another lesson in wisdom that Robert Desautels learned from his mother is to always be thankful to the people who



Robert Desautels

have helped you along the way—and to show that gratitude by making a commitment to help others.

So when Desautels learned he will be honored with a Career Achievement Award, he began to list the influences that have shaped his life.

"I was taught by the Sisters of Providence who formed me at St. Joan of Arc School. The brothers of Holy Cross at Cathedral High School helped prepare me for college, and the Jesuit fathers of Xavier University helped me to get work. I won't ever forget what the sisters, brothers and fathers did for me."

He's been returning the thanks ever since. For about 35 years, he has been involved in the Serra Club of Indianapolis, even serving as its president in the club's efforts to promote vocations to the priesthood and religious life.

The father of three grown children and six grandchildren has also served as president and board member of the Catholic Youth Organization.

"It's all part of helping kids grow up," he said.

Desautels has also blessed the Church in his professional career. Before retiring in August, he was the senior manager for convention services at Visit Indy, where he helped the archdiocese plan its 175th anniversary celebration at Indianapolis' Lucas Oil Stadium. He also assisted the archdiocese in hosting the National Catholic Educational Association Convention and several National Catholic Youth Conferences in Indianapolis.

Downplaying his contributions, he saluted his wife of nearly 45 years, Theresa. His face glowed as he talked about her 25 years as a Catholic school teacher and assistant principal, before retiring at the end of the 2013-14 school year.

A member of St. Pius X Parish in Indianapolis, Desautels has served there as a lector, former president of the parish council, and extraordinary minister of

holy Communion.

"My family believes in Catholic education and the values it provides," he said. "I also believe it is my responsibility to live and grow in the Catholic faith. Being recognized is very nice, but it only emphasizes the fact that as a product of Catholic education, I should be living the kind of life that I am responsible for—and which I have been blessed to receive."

Daniel and Beth Elsener

Daniel and Beth Elsener's "all-in" approach to life began with their commitment to each other and their openness to have nine children.



Daniel and Beth Elsener

They have continued to touch lives ever since, especially in the area of Catholic education, where Dan started his career as a teacher, principal and superintendent of schools.

In nominating them for the Community Service Award, one person wrote, "The acceptance of God's vocation for them as individuals and as a married couple has meant a recognition that the advancement of Catholic education lies at the very heart of their life's purpose and ministry."

"With a growing, young family, Beth and Dan together accepted the sacrifices that often must be made to serve as an educator in the Catholic school system, and were a united presence at the fundraising events and social engagements that were a function of Dan's position."

That commitment led the couple in 1992 to Indianapolis, where Dan served the archdiocese as the executive director of Catholic education and the executive director of stewardship and development while Beth focused on their children's education at St. Roch School, St. Barnabas School and Roncalli High School.

Beth also encouraged Dan to become the president of Marian College in 2001—the beginning of a 13-year-and-continuing journey that has transformed the college, has had a spiritual influence on the archdiocese, and has had an academic and health-related impact on the city and state.

19th Annual Celebrating Catholic School Values Award Event

- **Date and time**—Nov. 5, 6-8 p.m.
- **Location**: Grand Hall of Union Station at Crowne Plaza Hotel in Indianapolis
- **Featured speaker**—Cardinal Theodore McCarrick, archbishop emeritus of Washington
- **Honorees**—Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, and Robert Desautels of St. Pius X Parish in Indianapolis will receive Career Achievement Awards. Daniel and Beth Elsener of St. Barnabas Parish of Indianapolis will receive the Community Service Award.
- **Purpose**—While honoring people who live the values of their Catholic education, the event raises funds for scholarships to help low-income families enroll their children in the Catholic school of their choice.
- **Corporate sponsorship and ticket information**—Contact Rosemary O'Brien in the archdiocese's stewardship and development office by phone at 317-236-1568 or 1-800-382-9836, ext. 1568. She can also be reached by e-mail at robrien@archindy.org. †

During that time, student enrollment at Marian has increased yearly, the college officially became a university, and the school's College of Osteopathic Medicine became Indiana's first new medical school in more than 100 years. Marian has also established the Academy for Teaching and Learning Leadership to train principals and other school administrators.

In working to make Marian a great Catholic university in Indianapolis, Dan has been consistent in what he views as the foundation and the path to that goal.

"Faith is the bedrock," he said. "We see God in everything."

That approach has always connected the Elseners—who have been married 38 years—as a couple and a family.

"I think it comes from both of our parents," Beth said. "They had very strong faith. And it's a big part of our marriage and our children's lives. Everything we've done has been a leap of faith. And it's just been great. It has a very deep meaning to all of us." †

Pope Francis' prayer intentions for October



- **Peace**—That the Lord may grant peace to those parts of the world most battered by war and violence.
- **World Mission Day**—That World Mission Day may rekindle in every believer zeal for carrying the Gospel into all the world.

(To see Pope Francis' monthly intentions, go to <http://www.ewtn.com/faith/papalPrayer.htm>.)

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Pope, in Albania, says killing in God's name is sacrilege

TIRANA, Albania (CNS)—Killing in the name of God is sacrilege, and religious leaders must denounce the use of faith to justify violence and oppression, Pope Francis said during a one-day visit to Albania.

In a world “where an authentic religious spirit is being perverted and where religious differences are being distorted and exploited,” Albania is an “aspiring example” to everyone that peaceful coexistence is possible, Pope Francis told Albania President Bujar Nishani and other dignitaries upon his arrival in the country on Sept. 21.

No one should “consider themselves to be the ‘armor’ of God while planning and carrying out acts of violence and oppression,” the pope said.

The pope told reporters on the papal plane that he chose to visit the Balkan nation because the peaceful collaboration between its Muslim-majority population and minority Catholic and Orthodox communities “is a beautiful sign for the world.”

“It’s a signal I want to send,” he said, that religion, far from causing division, is the very foundation of freedom and brotherhood.

In a meeting with Muslim, Christian and Catholic leaders and representatives, Pope Francis said “authentic religion is a source of peace, not violence” and any “distorted use of religion must be firmly refuted as false.”

“To kill in the name of God is sacrilege. To discriminate in the name of God is inhuman,” he said.

The pope encouraged Albania’s religious communities to continue working toward the common good.

“We need each other,” he said, and the “more men and women are at the service of others, the greater their freedom.”

The pope said Albania was a “land of heroes” and a “land of martyrs,” whose people stood firm in the face of oppression and persecution.

It withstood centuries of Ottoman rule, followed by an independence that degenerated into decades of oppressive communist control. The totalitarian regime founded by Enver Hoxha claimed to liberate the people from the constraints of all religions, turning the country into the only atheist nation in the world.

“It promised a paradise without God, but it left instead a hell with no consolation,” Archbishop Rrok Mirdita of Tirana told the pope during a morning Mass in Mother Teresa Square.

Despite the risks of torture, imprisonment and execution, people held onto their faith, praying and passing on their traditions underground.

Hearing of such atrocities brought the

pope to tears in one of the most moving moments of the one-day trip.

Tirana’s cathedral was otherwise silent as 84-year-old Franciscan Father Ernest Simoni recounted his story during a vespers service.

Father Simoni spent nearly 30 years in prison work camps, where he suffered continual physical and psychological torture because he refused to denounce the Church.

When the atheist regime fell in 1991, the priest immediately went back to his ministry, urging feuding Christians in mountain villages to embrace God’s love and let go of hatred and revenge.

When the priest finished, he approached the pope, who extended his arms to embrace him. But the priest dropped to his knees to kiss the pope’s ring. Moved to tears as they embraced, the pope removed his glasses and paused a moment more as the two men rested their foreheads against each other.

The pope later put aside his prepared text, saying the intense courage and humility shown by the priest and other victims of the dictatorship showed that the only way to find the strength to survive such brutality was in God.

During a meeting with volunteers and children at the Bethany Center, a residence for disabled and poor children, the pope said faith through charity “dislodges the mountains of indifference, of disbelief, of apathy.”

Helping others is what “opens hands and hearts to what is good,” he said.

“The secret to a good life is found in loving and giving oneself for love’s sake. “Goodness offers infinitely more than money, which only disappoints, because we have been created to receive the love of God and to offer it, not measuring everything in terms of money or power.”

Before praying the Angelus in Mother Teresa Square, the pope told young people to build their future on Christ, saying “‘No’ to the idolatry of money, ‘No’ to the false freedom of individualism, ‘No’ to addiction and to violence.”

He urged them instead to say, “‘Yes’ to a culture of encounter and of solidarity, ‘Yes’ to beauty,” the good and the true, and to a life lived with enthusiasm and “faithful in little things.”

Jurgen Lleshaj, a young man from the diocese of Rreshen, in northern Albania, told Catholic News Service that his faith gives him the courage to face an uncertain life because, “without God, there is nothing.”

“Our parents had to pray in secret, and we learned from them there is no life without Jesus,” said Lemida Zogu, a young woman with the Rreshen diocesan



Above, Pope Francis celebrates Mass in Mother Teresa Square in Tirana, Albania, on Sept. 21. (CNS photo/Paul Haring)



Left, Pope Francis embraces Franciscan Father Ernest Simoni during a visit to Tirana, Albania, on Sept. 21. Pope Francis wept when he heard the testimony of Father Simoni, 84, who for 28 years was imprisoned, tortured and sentenced to forced labor for refusing to speak out against the Catholic Church as his captors wanted. (CNS photo/L'Osservatore Romano via EPA)

youth group.

Young people made up a large part of the jubilant crowds of some 300,000 who turned out to welcome the pope.

Many Muslims, who make up more than half the country’s population, were in attendance as well as large groups of Catholics, who make up about 15 percent of all inhabitants. Many took buses from other parts of Albania or walked from their homes in Tirana.

Security was typical for a foreign papal journey, with streets and rooftops dotted with police and the roads lined with metal barricades partitioning out the popemobile route.

All cellular service, however, was jammed by authorities for several hours as an extra precaution. The Vatican repeated earlier assurances that there were no “specific threats” against the pope, who rode around the main square twice before

Mass in the same open-air jeep he uses at general audiences in Rome.

Before the start of the morning Mass, a large, powered paraglider circled and swooped over the main square, the fabric decorated with the national symbol of a black eagle.

The pope used the symbol in his homily, saying God raises his people “up on eagle’s wings.”

“The eagle soars up high, but it doesn’t forget its nest,” that is, its past, traditions and values, he said.

“Go up high, fly in the air,” while remembering the “great courage and constancy” of the Church’s martyrs—bishops, priests, religious and laity who “paid for their fidelity with their lives,” he said.

“Don’t forget the nest, your history, the wounds, but do not seek revenge,” he said. “Go forward in hope.” †

Senate action urged to stop coverage of abortion in health care plans

WASHINGTON (CNS)—Members of Congress and pro-life leaders on Sept. 18 criticized the federal government for failing to ensure federally subsidized health plans will not cover elective abortions.

“Health care should always support the dignity and life of the human person. It can never be about taking a life,” said Melissa Swearingen, adviser and spokeswoman for the president of the U.S. Conference of Catholic Bishops, Archbishop Joseph E. Kurtz of Louisville, Ky.

She joined in a news conference held outside the Capitol that was organized in response to a new report from the nonpartisan Government Accountability Office (GAO) showing that in several states subsidized health plans set up under the Affordable Care Act’s exchanges are covering abortions.

House members and pro-life representatives convened to call on the Senate to pass H.R. 7, the No Taxpayer Funding for Abortion and Abortion Insurance Full Disclosure Act.

Passed by the House in January, the measure applies the principles of the Hyde amendment to federal health programs, including the Affordable Care Act. Since 1976, the Hyde Amendment has prohibited the use of taxpayer dollars to fund federal subsidies to any part of a benefits package that includes elective abortions.

The measure also would require health plan enrollees be given full disclosure of the extent of coverage of abortion services provided by their plan.

In an interview with the Catholic News Service, Swearingen said the GAO report validated concerns the

U.S. bishops have had that the federal health care law would allow abortion coverage, calling it “a tragedy.”

She also said it was “ridiculous” that people, whether they are pro-life or they support legal abortion, cannot find out if a subsidized health care plan covers abortion, even if it is their plan.

“It’s not really fair that they’re taking money from you as a taxpayer and they’re putting it into a premium that you have to pay that has to cover abortion in that plan, and you don’t even know,” she said.

Under the Affordable Care Act, state health care issuers are prohibited from using federal funds to pay for non-excepted abortion services, that is, those that are exceptions under Hyde.

The Affordable Care Act was passed in 2010 without Hyde amendment-like protections. A day after he signed it into law, President Barack Obama issued an executive order applying the Hyde amendment restrictions to health insurance exchanges getting federal subsidies.

Despite the order, the GAO in its Sept. 15 report identified more than 1,000 such plans that cover elective abortions.

The health care law also requires insurers to estimate the cost of coverage of abortion per enrollee per month, and to collect from each enrollee a premium for that coverage that is “segregated from any other premium amounts.” The report said this is not being done.

“Obamacare ... as the pro-life community warned, is the vehicle for the massive subsidization by

the American taxpayers of health plans that pay for elective abortion,” said Susan Musckett of the National Right to Life Committee. “And those accountable for this are the lawmakers who voted for Obamacare.”

Congressman Chris Smith, R-New Jersey, criticized the Obama administration’s handling of the issue.

“It’s curious that the administration’s response to this report is not to deny that the law ... allows the funding of abortion. Rather, the administration says it’s incumbent on the states and the insurance companies to comply with the law,” he said. “Well, it’s incumbent on this executive branch of government to enforce the law.”

On behalf of Catholics trying to follow Church teaching, Swearingen said it’s important that they know where their money is going.

“The Catholic Church teaches that abortion is a grave evil, it’s the taking of an unborn life, and we think it’s very bad for women, very bad for families and for the community,” she said. “[Catholics] should be able to know if their money is going into a plan that covers something that they would find morally illicit, that they would find probably very reprehensible and abhorrent, and they would never want to be a part of it if they knew.”

The GAO report said the Centers for Medicare and Medicaid Services, which is part of the Department of Health and Human Services (HHS), has provided limited guidance about the rules relating to coverage of abortion by health care plans. The HHS agency told the GAO “that additional clarification may be needed.” †



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Editorial



Pope Francis greets Father Adolfo Nicolas, superior general of the Society of Jesus, as he arrives to celebrate Mass at the Church of the Gesu in Rome on Jan. 3. The pope celebrated Mass with 300 of his Jesuit confreres in thanksgiving for the recent canonization of Jesuit St. Peter Faber. (CNS photo/Paul Haring)

When the Jesuits were suppressed

History buffs like to note anniversaries. 2014, for example, is the 50th anniversary of the passage of the Civil Rights Act of 1964, the 50th anniversary of Pope Paul VI's visit to the Holy Land and his meeting there with the Orthodox Ecumenical Patriarch Athenagoras, and the 100th anniversary of the start of World War I.

It is also the 200th anniversary of the restoration of the Society of Jesus (the Jesuits) by Pope Pius VII. We missed the actual date—on Aug. 7, 1814—but after 200 years, we're close enough.

As we learned more than a year ago, our Holy Father, Pope Francis, was ordained a Jesuit priest in 1969.

The Jesuits were out of business for 41 years, after Pope Clement XIV suppressed the society in 1773. Why, you might ask, would a pope do such a thing since the Jesuits had been the strongest champions of the papacy since their founding by St. Ignatius of Loyola in 1534?

Needless to say, it was all politics. And the pope's worst political enemies were among the Catholic rulers of Europe—the Bourbon family. It was precisely because the Jesuits were such staunch supporters of the pope that the Bourbons wanted to get rid of them. They demanded that the pope suppress the society.

In Spain, King Charles III ordered that some 6,000 Jesuits be rounded up and shipped to the papal states in present-day Italy in 1767.

Arguments over the "Jesuit question" were responsible for the papal conclave of 1769 lasting from February to May before Clement XIV was elected. He tried to smooth out difficulties with the countries ruled by the Bourbons, but succumbed to pressure and signed the brief *Dominus ac Redemptor* in 1773, suppressing the Jesuits throughout the world.

The Jesuits had played important roles in the Church in the United States. The North American Martyrs, killed by the Iroquois Indians, were led by Jesuit priests, St. Jean de Brebeuf and St. Isaac Jogues. Father John Carroll, who would become our country's first bishop and archbishop, was a Jesuit priest when the society was suppressed.

Things changed in Europe after the Jesuits were suppressed. There was the French Revolution, followed by Napoleon's reign and his wars against

other countries. He thought he could destroy the papacy when he took Pope Pius VI prisoner. The pope died in the citadel at Valence, France on July 13, 1799. Since Napoleon occupied the papal states, he thought that the cardinals would be unable to elect a new pope.

However, Pope Pius VI had left instructions for holding the next conclave in emergency conditions. In 1800, the cardinals met in Venice, which was under Austrian protection, and elected Luigi Chiaramonte, who took the name Pope Pius VII. He tried to get along with Napoleon, even traveling to Paris in 1804 for his coronation.

Those efforts failed, though, and in 1809 Napoleon again occupied Rome and annexed what was left of the papal states. The pope was taken as a prisoner to France where he remained for almost five years until his release early in 1814, when Napoleon was defeated and exiled to Elba.

Pope Pius VII restored the Jesuits soon after his release from prison. That there was anything left to restore is thanks, ironically enough, to Empress Catherine II of Russia. She was not a friend of the Catholic Church, but she refused to allow the publication of Pope Clement's brief of suppression and ordered that the Jesuits in Russia were to continue in existence. They continued to function in Byelorussia (now Belarus) and maintained their corporate existence there.

In 1990, the 500th anniversary of the birth of St. Ignatius of Loyola and the 450th anniversary of the approval of the Society of Jesus, St. John Paul II wrote an apostolic letter in which he mentioned the suppression of the society. Then, he said, "However, by the wonderful plan of Providence, the society survived in Byelorussia, and it was to rise again thanks to the decision of Pius VII of happy memory who thought . . . that the severely storm-tossed barque of Peter should no longer be deprived of the valiant aid of such skilled oarsmen."

Today, the Jesuits are the largest single religious order of priests and brothers, with 17,200 members, although they are outnumbered by the three major Franciscan orders. We pray that the Jesuits—and all religious communities—continue to be beacons of faith eager to spread the Gospel throughout the world.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Of proxies and POLSTs: The good and the bad in end-of-life planning

Planning for end-of-life situations is important. We should put in place an "advance directive" before our health takes a serious turn for the worse, and we are



no longer able to indicate our own wishes or make our own decisions. Advance directives can be of two types: living wills and health care agents. The best approach is to choose a health care agent (a.k.a., a "proxy" or a "durable power of attorney for health care"). Our agent then makes decisions on our behalf when we become incapacitated. We should designate in writing who our health care proxy will be. The National Catholic Bioethics Center (www.ncbcenter.org) and many individual state Catholic conferences offer helpful forms that can be used to designate our proxy. Copies of our completed health care proxy designation forms should be shared with our proxy, our doctors, nurse practitioners, hospice personnel, family members and other relevant parties.

In addition to choosing a health care proxy, some individuals may also decide to write up a living will in which they state their wishes regarding end-of-life care.

Living wills raise concerns, however, because these documents attempt to describe our wishes about various medical situations before those situations actually arise, and may end up limiting choices in unreasonable ways.

Given the breathtaking pace of medical

advances, a person's decisions today about what care to receive or refuse may not make sense at a later time point. In the final analysis, it is impossible and unrealistic to try to cover every medical situation in a living will, and it is preferable to have a proxy—a person we trust—who can interact with the hospital and the health care team, weigh options in real time, and make appropriate decisions for us as we need it.

A new type of living will known as a "POLST" form—a tool for advance planning—also raises concerns. The POLST form (which stands for Physician Orders for Life-Sustaining Treatment) is a document that establishes actionable medical orders for a patient's health care. The form is typically filled out with the help of trained "facilitators"—usually not physicians—who ask questions about patients' health care wishes, and check boxes on the form that correspond to their answers. The facilitators receive training that can lead them to paint a rather biased picture of treatment options for patients, emphasizing potential negative side effects while sidestepping potential benefits or positive outcomes.

POLST forms thus raise several significant moral concerns:

1. The approach encouraged by the use of POLST forms may end up skewed toward options of non-treatment, and may encourage premature withdrawal of treatments from patients who can still benefit from them.
2. Filling out a POLST form may preclude a proxy from exercising his or her power to protect the rights of the patient because the form sets in motion "actual medical orders that a medical professional must follow." As a set of standing medical

See PACHOLCZYK, page 7

Be Our Guest/Gilbert Marsh

Facts, opinions and first principles

The proximate cause of my writing this observation is the column in the Aug. 22 issue of *The Criterion* by Father Tad Pacholczyk titled "Is artificial insemination wrong even among married couples?"

I have long noticed certain patterns that emerge when some teachers of the faith set out not only to address Church teachings, but also to offer reasons for those teachings. These patterns seem especially prone to emerge around teachings having to do with sexuality, marriage and life issues. Father Pacholczyk's column exemplifies both patterns.

The first thing I notice is that those who offer explanations about what the Church teaches often fail to distinguish between a fact and an opinion.

For example, people will often say that the use of artificial contraception leads to the "dehumanization" or "objectification" of women. Oh really? If this claim is established fact, then there should be some sound evidence offered in support of it. Such evidence is rarely offered. It would be more honest for a writer, whether he is bishop, priest, or layman or woman, to say "this is my opinion and here's why."

Opinion presented as fact is not helpful, in my humble opinion, because a reader senses that opinion is being offered as fact, and when that happens without being acknowledged, both the author and the

argument are experienced as less credible and less honest. The substance of the argument is, inevitably, thrown into doubt.

A second difficulty which leads to problems in acceptance of the Church's teaching, especially in regard to marriage, sexual ethics and pro-life issues, has to do with an overreliance on deductive as opposed to inductive reasoning.

Church teaching is often framed by deductive reasoning from "first principles." So, for instance, a first principle might be that the use of artificial contraception or the use of artificial insemination is morally wrong. These things are deemed to be wrong because the Church, as a result of revelation or Church teaching itself, says they are wrong. When arguments begin with first principles it becomes difficult to allow inductive reasoning, which takes into account—note I say, takes into account—the lived experience of people, if that lived experience seems to be at variance with the first principles. Some think that first principles just have to be true because they are first principles.

When this happens, people sense a disconnect between the first principles that are the starting point of deductive reasoning and their own lived experience. When this disconnect is perceived, people will give more credence to their lived experience.

See MARSH, page 7

Letter to the Editor

Reader appreciates bishops' letter, print version of *The Criterion*

Kudos to Indiana's bishops for their open letter to Sen. Joe Donnelly and his fellow members of the U.S. Senate on faith and life.

Likewise, kudos to Daniel Conway and the editorial staff of *The Criterion*

for adhering to the "old school" print copy method of actually putting their publication—and, hence, its mission of evangelization—into the hands of archdiocesan Catholics.

Sometimes a "word-in-the-hand" is worth two on the Web!

Alice Price
Beech Grove

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Family teaches us who we are and how to live

The Church takes seriously the challenges facing today's families. Under the leadership of our Holy Father, Pope Francis, we are committed to identifying and addressing the fundamental needs of families because we recognize that nothing is more important to the growth and development of individuals and of society itself than the family.

In recent columns, I've outlined some of the basic teachings about the meaning of marriage and family life from sacred Scripture and Church documents.

We Catholics believe that from the dawn of creation God's plan for humanity has included marriage—the union of one man and one woman (“one flesh”) who make a commitment to each other for life.

This sacred union forms the family, the basic unit of society, which is then wholly dedicated to the transmission of new life (children) and to stewardship of all God's creation.

The Church teaches that the family is a “school of humanity, love and hope for society.” It is the place where each of us learns who we are as individuals and as members of human society.

The family is also where we first

learn how to live—how to take care of ourselves, how to share our gifts and talents with others, and how to collaborate and live in harmony with our neighbors whether close to home or far away.

Family teaches us who we are, and how we should live as mature men and women. Without the family, children cannot grow beyond their individualism, their isolation from others. Without family, unity among people and nations loses its most basic bond and becomes merely pragmatic—“conceivable only on the basis of utility, on a calculus of fear, but not on the goodness of living together, not on the joy that the mere presence of others can give” (Pope Francis, “*Lumen Fidei*,” #51).

Family teaches us that we are God's children, brothers and sisters called to participate in the life of God himself, the Blessed Trinity. This is where we learn to recognize the sacredness of every human life and the beauty (and necessity) of living together in peace. This is where we discover the fundamental principle that grounds all human rights and dignity: Every person regardless of gender, race, religion, economic or social status is deserving of our respect. This is

where we learn that the family is the only lasting, solid foundation on which healthy societies can be built.

Family teaches us how to live. In the family, we learn the basics of economy, the value of work, the meaning of sexuality, the joy of self-giving, the importance of breaking bread together and having fun with family members and friends. These are not small things. They have a huge impact on our quality of life and on our ability to interact with others—extended family, neighbors, fellow citizens and even strangers (including “aliens” or “enemies” who are unlike us and whose differences threaten our self-understanding).

Family teaches us to grow up and to reach out to others. It helps us be confident enough in our own identity that we are not afraid to venture beyond isolated individualism, and to build meaningful relationships based not on self-interest but on selfless love and service. That's why we consider the family to be a school of love that teaches unity and that fosters harmony and peace among all peoples.

I'm keenly aware that this understanding of the meaning of the family represents an ideal that is rarely

achieved in its fullness. There is a lot of brokenness in families today (as in every age), and every one of us can point to the ways that our families (all families) fail to live up to the grand vision that our Church proposes for the meaning of marriage and family life.

Still, we believe that the family is worth fighting for. We are convinced that our individual lives, and our world, are enriched by “the sanctuary of life and love” that good families provide. We believe that every child should grow up in the warmth and protective care of a loving family. We deeply regret that the challenges facing families today threaten the health and happiness of individuals and the common good of human society.

Next month, Pope Francis will convene an extraordinary meeting of the Synod of Bishops on the topic “The Pastoral Challenges of the Family in the Context of Evangelization.” Please join me in praying for the success of this important gathering.

May the Holy Family (Jesus, Mary and Joseph) intercede for all families. May they help our Church do all that it can to strengthen marriage and family life today and always! †

La familia nos enseña a vivir y a conocer nuestra identidad

La Iglesia se toma seriamente los retos que enfrentan las familias hoy en día. Bajo el liderazgo de nuestro Santo Padre, el Papa Francisco, hemos asumido el compromiso de identificar y abordar las necesidades fundamentales de la familia porque reconocemos que nada es más importante para el crecimiento y el desarrollo de las personas y la sociedad misma que la familia.

En columnas recientes he descrito algunas de las enseñanzas básicas acerca del significado del matrimonio y la familia procedentes de las sagradas Escrituras y documentos de la Iglesia.

Los católicos creemos que desde el comienzo de la creación el plan de Dios para la humanidad ha incluido el matrimonio, la unión de un hombre y una mujer (“una sola carne”) que se profesan un compromiso para toda la vida.

Esta unión sagrada conforma la familia, la unidad básica de la sociedad que se dedica enteramente a la transmisión de nueva vida (los hijos) y a la administración de la creación de Dios.

La Iglesia enseña que la familia es una “escuela de humanidad, amor y esperanza para la sociedad.” Es el lugar donde cada uno de nosotros aprende a conocerse como persona y como integrantes de la sociedad humana.

La familia también es el lugar donde aprendemos inicialmente a vivir, a hacernos cargo de nosotros mismos, compartir nuestros dones y nuestros

talentos con los demás y a colaborar y vivir en armonía con nuestro prójimo, ya sean los que se encuentran cerca de nosotros o separados por la distancia.

La familia nos enseña nuestra identidad y cómo debemos vivir como hombres y mujeres maduros. Sin la familia los niños no crecerían más allá de su individualismo y su aislamiento con respecto a los demás. Sin la familia, la unidad entre las personas y las naciones pierde su vínculo más elemental y se transforma simplemente en una unión pragmática, concebida “sólo como fundada en la utilidad, en la suma de intereses, en el miedo, pero no en la bondad de vivir juntos, ni en la alegría que la sola presencia del otro puede suscitar” (Papa Francisco, “*Lumen Fidei*,” #51).

La familia nos enseña que somos los hijos de Dios, hermanos y hermanas llamados a participar en la vida misma de Dios, la Santísima Trinidad. Es allí donde aprendemos a reconocer el carácter sagrado de cada vida humana y la belleza (y la necesidad) de vivir juntos de forma pacífica. Es allí donde descubrimos el principio fundamental sobre el que se erigen los derechos y la dignidad del ser humano: cada persona, independientemente de su sexo, raza, religión, situación económica o social merece nuestro respeto. Es allí donde aprendemos que la familia constituye los cimientos sólidos y duraderos sobre los

cuales se construyen sociedades sanas.

La familia nos enseña a vivir. En la familia aprendemos las nociones básicas de economía, el valor del trabajo, el significado de la sexualidad, la alegría de la entrega desinteresada, la importancia de partir el pan juntos y de divertirse con familiares y amigos. Estos no son aspectos nimios sino que ejercen una enorme influencia sobre nuestra calidad de vida y nuestra capacidad para interactuar con los demás, ya sea con la familia extendida, los vecinos, otros ciudadanos e incluso con los extraños (inclusive con los “extranjeros” o los “enemigos” que son distintos de nosotros y cuyas diferencias amenazan la noción del propio ser).

La familia nos enseña a crecer y acercarnos a los demás; nos ayuda a sentirnos lo bastante seguros sobre nuestra propia identidad como para no temer a aventurarnos más allá del aislamiento del individualismo, y a construir relaciones importantes basadas en el amor y el servicio desinteresado, no en el interés egoísta. Por ello consideramos a la familia como una escuela de amor que nos enseña acerca de la unidad y que promueve la armonía y la paz entre todos los pueblos.

Estoy plenamente consciente de que esta interpretación del significado de la familia representa un ideal que raramente se alcanza en todo su esplendor. Existen demasiados quebrantamientos en las

familias hoy en día (y en todas las épocas) y cada uno de nosotros podría señalar de qué forma nuestras familias (todas las familias) no logran cumplir con la visión a gran escala que propone nuestra Iglesia en cuanto al significado del matrimonio de la vida familiar.

Sin embargo, de todas formas creemos que la familia es algo por lo que vale la pena luchar; estamos convencidos de que nuestras vidas individuales y nuestro mundo se enriquecen gracias al “Santuario de vida y de amor” que proporcionan las buenas familias. Creemos que cada niño debe crecer al calor y al amparo de una familia amorosa. Lamentamos profundamente que los desafíos que enfrentan nuestras familias hoy en día amenazan la salud y la felicidad de las personas, así como el bien común de la sociedad humana.

El próximo mes, el Papa Francisco convocará una reunión extraordinaria del Sínodo de los Obispos para tratar el tema de “Los retos pastorales de la familia en el contexto de la evangelización.” Acompañenme en oración para pedir por el éxito de esta importante reunión.

Que la Sagrada Familia (Jesús, María y José) interceda por todas las familias. Que la ayuda de nuestra Iglesia pueda hacer todo lo que esté a su alcance para fortalecer el matrimonio y la vida familiar hoy y siempre. †

Traducido por: Daniela Guanipa

Events Calendar

September 26-27

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **Parish Festival**, Fri. 5-10:30 p.m. fish fry, euchre, Sat. 8 a.m.-11 p.m., garage sale, games, poker, food, music, bingo, beer, wine. Information: 317-738-3929.

September 27

Washington Park, 3130 E. 30th St., Indianapolis. **Society of St. Vincent de Paul "Friends of the Poor" Walk**, 1-3 mile route, registration/check-in 9 a.m., walk 10 a.m. Walk-ups welcome with minimum \$25 donation. Information: 317-455-8009 or Natalie@indysvdpwalk.org.

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

Longneck's Sports Grill, 1009 Town Dr., Covington, Ky. **La Salette**

Academy All-School Reunion, 2-10 p.m. Information: Laureen Siegrist, 859-757-5556.

September 27-28

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival**, Fri. 5 p.m.-midnight, Sat. noon-midnight, zip line, art in the park, entertainment. Information: 317-859-4673.

September 28

St. Gabriel Parish **"Fall Festival"** at Fayette County Fairgrounds, 2690 N. Park Road, Connorsville. Fried chicken dinner, silent auction, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish picnic**, 10 a.m.-5 p.m. CST, ham and beef shoot, food, quilts, games, raffle. Information: 812-836-2481.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish picnic**, 10:30 a.m.-5 p.m., ham and chicken dinner with dumplings, 10:30 a.m.-2:30 p.m., booths,

games, raffles. Information: 812-364-6646.

Knights of St. John Hall, 312 S. Wilder St., Greensburg. **Ladies Auxiliary and Knights of St. John Fall Festival**, food, quilt and money raffle, 10:30 a.m.-2 p.m., \$10 age 10 and older, \$5 ages 4-10, free for children under age 3.

September 29

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **St. Raphael Catholic Medical Association of Indianapolis, White Mass**, 6 p.m. Information: 317-846-4366 or caey.l.reising@gmail.com.

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Women's Club, Evening of Reflection, "Women in the Church, Yesterday and Today,"** Dr. Anne Roat, presenter, Mass, 6 p.m., buffet dinner, 7 p.m., \$20 per person. Information: 317-846-3850, ext. 123 or

susan.land@seas-carmel.org.

October 1

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

October 3

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Turtle Soup Supper**, 5-9 p.m. Information: 812-212-4828 or marileeq@yahoo.com.

October 3-4

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, food, music, 5 p.m.-midnight. Information: 317-784-5454.

October 4

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

Holy Trinity Parish, corner of N. Holmes and St. Clair St., Indianapolis. **Saints in the Streets**, Holy Trinity, St. Anthony, St. Barnabas and Immaculate Heart of Mary parishes, cleanup event, opening prayer, 8 a.m., St. Anthony Church, 337 N. Warman Ave., Indianapolis, cleanup following prayer service until noon. Information: saintsinthestreets@gmail.com.

October 5

St. Anne Parish, 102 N. 19th St., New Castle, New Castle. **Knights of Columbus Assembly, "O'Connor Family Singers," dinner and performance**, 3 p.m., \$10 per person, reservations requested by Sept. 30. Information: 765-602-9389.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 10 a.m.-6 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Parish, Clark County, 2605 St. Joe

Road W., Sellersburg. **Fall Festival**, 11 a.m.-4 p.m., turkey shoot, chicken dinner. Information: 812-246-2512.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Mass and Central Indiana Life Chain**, Mass 1 p.m., Life Chain along Meridian St. between Ohio St. and 40th St. 2:30-3:30 p.m.

Vigo County Court House, 3rd St. at Wabash, Terre Haute. **Life Chain**, 2-3:30 p.m. Information: 812-841-0060.

Farmers State Bank, 116th St. and Allisonville Road, Fishers, Ind. (Diocese of Lafayette). **Life Chain**, 2:30-3:30 p.m. Information: 317-509-1450. †

Bloomington Life Chain, E. Third St. at High St. in Bloomington, 2-3:30 p.m. Information: 812-322-5114.

Richmond/Wayne County Life Chain, S. A St. at S. 16th St. in Richmond, 2-3 p.m. Information: 765-935-1786. †

Retreats and Programs

October 3

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

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

VIPs



David C. and Jane E. (Sandman) Haas, members of St. Catherine of Siena Parish in Decatur County, will celebrate their 50th wedding anniversary on Sept. 26. The couple was married on Sept. 26, 1964, at St. Catherine of Siena Church in Cincinnati, Ohio. They have four children, Jennifer Albinus, Dara, David Jr. and Eric Haas. They also have three grandchildren. †



Ralph and Alma (Kruer) Graf, members of St. Mary-of-the-Knobs Parish in Floyd County, celebrated their 60th wedding anniversary on Sept. 18. The couple was married on Sept. 18, 1954, at St. Mary-of-the-Knobs Parish in Floyd County. They have two daughters, Janice Preuss and Lisa Winter. They also have two grandchildren. The couple celebrated with a Mass of Thanksgiving followed with a dinner and reception for family and friends. †

Conference will discuss church care and preservation, recognize Franciscan architect on Oct. 18

The Adrian Wewer Centennial Conference, as well as an organ recital and Mass celebrated by Archbishop Joseph W. Tobin, will be held in Indianapolis from 9 a.m.-6 p.m. on Oct. 18.

The conference will be held at the Athenaeum, 407 E. Michigan St., in Indianapolis from 9 a.m. to 3:15 p.m. It will offer a variety of session topics of special interest to congregations possessing historic churches who are seeking ways to both preserve their heritage and adapt to future opportunities.

It will also honor the life and work of Franciscan Brother Adrian Wewer, a wood worker and architect who designed and built about 100 buildings from the 1860s

until his death in 1914.

After the educational sessions end at 3:15 p.m., the event will continue with an organ recital at Sacred Heart Church, 1530 Union St., in Indianapolis at 4 p.m., immediately followed by a Mass celebrated at 5 p.m. by Archbishop Tobin, along with invited clergy. The event will conclude with a reception at the church.

Registration is \$30 per person. Lunch at the Athenaeum's Rathskeller restaurant is included.

Online registration is available by logging onto www.adrianwewer.org or calling Sacred Heart Church at 317-638-5551. †

White Violet Farm Alpacas to host open house on Sept. 28

White Violet Farm Alpacas, a ministry of the Sisters of Providence at Saint Mary-of-the-Woods, St. Mary-of-the-Woods, will host an open house from 1-4 p.m. on Sept. 28.

Participants will have an opportunity to feed and observe the 38 alpacas owned by the Sisters of Providence, and talk with those who care for the animals.

The event also includes a market with alpaca items, such as ornaments, scarves, hats and socks, as well as several different alpaca fiber demonstrations.

There is no cost to attend the event. For more information, call 812-535-2932 or e-mail rmorton@spsmw.org. †

Singer/songwriter Audrey Assad, Christian band Bellarive to perform at Marian University on Oct. 12

Catholic singer/songwriter Audrey Assad, along with Christian rock band Bellarive, will perform a concert at Marian University, 3200 Cold Spring Road, in Indianapolis at 7 p.m. on Oct. 12.

Assad is a Catholic singer/songwriter who has been creating beautiful, spirit-filled music for years. Her music is focused on portraying a realistic picture of spiritual life with all its triumphs and tribulations. This performance is part of her farewell "Death Be Not Proud" Tour.

Performing with her will be the Christian rock band Bellarive, whose

album "The Heartbeat" peaked on the Billboard Christian Albums chart at No. 21. Their second studio album, "Before There Was," was released on July 22.

Seating begins at 6 p.m., and the concert starts at 7 p.m.

Tickets are \$15 in advance, or \$18 at the door. VIP tickets, which include admission to the concert 30 minutes early and a signed Audrey Assad concert poster, are \$28.

Tickets can be purchased by logging on to www.indycatholic.org.

For more information, contact Katie Sahn at 317-592-4067 or by e-mail at ksahm@archindy.org. †

Hearts and Hands



Father John McCaslin, pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis, addresses attendees of the Hearts and Hands dinner and silent auction at Primo Banquet Hall and Conference Center on the south side of Indianapolis on Aug. 9. The event raised \$52,000 for the organization, which helps families and individuals attain affordable, long-term homeownership on the near west side of Indianapolis by providing education, mentoring and quality rehabilitated homes. (Photo by Natalie Hoefler)

Pope names panel to streamline marriage annulment process

VATICAN CITY (CNS)—Two weeks before the start of an extraordinary Synod of Bishops on the family, the Vatican announced the formation of a special commission to reform the process of granting marriage annulments.

“The work of the commission will start as soon as possible and will have as its goal to prepare a proposal of reform of the matrimonial process, with the objective of simplifying its procedure, making it more streamlined, and safeguarding the principle of the indissolubility of matrimony,” said a Vatican statement on Sept. 20.

The new body’s work will address what Pope Francis has identified as a key challenge in the “pastoral care of marriage.”

“There is the legal problem of marriage nullity. This has to be reviewed because ecclesiastical tribunals are not sufficient for this,” the pope told reporters in July 2013.

Pope Francis related the problem of annulments to the situation of divorced and civilly remarried Catholics, whose predicament he said exemplifies a general need for

mercy in the Church today.

According to Church teaching, such Catholics may not receive Communion unless they obtain an annulment of their first, sacramental, marriage or abstain from sexual relations, living with their new partners as “brother and sister.”

A proposal to allow some divorced and civilly remarried Catholics to receive Communion without meeting either of those conditions, introduced by German Cardinal Walter Kasper at a meeting of the world’s cardinals in February, is expected to be one of the most discussed issues at the two-week synod on the family, which opens on Oct. 5.

The new commission on the annulment process, which Pope Francis established on Aug. 27, has 11 members, including Cardinal Francesco Coccopalmerio, president of the Pontifical Council for Legislative Texts, and Archbishop Luis Ladaria Ferrer, secretary of the Congregation for the Doctrine of the Faith. †



Pope Francis sprinkles holy water during the wedding of 20 couples in St. Peter’s Basilica at the Vatican on Sept. 14. The Vatican announced the formation of a special commission to reform the process of granting marriage annulments. (CNS photo/ Alberto Pizzoli, Reuters)

PACHOLCZYK

continued from page 4

orders, the POLST approach is inflexible. Many POLST forms begin with language like this: “First follow these orders, then contact physician or health care provider.” Straightforwardly following orders created outside of a particular situation may be ill-advised, improper and even harmful to the patient.

3. In some states, the signature of the patient (or his or her proxy) is not required on the POLST. After the form has been

filled out, it is typically forwarded to a physician (or in some states to a nurse practitioner or a physician’s assistant) who is expected to sign the form. Thus, in some states, a POLST form could conceivably be placed into a patient’s medical record without the patient’s knowledge or informed consent. In a recent article about POLST forms in the *Journal of Palliative Medicine*, approximately 95 percent of the POLST forms sampled from Wisconsin were not signed by patients or by their surrogates. Fortunately, in some other states like Louisiana, the patient’s signature or the signature of the proxy is mandatory

for the form to go into effect.

The implementation of a POLST form can thus be used to manipulate patients when they are sick and vulnerable, and can even lead to mandated orders for non-treatment in a way that constitutes euthanasia. The POLST template represents a fundamentally flawed approach to end-of-life planning, relying at its core on potentially inappropriate medical orders and dubious approaches to obtaining patient consent.

Notwithstanding the pressure that may be brought to bear on a patient, no one is required to agree to the implementation of a POLST form. Patients are free to decline to

answer POLST questions from a facilitator, and should not hesitate to let it be known that they instead plan to rely on their proxy for end-of-life decision making, and intend to discuss their health care options uniquely with their attending physician.

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

MARSH

continued from page 4

I am not saying that Church teaching should be based on people’s lived experience alone. After all, we do have revelation and the Church’s reflection on that revelation with its implications. These are the basis of the Church’s teaching and deposit of faith. What I am saying is that we are out of balance in our reliance on deductive as opposed to inductive reasoning.

Too often, opinion is asserted as fact because it seems that first principles must

be defended at all cost, even without the nuance that might be present if we gave equal weight to both deductive and inductive reasoning based on the evidence from people’s lives.

One sad result of this imbalance is that teachings are asserted that are not convincing to a lot of people. When these teachings are not accepted, three other things often happen.

First, some will say, as author George Weigel often does, that “the teaching on artificial contraception is not accepted because we have done a poor job explaining it.” Really?

Second, some will assert that the

Church’s arguments in support of a teaching are not accepted because people are too secular in their outlook. There may be some truth in this, but the observation fails to address the imbalance between the use of deductive versus inductive reasoning.

Third, when all else fails, people fall back upon quoting the *Catechism of the Catholic Church* as though that resolves the problem. It does not. Such a tactic not only fails to convince or resolve the issue, but ends up making some people think that we should just read the catechism and be satisfied. When a teaching does not take sufficient account of people’s

lived experience because of starting with first principles, many people are not only unconvinced but angry as well. The result is suspicion of Church teaching, and then much of Church teaching in these areas is dismissed.

It is my opinion that if Church teaching were not so lopsided in its too heavy a reliance on deductive reasoning, the teaching of the Church would be given a more respectful hearing than it often receives.

(Gilbert Marsh is a clinical psychotherapist in Bloomington and member of St. Agnes Parish in Nashville.) †

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CHICAGO

continued from page 1

“Bishop Cupich is well prepared for his new responsibilities and brings to them a deep faith, a quick intelligence, personal commitment and varied pastoral experiences,” Cardinal George said.

The new archbishop is no stranger to Chicago, having served on the board of Catholic Extension since 2009. The Chicago-based organization supports the work and ministries of U.S. mission dioceses.

Archbishop Cupich said his appointment “humbles and encourages” him, and his priority as the new archbishop is to be attentive to the way God is working through the people in the archdiocese.

He learned of the appointment 10 days before the announcement and said he felt overwhelmed and surprised when Archbishop Viganò called him.

Some in the media describe Archbishop Cupich as a moderate, but when asked about the description, he said, “Labels are hard for anybody to live up to, one way or another. I just try to be myself, and I try to learn from great people. You’ve had great people here in this archdiocese pastor you. And I’m following a great man.”

When asked if his appointment—the first major appointment made by Pope Francis in the United States—sends a message about the pontiff’s agenda, Archbishop Cupich

said no.

“I think the Holy Father is a pastoral man. I think that his priority is to send a bishop, not a message,” he said.

That Archbishop Cupich’s new flock is a lot larger than his present flock is not lost on him.

“This is an enormous upgrade, so to speak,” Archbishop Cupich told the media. “We had a hundred thousand Catholics in eastern Washington, and I had 27,000 Catholics in South Dakota.” There are 2.2 million Catholics in the Archdiocese of Chicago, which is the third largest archdiocese in the nation.

When pressed on what tone he will bring to the archdiocese, the new archbishop said: “I think it’s really important to keep in mind that it’s not my Church, it’s Christ’s Church. I have to be attentive to his voice in the lives of the people and the word of God and the way that he communicates to all of us through the pointers that he gives.”

In an interview with the *Catholic New World* following the news conference, Archbishop Cupich thanked Catholics in the archdiocese for their warm welcome and said he looks forward to visiting parishes and communities.

“I really am sincere in saying I know that I can only do this if I have their support and prayers. I want to be very pronounced in asking, begging for their prayers,” he told the archdiocesan newspaper.

Archbishop Cupich did his doctoral work on Scripture readings used in the liturgy, and

that remains a part of his spiritual nourishment, he said.

“I find that, not just the word of God in the Bible, but the convergence of how the texts are put together in the liturgy is a source of my own spiritual life.”

Born on March 19, 1949, in Omaha, Neb., he is one of nine children and the grandson of Croatian immigrants. He was ordained a priest for the Archdiocese of Omaha in 1975. He was named bishop of Rapid City, S.D., in 1998. In 2010, he was appointed to Spokane. He speaks Spanish and lives at the seminary there.

He has degrees from what is now the University of St. Thomas in St. Paul, Minn., the Pontifical Gregorian University in Rome and The Catholic University of America in Washington.

He served as secretary at the apostolic nunciature in Washington and was pastor of two parishes in Omaha. On the national level, he currently chairs the U.S. bishops’ Subcommittee on Aid to the Church in Central and Eastern Europe and is former chair of the Committee for the Protection of Children and Young People.

Following Archbishop Cupich’s remarks at the Sept. 20 news conference, Cardinal George told the media he is grateful to Pope Francis for accepting his resignation and is relieved.

“I’ve been a bishop for many years and before that I was a religious superior. And in a sense, in those jobs, as you can imagine, you are hostage to what hundreds even thousands of people do over which you have no control,” he



Archbishop Blase J. Cupich addresses media and other bishops during a news conference on Sept. 20 at the Quigley Center in Chicago. Pope Francis named the prelate, head of the Diocese of Spokane, Wash., since 2010, to succeed Cardinal Francis E. George as head of the Chicago Archdiocese. He will be installed on Nov. 18 at Holy Name Cathedral. (CNS photo/Karen Callaway, *Catholic New World*)

said. Every morning he would check the news to find out what happened that he was accountable for. “I have to confess, it will be a relief not to read the paper with that vision in mind but just to get information.”

When reminded that he has frequently said it was his goal to retire and meet his successor, something not accomplished by any other archbishop of Chicago since all died in office, Cardinal George pumped his fist in the air and smiled.

He said the appointment is also a relief to him because of his health problems.

“Others who have retired, I’ve asked them how it went and they’ve said, ‘Well, it’s strange. One moment, you’re at the center of everything and the next moment you’re not.’ You have to

adjust to that,” he said.

Cardinal George is the first native Chicagoan to serve as archbishop of Chicago. Born in 1937, he attended Catholic schools in Illinois before entering the Missionary Oblates of Mary Immaculate in 1957. He was ordained a priest on Dec. 21, 1963. He was his order’s vicar general in Rome from 1974 to 1986.

He was bishop of Yakima, Wash., from 1990 to 1996 and archbishop of Portland, Ore., for less than a year before Pope John Paul II named him archbishop of Chicago in 1997.

He was made a cardinal on Jan. 18, 1998, and, until he turns 80, he remains eligible to vote as a member of the College of Cardinals. He was president of the U.S. bishops’ conference from 2007 to 2010. †

What was in the news on September 25, 1964? The council approves the teaching on collegiality, and Americans launch a campaign for a declaration on religious liberty

By Brandon A. Evans

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

Here are some of the items found in the September 25, 1964, issue of *The Criterion*:

• **Fathers of council approve collegiality, then tackle religious liberty statement**

“VATICAN CITY—By an overwhelming majority, the Second Vatican Council voted to approve the teaching that all Catholic bishops today are successors of the Apostles by divine institution and that they, with the pope as their head, make up a college like that which was formed by St. Peter and the Apostles. Thus at the 85th general meeting of the Second Vatican Council, the work of the First Vatican Council, begun almost

100 years ago, has been advanced significantly. The First Vatican Council defined the infallibility of the pope, but was adjourned before the precise relation of the bishops among themselves and to the pope was worked out. At the same time, ... the council Fathers also affirmed by vote that the College of Bishops has no authority except with the Roman Pontiff, the successor of St. Peter, as its head. It affirmed that his power of primacy over all, both bishops and faithful, remains intact.”

• **Bulletin**

At *Criterion* press time Thursday, national wire services reported that American bishops at the council launched an intensive campaign for a declaration on religious liberty. Spearheading the drive, which drew strong opposition from Spanish and Italian prelates, were Cardinals Cushing, Meyer and Ritter. Another late report from Vatican City announced that an American nun, Sister Mary Luke, president of the Conference of Major Religious Superiors of Women’s Institutes of America, is among 15 women who have been named council auditors.”

• **Editor comments from Rome: Are the council Fathers moving along too fast?**

- **Vocations Exhibit set for two cities in the archdiocese**
- **Challenge issued to U.S. labor**
- **Urge strong declaration on the Jews**
- **Marian adult lecture series opens Thursday**
- **First woman auditor is named to council**
- **Delay 4th session for 2 or 3 years, prelate suggests**
- **Lay teachers outnumber nuns for first time**
- **‘Progress’ is most important product at 3rd council session, reporter says**
- **52 men comprise charter class in delayed vocations seminary**
- **Operates hospital: Negro woman doctor in Texas fighting lone battle for the poor**
- **What’s ahead for South Vietnam?**
- **Automation’s challenge raises thorny problem**
- **Holy See’s interest in science stressed**
- **Vatican daily comments on new Hungarian pact**
- **Plan to rebuild Negro churches in Mississippi**
- **Says liturgy will ‘shake up routine’**
- **President Johnson hails Catholic Youth Week**
- **Vandals break statues, steal relic from shrine**
- **Surplus wheat sent to flood victims by U.S. agency**
- **Says Old Testament ‘theology’ not possible**
- **Cites Christian’s needs for service to the suffering**
- **Common Bible expected in England by January**
- **Stress campus liturgy, Newman leaders told**
- **Catholics urged to aid missions**
- **Presbyterians answer ‘SOS’**
- **Public pupils ride Catholic bus**
- **Debate on role of Our Lady highlights opening week’s discussion at the council**
- **Catholic journal notes ‘chill’ in unity spirit**
- **Report Cardinal Bea planning to visit Orthodox leader**
- **Urges elimination of mission societies**
- **Pope Paul to canonize 22 martyrs**
- **Beloved Polish archbishop dies of heart attack**

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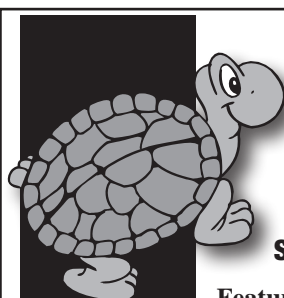
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Read all of these stories from our September 25, 1964, issue by logging on to our archives at www.CriterionOnline.com. †

JUBILEE

continued from page 1

to God alone. A way of life that is worthy of the Gospel of Christ has to be a grateful life.”

‘So many good memories’

Geraldine and Howard Estes are grateful for their 70 years of marriage, the longest married spouses attending the Mass.

“It doesn’t feel like we’ve been married 70 years—it just seems like 50,” Geraldine quipped.

The couple, members of St. Teresa Benedicta of the Cross Parish in Bright, met at the former Coney Island amusement park in Cincinnati.

“We met at the pool,” Howard recalled.

“I think it was ‘41 or ‘42,” Geraldine added. “We just started talking. And then we started writing letters.”

Howard was stationed at Fort Thomas at the time, an army base in Kentucky just across the Ohio River from Cincinnati.

By 1944, Howard was stationed near Alexandria, La., soon to be heading for the Philippines. That August, Geraldine took a train down to Alexandria without her mother’s approval, and the two were married just before Howard’s deployment.

“I went back home and lived with my mom,” Geraldine recalled.

A decade later, the tables had turned. Geraldine’s mom was living with the couple, taking care of their only child, Cathy, while Howard was off to battle again, this time in the Korean War with the Air National Guard.

“It was hard,” Geraldine admitted. “I had to work because the government wasn’t giving us enough to live on.”

Her Catholic faith helped her cope through the separation.

The same faith would soon help her husband as well.

“I became Catholic when Cathy was in high school,” said Howard. “She was my only child, and I was coaching her CYO softball team. The priest kept poking me,” he said.

Seventy years after saying “I do,” the Estes celebrated their anniversary at the parish hall in Bright with their daughter, Cathy Scholle, their four grandchildren and seven great-grandchildren.

After 70 years of marriage, Geraldine said, they have “so many good memories we can’t remember them all.”

‘There were all those letters’

Thomas (Tom) and Judith (Judy) Korbas, who celebrated their 51st anniversary in August, met through mutual friends who were dating—just six weeks before Tom headed off to serve in the military in Korea.

“That was in ‘61,” said Judy. “He came back in the fall of ‘62, and we married in August of ‘63.”

And how did the couple get to know each other in his absence?

“Letters,” said Judy. “I still have a box full of all his letters.”

“We didn’t make any commitment to each other before he left—that wouldn’t have been fair to either of us. But there were all those letters. When he came home, then we knew. I knew anyway!” she said with a laugh about when she realized that she loved Tom.

“He’s the level-headed one,” she said with a fond gaze at the quiet man sitting across from her.

The couple, who worship at SS. Francis and Clare of Assisi Parish in Greenwood, credits their Catholic faith as a source of strength in their marriage.

“We both are born and raised Catholic, which is a big factor,” said Judy. “We have always gone to church together and done Church things together. And once you have children, it helps your faith grow and makes it stronger.”

The couple had three children, one of whom has passed away. They now enjoy their three grandchildren and traveling west to visit with family.

Tom said he never imagined being married for 51 years.

Judy agreed.

“There are always times when you want to give up, when times are going hard,” she said. “But he’s my rock. He’s the one that kept us going.”

‘Know that God is in charge’

John Hanagan didn’t find out until a few years after marrying Alice that “she was just about to dump me [before he proposed] because I wasn’t

getting serious in our relationship.”

The couple met at a CYO dance in their native southern Illinois. Alice shared that after five years of dating John, “I said a rosary every day for one year asking God if this was the one I was supposed to marry then let me know, and if not, then throw him out in my driveway!”

The prayers apparently worked. John recalled “walking the streets of Indianapolis, and I heard a voice say, ‘You know you love her, and she’s perfect for you. Why don’t you marry her?’ That’s actually how it happened. That’s how I knew.”

The couple, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate 52 years of marriage on “November 11,” said John.

“November 12,” Alice corrected with a grin.

“Well, we move it around for Armistice Day,” he joked in an attempt to cover his mistake.

Their banter is witness to what John said others recognize as a “beautiful” relationship.

“I’ve often been asked how we’ve stayed married so long and it’s still so beautiful,” he said. “I think it’s because we had the same faith values when we started.”

“Part of it’s having the same background, too. We’re both Catholic, and we’ve always come along together in our spirituality, and it’s grown through the years.”

The Hanagans, who have four children and 10 grandchildren, have shared their experience and wisdom as sponsors for engaged couples at their parish.

Alice summarized the advice they give to those soon-to-be married.

“You have to respect each other and where they are in their life,” she said. “Give them space to let them do different activities. Keep your faith. Go to church together. Get involved in Church activities. And know that God is in charge.”

John agreed.

“Certainly pray together,” he said. “One of the things we used to tell our engaged couples is that marriage is not 50/50. It’s 100/100. You have to give each other all of yourself. That works for us.”

‘A lot of memories to look back on’

Young Joseph (Joe) Grzezinski used to look out his window at work and watch a young woman walk by at the same time each day on her way home from high school.

“He told Jerry, a buddy of his, ‘I’m going to date that girl,’” said Lillian, the woman whom he used to watch. “He told Jerry, Jerry told Irvin [a friend], and Irvin told [my friend] Nancy.”

After looking him up in an old yearbook, Lillian “told Nancy, who told Irvin, who told Jerry, who told Joe, ‘Yes, she’ll go out with you.’”

Joe’s first attempt at a date with Lillian almost didn’t happen.

They were to meet at her high school’s dance.

“The nuns at the school said, ‘You can’t come in here!’” he said. “Finally, one nun realized I was an alumnus and let me in.”

With a warm smile while leaning in to her husband, Lillian said, “I’m glad they did.”

Joe and Lillian, members of St. Luke the Evangelist Parish in Indianapolis, dated for four years. They were married 62 years ago on June 28, 1952.

Through the years, the couple has enjoyed golf, bowling and travel.

They have also shared the sorrow of losing their only two children.

Joe and Lillian credit their faith for sustaining them through the hard times. Their involvement in St. Luke Parish helped as well.

“When we moved here [in 1971 from South Bend, Ind.] and got involved in the parish, they asked us to be a sponsor couple for engaged couples,” said Lillian. “So we have sponsored 75 couples, and out of those, seven have adopted us. We have them as our children.”

When it comes to sponsoring engaged couples, Lillian and Joe emphasize communication.

“You are two individual people,” Lillian explained. “You can’t just say, ‘It’s going to be this way.’ You have to sit down and communicate.”

After years of advising engaged couples, Lillian and Joe are slowing down.

“We’re both quite ill,” Lillian admitted. “He’s had a number of surgeries, and he now has cancer in his bones.”

“But our faith is a great gift. If it weren’t for our faith, I don’t know where we’d be. Faith has really sustained us through losing our children, moving to a new city, surgeries and illnesses.”

Joe nodded in agreement as Lillian smiled and said, “But we have a lot of good memories to look back on.” †



Don and Mary Anne Herman, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, sing the entrance hymn during the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 21. The Hermans have been married for 62 years. (Photos by Natalie Hoefler)



A couple holds hands for the renewal of vows during the Golden Jubilee Wedding Mass on Sept. 21.



Howard and Geraldine Estes display the gift given to them by the archdiocese during the Golden Wedding Jubilee Mass on Sept. 21. A wedding cross was presented to all couples celebrating 60 or more years of marriage who attended the Mass.



Conchita and Edward Pangonis, members of St. Barnabas Parish in Indianapolis, share a kiss during the sign of peace at a Sept. 21 Mass celebrating golden wedding jubilees in the archdiocese. The couple celebrated 61 years of marriage.

Philadelphia meeting, synods will be part of global debate on families

VATICAN CITY (CNS)—The World Meeting of Families in Philadelphia in September 2015 will serve as a forum for debating issues on the agenda for the world Synod of Bishops at the Vatican the following month, said the two archbishops responsible for planning the Philadelphia event.

At a Sept. 16 briefing, Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, described the world meeting as one of several related events to follow the October 2014 extraordinary Synod of Bishops on the family, which will prepare an agenda for the worldwide synod one year later.

Such events, including a January 2015 meeting in Rome with family and pro-life groups, will enable a debate on the synod's agenda "at the international, global level," Archbishop Paglia said. "It is important that this text not remain an abstract text reserved to some specialists."

"In this way, the debate at the ordinary synod will be enriched," the archbishop said.

Pope Francis has said both synods will consider, among other topics, the eligibility of divorced and civilly remarried Catholics to receive Communion, whose predicament he has said exemplifies a general need for mercy in the Church today.

"We're bringing up all the issues that would have appeared in the preparation documents for the synod as part of our reflection," said Archbishop Charles J. Chaput of Philadelphia, regarding plans for the world meeting. "I can't



'We're bringing up all the issues that would have appeared in the preparation documents for the synod as part of our reflection. I can't imagine that any of the presenters won't pay close attention to what's happening.'

—Archbishop Charles J. Chaput of Philadelphia

imagine that any of the presenters won't pay close attention to what's happening" in Rome.

Archbishop Chaput said as many as 15,000 people are expected to take part in the meeting, whose program will be kept flexible to allow for topics that emerge from the bishops' discussions at the Vatican this October.

"But we haven't approached this as a part of the synod," Archbishop Chaput said. "It's a celebration of family life, the Catholic Church's commitment to support families."

Pope Francis is widely expected to attend the Philadelphia event, although Archbishop Chaput noted that an official announcement in that regard might not come until well into 2015. If the pope does attend, he said, a "papal Mass could easily draw more than a million people."

Among the other family-related events planned for the coming year, Pope Francis will meet on Sept. 28 with thousands of grandparents and other elderly

people, including a married couple who have fled Islamic State terrorism in northern Iraq.

The pope will give the elderly a large-print edition of the Gospel of Matthew and bless the group, which will also include about 100 priests.

Archbishop Chaput announced the publication of the preparatory teaching document, "Love is Our Mission," for the world meeting, and unveiled the official image for the event—a portrait of the Holy Family by a Philadelphia artist. The icon will hang in the city's cathedral during the 2015 event.

Pope Francis blessed the icon on Sept. 17 when the archbishop presented it to him at the end of the weekly general audience in St. Peter's Square.

The extraordinary synod will meet at the Vatican on Oct. 5-19, bringing together the presidents of national bishops' conferences, the heads of Eastern Catholic Churches, Vatican officials and papally appointed delegates, including laypeople. The world Synod of Bishops, which will



Jesuit Father Federico Lombardi, the Vatican spokesman, Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, and Archbishop Charles J. Chaput of Philadelphia attend a press conference at the Vatican on Sept. 16. The event was held to provide updates about the Sept. 22-27, 2015, World Meeting of Families in Philadelphia. Pictured is the official image for the event: a portrait of the Holy Family by Philadelphia artist Neilson Carlin. (CNS photo/Massimiliano Migliorato)

include more bishops—many elected by their peers—will meet at the Vatican on Oct. 4-25,

2015, to continue the discussion on pastoral approaches to the challenges facing families. †

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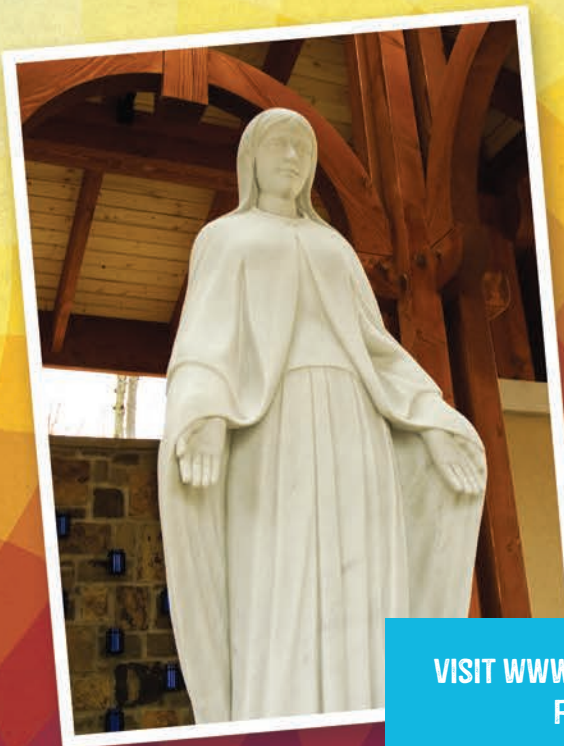
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Movements seek to renew the Church in Spirit-filled joy

By Marcellino D'Ambrosio

On the eve of Pentecost 2014, Pope Francis attended a conference in an Italian stadium with 50,000 Catholics who appeared every bit as excited as the soccer fans who had swarmed the venue a few weeks later.

These Catholics were participants in a movement especially devoted to the Holy Spirit and the gifts that he poured out on that first Pentecost.

If we examine the account of what happened on Pentecost, we get an idea of what this modern-day movement is about. We see the Apostles and other disciples who, though they had witnessed many miracles and even seen the risen Lord, were still timid and confused about what Jesus had really come to do.

Before he ascended, the Lord told them that they would receive power when the Holy Spirit fell upon them and that they would become his witnesses. Nine days later, when they gathered together, they found out what that meant.

We all know the story of the sound of the mighty wind and the appearance of the tongues of fire. The most important thing, however, is the difference brought about by the coming of the Spirit. For the first time, we see the disciples joyful, fearlessly preaching the Gospel in the tongues of all peoples.

The disciples emerged from the upper room so exuberant that some observers mocked them. They thought they were drunk because they were so happy. Three thousand of those who heard them, however, were so moved that they were baptized.

As we read the Acts of the Apostles and the epistles, we see further results of the Spirit's power in the disciples—tongues, prophecy, healings and other miracles—not the least of which was the extraordinary affection the disciples had for one another. We also see a new understanding of the Old Testament Scriptures and how they predicted, prefigured and prepared for what Jesus taught and accomplished.

John the Baptist had baptized Jesus in water, but on Pentecost, the ascended Lord had baptized the disciples with the Holy Spirit.

Throughout the Church's history, similar gifts and miracles appear in the lives of the saints. But generally, most Christians did not expect these manifestations of the Spirit to be part of the normal experience of being ordinary Christians.

In fact, some Christian groups developed the theory that these gifts of the Spirit were special equipment provided for the earliest phase of Christianity and were no longer needed and, therefore, are no longer to be expected.

This theory was actually proposed by one of the bishops on the floor of the Second Vatican Council. But the idea was so vigorously shot down by other bishops that in the council's central document on the Church, "*Lumen Gentium*" (the "Dogmatic Constitution on the Church"), we read the exact opposite. We read that the



Pope Francis kneels as a crowd prays over him by singing and speaking in tongues during an encounter with more than 50,000 Catholic charismatics at the Olympic Stadium in Rome on June 1. During the event, the pope acknowledged he had once been uncomfortable with the charismatic movement. (CNS photo/Paul Haring)

charisms of the Holy Spirit are forever poured out upon the faithful of every rank for the building up of the Church.

The document goes on to say that all these charisms, whether humble or more extraordinary, ought to be received with thanksgiving, for they are vitally important if the Church is to fulfill her mission ("*Lumen Gentium*," #12).

Interestingly enough, St. John XXIII, in preparation for the council, had distributed a prayer worldwide beseeching God for a "new Pentecost."

In 1967, after the close of the council, a group of Catholic college students who met at Duquesne University in Pittsburgh for a retreat experienced many of the same things we see in the Pentecost account.

Many know this account. They said they experienced joy, zeal and prayer in tongues or unknown languages. This experience of the "baptism of the Spirit" quickly spread like wildfire among Catholics of all ages and countries.

Such experiences had begun to erupt among Protestants earlier in the century, so it was natural that these Catholic "charismatics," as they're called, learned much about this experience from their Protestant Pentecostal sisters and brothers in Christ.

But from the start, prominent Catholic prelates and theologians participated in and advised the movement, which

came to be organized in various communities and prayer groups around the world. They included Cardinal Leo Jozef Suenens, one of the four moderators of Vatican II, and Cardinal Avery Dulles. They are two examples from the early days of what became known as the Catholic Charismatic Renewal movement.

Also, Capuchin Franciscan Father Raniero Cantalamessa, the official preacher of the papal household under the last three popes, is an example today.

It would be a mistake to see the charismatic renewal merely as one spirituality among many in the Church, or a style of worship that appeals to some and not to others.

The raising of hands, the "hallelujahs" and "amens" and tambourines borrowed from Pentecostal Protestant culture—these you can take or leave as you like. But such features don't touch the essence of the movement.

The renewal is really about the recovery of the joy, the power and the full complement of spiritual tools that were given to the Church on the day of its birth. And this is something that we all should be excited about.

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

Catholic Charismatic Renewal is rooted in biblical view on the Holy Spirit

By Janelle Alberts



Eduardo Hernandez joins in worship during the annual Hispanic Charismatic Renewal at the UIC Pavilion in Chicago in 2013. The two-day event drew more than 7,000 people from several states and included speakers, music, liturgy and prayer. (CNS photo/Karen Callaway, Catholic New World)

Last year, on a flight home from World Youth Day in Brazil, Pope Francis had this to say about the Catholic Charismatic Renewal movement:

"I'll tell you something about the charismatic movement. ... In this moment of the life of the Church, the movements are necessary. They are a grace of the Spirit, and in general, they do much good for the Church. The charismatic renewal movement is not just about winning back a few Pentecostals, but it serves the Church and its renewal."

No doubt many Catholics wanting to support the pope may first have asked this question about the Catholic Charismatic Renewal movement: What is it?

The Catholic Charismatic Renewal movement, which began in 1967, has its roots in the first Pentecost. We can look at this passage from the Acts of the Apostles for guidance:

"And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as

of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim" (Acts 2:2-4).

Like any movement, the pendulum swing of individual and group practices cuts a swath far and wide. We need to keep in mind that Catholic charismatics go to Mass, just as any Catholic would do.

However, the idea behind this movement is that believers are "gifted" by an infilling of the Holy Spirit with a range of biblical gifts: prophecy, knowledge, faith, healing, miraculous powers, distinguishing spirits and speaking in tongues, which is also based on biblical happenings, as we read in the First Letter of St. Paul to the Corinthians:

"To each individual the manifestation of the Spirit is given for some benefit (1 Cor 12:7).

"To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits;

to another varieties of tongues; to another interpretation of tongues (1 Cor 12:8-10).

"But one and the same Spirit produces all of these, distributing them individually to each person as he wishes" (1 Cor 12:11).

Like many Catholics who are not charismatics and don't understand some of their practices, Pope Francis admitted that he, too, initially was not always comfortable with charismatics' manner of praying.

"I did not have much love for charismatics," he said on June 1, just before inviting charismatics to an event at the Vatican in 2017, marking 50 years of the movement.

He later said that the movement was "a current of grace in the Church and for the Church."

Like Pope Francis, we, too, can find common ground with others, especially if we know that we all contribute to God's kingdom for the benefit of all.

(Janelle Alberts, who lives in Chagrin, Ohio, is a freelance writer and media relations specialist.) †

From the Editor Emeritus/John F. Fink

Old Testament: Nebuchadnezzar conquers Jerusalem

(Thirty-eighth in a series of columns)

The final days of the kingdom of Judah are recounted in Chapters 18-25 of the Second Book of Kings. Judah survived for 136 years after the conquest of the kingdom of Israel in 722 B.C.

After Assyria conquered Israel, it attacked Judah in 701 B.C. Judah was ruled by King Hezekiah, who had the prophet Isaiah as a counselor. Isaiah had begun his prophesying in 742 B.C. after having a vision and the voice of the Lord saying, "Whom shall I send?" Isaiah replied, "Here I am; send me!" (Is 6:8).

Isaiah convinced Hezekiah that God would protect Jerusalem. When Sennacherib, king of Assyria, reached Jerusalem, the angel of the Lord struck down 185,000 of his men and Sennacherib returned to Nineveh, where he was slain by two of his sons.

Hezekiah was considered a good king, but his successors, Manasseh and Amon,

were not: they "did evil in the sight of the Lord" (2 Kgs 21:20). Isaiah predicted that Judah would be destroyed because of Manasseh's sins.

Then came King Josiah, during whose reign we had a remarkable occurrence. While work was being done in the Temple, the high priest Hilkiah found "the book of the law" (2 Kgs 22:8), obviously unknown to that generation or, presumably, many previous generations.

Josiah was so aroused by the book that he commanded that it be read in its entirety to the people, and he made a covenant before the Lord that they would follow the ordinances, statutes and decrees that were written in the book.

Josiah began a thorough reform, influenced by the prophet Micah, that purged the country of pagan elements, not only in Judah but also in the former kingdom of Israel. He commanded that Passover be observed as stipulated in the book, the first time it had been so observed since the time of Joshua.

The authors said about Josiah, "Before him there had been no king who turned to the Lord as he did, with his whole heart, his whole soul, and his whole strength, in accord with the entire

law of Moses; nor could any after him compare with him" (2 Kgs 23:25).

But then Josiah was killed in a battle against Egypt and his successors went back to their old ways. The prophet Jeremiah opposed the return to idolatry and was rewarded for his opposition by arrest, imprisonment and public disgrace.

While this was going on in Judah, Babylon conquered Assyria and moved against Judah. The Babylonian King Nebuchadnezzar captured Jerusalem for the first time and deported King Jehoiachin to Babylon, replacing him with Zedekiah.

From about 598 to 587 B.C., Jeremiah tried to counsel Zedekiah, urging him not to rebel against Babylon and not to make a pact with Egypt. Nevertheless, Zedekiah did rebel, and King Nebuchadnezzar laid siege to Jerusalem. After nearly two years, when the people were starving, the walls were breached. Zedekiah tried to escape but was captured near Jericho.

Nebuchadnezzar then sent Nebuzaradan to Jerusalem, where he burned the Temple and all the houses. He led the people into exile in Babylon. †



Hezekiah was considered a good king, but his successors, Manasseh and Amon,

Cornucopia/Cynthia Dewes

Whom do we resemble in the family of God?

One of the most fun things (at least to me) about a new baby is the examination of his or her appearance and behavior, with an eye to family resemblance. "He looks just like his dad!" we exclaim, or "Isn't she just the picture of her mom when she wrinkles her nose like that?"



It seems to me that women are more apt to do this than men. When asked what he thinks of such assessments, my husband always says, "New babies all look alike."

And this seems to be the sentiment expressed by most men of my acquaintance despite my clear eyewitness evidence that the baby's looks and demeanor can be traced to this or that relative.

Women, on the other hand, can spend hours comparing opinions of how the baby is a fresh version of mom or dad or one of the many other possible blood connections. Somehow, it's comforting to think this is proof that the baby "belongs" with the rest of us. It's even better when

we think we see common traits in an entire family, as in brothers and sisters who "bear a family resemblance."

Of course, appearance and even behavior can change as a child grows older. Looking at the child of 6, we may see no connection to the person in her baby pictures. Or maybe the placid, sweet little pumpkin of an infant becomes a raging terror by age 3. So we make new diagnoses: She looks more like Grandma now and less like Dad; or, for some reason, Uncle Ben's personality seems to be emerging. We're good at adapting our analyses.

Once in a great while, we get a resemblance which is so compelling that everyone, men and women alike, agree that it exists. Such was the case with our son, Peter. While the "family resemblance" thing was pretty evident in the rest of the kids, Peter didn't seem to look like anyone we could think of.

That is, until we came across a photograph of my husband's mother taken when she was a young woman. Grandma Irma was shown in profile wearing an attractive 1920s gown and a hat. And lo! It was Peter in a cloche hat! Even my husband could see the resemblance.

Now, it may be one thing to resemble

Aunt Bertha, but it's another to act like her. We can't always control how we look, but we can control our behavior. If Aunt B. is a generous person, loving and kind, we can try to imitate her. But if she's mean and ornery, we can make sure the resemblance stops at appearance. This is summarized in comparison family statements like, "She's a darling, just like Aunt Bertha." Or (critically), "She's getting to be just like Aunt Bertha!"

Of course, we can only be ourselves, but we should keep tabs on the direction we're heading. Maybe we should take family resemblances to heart. When someone says we look just like So-and-So in our family, we might think about what that person is like. Is it someone we admire? Is our resemblance to them accurate in more ways than one? Hmm.

Indeed, we are all made in the image of God. That must mean that if we persevere in pursuing what's good and right, we may come to resemble God in some small way. We may even get to see God one day in all his glory and perfection. Now, that would be a resemblance to aim for.

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

For the Journey/Effie Caldarola

How do we respond to barbarism? Pray that the truth wins out

I was moved when, at the end of August, we celebrated the feast of the beheading of John the Baptist. I have always been intrigued by this saint, this cousin of Jesus who retired to the wilderness to preach repentance and live on locusts and wild honey.



When I visited the Vatican, I saw a statue of John that deeply struck me. He looked austere, ravaged, wild, thin and passionate, like a man consumed by a mission.

That statue, whose creator's name I don't know, remains my memory's image of John.

I was touched by the feast of his beheading because, for a good part of my life, beheading seemed an historical anomaly. And now, suddenly, beheading is something we read about daily.

It happened in the past, yes, in times gone by. A student of British history, I was always intrigued by the beheading

of Anne Boleyn. Those Tudors—what wouldn't they do? Anne couldn't produce a son, and Henry VIII was mad for a male heir. He had divorced Catherine of Aragon because she failed to produce a son, and he severed England's ties with the pope just so he could marry Anne.

But the marriage to Anne faltered as no son arrived. Out with another wife, but this time by beheading. Even after centuries, it takes the breath away to think that Henry would behead a woman who had been his heart's desire, his passion, his wife, his bedmate, his queen.

But this is history right? Were these the dusty pages of more barbaric times?

No, ISIS, the Islamic State in Iraq and Syria, has made beheading prevalent. Two American journalists have been beheaded as of this writing. A British aid worker was beheaded as well.

James Foley, the intrepid journalist who prayed the rosary on his knuckles in captivity in Libya, hoped he could communicate with his mother through the mystical, universal language of prayer. Freed from that first captivity, he went back to work in Syria, which

led to another capture, and ultimately, execution by beheading.

The Jesuit Father Pierre Teilhard de Chardin said, "Faith has need of the whole truth," and journalists such as James Foley were committed to just that—the pursuit of truth. This Marquette University graduate, who after his sojourn in a Libyan prison said that finding the story wasn't worth his very life, once again risked that life in pursuit of truth, and paid the ultimate price. Others like him have been martyred.

Thousands of good Muslims are being killed by this barbarism, many beheaded. Christians are nearly eliminated from Syria and Iraq, and much of the Syrian population is reduced to refugees.

Obviously, barbarism is not confined to an historical epoch.

How do we respond to such barbarism? We must pray, with James Foley and others like him, so that the truth wins out.

(Effie Caldarola writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

Have a childlike courage that defies world-defined realities

I'll say this much for my 5-year-old son Philip. He's a talker.

He's a chip off his extroverted father's block. You never know what's going to come out of his mouth. But you know something will. He thinks by talking.



Sometimes, that gets him in trouble. If I ask him to do something that he doesn't want to do, he'll often react by quickly and angrily saying, "Fine!" (something he's learned from his older brothers). That will get him a quick trip to the corner.

At other times, he'll say funny things that come out of left field that the best stand-up comic couldn't come up with.

That happened one evening recently when I was getting ready to brush his teeth at bedtime. At best, he tolerates the procedure. He thinks toothpaste is too "spicy." The way he reacts when I brush his teeth, you'd think he was eating five-alarm chili.

Just before I put the toothbrush in his mouth, he told me the ingredients that give toothpaste its spiciness: "salt, pepper, onions and Gatorade." I had to put down the toothbrush and just laugh.

It was so funny because, on the one hand, I knew that it was ridiculously false. On the other hand, Philip delivered the line as if it were the Gospel truth. How could I not laugh?

Now, if Philip had made this statement with such conviction as a teenager, it probably wouldn't have been as funny. I'd probably sooner roll my eyes at that point than laugh.

As you grow closer to adulthood, you're supposed to live according to reality. But that often means reality as the world around us defines it.

The world defines happiness by saying it is standing in line for hours to buy the latest smart phone. It defines success by dollar signs. It defines selfishness as a strength. It defines freedom as living with no obligation to what is true and good.

The world's definition of morality can be hard to figure out. At times, it says that it is all relative, limited to the individual alone. It is a morality that overflows with a kind of mercy, but is devoid of justice.

At other times, the pendulum swings to the other extreme. If a person has defied what can be a legitimate standard of social behavior, then he or she is immediately and irrevocably shunned. It's justice with no measure of mercy. Hit send too quickly on Twitter or Facebook and you might lose your job based on what you said.

The world also often seeks to moderate our aspirations. It's not realistic to hope for peace in our families, on our streets and in the world at large. Fighting poverty is pie-in-the-sky dreaming. Striving to find a cure for cancer or other diseases is a never-ending task.

So, don't be too beholden to your ideals. You'll only set yourself up for disappointment.

That's the attitude of our world—or at least of our grown-up world. But it's not the childlike fearlessness that Philip has. He's not yet afraid to say crazy things about the ingredients of toothpaste. I pray that as he grows older, he'll have the courage to be crazy in the eyes of the world by striving to live out the Catholic faith and Christian values that my wife, Cindy, and I are seeking to form in him.

With the help of God's grace, even we adults can grow in this courage. Then reality as defined by the world won't keep us from embracing the often countercultural ideals of the Gospel.

We may seem as crazy in the eyes of the world as Philip's salt, pepper, onions and Gatorade that fill his tube of Pepsodent. But we can move forward with a smile on our face knowing the goodness of our goals and the grace that will make them true realities in the end. †

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

Sunday Readings

Sunday, September 28, 2014

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

The Book of Ezekiel provides this weekend's first reading. Pivotal in Jewish history was the time spent by Hebrew captives and by their descendants in Babylon, the capital of the then-powerful Babylonian Empire. This empire had conquered the Promised Land and, in the process, forever ended the two Hebrew kingdoms of Israel and Judah. Many survivors were taken to Babylon.

Occurring in the sixth century B.C., it simply is called the Exile. It was a heartbreaking time for the Hebrew people. They were so far from their homeland. The Exile seemed as if it would last forever. Indeed, it lasted for four generations. Quite likely, many Jews fell away from the religion of their ancestors.

These people were like people in any other time. For many, religion seemed to have failed them, at least as a guarantee of security.

Ezekiel wrote during this time. He had to respond to the people's despair. The prophet turns the tables. He confronts the people with their own sinfulness. Where is their devotion to God? How faithful have they been in being God's people? No one realistically could have argued that there had been no sin. Who deserted whom?

The second reading this weekend is taken from St. Paul's Letter to the Philippians. In many first-century Roman Empire communities, persons of many religious traditions lived side by side.

Quite likely, such was the case in Philippi. Jewish symbols and references appear in the epistle, but in no sense was the city Jewish. It was thoroughly pagan, an important military base in the Roman Empire, situated in what now is Greece.

Considering that Christians were in the minority, Paul had to reinforce their commitment to the Lord and challenge them to withstand paganism.

He magnificently and eloquently

proclaims Christ, the Lord, as the Savior. Many scholars believe that this passage was an ancient hymn, sung by early Christians when they met for worship.

St. Matthew's Gospel, the third reading, recalls an encounter between Jesus and priests and elders. Religion was a favorite topic for everyone at the time, so priests and lay people alike would have been intrigued by Jesus.

God is the father in this parable. The vineyard represents the people of Israel, God's own, God's chosen, borrowing a well-known image from the prophets.

Scholars suggest several possibilities regarding the two sons, but one suggestion is that the first son represents Israel and the second son represents gentiles and sinners. This last son, not the heir, is true to God.

The story glorifies the breadth of God's love and the potential for human repentance.

While culture and environment significantly may affect religious practice, few people today think that genetic heredity and ethnicity, strictly speaking, limit or expand God's love or the human ability to approach God.

Many, however, are angry with God, as were Ezekiel's contemporaries, or they think that their sins have made them moral outcasts. No one is beyond God's love. Every sinner can repent.

Reflections

The readings this weekend very much are in the stream of readings heard during the weekends of late summer and now early fall. The Church is calling us to discipleship.

We all hear this call realizing that we are sinners. Our sin shames us, convincing us that we are strangers in God's kingdom. We feel overwhelmed by our sins, or we are furious with God for this or that reason.

Everyone may repent. We first must recognize that our sinfulness has crippled us, maybe setting us on a course toward ruin. Then, humbly, we must ask for forgiveness.

If we are as contrite as the second son in Matthew's story, as wholehearted in our love for Jesus as is shown in the hymn in Philippians, then God will forgive us and welcome us to everlasting life. †



Daily Readings

Monday, September 29

St. Michael the Archangel
St. Gabriel the Archangel
St. Raphael the Archangel
Daniel 7:9-10, 13-14
or *Revelation 12:7-12a*
Psalm 138:1-5
John 1:47-51

Tuesday, September 30

St. Jerome, priest and doctor of the Church
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, October 1

St. Thérèse of the Child Jesus, virgin and doctor of the Church
Job 9:1-12, 14-16
Psalm 88:10-15
Luke 9:57-62

Thursday, October 2

The Holy Guardian Angels
Job 19:21-27
Psalm 27:7-9c, 13-14
Matthew 18:1-5, 10

Friday, October 3

Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14b
Luke 10:13-16

Saturday, October 4

St. Francis of Assisi, religious
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125, 130
Luke 10:17-24

Sunday, October 5

Twenty-seventh Sunday in Ordinary Time
Isaiah 5:1-7
Psalm 80: 9,12-16, 19-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner/Fr. Kenneth Doyle

Silence before Mass is encouraged to help people prepare to participate in the liturgy

Q Within the past year, I have seen a tremendous amount of talking and socializing while people are seated in church awaiting the priest's arrival for Mass. Parents are even conversing with their children during the priest's homily. In the Communion line, individuals stop to shake the hand of someone they know and chat while the Eucharist is being distributed. One man, arriving in church and walking up the aisle to find a pew, was talking on his cell phone as if he were out on the street. What kind of example does this set for the young people in attendance?

Some devout parishioners arrive before Mass to pray, but with all the distractions I would think prayer to be almost impossible. Maybe if the priest made an appeal to those attending to respect the house of God, it might sink in. So far, the only thing that has ever been said from the sanctuary (by a lector) is, "We ask you to silence your cellphones."

Thank you for addressing this total lack of reverence. (Houma, Louisiana)

A The real "villain" in your story is not only irreverent, it is downright rude. Nearly three years ago in this column, I addressed the importance of quiet before Mass in answer to a similar question from a different reader, but perhaps we all need a reminder.

The General Instruction of the

Roman Missal expresses it this way: "Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner" (#45).

Certainly the goal of a parish is to create a community of faith, so it is natural and good for people to greet each other and "catch up a bit" when they meet at church. For that reason, newer churches are often constructed with a larger "lobby" so that folks can chat when they first arrive and then be quiet once they enter the church proper.

In the parish where I serve, our church was built in the late 1990s, at a time when we were being encouraged to create a separate chapel for the Blessed Sacrament.

The downside, though, when the Eucharist is not reserved in the church proper, parishioners may regard the larger space as an "auditorium" and converse at sidewalk decibels.

So just before Mass is to begin, I announce something like this: "We are gathered this morning to share our faith in the risen Lord and to thank God for the blessings in our lives. Let's take a moment now to quiet our hearts and to place ourselves consciously in the presence of God."

Then we have 20 or 30 seconds of complete silence before the procession to the altar begins.

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

My Journey to God

In God's Embrace By Thomas J. Rillo

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.

In order to come into God's embrace
You must grow ever closer to him
This proximity will enable you to feel His love
And emotionally fathom His unselfish compassion.

In God's embrace Jesus can enter your life
The Holy Spirit can guide your good work
Within God's embracing love you spiritually grow
And expand both your knowledge and in action.

In God's embrace you can seek out the needy
Minister to the hungry and the homeless
Feed the spiritually hungry through evangelization
Champion the unborn and guide parental acceptance.

In God's embrace we can serve our Church and the Lord
We can be examples of faith and of service to all
To be teachers and spiritual mentors to the young
To see Christ in the faces of all whom we meet.

In God's embrace we can seek the virtue of humility
And seek restraint of speech in all situations
Become good stewards of both Church and the Earth
Involve ourselves physically in all that benefits humanity.

In God's embrace we accept our mortality as a beginning
Begin our faith journey to grow closer to God
Accept the pathway to eternal life with those who preceded us
His embrace will lead us to him to live in the heavenly realm.



Mother Theodore Guérin

1798 - 1856
feast - October 3

CNS Saints

A Breton by birth, Anne-Therese Guérin was 25 when she entered the Sisters of Providence of Ruille-sur-Loir, France. As Sister Theodore, she directed schools in Rennes and Soulaines, where she also studied pharmacy and medicine. Despite poor health, she led five other nuns across the Atlantic to a new mission on the American Frontier. St. Mary-of-the-Woods Academy, which they began in Indiana, is now the oldest U.S. Catholic college for women. Mother Theodore survived a harsh climate, a major fire and the hostility of the local bishop, also from France, to found the Sisters of Providence of St. Mary-of-the-Woods. Canonized in 2006, she often advised others, "Put yourself gently into the hands of Providence."

Rest in peace

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

BANET, Mary Ruth (Hooe), 83, St. Mary-of-the-Knobs, Floyd County, Sept. 14. Wife of Ray Banet. Sister of Mildred Seewer and Leonida Hooe.

BLAYLOCK, Doris L., 94, St. Monica, Indianapolis, Sept. 12. Mother of Deborah Blaylock-Hanes, Learmon Jr. and Melvin Blaylock. Sister of Annie Roby. Grandmother of seven. Great-grandmother of 15. Great-great-grandmother of seven.

BRAUN, Sandra, 65, Sacred Heart of Jesus, Indianapolis, Sept. 9. Mother of Kimberly Tanner and Christopher Braun. Sister of Mary Lou Eads, Toni Humes, Julie Yates, Rose, John and Paul Springman. Grandmother of two. Great-grandmother of one.

DENNING, Eleanor Alice, 90, St. Meinrad, St. Meinrad, Sept. 12. Mother of Randy Denning. Grandmother of five. Great-grandmother of four.

DICKMAN, Mary M., 60, St. Mary, Greensburg, Sept. 16. Wife of Dennis Dickman. Mother of Sarah Saylor.

DUNN, John, 90, St. Gabriel the Archangel, Indianapolis, Aug. 2. Husband of Billie Dunn. Father of Barbara Fields, Carolyn Fromme, Ann Talhelm, Mary Wagner, Joe, John, Michael and Tom Dunn. Grandfather of 28. Great-grandfather of 13.

FOOS, Mary Martha, 91, St. Augustine, Jeffersonville, Sept. 2. Mother of Julie Sumler. Grandmother of two.

GILLIO, Ernest, 89, Sacred Heart, Clinton, Sept. 11. Husband of Dorothy Gillio. Father of Carolyn and Lee Gillio. Brother of Elmer Iacoli. Grandfather of one.

HABOUSH, Rosemary Ann, 91, St. Luke the Evangelist,

Indianapolis, Sept. 8. Sister of Margaret Nahas, Joann Najem and Josephine Mulhern.

HAYES, Donald, 77, St. John the Apostle, Bloomington, Sept. 1. Father of Mark and Scott Hayes. Brother of Irene Davis, Warren Hayes and Joan Gator. Grandfather of nine. Great-grandfather of 17.

HUGHES, George E., Sr., 88, St. Augustine, Jeffersonville, Sept. 11. Husband of Irene Hughes. Father of Kathryn Snelling, Ann Marie, Cynthia, Susan, George Jr., James, Jeffrey and John Hughes. Brother of Joann Etheridge and William Hughes. Grandfather of 19. Great-grandfather of 18.

JARAMILLO, David Andres, 16, St. Gabriel, Indianapolis, Aug. 20. Son of David and Guadalupe Jaramillo. Brother of Juan Jose Jaramillo. Grandson of Jose Vicente and Guadalupe Valdivieso.

JULIUS, William D., 92, St. Augustine, Jeffersonville, Sept. 9. Husband of Barbara Julius. Father of Debbie, David, Dennis, Doug and William Julius. Grandfather of 11. Great-grandfather of 17.

KELLEY, Anne Rosemary (York), 62, Prince of Peace, Madison, Sept. 4. Wife of Paul Kelley. Mother of Jill Kelley Koren, Natalie Kelley-Kimmell, Alethaire Kelley Knierim and Harlan Kelley. Sister of Annie and Cindy Green, Jane Struck, Peggie York-Garcia, Dave, Jerry, Pat and Tom York. Grandmother of five.

LANCE, David Richard, 45, St. Michael, Brookville, Sept. 13. Husband of Regina Yane. Father of Michelle, Preston and Tyler Lance and Dominic Yane. Son of James Wood and Mary Jane Wood. Brother of Jane McMillan, Eddie and Steve Lance, Vickie and Andy Wood.

LANNING, John M., 85, St. Michael, Brookville, Sept. 3. Husband of Joy Lanning. Father of Penny Hofer, John and Mitchell Lanning. Sister of Birdie Knecht, Mary Tebbe and James Laning. Grandfather of five. Great-grandfather of one.

McLAUGHLIN, John F., 84, SS. Francis and Clare, Greenwood, Aug. 29. Husband of Leonora (Adam) McLaughlin.

Father of Jill Hammersley, Julie Pouch and Kai McLaughlin.

Grandfather of six. Great-grandfather of one.

McLEISH, Karen, 55, Our Lady of Lourdes, Sept. 6. Wife of Gerald McLeish. Mother of Andrew and Eric McLeish. Sister of John and Mark Fagan. Grandmother of one.

RICHARDS, ChrisAnn, 55, Our Lady of Lourdes, Indianapolis, Sept. 4. Wife of Roger Richards. Sister of Mary Jo Cooke, Ree Dausman, Boots Kervan, Susan Tharp, Paula Vermilya and Joseph Stark.

ROTHBAUER-MEYER, Helen, 99, St. Joseph, Clark County, Aug. 10. Mother of Margaret Alvey and Mary Conroy. Sister of Charlie, Henry, Mike and Steve Rothbauer. Grandmother of 10. Great-grandmother of 21. Great-great-grandmother of four.

SCHOETTNER, Larry J., 60, St. Gabriel, Connorsville, Sept. 10. Son of Mary Schoettner. Brother of Phillip and Rick Schoettner.

STADER, Rosemary (Zeph), 96, St. Paul Hermitage, Beech Grove, Sept. 12. Mother of Dianne DeHart, Janice Inman, Kathleen Schopper and Thomas Stader. Sister of Anna Marie Olinger. Grandmother of 11. Great-grandmother of 21.

TACY, Layne Michael, 16, Holy Spirit, Indianapolis, Sept. 12. Son of Timothy and Summer Tacy. Brother of Joshua and Marc Tacy. Grandson of Sammy Washburn, Bill and Kathy White, and DeWitt and MaryEllen Tacy.

WHITE, Susan E. (Mucci), 72, Annunciation, Brazil, Sept. 2. Mother of Cara, Brad and James White Jr. Grandmother of three.

WOODRUFF, Norman, 72, St. Rita, Indianapolis, Sept. 12. Husband of Anita Woodruff. Father of Michelle Jackson, DeAnna, Derrick and Michael Woodruff. Grandfather of 17. Great-grandfather of 13. †



Papal selfie

Retired Pope Benedict XVI poses for what is said to be his first selfie on Sept. 12 with Italian seminarian Giuseppe Ricciardi. The photo of the pope, 87, and Ricciardi, from the southern Italian diocese of Aversa, has been posted on the seminarian's Twitter feed. (CNS/Giuseppe Ricciardi via Twitter)

Pope: Don't leave home without it; take Gospel on the go, to the world

VATICAN CITY (CNS)—Tuck the Gospel in your pocket and put on your walking shoes to share Christ's love, peace and joy with the world, Pope Francis said.

It is the Holy Spirit who inspires Christians to "overcome every obstacle, to conquer the temptation of being closed up in oneself—among a chosen few," and to prevent people from believing they are "the only one destined for God's blessing," he said at his weekly general audience in St. Peter's Square on Sept. 17.

The pope continued a series of talks on the nature of the Catholic Church, focusing on what it means to say the Church is catholic and apostolic.

The word catholic means the Church is universal, he said.

The Church is found everywhere, "and teaches the whole truth that mankind must learn regarding the heavens and the Earth," he said.

One sign of the Church's universality is that it speaks every language of the world.

The Gospel was translated into the world's different languages, the pope said, so people could read it and encounter the living Word.

"It's always a good idea to carry with us a small book of the Gospels to have in your pocket or bag, and, during the day, to read a verse. It's good for you," he said.

The reason the Church is universal, in fact, is because it is missionary, he said.

The Holy Spirit enabled the Apostles and the whole Church to "go out" and proclaim to the ends of the Earth the good news of salvation and God's love, he said.

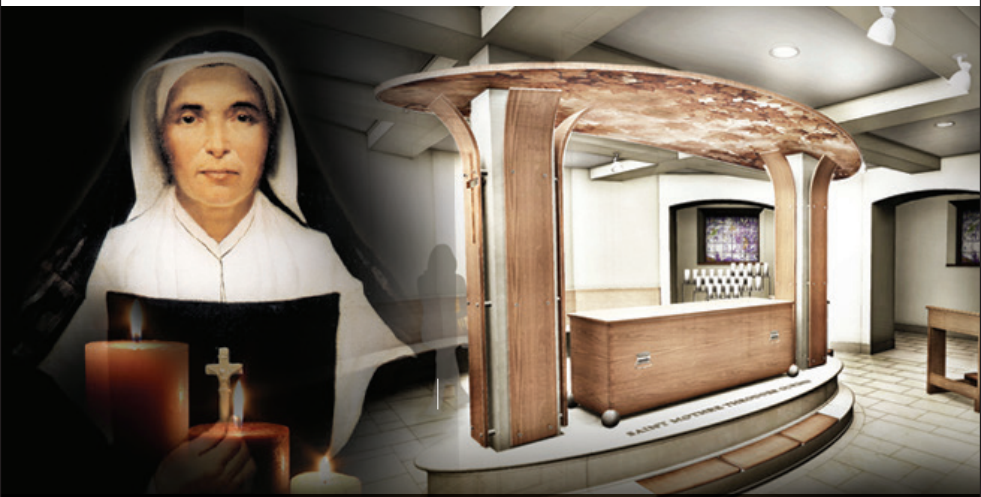
Without the presence of the Holy Spirit, a group of Christians could end up believing, "We are the chosen ones, just us," he said.

But such a group "eventually dies; first their spirit dies, and then they will die as a body because they have no life, they are not able to generate life in others, in other peoples, they are not apostolic," the pope said.

"If the Apostles had stayed put, there in the Cenacle," where they shared the Last Supper with Jesus and where Jesus appeared to them after his resurrection, "without going forth to preach the Gospel, then the Church would only be a Church for that people, in that city, in that room. But they all headed out for the world," he said. †

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Expansion helps Providence Self-Sufficiency Ministries mark 20 years

By Patricia Happel Cornwell

Special to The Criterion

"These are new friends and family in so many ways, And I hope I can stay here the rest of my days." —Excerpt from a poem by Bob Staley, a Providence Self-Sufficiency Ministries' resident

GEORGETOWN—For some, it's a home for Mom or Dad. For others, it's a place to put a family back together. For many, it's the answer to a prayer.

On Sept. 19, Providence Self-Sufficiency Ministries (PSSM) in Georgetown marked 20 years of service to south central Indiana with a reception to launch the public phase of a \$2 million expansion campaign.

The 28-acre campus in Floyd County presently has one assisted living home or "villa," and five skilled care villas, collectively known as Guerin Woods, with health services including hospice care. It also has a senior center, independent living apartments for seniors with limited incomes, licensed group homes for foster children and a family reunification program.

The "Home Is Where the Heart Is" capital campaign will

fund construction of two more villas, a 10-bed unit for the frail elderly and an eight-bed unit for those with memory loss. Ground has already been broken, and it is hoped that construction will begin in October.

A "silent phase" of the fundraising effort raised nearly \$1.6 million. The reception was the kickoff for a public phase to raise the remaining capital for the project.

"The strategy for the public phase of the drive is to let people make pledges over four years," said campaign chairman Gary Libs. "They don't have to make a cash gift right now. They can spread it out until 2017."

Campaign committee member Brenda Masden noted that her aunt has been a resident of the facility for four years.

"That's how I got involved in the capital campaign," she said. "The first thing we want to build is a memory unit."

All villas have private bedrooms and baths, communal living rooms and dining rooms, patios and gardens. The new memory loss villa will also feature a one-to-two staff-to-elder ratio, stations reminding residents of past interests, and small four-person dining tables

to alleviate the confusion of large numbers of people. Gliders and rockers will address individuals' need for constant motion.

Residents are interested in the project, too. Phyllis Garmon is a campaign committee member whose mother is a resident. One day while visiting her mother, she asked an elder what he was watching from the patio.

"He was watching the groundbreaking equipment," she recalled, "and he joked that he needed a 'high chair' so he could see over the fence."

PSSM has followed what the administration calls a "rolling horizon" as community needs change. There are now 60 eligible elders on a waiting list to move into the 10-bed villas. In addition, there are 10 current residents who need memory care and 10 others on a waiting list.

Guerin Woods was the first elder-care entity in the state to introduce the small-house model for long-term care. Since its inauguration in 2008, it has received a five-star rating from the Centers for Medicaid and Medicare and a ranking in the 99th percentile among Indiana's 460 nursing homes.

PSSM is a sponsored ministry



Above, Phyllis Garmon, left, and Brenda Masden, members of the Providence Self-Sufficiency Ministries capital campaign committee, show the designs for two planned additions to the 28-acre Georgetown campus on Sept. 19. An eight-bed unit will be a memory care home, and a 10-bed "villa" or group home will provide skilled care. (Photo by Patricia Happel Cornwell)

of the Sisters of Providence of Saint Mary-of-the-Woods near Terre Haute. Since 2003, PSSM has served more than 45,000 individuals of all ages.

Those interested in pledging support for the capital campaign may contact Providence Sister Barbara Ann Zeller,

PSSM director, at 812-951-1878. More information about facilities and services at the Georgetown campus is available at www.guerininc.org.

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

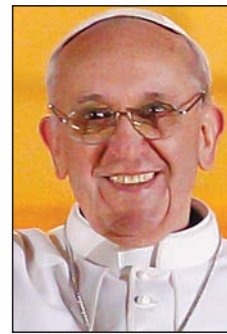
Eagle Scout project



Michael Isakson, a member of St. Monica Parish in Indianapolis and Boy Scout Troop 514, poses on Sept. 18 with rosaries next to a statue of Mary. He is coordinating an Eagle Scout project to gather rosaries for distribution to women at Birthline, an archdiocesan ministry that provides assistance to pregnant women and mothers of infants in need. Those wishing to donate rosaries can send them to Michael Isakson, c/o E. Jo Hoy, principal at Cardinal Ritter Jr./Sr. High School, 3360 West 30th St., Indianapolis, IN, 46222. He asks that the rosaries be of any material other than plastic or cord. Rosaries should be received by Dec. 31. Michael then hopes to have them blessed by Archbishop Joseph W. Tobin at a Respect Life Mass scheduled for Jan. 22, 2015. Each rosary will be placed in a case with a prayer card in English and Spanish, and will be made available to clients in a cabinet with a mosaic of Mary. (Photo by Natalie Hoefer)

Pope Francis names five women to International Theological Commission

VATICAN CITY (CNS)—Pope Francis, who has said the Catholic Church has "not yet come up with a profound theology of womanhood," named five women, a record number, to the International Theological Commission.



Pope Francis

One of the women is U.S. Mercy Sister Prudence Allen, former chair of the philosophy department at St. John Vianney Theological Seminary in Denver, and now a member of the chaplaincy team at Lancaster University in England.

On Sept. 23, the Vatican released the names of 30 theologians who will serve a five-year term on the commission. Women have served on the panel since 2004, but, until now, there have never been more than two.

The five women appointees also include Australian Tracey Rowland, dean of the John Paul II Institute for Marriage and Family in Melbourne, who is a prominent authority on the theology of Pope Benedict XVI; and Moira Mary McQueen, a Canadian-British citizen who serves as director of the Canadian Catholic Bioethics Institute at the University of St. Michael's College in the University of Toronto.

In addition to Sister Prudence, the commission will include one other American: Capuchin Franciscan Father Thomas G. Weinandy, former executive director of the U.S. Conference of Catholic Bishops Secretariat of Doctrine.

The International Theological Commission was established in 1969 to study important doctrinal issues as an aid to the pope and to the Congregation for the Doctrine of the Faith. It has produced documents in recent years on such topics as "Christian monotheism and its opposition to violence" and "sensus fidei [sense of faith] in the life of the Church." †

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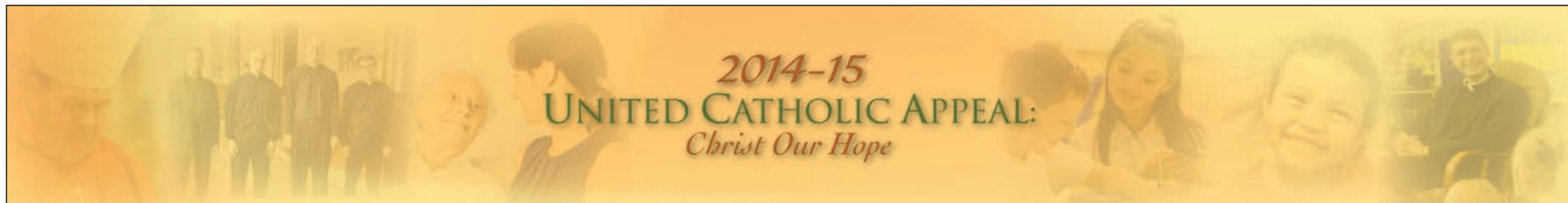
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Margaret Ruffing
Executive Assistant to the President
mruffing@bishopchatard.org





‘Not a one person or building show’: Archbishop Tobin speaks about United Catholic Appeal to Miter Society members

By Natalie Hoefler

Archbishop Joseph W. Tobin shared with luncheon attendees a question he was asked years ago as a new pastor of a parish in Detroit.

“This guy asks, ‘So Father Joe, do we really have to give 10 percent?’

“I said, ‘Well, that’s more of an Old Testament concept of tithing.’

“The man jabbed his friend in the ribs and said, ‘See, I told you it was just an Old Testament thing!’

“And I told him, ‘Right, because if you go by New Testament standards, you have to give it all!’”

After the laughter died down, Archbishop Tobin assured his listeners, “We’re not asking you to give it all.

“We’re hoping that at the same time as we invite people to join the Miter Society [those who donate \$1,500 or more to the “United Catholic Appeal: Christ Our Hope” annual appeal], we’re also hoping to increase the broad base, people who can’t give \$1,500 but can give something.

“What’s equally important to us is increased participation. We’re working to increase the number of people who participate [in the annual appeal].”

The luncheon was held on Sept. 17 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis after Archbishop Tobin celebrated Mass across the street at SS. Peter and Paul Cathedral.

It was the first of several events to be held around central and southern Indiana, inviting people to join or renew their membership in the Miter Society as they support the annual United Catholic Appeal (UCA).

Archbishop Tobin asked the attendees to consider his preferred definition of stewardship: “Stewardship is what I do with what I have when I believe in God.”

“The decision about how I spend my time, how I use my talent, how I share my treasure are decisions made basically on faith because we recognize that everything we have is gift,” he said.

He described the three principal areas that benefit from donations to the United Catholic Appeal: providing Catholic education; instructing seminarians and deacons and caring for retired priests; and providing charity.

“[It’s] fostering education, both in Catholic schools and in our religious education and catechetical programs,” Archbishop Tobin explained.

“It’s providing ordained ministers for the future by supporting our promotion of vocations, the education of our seminarians and deacons, and providing retirement resources for our priests who have worked long and hard in the vineyard. They deserve a dignified retirement.

“And [it’s] caring for people most in need across the archdiocese.”

Archbishop Tobin spoke with joy of



David Thomas, a member of Holy Spirit Parish of Indianapolis, receives the Eucharist from Archbishop Joseph W. Tobin on Sept. 17 at SS. Peter and Paul Cathedral in Indianapolis at a Mass held for those considering joining or renewing their membership in the Miter Society— those who donate \$1,500 or more to the “United Catholic Appeal: Christ Our Hope” annual appeal.

(Photo by Natalie Hoefler)

the 26 seminarians currently receiving formation with the help of UCA funds.

“The seventh of June this year I was privileged to ordain four men to the priesthood,” he said. “God willing, next year we’ll ordain three more, and in 2016 we hope to ordain six [men] to the priesthood. That will be one of our largest ordination classes in many, many years.”

Young adult and college campus programs is another area assisted by UCA funds.

“We’ve been putting an emphasis on these programs from high school to college and young adulthood because it’s precisely at that age that many young people become alienated in their faith,” Archbishop Tobin explained. “We need to keep our young people engaged in their faith, and give them the support that will help them remain Catholic, despite the many challenges that come in living in today’s secular world.”

He then described how the work of charity throughout central and southern Indiana is supported by United Catholic Appeal funds.

“Catholic Charities agencies serve about 180,000 people annually [in the archdiocese],” he said.

“The food pantry in Terre Haute provides food relief services to seven counties on the western side of the state, and all over we’re seeing more and more people who are working to support their families, but are just not making it. They’re only making a minimum wage, and they just can’t make ends meet. They’re coming to Catholic Charities probably for the first time in their lives.

“Without your help, we won’t be able to reach these people who struggle to find the bare necessities of life.”

Jeff Blackwell, a member of St. Matthew the Apostle Parish in Indianapolis and volunteer development director for the Society of St. Vincent de Paul in Indianapolis, feels called to support the archdiocese in its mission to serve all people in central and southern Indiana.

“I think that as Catholics we have the duty of outreach to everyone,” he said.

“We can’t just provide it to the Catholic population that we serve—we have to serve everybody. It’s only right that the Church

asks us to give what we can.”

His fellow Society of St. Vincent de Paul volunteer, Joseph Mellentine of Our Lady of the Most Holy Rosary Parish in Indianapolis, agreed.

“The Church needs funding so that we can do the things we need to do, those very important functions of helping the poor and doing those kinds of things,” he said. “Parishes need the support of the archdiocese, and you need a strong functioning archdiocese.”

Ted and Bea Davis, members of Holy Angels Parish in Indianapolis, are drawn to the charity made possible through UCA funds supporting Catholic Charities.

“They have so many organizations,” said Bea. “I tell people, ‘You’d be surprised of all the ways Catholic [agencies] help.’ They do so much good in the community.”

Supporting retired priests is important to Indianapolis’ St. Pius X Parish members Ed and Madonna Hankee, whose son, Father Robert Hankee, is a priest in the archdiocese.

“When I fill out the [UCA donation] form, I always check the ‘retirement for priests’ box since I don’t want our Father Rob coming back and living with us,” Ed said with a laugh.

On a more serious note, Madonna, a former Catholic school teacher, feels that “we really need to support our Catholic schools because that’s where vocations come from for the most part. Our son is an example, and a former student of mine is entering I think the Dominican order this fall.”

Catholic education, seminarian and diaconate education and retirement for priests, and charity—none are possible without support of the United Catholic Appeal, said Archbishop Tobin.

“This is not a one person or one building show,” he said. “We’re able to do what we do because we have the support of people across the archdiocese.”

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca/, or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †



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