



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



That All May Be One

This week, we begin a new monthly column on ecumenism by Father Rick Ginther, page 12.

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‘The wider union that we share’



Bishop Christopher J. Coyne, then-apostolic administrator, blesses members of the congregation at the conclusion of the March 25, 2012, Mass of Dedication at the new St. Mary-of-the-Knobs Church in Floyd County. Bishop Coyne will assume pastoral responsibility for the New Albany, Seymour and Tell City deaneries in the southern part of the archdiocese on Oct. 1. (Criterion file photo)

Archbishop: Change in governance leads to new roles for Bishop Coyne, Msgr. Stumpf

September 14, 2014

Dear Brothers and Sisters in Christ,

Grace and peace to you from God our Father and the Lord Jesus Christ! (Phil. 1: 2).

I would like to announce an important change in the governance of the Archdiocese of Indianapolis. After considerable thought, prayer and consultation, I have asked Bishop Christopher Coyne to assume a new pastoral responsibility for the Catholic communities in the southern tier of the Archdiocese. While remaining an auxiliary bishop and vicar general at the service of the entire Archdiocese, Bishop Coyne will give particular attention to the people, parishes and other archdiocesan institutions in three southern deaneries: Seymour, New Albany and Tell City. His residence will be in Jeffersonville, where he will also serve as administrator of Sacred Heart and St. Augustine parishes. I intend to name a parochial vicar to assist him with the two parishes.



Archbishop Joseph W. Tobin

Bishop Coyne remains my principal co-worker in the governance and pastoral care of the Archdiocese. We are fortunate to have two bishops to serve the Catholic communities of central and southern Indiana, and I would like to make the best use of our episcopal ministry. It is my hope that this new appointment will contribute to advancing the mission of

the Archdiocese. We are fortunate to have two bishops to serve the Catholic communities of central and southern Indiana, and I would like to make the best use of our episcopal ministry. It is my hope that this new appointment will contribute to advancing the mission of

See TOBIN, page 2

Archbishop Tobin says changes are steps to help archdiocesan faithful feel more closely connected

By Sean Gallagher

Hoping to strengthen the mission of the Church in central and southern Indiana, Archbishop Joseph W. Tobin on Sept. 14 announced a dramatic change in the governance of the Archdiocese of Indianapolis.

Effective on Oct. 1, Bishop Christopher J. Coyne, vicar general, will assume pastoral responsibility for the New Albany, Seymour and Tell City deaneries in the southern part of the archdiocese.

Archbishop Tobin explained his reasons for this change in a letter which was read in parishes across central and southern Indiana last weekend and is included in this issue of *The Criterion*.

“We are fortunate to have two bishops to serve the Catholic communities of central and southern Indiana, and I would like to make the best use of our episcopal ministry,” Archbishop Tobin said in the letter. “It is my hope that this new appointment will contribute to advancing the mission of the Church and take advantage of Bishop Coyne’s many gifts.”

Bishop Coyne will reside in Jeffersonville and serve as the administrator of Most Sacred Heart of Jesus and St. Augustine parishes. An associate pastor will be named to assist him with

the sacramental and pastoral needs of the faith communities so that he will be more available to the clergy, religious and lay faithful across southern Indiana.

Since he was appointed an auxiliary bishop of the Church in central and southern Indiana in 2011, Bishop Coyne has dedicated much of his time to administrative ministry in Indianapolis after Archbishop Daniel M. Buechlein suffered a stroke and was granted an early retirement in the fall of 2011.

Now Bishop Coyne looks forward to focusing his attention more on direct pastoral ministry.

“The best years of my priesthood before I was ordained a bishop were when I was a pastor,” he said. “And I hope to be able to mirror that in a similar and a greater way in my service to the Church in the southern part of the archdiocese.”

Also announced on Sept. 14 was the assignment of Msgr. William F. Stumpf as moderator of the curia.

In this position, Msgr. Stumpf will oversee the ministry of the staff of the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.

He will also serve as an additional vicar general alongside Bishop Coyne.

The Church’s *Code of Canon Law* requires that each diocese

See CHANGES, page 2

‘A house of joy’: Bishop Simon Bruté College Seminary celebrates 10 years of priestly formation

By Sean Gallagher

In the fall of 2004, Bishop Simon Bruté College Seminary began with six seminarians living on one wing of a dormitory on the campus of Marian University in Indianapolis.

On Sept. 8, approximately 230 people gathered on the grounds of a former Carmelite monastery that the seminary has called its home since 2008 to celebrate the many ways in which the seminary has grown over its first decade.

That growth was on display in the presence of the 42 seminarians from eight dioceses and archdioceses currently enrolled at the seminary.

Father Robert Robeson, Bishop Bruté’s rector since its founding, recalled during remarks made during the gala dinner how Archbishop Emeritus Daniel M. Buechlein first asked him to lead the fledgling seminary.

“I looked at him and said, ‘I don’t know the first thing about doing that,’” Father Robeson said. “His response to me was typical for Archbishop Buechlein. It was, ‘You’ll figure it out.’ And with the help of a lot of people, we figured it out. And it’s been a beautiful 10 years for me. It’s been amazing.”

See BRUTÉ, page 8



Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis, chats with Bishop Paul D. Etienne of Cheyenne, Wyo., on Sept. 8 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis during a celebration of the 10th anniversary of the seminary’s founding. Father Rodriguez is a graduate of the seminary. Bishop Etienne served as a vice rector of the seminary while a priest of the Archdiocese of Indianapolis. (Photo by Sean Gallagher)

CHANGES

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have a vicar general to assist the local bishop in his governance. Canon #475 §2 allows for the appointment of multiple vicars general if “the size of the diocese [or] the number of inhabitants” makes such an arrangement helpful.

Currently, Msgr. Stumpf serves as pastor of St. Michael Parish in Greenfield. He will continue in that ministry through January 2015.

No stranger to the Archbishop O’Meara Catholic Center, Msgr. Stumpf served there from 1997-2007 as archdiocesan vicar for clergy and parish life coordinators, and in 2011 as moderator of the curia.

He sees this new ministry assignment as a way to allow Archbishop Tobin and Bishop Coyne to be among the faithful of central and southern Indiana more often.

“I’m there to assist them in their ministry,” Msgr. Stumpf said. “And really, if you think about it, that’s the whole understanding of the priesthood. You are a sharer in the bishop’s ministry. He shares his ministry with you.”

Although Bishop Coyne will have special care for the Church in the southern part of the archdiocese, Archbishop Tobin noted in his letter that he will still have ultimate responsibility for and will make periodic visits to the parishes and other agencies in the archdiocese.

Likewise, Bishop Coyne expects to return to Indianapolis regularly for meetings and other archdiocesan events.

In an interview with *The Criterion*, Archbishop Tobin reflected on his reasons for making this change in the governance of the archdiocese.

Since he was installed as archbishop on Dec. 8, 2012, Archbishop Tobin has experienced the “territorial vastness” of the archdiocese and “in a certain sense, the unfortunate configuration of the cathedral city” at the far northern end of it.

“So, those folks that are living in the suburbs of Cincinnati or Louisville can and have felt neglected,” he said. “The feeling was that everything rises and sets on Indianapolis.”

This change in governance, he hopes, will be one step to help the faithful across the archdiocese to feel more closely connected to each other.

Father Daniel Staublin, pastor

of St. Ambrose Parish in Seymour, administrator of Our Lady of Providence Parish in Brownstown and dean of the Seymour Deanery, has firsthand experience of Catholics in the southern part of the archdiocese feeling that lack of connection to the faithful further north.

So he applauded the change.

“It’s hard for the archbishop and Bishop Coyne to be present throughout the archdiocese,” said Father Staublin, who also previously served as pastor of St. Paul Parish in Tell City. “But there will be that kind of presence now in a way that has never been before. I think it will be helpful to have the southern part of the archdiocese feel more connected.”

Archbishop Tobin hopes that nurturing the communion among all the faithful of central and southern Indiana through this change in governance will help the archdiocese be more effective as a whole in carrying out its mission.

“The archdiocese is not just the sum of its parts,” he said. “It’s the wider union that we share.”

Archbishop Tobin noted that this arrangement of having an auxiliary bishop help oversee a particular geographical part of a diocese is modeled after what is done

in dioceses and archdioceses across the country that have one or more auxiliary bishops.



Msgr. William F. Stumpf

He said that in asking Bishop Coyne to help in the pastoral care of the southern part of the archdiocese he had a “desire to put in place a structure that is open to creativity, and will, I think, make a case eventually

that an archdiocese like Indianapolis really needs an auxiliary, together with the archbishop.”

Archbishop Tobin also noted that this change is a way of responding in central and southern Indiana to “Pope Francis’ frequent exhortation to pastors to be close to their people.”

“I try to do that by getting around,” Archbishop Tobin said. “But we have this unique and golden opportunity as bishops to be even closer and on a more regular basis to people who could possibly feel distant because of the geography.” †

Arzobispo: Cambios en el gobierno de la Arquidiócesis conllevan nuevas funciones para el Obispo Coyne y Monseñor Stumpf

14 de septiembre de 2014

Queridos hermanos y hermanas en Cristo:

Que Dios nuestro Padre y el Señor Jesucristo les concedan gracia y paz. (Fil 1:2).

Deseo anunciarles un cambio importante en el gobierno de la Arquidiócesis de Indianápolis. Después de considerarlo exhaustivamente, tras horas de oración y de consulta, le he pedido al Obispo Christopher Coyne que asuma la nueva responsabilidad pastoral de las comunidades católicas de la porción sur de la Arquidiócesis. Si bien continuará desempeñándose como obispo auxiliar y vicario general al servicio de toda la Arquidiócesis, el Obispo Coyne prestará especial atención a los parroquianos y a otras instituciones arquidiocesanas de los tres deánatos del sur: Seymour, New Albany y Tell City. Su residencia estará en Jeffersonville, donde también se desempeñará como administrador de las parroquias Sagrado Corazón y San Agustín. Pretendo designar a un vicario parroquial para que le brinde asistencia en estas dos parroquias.

El Obispo Coyne seguirá siendo mi compañero de trabajo principal en el gobierno y el cuidado pastoral de la arquidiócesis. Tenemos la gracia de contar con dos obispos para atender a las

comunidades católicas del centro y del sur de Indiana y deseo aprovechar al máximo nuestro ministerio episcopal. Espero que esta nueva designación contribuya al avance de la misión de la Iglesia y a emplear provechosamente los numerosos dones del Obispo Coyne. Por supuesto, no me desvincularé de las comunidades católicas de los deánatos del sur.

Le he pedido al Monseñor William Stumpf que se desempeñe como vicario general y moderador de la curia y que colabore conmigo en el gobierno de la Arquidiócesis, así como también que preste especial atención al ministerio del Centro Católico. Anteriormente, el Monseñor Stumpf asistió al Arzobispo Daniel en distintos cargos, por lo que su pericia y experiencia son muy bien recibidos. El Monseñor Stumpf continuará siendo el pastor de la parroquia San Miguel en Greenfield hasta enero de 2015.

Estos cambios entrarán en vigencia a partir del 1 de octubre de 2014. Les doy las gracias al Obispo Coyne y al Monseñor Stumpf por su generosidad al aceptar estas nuevas responsabilidades y les pido a ustedes que oren por ellos y por mí para que nuestro ministerio glorifique a Dios y guíe a otros al sublime amor de Jesús, el Santísimo Redentor.

De ustedes en Cristo,

+ Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

These changes will become effective on October 1, 2014. While I thank Bishop Coyne and Monsignor Stumpf for their generosity in accepting these new responsibilities, I ask you to pray for them and for me, that our ministry may give glory to God and lead others to a greater love of Jesus, the most holy Redeemer.

Sincerely yours in Christ,

+ Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

TOBIN

continued from page 1

the Church and take advantage of Bishop Coyne’s many gifts. Of course, I will not be a complete stranger to the Catholic communities of the southern deaneries.

I have asked Monsignor William Stumpf to serve as vicar general and moderator of the curia. He will assist me in the governance of the Archdiocese and exercise special care for the ministry of the Catholic Center. In the past, Monsignor Stumpf assisted Archbishop Daniel in different capacities, and I welcome his expertise and experience. He will continue to pastor St. Michael Parish in Greenfield through January 2015.

Official Appointments

Effective immediately

Rev. Stephen J. Banet, pastor of St. Jude Parish in Indianapolis, appointed to a three-year term as Dean of the Indianapolis South Deanery while continuing as pastor of St. Jude Parish.

Rev. Sean Danda, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, appointed to a three-year term as Dean of the Batesville Deanery while continuing as pastor of St. Michael and St. Peter parishes.

Rev. Richard M. Ginther, pastor of St. Margaret Mary and St. Patrick parishes in Terre Haute, appointed to a second three-year term as Dean of the Terre Haute Deanery while continuing as pastor of St. Margaret Mary and St. Patrick parishes.

Rev. Daniel J. Staublin, pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish in Brownstown, appointed to a second three-year term as Dean of the Seymour Deanery while continuing as pastor of St. Ambrose and administrator of Our Lady of Providence parishes.

Effective September 1, 2014

Rev. Martin Day, O.F.M. Conventual, Province of Our Lady of Consolation at Mount Saint Francis, Ind., appointed pastor of St. Benedict Parish in Terre Haute.

Rev. Fred Pasche, O.F.M. Conventual, Province of Our Lady of Consolation at Mount Saint Francis, Ind., assigned to Kolbe Friary in Terre Haute to provide sacramental assistance, especially at St. Joseph University Parish.

These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

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The Criterion

9/19/14

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Celebrating Catholic School Values Awards event is Nov. 5

By John Shaughnessy

Cardinal Theodore E. McCarrick will likely share his approach to life when he is the featured speaker at the 19th annual Celebrating Catholic School Values Awards event.

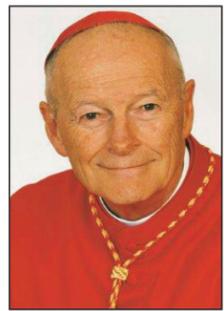
The 84-year-old archbishop emeritus of Washington once told a reporter, "My great gift is presence. My shtick is that we are all brothers and sisters in God's one human family."

Those guiding principles also mark the lives of the four people who will be honored during the event in Indianapolis on Nov. 5.

The Career Achievement Award will be presented to Father James Wilmoth, the pastor of St. Roch Parish and the chaplain of Roncalli High School, both in Indianapolis.

Robert Desautels of St. Pius X Parish in Indianapolis will also receive the Career Achievement Award during the event at the Grand Hall of Union Station at the Crown Plaza Hotel in Indianapolis.

And Daniel and Beth Elsener of



Cardinal Theodore E. McCarrick

St. Barnabas Parish in Indianapolis will be honored with the Community Service Award.

The awards are part of an event that raised a record \$3.1 million in donations last year to help children who need assistance in receiving a Catholic education.

The goal for this year's celebration is \$5 million, according to Michael McGinley, chairperson of the Celebrating Catholic School Values Awards event.

"That's our goal, and we will accomplish it," said McGinley, the father of five children who all attend St. Pius X School in Indianapolis.

"This effort truly gives children throughout Indiana the opportunity to attend the Catholic school of their choice. And it provides parents the opportunity to give the gift of a Catholic education to their child."

Donations and pledges for this year's event will be accepted through Nov. 3.

The fact that last year's total nearly tripled the previous record of \$1.1 million

shows just how much the event and its focus have changed in recent years, say its organizers.

The initial game-changer occurred during the 2011-12 school year, when state-funded vouchers first became available to allow children to attend the private or parochial school of their choice, says G. Joseph Peters, special consultant in the archdiocese's Office of Catholic Education.

To promote the change, the archdiocese's Office of Catholic Education and Office of Stewardship and Development focused on the benefits of Indiana Tax Credit Scholarships and their connection to Indiana school vouchers.

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

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



G. Joseph Peters

contributing to a scholarship. With a 50 percent state tax credit and, for example, a 35 percent federal deduction, a donor can give \$10,000 toward scholarships for as little as \$3,250, McCoy noted.

For those who pay taxes at a federal rate of 28 percent, and with a 50 percent state tax credit, a donor can give \$10,000 toward scholarships for as little as \$3,600, she said.

That impact of that double benefit—making Catholic education an option for all families and creating a substantial tax credit—increased even more in 2013. That's when Indiana law was changed to allow for "Tax Credit Scholarships to apply to income-eligible students already in our Catholic schools from kindergarten through 12th grade," Peters noted.

"It's the most far-reaching tax credit scholarship program in the country."

The impact on Catholic schools in the archdiocese has been dramatic. During the



'Every school in the archdiocese has students attending that are receiving vouchers. Tax Credit Scholarship needs reach well into the middle class, especially families with multiple children in our schools.'

—Mary McCoy, archdiocesan assistant superintendent for Catholic schools

2013-14 school year, about 4,749 students in the archdiocese received a voucher. This year, more than 6,000 of the archdiocese's nearly 24,000 students are on vouchers, McCoy said.

"Every school in the archdiocese has students attending that are receiving vouchers," she added, noting there are 68 Catholic schools. "Tax Credit Scholarship needs reach well into the middle class, especially families with multiple children in our schools."

While the emphasis on fundraising has changed, so has the approach to the Celebrating Catholic School Values Awards event, Peters said.

For years, the celebration was a dinner in a spacious ballroom at the Indiana Convention Center in Indianapolis. Now, he said, the event is shorter, less formal and less costly—putting an extra focus on helping to make Catholic education an option for as many families who want it for their children.

"Tax Credit Scholarships will allow schools to serve many more students," McCoy said. "Through the Celebrating Catholic School Values event, we can, as Catholics, have an abundance mentality—that we don't just help those in our school, but also students in other schools.

"It's Catholics working together."

(To make a donation or a pledge for a Tax Credit Scholarship, contact Rosemary O'Brien in the archdiocese's office of stewardship and development at 317-236-1568 or 1-800-382-9836, ext. 1568. She can also be reached by e-mail at robrien@archindy.org. You can also learn how to help children receive need-based scholarships by visiting the website, www.archindy.org/stewardship/ccsv. For more information about voucher eligibility, visit the website, www.i4qed.org.) †

19th Annual Celebrating Catholic School Values Award Event

Date and time: Nov. 5, 6-8 p.m.

Location: Grand Hall of Union Station at Crown 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. †



'This effort truly gives children throughout Indiana the opportunity to attend the Catholic school of their choice. And it provides parents the opportunity to give the gift of a Catholic education to their child.'

—Michael McGinley, chairperson of the Celebrating Catholic School Values Awards event

New president named for Indianapolis West Deanery Unified Catholic Schools

Criterion staff report

Dr. Joseph Hamann has been selected as the new president of the Indianapolis West Deanery Unified Catholic Schools, which includes Cardinal Ritter Jr./Sr. High School and St. Michael-St. Gabriel the Archangel Elementary School.

A longtime teacher, board member and advocate of Catholic schools, Hamann began his first day as president on Sept. 15.

The archdiocese announced his appointment in a Sept. 10 letter to "families and friends of the West Deanery Unified Catholic Schools."

"Dr. Hamann is a practicing Catholic who is passionate about quality Catholic education and brings a wealth of business experience to this role," noted the letter, which was signed by Gina Fleming, the archdiocese's superintendent of



Dr. Joseph Hamann

Catholic schools, Kelli Johnson, school board president of the West Deanery Unified Catholic Schools, and Father Todd Goodson, pastor of St. Monica Parish in Indianapolis and dean of the Indianapolis West Deanery.

An Illinois resident, Hamann earned both his bachelor's and doctoral degrees from Indiana University.

"For 11 years, Dr. Hamann served as an active member of the board for Marian Catholic High School in Chicago Heights," the letter stated. "He was integral in setting policies, providing support to administration, and overseeing the implementation of the stated school mission. He also served as an advocate for institutional advancement and enrollment gains."

Professionally, he has owned and operated a family practice in general optometry in the Chicago area since 1986.

"He also served as both an adjunct algebra instructor at Purdue University, Calumet campus, and a math teacher at Marian Catholic High School," the letter noted.

"He is currently enrolled in the Master of Arts in Education program at Dominican University [in River Forest, Ill.], where he is participating in a curriculum and instruction program with an emphasis in educational leadership. His intent is to continue classes at Marian University in Indianapolis."

Previously married for 21 years, Hamann is a widower and a father of two daughters. He was scheduled to be officially introduced to the West Deanery community during Cardinal Ritter's Annual Fund Dinner on Sept. 18. †

CATHOLIC LIFE

The Parishioners of Sacred Heart invite you to participate in Catholic Life; a series of talks and discussions on relevant topics of interest in the practice of the Catholic Faith. This year's Catholic Life Series will touch on themes of parish life in the future, the Sacrament of Reconciliation, end of life issues, Pope Francis's Apostolic Exhortation, and liturgical music and art. Catholic Life is for practicing Catholics, non-practicing Catholics and those who are interested in Catholic practice.

September 23: *The Sacrament of Reconciliation - Use and Practice*

Fr. Kurt Hartrich, OFM, Pastor, St. Peter Church, Chicago, IL

September 30: *The Joy of the Gospel, Apostolic Exhortation of Pope Francis*

Fr. Arthur Anderson, Canon Law Instructor and Confessor, St. Peter Church, Chicago, IL

October 7: *Liturgical Music Through the Centuries*

Br. Gary Jeriha, OFM, Pastoral Associate, Sacred Heart Church, Indpls, IN

October 14: *Church Architecture / Art*

October 21: *Icons*

Michael Perigo, MA, (Theology)

All sessions will be held in the parish hall, 1125 S. Meridian at 7 p.m. except for the October 14th session which will be in the church, 1530 Union St.

For more information call Fr. Larry Janezic 317-638-5551



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate PublisherMike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial



Father Michael Hoyt, then-associate pastor of St. Malachy Parish in Brownsburg, celebrates the Mass in French at St. Malachy Church on Sept. 8, 2013. St. Malachy is one of the parishes in the archdiocese that has an annual revenue exceeding \$1 million. (Criterion file photo by Natalie Hoefler)

Merged parishes need more money

With the mergers of parishes that are taking place throughout the country, including here in the Archdiocese of Indianapolis, it should come as no surprise that the resulting parishes are sometimes forced to take on the appearance of big businesses. Some of them have come to be known as “million-dollar parishes.”

An article in the Sept. 7 issue of Our Sunday Visitor’s *OSV Newsweekly* reports that approximately 28 percent of Catholic parishes in the United States now qualify as million-dollar parishes. That is, parishes whose annual revenues exceed \$1 million. That happens primarily in large parishes.

The Center for Applied Research in the Apostolate (CARA) at Georgetown University says that the average number of parishioners at U.S. Catholic parishes whose annual revenue exceeds \$1 million is 6,590. Only a few parishes in our archdiocese—including St. Monica and Holy Spirit in Indianapolis and St. Malachy in Brownsburg—exceed that number.

It’s true that many of these supersized parishes are in the South (Florida and Georgia) and Southwest (Houston and Phoenix, for example), where there has been a rapidly growing Catholic population. Dioceses affected have built large regional parishes. Nevertheless, many parishes that are a result of a merger have to feel growth pangs.

Of course, the revenue should rise, but so do expenses. In many cases, the expenses rise more sharply than the revenue. Since there are more people in the merged parishes, sometimes there are more Masses and almost always there’s an increase in the number of lay people, both paid staff and volunteers, to serve the larger population. Parishes can’t survive without them.

Most parishes these days, especially those in urban areas, have 15 to 20 paid staff, not including school personnel. There are fewer priests these days, but many more lay people than there were at one time. This is how it must be if our parishes are to retain their vitality.

The article in *OSV Newsweekly* quotes Mark Gray, a senior research associate for CARA, saying that the additional revenue at a merged parish seldom exceeds the combined total

of the various parishes’ revenue before the merger.

We can surmise some of the reasons for that. Some people harbor ill feelings over the closing of their former parish and decide not to contribute as much. They have to be convinced that the bishop or archbishop had no other choice considering the number of priests he had and the number of parishioners in the former parish.

Or they might develop the attitude that their contribution doesn’t matter much in the larger parish. In fact, Gray alluded to that when he said, “The perception in smaller parishes is, ‘What I give really matters,’ where in bigger parishes it’s, ‘There are so many other people giving, my parish will be fine even if I can’t give this week.’”

Obviously, that’s an attitude that must be corrected. Since larger parishes have larger expenses, all parishioners have the responsibility of contributing.

As our parishes increase in size, either as the result of mergers or through evangelization or demographic shifts, pastors are forced to learn how to be chief executive officers, how to be good managers. They can no longer do everything themselves, as they once had to do.

Fortunately, they no longer need to because the Church in the United States now has many thousands of lay people who want to work for the Church and are qualified to do so. The pastor’s role, therefore, in addition to saying Mass and administering the sacraments, is to provide leadership and vision to a growing staff.

Larger parishes usually are able to do more for the parishioners and the surrounding community than smaller parishes can do. And that’s the challenge for merged parishes. Their pastors must take advantage of the new talent in the parish to revitalize it.

Of course, that’s the challenge for all of our parishes, not only those that have been merged. Usually, only a small percentage of parishioners do most of the work. We must find ways to get more parishioners involved so that our Mass attendance percentages improve.

Larger parishes present their own problems, but it appears that they’re the future for the Church in the United States.

—John F. Fink

Reflection/John Shaughnessy

Unlikely encounter connects strangers in story of love, heartbreak and devotion to the Blessed Mother

The urgency in the young man’s voice—plus the two questions he asked—immediately grabbed my attention.



At the time, I was part of a group of family and friends with Notre Dame loyalties, standing near the players’ tunnel outside Notre Dame Stadium. It was the early evening of Aug. 30—a short while after the Irish won their 2014 football season opener against Rice University. Involved in another conversation, I heard the young man’s voice before I saw him. In a tone that was both polite and urgent, he asked someone in our group about the location of the Grotto, the shrine on Notre Dame’s campus that honors the Blessed Mother.

Turning toward him, I saw that he was a blond-haired, athletic guy in a warm-up suit with a distinctive, scripted “R”—for Rice—on his jacket. But most of all, I noticed the combination of concern and desire that marked his face as he asked, “Do you think I can get there and back in 20 minutes?”—the time he said he had before the Rice team buses would be ready to leave from the stadium.

Watching and listening to him, it struck me that he didn’t just *want* to get to the Grotto, he *needed* to get there. As someone who believes my life has been blessed in many ways by the intercession of Mary, I felt touched by that need. And so in a split-second reaction that I can only credit to the Holy Spirit, I told the young man,

Be Our Guest/Glenn Tebbe

How should Catholics prepare to vote? Key principles when approaching elections

The 2014 election in Indiana does not have the high profile offices of president,



governor and senator on the ballot; these come in 2016. But that does not mean the 2014 election is less important. This year’s ballot includes all U.S. Congress members, all state representatives and half of Indiana’s state senators. In addition, state offices such as secretary of state, auditor and treasurer and many countywide offices are on this year’s ballot.

Each election has value, its own importance and consequences. Hence, all elections should be taken seriously and deserve due diligence when considering the candidates and issues involved.

Moreover, as Catholics, we are obligated to take part. In the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation.

Elections provide an opportunity to debate and decide about leaders, policies and values that will determine the direction of our state and nation. As is evident, public policies and decisions by public officials have moral dimensions and consequences that affect everyone. So how does one prepare to fulfill his/her civic duty and decide for whom to vote?

The Church can offer some guidance, not by recommending candidate X or Y, but by giving guidance and perspective in how to approach the issues and how to determine a prudent choice.

“Let’s go. I’ll take you there.” Then we both began running—an activity I had only started to do a few months earlier after too many years of too little exercise. I just hoped I could keep up with him.

As we ran, he told me his name was James Hairston. When I asked him if he had played in the game that afternoon, he said he was the place kicker for Rice. I mentioned that I noticed that he had made the sign of the cross every time he kicked during the game. He said he’s “a devout Catholic,” and he went on to tell me he had graduated from a Catholic high school in Dallas. Then he shared the two reasons he desperately wanted to visit the Grotto—reasons that nearly stopped me in my tracks.

“I have a special devotion to the Blessed Mother,” he said. As we kept stride, he shared with me that his mother had died of skin cancer when he was 13, and how her death had devastated him.

James also said that shortly after his mother’s death, the Blessed Mother appeared to him in a vision and told him that she would be his mother from that moment.

He then talked about how much it would mean to him to light a candle at the Grotto for his mother and the Blessed Mother.

As we continued running, he noticed a side view of the Blessed Mother atop Notre Dame’s Golden Dome and exclaimed, “That’s so beautiful!” He asked if I had graduated from Notre Dame. I told him long ago, and that one of our sons was a graduate, too, and our daughter was a senior there this year.

“I would have loved to come here,” James said.

See SHAUGHNESSY, page 7

• One cannot compartmentalize politics and morality.

A common error in our time is the dichotomy between faith and public life. All of human life and activity is within the scope of God’s care and concern.

Some today want to keep religion out of the public square, but that denies the integration of faith and life. The Church teaches that faith is to be lived each day and in all that one does; Sunday Eucharist nourishes and enables us to live the Gospel’s call each day, in all that we do. We are called to be a leaven in the world. Personal as well as political activity is rightly guided by moral norms.

• Voting is a moral act.

One’s vote should not be based on frivolous or selfish motives. Catholics are called to be guided by moral convictions and not attachment to party or interest groups. One should not let party affiliation determine who they vote for or lead them to neglect fundamental moral truths.

The Church’s call for political engagement is different from other institutions and social groups. Interest groups and political parties have a focus of power and governance; the Church asks for persons to focus on the dignity of every human being, the development of the common good and the protection of the weak and vulnerable.

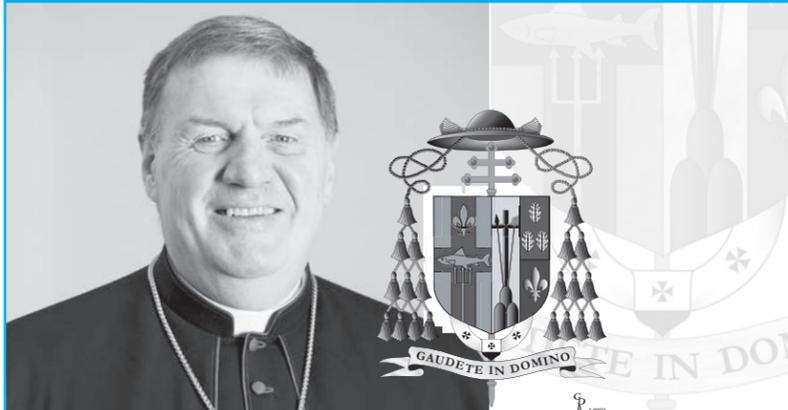
• Be principled and not partisan in political and social issues.

Politics is often ideological, emotional, and divisive. The Catholic tradition does not offer an ideology, but a moral framework in which to evaluate policies and candidates.

The Church asks that Catholics engage using faith and reason and to form one’s

See TEBBE, page 7

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Nothing is more important, or natural, than family

Last week, I offered some reflections on the biblical view of marriage. Scripture teaches that God created man and woman as equal partners. Together, they form “one flesh” and are called to carry on God’s work as: 1) “procreators” who by the grace of God bring into being new life; and 2) “stewards” who exercise a respectful and protective guardianship over all creation.

In the Gospels, Jesus affirms the character of marriage as an unbreakable bond while offering forgiveness and hope to those who sin against it. St. Paul insists that Christian marriage is an image of Christ’s love for his Church, and he acknowledges the challenges that confront husbands, wives and children as they struggle to live out God’s plan for them in spite of the Evil One’s constant efforts to frustrate them.

The Bible reveals these things to us as God’s plan for the family, but, as St. Paul teaches, this “plan” is also embedded in the human heart (Rom 1:19–21; 2:14–15). That means you don’t have to know sacred Scripture or the teachings of the Church to identify the most basic principles of marriage and family life. I call these

“laws of the heart” that are (or ought to be) evident from serious reflection on the “nature” of marriage and family life among human beings.

The first law of the heart is the fundamental dignity of each human person, which calls attention to the fact that marriage is (or should be) a partnership of equals. Roles and responsibilities may be different between wife and husband, but both are equal in dignity. A man does not “own” his wife, and she does not control (or dominate) him. The success of the marriage, and the good of the family, depends on the couple’s ability to enter into a genuine partnership of mutual respect and support—in good times and in bad.

The second law of the heart is that in marriage there is an interconnection of love, sexuality and fertility. We all know instances in which one or more of these essential elements is missing through no fault of the married couple. And there have been many occasions in human history (including the present time) where one of these elements has either been ignored or deliberately excluded (for example, arranged marriages or same-sex

unions). Still, careful reflection shows that marriages that combine genuine affection with sexual intimacy and the openness to new life are the most “natural” in the sense of being closest to the true meaning of human existence.

The third law of the heart is that marriage should be permanent. Both the family unit and a healthy society require stability in marriage. No one is well served—the couple, their children or society itself—when a marriage can be dissolved without fault whenever one or both of the partners decides to do so.

Examples of the serious breakdown in marriages (and the corresponding break-up of families) are all around us today. Permanent commitments are not popular, or easy, but they are absolutely necessary to sustain the family unit and the social order.

These are just three examples of “natural” laws written in the human heart by God. We Christians believe that these innate “laws of the heart” correspond to an objective order in the nature of things. We call this objective order “the natural law.”

However, in our increasingly secular society, a strong preference is given to

a much more subjective understanding of the way human freedom should be expressed. For many today, what is “natural” should only be determined by the individual or by society. These are seen to have the last word when it comes to ethical choices—not God or the Church or even the traditional concept of an objective moral order (the natural law).

Pope Francis has asked us “to pray intensely to the Holy Spirit for guidance, strength and hope” as the Church seeks to find ways to protect the family from the many forces working against it. As Christians, we join with all people of good will to proclaim that nothing is more important, or natural, than healthy and productive families!

We learned recently that our Holy Father, Pope Francis, will attend the World Meeting of Families in Philadelphia in October 2015. It will be a great joy to welcome him to the United States as he underscores our Church’s commitment to marriage and family life. Let’s all respond to his request that we pray intensely to the Holy Spirit for all families here in central and southern Indiana and throughout the world! †

Nada es más importante o natural que la familia

La semana pasada ofrecí algunas reflexiones sobre la perspectiva bíblica del matrimonio. Las Escrituras nos enseñan que Dios creó al hombre y a la mujer como seres y compañeros iguales. Juntos forman “una sola carne” y están llamados a sacar adelante la obra de Dios, en calidad de: 1) “procreadores” que, por la gracia de Dios, traen al mundo vidas nuevas; y 2) “administradores” que se desempeñan como guardianes protectores y respetuosos de toda la creación.

En los evangelios Jesús afirma el carácter del matrimonio como un vínculo inquebrantable y al mismo tiempo ofrece perdón y esperanza a aquellos que han pecado contra este. San Pablo insiste en que el matrimonio cristiano es una imagen del amor de Cristo por su Iglesia y reconoce los desafíos que enfrentan los esposos, las esposas y los hijos a medida que luchan para vivir según el plan de Dios para ellos, a pesar de los esfuerzos constantes del inicuo para frustrar su determinación.

La Biblia nos revela estos aspectos como el plan de Dios para la familia pero, según las enseñanzas de San Pablo, este “plan” también está grabado en el corazón humano (Rom 1:19–21; 2:14–15). Esto significa que usted no tiene que conocer las sagradas escrituras ni las enseñanzas de la Iglesia para poder identificar los principios más básicos del

matrimonio y de la vida familiar. Esto es lo que yo denomino “las leyes del corazón” que resultan (o deberían resultar) evidentes tras una reflexión seria sobre la “naturaleza” del matrimonio y de la vida familiar entre los seres humanos.

La primera ley del corazón es la dignidad fundamental de cada persona humana que resalta el hecho de que el matrimonio es (o debería ser) una sociedad entre iguales. Las funciones y las responsabilidades entre esposo y esposa quizás sean diferentes pero ambos son idénticos en términos de dignidad. Un hombre no “posee” a su esposa y ella no lo controla (o domina) a él. El éxito del matrimonio y del bien de la familia depende de la capacidad de la pareja para crear una genuina sociedad en la que exista el respeto y el apoyo mutuo, en las buenas y en las malas.

La segunda ley del corazón es que en el matrimonio existe una interconexión entre amor, sexualidad y fertilidad. Todos sabemos que existen casos en los que falta uno o más de estos elementos esenciales, aunque no por culpa de la pareja. Y a lo largo de la historia humana ha habido muchas ocasiones (inclusive en el presente) en las que uno de estos elementos ha sido ignorado o se ha excluido adrede (por ejemplo, en el caso de los matrimonios arreglados o de las uniones del mismo sexo). Sin embargo, una reflexión a conciencia demuestra que

los matrimonios que combinan el afecto auténtico con la intimidad sexual y la disposición a recibir nuevas vidas son los más “naturales” en el sentido de que se acercan más al verdadero significado de la existencia humana.

La tercera ley del corazón es que el matrimonio debe ser permanente. Tanto para la unidad familiar como para que exista una sociedad sana es necesario que haya estabilidad en el matrimonio. Nadie sale beneficiado—ni la pareja, ni sus hijos, ni la misma sociedad—cuando un matrimonio puede disolverse al antojo de los integrantes de la pareja.

En la época actual abundan los ejemplos de graves rupturas matrimoniales (y la consecuente ruptura de las familias). Los compromisos permanentes no gozan de mucha popularidad hoy en día ni son los más sencillos, pero son indispensables para el mantenimiento de la unidad familiar y del orden social.

Estos son apenas tres ejemplos de las leyes “naturales” que Dios ha grabado en el corazón humano. Los cristianos creemos que estas “leyes del corazón” innatas se correlacionan con un orden objetivo que rige sobre toda la naturaleza. Llamamos a este orden objetivo “las leyes naturales.”

Sin embargo, en nuestra sociedad cada vez más laica se otorga una gran preferencia a una interpretación mucho

más subjetiva de la forma de expresión de la libertad humana. Hoy en día para muchos lo “natural” solo lo determina la persona o la sociedad. Esto parece ser lo que dicta la última palabra en lo que respecta a opciones éticas, no Dios ni la Iglesia y ni siquiera el concepto tradicional de un orden moral objetivo (la ley natural).

El papa Francisco nos ha pedido que “oremos intensamente al Espíritu Santo para que nos guíe, nos fortalezca y nos dé esperanza” a medida que la Iglesia trata de encontrar formas para proteger a la familia contra las numerosas fuerzas que obran contra ella. Como cristianos, nos unimos a toda la gente de bien para proclamar que nada es más importante ni natural que la existencia de familias sanas y productivas.

Recientemente nos enteramos de que nuestro Santo Padre, el papa Francisco, asistirá a la Reunión Mundial de las Familias en Filadelfia, en octubre de 2015. Nos llenará de alegría darle la bienvenida a Estados Unidos a tiempo que su visita resalta el compromiso de nuestra Iglesia con el matrimonio y la vida familiar. ¡Respondamos todos a su solicitud de rezar intensamente al Espíritu Santo por todas las familias aquí en el centro y el sur de Indiana y en todo el mundo! †

Traducido por: Daniela Guanipa

Events Calendar

September 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange 10th anniversary Mass, breakfast and program, **"Faith and Public Service,"** presenter Indiana Gov. Mike Pence, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. **"BINGO: Brick-by-Brick Building Our Village,"** fundraiser for Village of Merici neighborhood for adults with developmental disabilities, dinner, drinks, raffles, bingo, 6:30-10 p.m. Information or RSVP: Colleen Simon, 317-861-6174.

September 19-20

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

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, Fri. 5-11 p.m., Sat. 11 a.m.-11 p.m., craft fair, hog roast dinner.

Information: 317-831-3802 or 317-831-4142.

Seccina Memorial High School Class of 1964 reunion, golf outing, social and tour of school on Friday, and Mass, dinner and music on Sunday. Information: Mary Ann Arszman Engstrom at 317-709-4508 or maengstrom@live.com.

September 20

St. Bridget of Ireland Parish, 404 E. Vine St., Liberty. **Oktoberfest**, 3-9 p.m., food, entertainment. Information: 765-458-5412.

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

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Fall Festival**, home-smoked BBQ, games, noon-10 p.m. Information: 317-259-4373.

Knights of Columbus Ladies Auxiliary, 1040 N. Post Road, Indianapolis. **Garage Sale**, 8 a.m.-1:30 p.m., indoors. Information: Barbara Hines, 317-365-9941.

September 20-21

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Lawrenceburg. **Parish festival**, games, food, Sat. 5-11 p.m., fish fry and entertainment, Sun. noon-5 p.m., chicken dinner. Information: 812-656-8700.

September 21

St. Michael Parish, 101 St. Michael Drive, Charlestown. "Septemberfest," fried chicken dinner, quilts, games, silent auction, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Louis Parish, 13 E. St. Louis Place, Batesville. **Fall Festival**, 11 a.m.-6 p.m., chicken and roast beef dinners, games, raffle. Information: 812-934-3204.

St. Meinrad Parish, 19630 N. 4th St., St. Meinrad. **Fall Festival**, food, soup, quilts, raffles, music, games, 10 a.m.-4 p.m. Information: 812-357-5533.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Former St. John Academy Reunion**, Mass 11 a.m., brunch to follow, \$20, make check payable to St. John Alumnae and mail to Mary Jane Biro, 715 E. Southern Ave., Indianapolis, Ind., 46203-5155. Information: 317-780-7087.

St. Paul Catholic Center Mass and Fall Festival, held offsite at 8875 E. Brock Road, Bloomington. Mass, hot dogs, hamburgers, chili cook-off, pie bake-off, horseback rides, hayrides, games for kids, music, 11 a.m.-5 p.m. \$10 adults, \$7 ages 5-12, under age 5 free. Proceeds benefit Interfaith Winter Shelter and St. Paul student Haiti mission trip. Information: 812-339-5561 x. 211.

September 24

St. Mary-of-the-Knobs Parish, Geis Activity Center, 3033 Martin Road, Floyd County. **Card party**, raffles, door prizes, 6 p.m., \$5 per person. Information: 812-923-3011.

September 25

St. Paul Hermitage, 17th Ave., Beech Grove. **Card Party and Quilt Raffle**, 11 a.m.-2:30 p.m. Information: 317-888-7625.

September 25-27

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, games, food, brew fest. Information: 317-356-7291.

September 26-27

St. Rose of Lima Parish, 114 Lancelot Dr., 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, find instructions to register online or via paper form at www.indysvdpwalk.org (under "Links" section on right), or collect pledges and bring money the day of, 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: Lauren Siegrist, 859-757-5556.

September 27-28

SS. Francis and Clare of Assisi 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. †

Red Mass set for Oct. 2 in Indianapolis; Chancellor Lentz to receive award

The St. Thomas More Society of Indianapolis will host a Red Mass at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis at 5:30 p.m. on Oct. 2.

Archbishop Joseph W. Tobin will celebrate the Red Mass, which is a Mass celebrated annually in the Catholic Church for judges, attorneys, law school professors, students and government officials.

A dinner at the nearby Crowne Plaza Hotel, 123 W. Louisiana St., will follow.

During the dinner, Annette "Mickey" Lentz, chancellor of the Archdiocese of Indianapolis, will receive the Person for All Seasons Award. This award is presented annually to a person whose life and work exemplifies the ideals of St. Thomas More.

Individual dinner tickets are available for \$50 per person. Dinner tickets can be purchased by contacting Rachel Van Tyle at 317-402-3090 or at rvantyle@nclegalclinic.org.

Ticket questions can also be directed to Van Tyle. †

Annual golf fundraiser to benefit soccer, scholarship funds and needy

The 6th Annual Kyle Simcoe Memorial Golf Outing will take place at Saddlebrook Golf Club, 5516 Arabian Run, in Indianapolis, on Sept. 27. Check-in starts at 8 a.m., and a shotgun start begins at 9 a.m.

The fundraiser is held in memory of Kyle Simcoe, a former member of the Diocese of Evansville, Ind., and 2008 graduate of Indiana University who

was tragically killed in 2009.

The proceeds of the golf outing will benefit the Evansville Memorial (Catholic) High School Soccer Fund, Acacia Fraternity Scholarship Fund and needy families during the holidays.

The cost is \$125 per person.

For questions or registration, contact Dustin Detzler at dustindetzler@gmail.com. †

Father James Rogers celebrates 100th birthday

Father James Rogers, a resident of St. Paul Hermitage in Beech Grove, celebrated his 100th birthday on Aug. 25.

He was ordained on May 30, 1939, for the then-Diocese of Indianapolis. He was ministering in southwestern Indiana five years later when the Diocese of Evansville was created and became a priest of that diocese.

Father Rogers was born on Aug. 25, 1914, in Beech Grove, and grew up as a member of Holy Name of Jesus Parish.

He received his priestly formation at Saint Meinrad Seminary.

In addition to ministering at parishes in the Evansville Diocese, Father Rogers

served as a missionary in South America from 1969-71. He is fluent in five languages.

After retiring from active ministry, he returned to Indianapolis, where he frequently ministered at St. John the Evangelist Parish and other parishes around the city.

Father Rogers began residing at St. Paul Hermitage in 2006.

"He delights the staff and residents by giving them blessings," said his niece, Jenny Anderson. "He and his family very much appreciate the many cards and letters he continues to receive from friends and former parishioners." †

VIPs



Bud and Peggy (McDermet) Doyle, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 1.

The couple was married on Feb. 1, 1964, at St. Andrew the Apostle Parish in Indianapolis.

They have three children, Kelly Flemming, and Sister Pamela Kay and Kevin Doyle.

They also have nine grandchildren.

The couple celebrated with Mass and dinner with family. †



Clifford and Ruth (Harmeyer) Kunkel, members of St. Mary Parish in Greensburg, celebrated their 60th wedding anniversary on Aug. 28.

The couple was married on Aug. 28, 1954, at St. Louis Church in Batesville.

They have seven children, Angie, Carol, Dave, Gary, Lynne, Mark and Rick.

The couple also have 12 grandchildren and 12 great-grandchildren.

They will celebrate with a small family gathering. †

Sisters of Providence welcome new postulant



Tracey Horan signs the Sisters of Providence entrance book as Providence Sister Mary Ryan watches. (Submitted photo)

On Sept. 8, Tracey Horan, a former member of St. Jude Parish in Indianapolis, joined the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods.

Horan, 27, has a bachelor's degree in education from the University of Dayton in Dayton, Ohio.

After college, she taught for two years in El Paso, Texas, before working as an intern at the Sisters of Providence's White Violet Center for Eco-Justice for one year. She most recently worked as an AmeriCorps VISTA member at Indianapolis Hunger Network.

After a year in the postulancy, Horan will be eligible to enter into the first year of the novitiate, when she will receive the title of sister. †

TEBBE

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conscience through study and prayer. First, one must seek to know what is right by studying Scripture and Church teaching.

Secondly, one must use reason to study the issues in the light of faith, and, lastly, prayerfully ask for God's guidance and will to be done.

• Opposing evil and doing good are essential obligations.

Catholic social teaching is holistic. One must always oppose intrinsic evils that directly threaten the sanctity and dignity of human life such as abortion, euthanasia, genocide, torture and racism.

In like manner, there is an obligation to contribute to the common good in solidarity with those in need. The right to life is linked to the basic needs that every human being must have to live and thrive.

In addition to the basic human needs, defending religious freedom, supporting marriage and family, welcoming the immigrant and protecting the environment provide for the common good. While evil must always be opposed, that does not mean that this absolutes one from doing good. Both are required.

Because no candidate is perfect, it is difficult to find one that complies with all the values and principles of Catholic social teaching.

In the end, people must form their consciences through study and prayer, and then vote based on their best judgment of which candidate will do the best job of protecting from evil and promoting the common good.

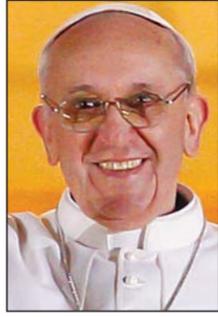
So how can we be sure we made a good choice? God gives us the virtue of prudence, which enables one to discern the true good in every circumstance and to choose the right means of achieving it.

During the election season, seeking God's help in developing the virtue of prudence is also a good way to prepare for voting.

(Glenn Tebbe is executive director of the Indiana Catholic Conference, the public policy advocate for the Church in Indiana. He can be reached at gtebbe@archindy.org.) †

Pope says spouses make each other better men and women

VATICAN CITY (CNS)—Presiding over the wedding of 20 couples in St. Peter's Basilica, Pope Francis celebrated marriage as the union of a man and woman playing complementary roles during their common journey through life.



Pope Francis

"This is what marriage is all about: man and woman walking together, wherein the husband helps his wife to become ever more a woman, and wherein the woman has the task of helping her husband to become ever more a man," the pope said on Sept. 14. "Here we see the reciprocity of differences."

The pope spoke during a wedding

Mass for couples from the diocese of Rome.

In typically frank style, Pope Francis admitted married life can be tiring, "burdensome, and often, even nauseating."

But the pope assured the brides and grooms that Christ's redemptive sacrifice would enable them to resist the "dangerous temptation of discouragement, infidelity, weakness, abandonment."

Pope Francis also offered practical advice for dealing with marital discord.

"It is normal for a husband and wife to argue," he said. "It always happens. But my advice is this: never let the day end without having first made peace. Never. A small gesture is sufficient. Thus the journey may continue."

Speaking three weeks before the start of an extraordinary meeting of the Synod of Bishops on the family, the pope emphasized the importance of the

institution based on marriage.

"It is impossible to quantify the strength and depth of humanity contained in a family: mutual help, educational support, relationships developing as family members mature, the sharing of joys and difficulties," he said. "Families are the first place in which we are formed as persons and, at the same time, the bricks for the building up of society."

The newlyweds ranged in age from 25 to 56 and represented a variety of situations, with some already having children or having lived together before marriage.

Cohabitation, though not a canonical impediment to marriage, violates the Catholic Church's teaching on marriage and sexual love. Pastoral ministers helping Catholic couples prepare for the sacrament are urged to encourage them to regularize such situations prior to marrying. †

SHAUGHNESSY

continued from page 4

Soon, we were at the side steps leading down to the Grotto, a setting that has long been a touchstone in my life. And when we stood in front of the shrine, James' face lit up.

Before going inside the railing to light a candle, James handed me his smart phone and asked me to take some pictures to preserve this moment. Knowing my inexperience with camera phones, I approached someone younger standing nearby, told him the details of James' story about his mother and the Blessed Mother, and asked him to use James' phone to take pictures—which he did.

As James lit a candle for his mother and the Blessed Mother, he was so focused on what he was doing that he never looked in the direction of the camera—until we asked him to look up for one shot. He then moved to the prayer railing in front of the shrine, pulled a small statue of the Blessed Mother from his backpack, placed it on the railing, and began to pray. Every move he made was touched with an earnest love and reverence.

When James finished his prayers and rose from the kneeling pad, his face beamed with a glow of peace and joy. I introduced him to the man who used his smart phone to take pictures of his visit to the Grotto. "I can't thank you enough," James said, shaking his hand.

Before we left the Grotto, James looked around the setting one more time. It was clear the difference his several minutes there had made.

During our return to the stadium, he continued to tell me about his life in the same open way that he had shared the story of his mother's death and the Blessed Mother's promise to him. He talked about how life is sometimes a struggle. He mentioned helping to lead a teammate to God.

James also talked about a recent conversation he had with a priest from his high school days, a priest in his 40s who has been diagnosed with terminal cancer. He shared how the priest told him how grateful to God he is for all the joy he has been given in life. James also noted that he wears a brown scapular the priest gave him.

Sharing one more story, James described the horrible car accident that his younger brother was in earlier this year—and how his brother came out of the wreck without a cut or injury.

"I think your mother and the

Blessed Mother took care of him," I said. James agreed.

As we neared the stadium, James stopped to give me his e-mail address and to type mine into his phone so we could keep in touch. Moments later, we were back near the players' tunnel. I prepared to give James a quick goodbye, knowing he needed to rejoin his teammates and coaches. Instead, he asked, "Do you have time to pray?" I said, "Sure." As he began a Hail Mary, our voices soon blended. When we finished the prayer, James continued, thanking God and the Blessed Mother for the time we shared, for the blessings of life.

Standing there together, I thought about how just 20 minutes earlier James and I were strangers. Now, we were connected forever by the grace of Mary. When it came time to say goodbye, we hugged.

As I headed to meet with family and friends, I kept thinking of James, his mother and the Blessed Mother. I kept thinking of how his two mothers must be filled with joy, pride and love for their son.

Less than an hour later, James sent me an e-mail. It read, "I will never forget that moment."

Neither will I.

(John Shaughnessy is assistant editor of The Criterion and author of When God Cheers.) †



ST. MICHAEL CHURCH PICNIC

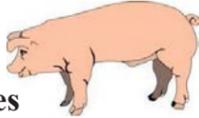
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BRUTÉ

continued from page 1

Archbishop Buechlein, who lives in retirement at Saint Meinrad Archabbey in St. Meinrad, was unable to attend the celebration. However, he recorded a message for the event that was played in the seminary's dining hall, which is named in his honor.

"To you seminarians, students at [Bishop] Bruté, congratulations on this anniversary," said Archbishop Buechlein. "My thanks to you, for you have indeed become a house of joy, a happy community, a community fueled by joy and the happiness that comes from living a true human life made so by being grounded in faith, charity and hope."

Among those who attended the anniversary celebration who helped Father Robeson and the seminarians build up the seminary over the years was Bishop Paul D. Etienne of Cheyenne, Wyo., a former priest of the Archdiocese of Indianapolis and vice rector of the seminary.

He spoke afterward of the importance of Bishop Bruté and the perspective on the seminary that his nearly five years of life and ministry as a bishop have given him.

"To be able to have a seminary and have such a direct hand in the formation of your future priests is a real gift," said Bishop Etienne. "Archbishop Buechlein really gave this archdiocese that gift by desiring to have such a formation program and creating a culture within the archdiocese to continually attract future seminarians and future priests."

"The formation of our future priests is critically important. As a bishop, I appreciate that even more now than I did as a [former archdiocesan] vocations director or even as a vice rector."

The anniversary celebration took place on the feast of the Nativity of the Blessed Virgin Mary.

Archbishop Joseph W. Tobin reflected in his remarks on how the seminary is like a mother, comparing it to Mary, the Mother of God, and the Church, which cares for the faithful as a mother.

"Just as the Church as a mother has to provide nourishment, God's word and the sacraments of life, so the mother that is Bishop Simon Bruté College Seminary has provided ministers to do the mother's work, to help the Church nourish her children," Archbishop Tobin said.

"Archbishop Daniel's vision for this mother was on full display last June in SS. Peter and Paul Cathedral when four men were ordained as priests for the Archdiocese of Indianapolis. They were all graduates of this mother, Bishop Simon Bruté College Seminary and Marian University."

One of those priests is Father Benjamin Syberg, associate pastor of St. Barnabas Parish in Indianapolis. He spoke during the celebration and praised the way in which Father Robeson has cared for the many seminarians who have been formed for the priesthood at Bishop Bruté, including nine priests and two transitional deacons.

"I know that today Bishop Bruté, our patron, looks down on you and is so proud of the work you have done," said Father Syberg. "And I know that the woman in your life, the Blessed Mother,

is equally proud of you as her son and as her instrument here at Bruté. And as your former seminarian, I want to say, 'Thank you for being my rector, my pastor, my supervisor, and now as my senior priest and my friend and my big brother.'"

Throughout the first 10 years of the life of Bishop Bruté, its seminarians have received intellectual formation for the priesthood through classes taken at Marian University. Their spiritual, pastoral and human formation takes place at the seminary.

Franciscan Sister Jean Marie Cleveland, Marian's vice president for mission effectiveness, attended the anniversary celebration and praised the relationship the seminary and university have fostered over the past decade.

"I think it's been important," said Sister Jean Marie. "Marian has a mission to educate young people for the service of the Church and the world. This is certainly a way to do that. And I really like the fact that the seminarians are going to school with regular college students ... that they'll be dealing with in parishes."

Also attending the anniversary celebration were many Catholics from the archdiocese and beyond who have supported Bishop Bruté over its first decade through advice and financial contributions.

To foster and broaden this support in the years to come, two initiatives were announced during the celebration.

The first was the establishment of the Bishop Simon Bruté College Seminary Annual Fund, a fundraising effort by the seminary to support the seminarians' formation, room and board and the day-to-day expenses of the seminary.

Major contributors to the fund will be honored by being inducted as members of the Bishop Simon Bruté Society.

Supporters of the seminary can also contribute to the Bishop Simon Bruté Seminary Endowment, managed by the archdiocesan Catholic Community Foundation.

During the celebration, Archbishop Tobin announced that contributions up to \$50,000 over each of the next two years will be doubled through a gift made to the archdiocese by the late Father Elmer Burwinkel, an archdiocesan priest who died on Feb. 18.

"We give glory to God tonight for the wonderful fruit that is yet to be realized because of Bishop Simon Bruté College Seminary," said Archbishop Tobin. "Men are still being called to the priesthood, as they were in the past. And they still need support because none of us who receives the gift of holy orders ever makes it there on our own. We count on the help of others."

(For more information about the Bishop Simon Bruté College Seminary Annual Fund, contact Rosemary O'Brien at 800-383-9836, ext. 1568, 317-236-1568 or robrien@archindy.org, or Anne Shea at 317-924-4100 or ashea@archindy.org. For more information about the Bishop Simon Bruté College Seminary Endowment, contact Ellen Brunner at 800-382-9836, ext. 1427, 317-236-1427 or ebrunner@archindy.org.) †



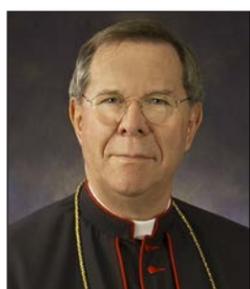
Seminarians enrolled at Bishop Simon Bruté College Seminary sing "O Sanctissima," a hymn of praise of Mary, on Sept. 8, the feast of the Nativity of the Blessed Virgin Mary, on the grounds of the seminary in Indianapolis during a celebration of the 10th anniversary of its founding. (Photos by Sean Gallagher)



Archbishop Joseph W. Tobin speaks on Sept. 8 before approximately 230 people gathered on the grounds of Bishop Simon Bruté Seminary in Indianapolis to celebrate the 10th anniversary of its founding.



Father Robert Robeson, center, embraces Father Benjamin Syberg, right, on Sept. 8 at Bishop Simon Bruté College Seminary in Indianapolis during a celebration of the 10th anniversary of its founding. Father Syberg is a graduate of the seminary. Father Robeson has served as its rector since it was established in 2004.



'To you seminarians, students at [Bishop] Bruté, congratulations on this anniversary. My thanks to you, for you have indeed become a house of joy, a happy community, a community fueled by joy and the happiness that comes from living a true human life made so by being grounded in faith, charity and hope.'

— Archbishop Emeritus Daniel M. Buechlein

Feast days of Sts. John Paul II, John XXIII added to universal calendar

VATICAN CITY (CNS)—In light of "countless requests from every part of the world," Pope Francis has approved putting the feasts of Sts. John Paul II and John XXIII on the Church's universal liturgical calendar. Both can be observed next month.

Called the General Roman Calendar, it is the universal schedule of holy days and feast days for the Latin rite of the Catholic Church.

The two saints' feast days, both of which have the ranking of an optional—not obligatory—memorial, are on Oct. 11 for St. John XXIII and on Oct. 22 for St. John Paul II.

The Vatican newspaper, *L'Osservatore Romano*, published the decree on Sept. 11 from the Congregation for Divine Worship and the Discipline of the Sacraments.

The pope determines who makes the universal calendar based

on recommendations from the congregation for worship.

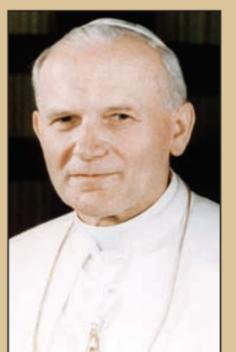
In 2007, Pope Benedict XVI approved stricter guidelines for determining which saints will be remembered with mandatory feast days. The new norms were necessary, the congregation had said, because the year does not have enough days to include all the saints in the universal calendar, particularly when Sundays and holy days are subtracted.

Pope Francis, who canonized the two saints in April, approved the optional memorials "given the extraordinary nature of these pontiffs in offering the clergy and the faithful a unique model of virtue and in promoting the life of Christ," the decree said.

"Taking into consideration the countless requests from every part of the world," the pope took "as his own the unanimous wishes of the people of God," it said. †



St. John XXIII



St. John Paul II

SS. Francis and Clare of Assisi Parish opens new food pantry

GREENWOOD—Bishop Christopher J. Coyne blessed the new Harvest Food Pantry at SS. Francis and Clare of Assisi Parish in Greenwood on Sept. 7.

In response to Pope Francis' 2014 Lenten message, "We are called to hear the cry of the poor," Father Vincent Lampert, the parish's pastor, and the parish's Outreach Ministry chose to raise funds to open a new, stand-alone food pantry in order to better serve the needs of the hungry in Johnson County.

Staffed by volunteers from the parish, Harvest Food Pantry originally opened in 2012.

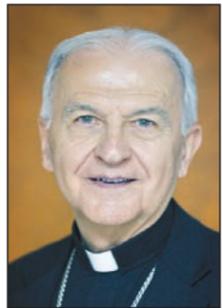
The pantry is open from 9 a.m. to noon on the second and fourth Saturdays of each month. Currently, the Harvest Food Pantry provides food items to more than 100 families monthly. †

Bishop Christopher J. Coyne blesses the new food pantry building at SS. Francis and Clare of Assisi Church in Greenwood in this Sept. 7 photo. Assisting him are SS. Francis and Clare associate pastor Father David Marcotte, left, Deacon Steven Hodges, Deacon Ronald Pirau, altar server Christina Sluka and SS. Francis and Clare pastor Father Vincent Lampert.
(Photo submitted by SSFC Media Group)



East Jerusalem tour heightens bishops' awareness of complexities

JERUSALEM (CNS)—U.S. bishops visiting the Holy Land said an on-the-ground tour and briefing about the situation in East Jerusalem heightened their awareness of the settlement issue in the divided city.



Bishop Dale Melczek

"The expansion of settlements is quickly driving [the possibility of a two-state solution] off the drawing board," said Bishop Richard E. Pates of Des Moines, Iowa, chairman of the U.S. bishops' Committee on International Justice and Peace. "The continuing expansion of the Jewish communities and its implication for a two-state solution has been a concern of the

National Interreligious Leadership Initiative for Peace in the Middle East."

Bishop Dale Melczek of the Diocese of Gary, Ind., was among the Church leaders who were part of the Holy Land pilgrimage.

On a two-hour tour, Israeli attorney and activist Daniel Seidemann shared his concerns for the increasingly shrinking window of opportunity to push forward the concept of the two-state solution to the Palestinian-Israeli conflict.

The group visited the sites of small Jewish enclaves being built in the East Jerusalem neighborhood of Sheikh Jarrah, which abuts the 1967 border with West Jerusalem.

The bishops also viewed the desert corridor northeast of Jerusalem. The corridor, known as E1, has been designated by Israel for a Jewish settlement that would connect the largest settlement in the West Bank, the 30,000-resident city of Ma'aleh Adumim, with Jerusalem. That would,

in effect, cut off that area of the Palestinian West Bank from any connection to Jerusalem, contributing to a further cantonization of the West Bank and destroying the possibility of creating a contiguous Palestinian state, said Seidemann.

The tour included a visit to the Israeli separation barrier that divides the East Jerusalem neighborhood of Abu Dis, running across the road that, traditionally since Biblical times, has led to Jericho.

In an envisioned peace agreement, most of the 200,000 Jews living in East Jerusalem would be permitted to remain in exchange for land of equal quality and size elsewhere in the West Bank, noted Seidemann. He said while the Israeli enclaves embedded in East Jerusalem remain small, with at most 2,500 Israeli Jews living there, it is still possible to withdraw them, but that if the settlements continue to expand the situation will become more complicated.

The next two to three years are critical if a peace agreement is to be reached, he told the bishops.

"Seven years ago in order to get to where the border needs to be [to reach an agreement], we would need to relocate 100,000 settlers. Today, we will need to relocate 150,000. If it continues to grow, at some point it will not be feasible for the national leaders to relocate hundreds of thousands of settlers. It will be so Balkanized it won't be possible," said Seidemann.

Bishop Pates said the bishops' visit was intended to support the peace process.

"The importance of Jerusalem [in the negotiations] has been heightened as well as the necessity to maintain ourselves open to all religious communities [here], particularly the Jews, Christians and Muslims," he said. "This visit enables us to focus on this reality and to coalesce behind the Vatican initiative to insist on international guarantees of this religious expression

in Jerusalem."

Retired Bishop Howard J. Hubbard of Albany, N.Y., said the bishops would need to listen to other narratives before they can come up with some recommendations about what needs to be done on both sides. Nevertheless, he said, Seidemann's briefing had captured very well "the frustration the people living in East Jerusalem are experiencing, especially with the settlements.

"It is suddenly clear that if this is not addressed aggressively and immediately, a two-state solution will no longer be viable," he said.

Bishop Oscar Cantu of Las Cruces, N.M., noted the importance of learning more about the intricacies of the situation although he has been aware of the Churches' support for the two-state solution.

The possibility of losing the window of opportunity to reach a viable solution is "alarming," he said, and increases the need for religious leaders to pray for peace and to encourage political leaders to work toward a just solution.

"This story has been a long time in the making. It is not only political but also a religious and human one. Coming here has certainly cemented for us the human lives which are affected by this situation—Muslim, Christian and Jewish," Bishop Cantu said.

The group of 18 bishops from the United States began their nine-day pilgrimage on Sept. 11 and celebrated Mass with Latin Patriarch Fouad Twal of Jerusalem following the Sept. 12 tour.

Later in the day, they met with Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land, and participated in an interfaith Sabbath eve prayer at a local Jewish synagogue.

More interfaith and ecumenical prayers were scheduled during the visit. The bishops were also to visit Christian, Muslim and Jewish holy sites in Jerusalem and Galilee, as well as meet with Israeli and Palestinian political leaders. †

Lawmakers' override of vetoes an 'affirmation that all life matters'

JEFFERSON CITY, Mo. (CNS)—The Missouri Legislature voted on Sept. 10 to override Gov. Jay Nixon's vetoes of bills establishing a 72-hour waiting period before an abortion decision and a tax credit bill that benefits pregnancy help centers, maternity homes and food pantries.

The Senate voted late in the evening 23-7 to override the veto of the waiting-period bill, which had been passed earlier by the House of Representatives, 117-44. Earlier, the Senate voted 27-2 to override the tax credit bill after the House voted 123-37 for override.

Passage makes Missouri the third state in the nation to enact a 72-hour waiting period, along with Utah and South Dakota.

Karen Nolkemper, executive director of the Respect Life

Apostolate of the Archdiocese of St. Louis, called the votes "a public affirmation that all life matters, even that of the most vulnerable among us."

Mike Hoey, executive director of the Missouri Catholic Conference, said concerned Catholics had played a key role in getting the laws finally passed. The conference, which is the public policy arm of the state's bishops, helped usher the bills into law with significant bipartisan support in both chambers and vocal citizen feedback.

"Catholics from around the state contacted their legislators, and that made a big difference," Hoey said. "Without those calls and e-mails, I don't think we could have passed this much pro-life legislation."

Loud chants, calls to action, reflection, personal witness

and even the singing of "Happy Birthday" marked a noon rally in the rotunda of the Missouri Capitol on Sept. 10 as 300 to 400 people gathered to urge the state Legislature to override Nixon's vetoes.

The two major pro-life bills he vetoed were the focus of weeks-long lobbying efforts seeking an override by the Legislature.

The Missouri House and Senate began debate on the measures just before the noon rally, which followed a morning prayer vigil sponsored by Show Me Life Missouri. A dozen women spoke at the gathering, including a woman who suffered post-abortion trauma, the grandmother of a child conceived by rape and the former manager of a Planned Parenthood abortion facility. †

Ordination of man facing death 'reflects Pascal Mystery,' says bishop

SAN ANTONIO (CNS)—As William Carmona lay gravely ill in a San Antonio hospital bed, he repeatedly questioned his classmates from nearby Assumption Seminary: "Where is Bishop Choby?" "When will he get here?" And finally: "How many more hours until he ordains me?"

Carmona, a fourth-year theology seminarian who was entering his final year of preparation for ordination as a transitional deacon this fall and as a priest of the Diocese of Nashville, Tennessee, next summer, was dying of cancer.

When Bishop David R. Choby of Nashville learned of his grave condition after Carmona was rushed to the Christus Santa Rosa Medical Center the first week of September, he made plans to travel to San Antonio to ordain the seminarian immediately because of the emergency circumstances.

"The joy and satisfaction in administering the sacrament of holy orders



Fr. William Carmona

is a high point in the life of any bishop, but to have the opportunity to celebrate the sacrament for one who is so much looking forward to ordination but faces the certainty of death made it the more poignant," Bishop Choby said.

He left for San Antonio the evening of Sept. 7, and ordained the seminarian on Sept. 8. On Sept. 9, Father Carmona was moved to hospice care. The priest died mid-afternoon on Sept. 10.

"The priesthood, by its very nature, is multifaceted because it is God's gift to respond to the needs of the human person," said Bishop Choby.

At the ordination Mass, he was joined

by several Nashville priests and deacons, Archbishop Gustavo Garcia-Siller of San Antonio and Father Jeff Pehl, rector of Assumption Seminary, and priests on the seminary faculty, who concelebrated the Mass.

"I know of no other vocation which touches so many moments in a person's life," the bishop said. "In a way that is singularly focused, the priesthood has as its center, the mystery of redemption, which is the dying and the rising of the Lord."

Bishop Choby added that ordination of Father Carmona as he faced death "reflects the Pascal Mystery. That is how our own lives are transformed in the death and resurrection of Jesus."

Father Carmona was the senior member of a group of eight seminarians from the Diocese of Nashville in formation at Assumption Seminary. The group began an around-the-clock vigil to keep him company while he was being cared for in the hospital's intensive care unit.

They were all on hand when Bishop Choby ordained him first as a transitional deacon, and then as a priest in a room prepared for the occasion by the staff at Christus Santa Rosa. Nurses and physicians were on hand to monitor the ordinand's condition throughout. Father Carmona lay silently in a hospital bed as Bishop Choby anointed his hands with holy oil and laid his hands on his head.

Although Father Carmona was unable to respond verbally during his ordination, he had expressed his assent to the ordination earlier, Bishop Choby told those gathered to witness the sacrament.

Priests near Father Carmona during the Mass saw signs of recognition and joy as the ordination proceeded.

About 200 people, including most of the students at Assumption Seminary, the senior administration of the medical center, members of the Sisters of Charity of the Incarnate Word who sponsor the medical center, and an honor guard of fourth-



Bishop David R. Choby of Nashville, Tenn., anoints William Carmona's hands as part of the ordination rite at Christus Santa Rosa Medical Center in San Antonio on Sept. 8. Carmona, gravely ill with cancer, was ordained for the Diocese of Nashville. (CNS photo/Rick Musacchio, Tennessee Register)

degree Knights of Columbus, gathered in a large meeting room on the first floor of the hospital.

The full Mass, with a choir of seminarians, lasted about an hour-and-a-half.

"William was one of the students with a very large pastoral heart," said Dominican Sister Linda Gibler, associate academic dean at the Oblate School of Theology, which is part of Assumption Seminary.

"He was always concerned about what his studies had to do with ministry, how he would be effective, and what effect all of his studies would have to do with his ministry," she told the *Tennessee Register*, Nashville's diocesan newspaper. "He was less concerned with academic details than he was with his pastoral heart. He would have been an excellent pastor."

"He took to his studies," said Father Pehl, "but what I'm most proud of is that William was such a good example in the community. He is an older fellow, but he set the example of arriving early for morning prayer, before everyone else, to open the chapel, to spend time in there in the morning and in the afternoon."

Father Carmona, 51, grew up in Antioquia, Colombia, one of 13 children in his family, and first dreamed of being a priest at age 12. Before coming to the United States in 2000, he had earned a philosophy degree from a seminary in Colombia. He worked in a clothing and grocery store to earn money to continue his seminary education.

He also studied business administration at the University of the South in Antioquia and worked in security for the Colombian government.

Once in the United States, he wanted

to enter the seminary for a diocese in California but his English language skills were not strong enough. He became a scholastic for the Society of the Divine Savior—known as the Salvatorians—and moved to the Salvatorian provincial house in Milwaukee.

Several years later, he went to Cookeville, Tennessee, to serve as youth minister at St. Thomas Aquinas Parish, which is staffed by Salvatorians.

In 2008, the Nashville Diocese accepted him as a seminarian and he entered Assumption Seminary. During summers, he returned to Nashville to serve at various parishes around the diocese, including St. Philip Parish in Franklin.

"He had such a warm heart, and we had a wonderful summer with him in our community," said Deacon Rafael Bougrat of St. Philip Parish.

The deacon, a native of Venezuela, befriended Father Carmona this past summer. "I never met somebody who is so spiritual. He was so into God that he just was able to expose it to everybody, and everybody perceived it like that."

He was in San Antonio for Father Carmona's ordination.

"I never expected I would be helping the bishop with the Mass," Deacon Bougrat said. "They gave me the honor to put the deacon's stole and dalmatic on top of his fragile body. ... When I put on his stole, I saw his eyes open a little bit. I got the feeling that, to me, he knew where he was."

"I was able to be there and tell him how much I love him, and how much he changed my prayer life," the deacon added. "He was always in the church praying. He was always looking for the good of the Church, especially the Hispanic community." †



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Persecution of Christians is an increasing global phenomenon

By Effie Caldarola

When Catholics in the United States hear the word “persecution,” many may recall events from long ago. We remember our ancestors attending secret Masses in rural Ireland to avoid the wrath of the ruling English. Or we may think about the Christians who were fed to the lions in ancient Rome.

While history is replete with persecution of Christians, our troubled 21st century is no stranger to violence against our brothers and sisters in Christ. The modern era is seeing some of the worst persecution of Christians to date.

As we freely enjoy worshipping at Sunday Mass, we should keep this in mind: The International Society for Human Rights, based in Germany, reports that 80 percent of all acts of discrimination worldwide are directed against Christians.

The danger to Christians worldwide has become so fierce and pervasive that Pope Francis called attention to the issue after an Anglican church in Pakistan was attacked in 2013, leaving at least 85 dead. The pope reminded us to pray for Christians under attack worldwide.

In Iraq, where Christians have lived for 1,700 years, all Christians left the city of Mosul under threat by extremists to convert to Islam, pay an onerous fine or die. In nearby Syria, where Christians have lived since the earliest days of the Church, they are under similar threat of death and also have been forced out of their homes.

In April, 75-year-old Dutch Jesuit Father Frans van der Lugt, who had ministered in Syria since the 1970s, was dragged outside the monastery where he lived and was

fatally shot twice in the head.

Although Father van der Lugt had refused to leave, many Christians flee these places of war and religious intolerance caused by the increasing instability in the Middle East.

Consider that at the beginning of the 20th century, Christians accounted for roughly 20 percent of the population of the Middle East, the birthplace of Christianity. Today, that figure is 4 or 5 percent and declining steadily.

In Egypt, the Coptic Christians, who date to the earliest years of Christianity, have held steady at 10 percent of the population despite centuries of harassment. But today, in the wake of the volatility in Egypt, they are experiencing some of the worst persecution in their history.

Instability and the rise of radical extremists in the region have been disastrous for everyone, including Muslims, throughout the Middle East. It's important not to blame all Muslims for the extremism that has arisen worldwide.

The Middle East is far from the only area of Christian persecution. While Catholicism blossoms in South Korea, religious freedom is unimaginable under the brutal totalitarian regime in North Korea.

And then there's China, where the government insists on appointing bishops and requires Catholic communities to register with the government. Of China's 10-12 million Catholics, perhaps half walk the dangerous tightrope of worshipping in Catholic communities that are not registered with the officially atheistic government.

Anti-Christian aggression has flared in India as well, where the government has done little to stifle persecution excited in part by Hindu radicalism.



Cardinal Telesphore Toppo, president of the Catholic Bishops' Conference of India, prays in front of a desecrated statue of Mary at the Carmelite convent in Balliguda on Jan. 30, 2008. The cardinal toured areas of Orissa state that had been the scene of sectarian violence at the turn of the year. Dozens of Catholic churches, schools and other buildings were ransacked and the houses of Christians were burned in the rampages that began on Christmas Eve. (CNS photo/Anto Akkara)

The Washington-based Pew Forum on Religion and Public Life estimates that 10 percent of Christians worldwide live in societies where they are minorities. But Pew also reports that Christians face harassment in 133 countries, including some where they are majorities.

John Allen, former religion

writer for *National Catholic Reporter* and now an assistant editor at *The Boston Globe*, wrote that in 2011, Colombia, the sixth-largest Catholic country in the world, was the most dangerous place to be a Catholic pastoral worker, citing dozens of killings of priests, bishops, religious and seminarians.

Violence can come from

corporate interests attacking Christian activists, from radicals or from drug lords.

We live in a violent and unstable world. We need to join with Pope Francis in praying for tolerance and peace.

(Effie Caldarola is a freelance writer and a columnist for *Catholic News Service*.) †

Jesus' teaching have supported persecuted Christians for centuries

By H. Richard McCord

The Washington-based Pew Research Center estimates that three quarters of the world's 7 billion population lives in places where the ability to practice one's religion is greatly restricted. Such persecution affects Christians, Muslims, Jews and other religious groups.



The ruins of a Christian church are seen after it was burned down in the New Jerusalem area of Damaturu in Yobe state, Nigeria on Nov. 8, 2011. Nigerian police said they had arrested suspected members of an Islamist sect in the coordinated attacks that killed at least 100 people in northeastern Nigeria. Officials blamed the violence on Boko Haram, a group responsible for previous attacks in the region. (CNS photo/Olatunji Omirin, Reuters)

In the present century alone, we have seen many instances of anti-Christian persecution. In Nigeria and India, churches have been burned, priests murdered and hundreds of people killed and displaced.

Christian communities in Syria and Iraq have been suffering violence by Islamic extremists to the point where the disappearance of Christianity from these countries is entirely possible.

The persecution of Christians is a contemporary tragedy. It is also something that has been happening from the earliest days of the Church.

The Second Vatican Council recognized this when it declared that the Church is “like a stranger in a foreign land, press[ing] forward amid the persecutions of the world and the consolations of God” (“Dogmatic Constitution on the Church,” #8).

Much of the New Testament was written during the first instances of Roman imperial persecution of Christians. Consequently, the Scriptures contain stories about suffering and martyrdom. They also convey a message about how the followers of Jesus should understand and deal with persecution.

Stephen was stoned by the Jewish authorities. Herod launched a persecution by killing James and arresting Peter. Paul and Silas were tortured and imprisoned by the civil authorities.

The heroic stories of these individuals are offered as an example of how disciples conform themselves to Christ, who leads the way to ultimate glory through suffering and death.

In the Gospels, Jesus speaks several times of how he is destined to suffer and how his disciples should be prepared for the same. When Jesus commissions the Apostles, he tells them that suffering is an ordinary part of the mission. They will be handed over to the courts, hated by their kinfolk and forced to flee from one place to another.

However, Jesus assures his disciples that their suffering will not be in vain, saying, “Do not be afraid of those who kill the body, but after that can do no more” (Lk 12:4). A reward awaits them after a time of tribulation, for “everyone who acknowledges me before others, the Son of Man will acknowledge before the angels of God” (Lk 12:8).

These sayings of Jesus in numerous places throughout the Gospels were strengthened by the newly formed Christians who experienced the very sufferings he had foretold.

After 2,000 years, the locales and circumstances of persecution have changed, but the inevitability of it and the message of Christian hope remain constant.

Expect to be persecuted in some way for professing faith in Jesus Christ, but also be assured of an eternal reward knowing that “if we have died with him, we shall also live with him” (2 Tm 2:11).

(H. Richard McCord is the former executive director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth. He is currently a freelance writer and ministry consultant.) †

From the Editor Emeritus/John F. Fink

Old Testament: The fall of the Kingdom of Israel

(Thirty-seventh in a series of columns)

There might be a couple biblical experts who can keep the history of Israel and Judah straight, but it's surely impossible for most of us. From the middle of Chapter 8 through Chapter 17, when the Kingdom of Israel is destroyed, the Second Book of Kings tells us about the reigns of 20 kings and one queen. They reigned from 849 B.C. to 722 B.C.

To make it even more complicated, there are two kings named Joash, one in Judah and one in Israel, and there are similar names like Ahaziah, Azariah and Amaziah, to say nothing about Joash, Jehoash and Jehoahaz. I won't try to straighten them out, but do read those chapters to see what was happening during those 127 years.

This was a particularly bloody period in Israel's history. For example, Jehu, who had been anointed on orders

from the prophet Elisha, killed both King Joram of Israel and King Ahaziah of Judah. Then he ordered the murder of Jezebel, who had been the wife of King Ahab, and allowed dogs to devour her body. Then he ordered the killing of all 70 of Ahab's descendants in Judah, followed by the same thing in Samaria.

Jehu, though, was considered one of the good guys because he destroyed the temple of Baal and rooted out the worship of Baal in Israel.

The one queen in this history was no better than the men. Athaliah learned that her son, Ahaziah, had been killed, so she killed off the whole royal family in Judah, except for Joash who was saved by his nurse. When Joash was 7, his supporters put him on the throne and killed Athaliah. Joash then reigned in Jerusalem for 40 years.

While the kings were fighting against each other, they also had to fight against other countries, so we learn that Amaziah slew 10,000 Edomites.

There's nothing very religious in these stories except that the authors constantly let us know that the kings, especially those in Israel, "did evil in the

sight of the Lord" (2 Kgs 23:37).

King Jeroboam II of Israel reigned from 786 B.C. to 746 B.C. Surprisingly, it was a time of peace and prosperity for Israel. It was also when two of the minor prophets, Amos and Hosea, arrived on the scene. Amos railed against the injustice and idolatry he found in Israel and prophesied the overthrow of the country and the captivity of the people.

Hosea, who was married to a prostitute, described the relation between God and Israel in terms of marriage and prophesied the punishment of Israel for its infidelity and idolatry.

The prophecies came true in Chapter 17 when Assyria conquered Israel and deported the Israelites to Assyria. Then people from other countries settled in Israel and began to worship their gods.

This came about, the author wrote, because the Israelites sinned against the Lord and because they venerated other gods. They did not listen to the prophets and rejected the covenant that God had made with their fathers. The authors also warned Judah that the same thing could happen there. †

Coming of Age/Karen Osborne

What Florida weather can teach us about life

I live in Florida. It is just as fun to live here as people imagine. We've got beaches, boating, world-class theme parks and all sorts of fun just minutes from our front door.

Here's a secret, though: There are some things the tourist books won't tell you. One of them is about the nasty weather. Did you know that summer in Florida isn't just hot? It's sweltering.

I often take an extra bottle of water or an extra change of clothes if I go out. I also will plan my schedule around the "daily thunderstorm," or the cacophony of rain, thunder and lightning that happens every summer afternoon between 2 and 4.

Your reaction to the daily thunderstorm is a good way to find out if you're a true Floridian, or somebody who has lived here for a while. True Floridians grab a poncho or an umbrella and get on with their lives. Others will complain about the storm, moaning and whining about how it's ruining their day.

My favorite Florida weather story took place at one of the local theme parks. We were at the top of the coaster when the skies opened up and it started to rain. By the time we got off the roller coaster, we were shivering, wind-whipped and soaked to the skin—not happy and dry as we'd hoped.

Walking down the street afterward, I noticed that everyone else looked miserable. Since we were already wet, we were outside, enjoying life, skipping down the sidewalk and getting in line for the next ride.

We were having more fun than the rest, even though we'd been stuck in bad weather.

Let's be honest—life isn't always a beautiful sunny day. Life has rough patches and storms, and they're never well-timed or convenient. How you handle these unexpected thunderstorms—in life or on the streets—may signal success.

What can you do when you're on the roller coaster of life and the rains come?

First, don't freak out. Just because it's raining, it doesn't mean it's going to rain forever. The sun will come out,

your clothes will dry and things will get sunnier. Floridians know that no storm lasts forever, not even the most ferocious of hurricanes.

Second, be proactive. You can still be out in the rain if you grab an umbrella or a poncho. Turn to your friends, your parents and your teachers for advice, for help and shelter when the dark clouds gather. You might have to go out in the storm, but you don't have to go alone, and you can take measures to stay safe.

Third, your attitude toward the storms in your life is important. You could spend your afternoon complaining about how cold you are or you could notice the beauty of raindrops on tree leaves, and even run and splash through the puddles.

Quite often, a person's ability to get through tough times depends on their ability to see the good in any situation.

That's how people grow stronger. That's how people grow better. That's how people grow up. So enjoy the weather, no matter what's coming on the horizon.

(Karen Osborne writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Work of ecumenism belongs to us all

This is the first column in a monthly series regarding the work of the archdiocesan Office of Ecumenism. I am pleased to be able to share with all of you in the Archdiocese of Indianapolis the gift and challenge of ecumenical work—a work, as we shall see, which belongs to us all.

What is ecumenism? It is rooted in the Greek word "oikomenē." In the days of the early Church, it referred to "the whole inhabited world," which in that time meant the Roman Empire. Today, it is a movement among Christians to bring about greater Christian unity or cooperation.

Christian denominations and Christian Churches are separated by doctrine, history and practice. Many hope that one day there will be one Christian Church. They base their hope upon Jesus' own words in the Gospel of St. John: "Ut unum sint," which means "that they all may be one" (Jn 17:21-22).

Two important documents of the Second Vatican Council underpin Roman

Catholic participation in the ecumenical movement: the "Dogmatic Constitution on the Church" and the "Decree on Ecumenism." Both were promulgated at the Council on Nov. 21, 1964. They are inextricably linked theologically.

The "Dogmatic Constitution on the Church" ("*Lumen Gentium*") describes the Church as a mystery, a communion of baptized believers, the people of God, the Body of Christ, and as a pilgrim moving toward fulfillment in heaven but marked on Earth with "a sanctity that is real, although imperfect."

In Chapter II, "On the People of God," it states: "The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian. ..." (#15). They honor Scripture and usually are consecrated in baptism.

Many, particularly Eastern Orthodox Christians, recognize and accept other sacraments, rejoice in the episcopate, celebrate the holy Eucharist and cultivate devotion toward the Virgin Mother of God. They share in prayer and other spiritual benefits. They in some real way are joined with us in the Holy Spirit, and to them, too, he gives his gifts and graces.

"In all of Christ's disciples, the Spirit

arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and he prompts them to pursue this end" (#15).

The "Decree on Ecumenism" ("*Unitatis Redintegratio*") states that ecumenism should be everyone's concern. Genuine ecumenism involves a continual personal and institutional renewal.

Paragraph 12 states: "Before the whole world, let all Christians confess their faith in the triune God, one and three in the incarnate Son of God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope which does not play us false.

"In these days when cooperation in social matters is so widespread, all men without exception are called to work together, with much greater reason all those who believe in God, but most of all, all Christians in that they bear the name of Christ. Cooperation among Christians vividly expresses the relationship which in fact already unites them, and it sets in clearer relief the features of Christ the Servant" (#12)

In this 50th anniversary year of the See GINTHER, page 15

Catholic Education Outreach/

Ken Ogorek

When we teach, we must evangelize, too

Not too long ago, you might have heard someone say that evangelization always comes before education in religion. In other words, first you get evangelized, then you start catechesis.

Recent guidance by the magisterium—coupled with the experience of teachers—tells us that evangelization is an ongoing process. Even practicing Catholics enrolled in Catholic schools or involved with parish catechetical, youth ministry, young adult or college campus ministry programs need constant re-evangelization.

When we teach, then, we must also evangelize. Numerous books, articles, blog posts and other resources address the question of what it looks like to evangelize while you teach. Here are three traits of evangelizing Catholic education:

Jesus

Mention Jesus early and often. Speak his holy name at every reasonable opportunity.

It's humbling to reflect on a teaching experience when I've explored one Christian doctrine or another without ever mentioning Jesus Christ!

In Catholic education, teachers of various subjects—not just religion—can and should incorporate Jesus in their interaction with students. Certainly teachers of religion, as well as youth and young adult ministers should make clear how every aspect of our Catholic faith draws us to Jesus, who shows us the Father by the power of the Holy Spirit.

The Bad News

It might sound counterintuitive, but reminding students regularly that we're wounded by original sin and need to be saved from sin and death can make them more receptive to the Good News by God's grace.

Certainly the experience of sin is familiar to anyone with a reasonably well-formed conscience. It's very compassionate to reassure students that our vulnerability to temptation isn't necessarily our fault, so long as we're prudent about avoiding situations likely to incite sinful behavior.

It's life-changing to proclaim that sin and even death are ultimately defeated by the suffering, death and resurrection of Jesus!

The Paschal Mystery

From the ultimate bad news—the Son of God was murdered!—comes goodness almost unimaginable: He is risen!

After hours of suffering and three days stone cold dead in the holy sepulcher, Jesus gloriously arose to new life. He spent time with his disciples, ascended to our Father and helps us every day to see the good on the other side of struggles, to glimpse light after periods of darkness, to experience new life after what seemed like certain death.

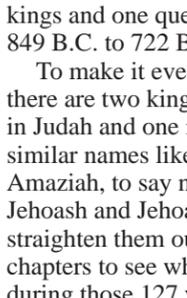
When the Paschal Mystery—especially its culmination, the Resurrection—is mentioned often in our teaching, students both sense the need for salvation and are reminded that we have in Jesus a sacred Savior—a Holy Redeemer. A bonus side-effect: Students can see the value of persevering through life's many small deaths, knowing that God helps bring growth, healing, goodness and new life.

In evangelization, we sometimes identify three groups: the unchurched, the alienated, and practicing Catholics.

The archdiocesan Office of Catholic Education presumably works primarily with the latter. Yet there are days when we or our students might feel or seem a little alienated. We might even have dark days when the overall feeling is one of being unchurched.

Teachers who evangelize while they impart knowledge of the faith, though, can shine the light of faith and share the joy of the Gospel with students at various points on their journey of evangelization, on any given day. Thank God for our many evangelizing teachers, catechists and ministers of Catholic education!

(Ken Ogorek is archdiocesan director of catechesis. He can be reached by e-mail at kogorek@archindy.org.) †



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

Sunday Readings

Sunday, September 21, 2014

- Isaiah 55:6-9
- Philippians 1:20c-24, 27a
- Matthew 20:1-16a

The last section of the Book of Isaiah provides this weekend with its first reading. Virtually none of the prophets of ancient Israel wrote when times were good, or at least when the prophets perceived the times to be good.

Certainly, the author of the section of the Book of Isaiah from which this weekend's reading comes hardly regarded the times to be good.

God's people had returned from Babylon, where they and their ancestors had been in exile for four generations. They had greeted the news that their exile was over with great rejoicing, convinced that God had provided for them and had rescued them. They had returned with eagerness and great expectation to their homeland.

At last back home, they found only want and despair. It is easy to imagine their anger. They were furious with God, and this prophet had to call them back to trusting God.

In this reading, the prophet warns the people not to put their trust in scoundrels. Instead, he tells the people to call upon God. True strength is in God alone, regardless of fleeting appearances to the contrary.

For this weekend's second reading, the Church offers us a passage from St. Paul's Epistle to the Philippians.

Paul, in this epistle's soaring language, proclaims the divinity of Christ, the Savior, the Son of God. The Apostle explains the intimate, inseparable link between the Lord and his true disciples.

Come what may on Earth, a disciple will never die, if the disciple is constant in loving God and following Christ in obedience to God.

St. Matthew's Gospel offers a parable for the last reading. It is set within the context of everyday life in Palestine at the time of Jesus. Agriculture was the pursuit

of many people in that time and place. Life was difficult. Many did not know where to find their next meal. Gainful employment was at a premium. A dinarius was a typical day's wage.

Men looking for work, and income, came to village centers each morning, making themselves available for work. People with projects came to these places and hired the men.

It was a buyer's market. No labor statutes or requirements for minimum wage restrained employers in their pursuit of profit. Still, at least for Jews, certain expectations of fairness prevailed.

Jesus' use of the term "vineyard" can bring to mind Old Testament references to Israel as God's vineyard. So the story, from the beginning, has a theological and ethnic quality. God owned and cared for the vineyard. He set the rules.

The message is that God is enormously generous. On our own, we actually deserve nothing. Our salvation is from Jesus.

The second lesson is that God's ways are not necessarily our ways.

Reflection

For some weeks, the weekend readings have called the faithful to follow Christ. The Church wisely in this process recognizes that some of us hesitate not because we do not want to be with the Lord, but because we bear the burden of guilt or doubt. We think that our self-created distance from God is too great to bridge.

Emphatically, in these readings, the Church reassures us of the unlimited mercy of God. God is the source of life. He lavishly offers it to us.

Whatever our sin, if we repent, even at a late hour, God's loving forgiveness awaits us.

It is our choice, however, to be with God, to be disciples. No one is dragged, kicking and screaming, into heaven. Discipleship requires our faith. Paul's words call us to faith with the reminder that all is folly without God, all is impermanent, and all is death. God alone offers life. †

Daily Readings

Monday, September 22

Proverbs 3:27-34
Psalm 15:2-4b, 5
Luke 8:16-18

Tuesday, September 23

St. Pius of Pietrelcina, priest
Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, September 24

Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, September 25

Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17bc
Luke 9:7-9

Friday, September 26

St. Cosmas, martyr
St. Damian, martyr
Ecclesiastes 3:1-11
Psalm 144:1b, 2abc, 3-4
Luke 9:18-22

Saturday, September 27

St. Vincent de Paul, priest
Ecclesiastes 11:9-12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, September 28

Twenty-sixth Sunday in Ordinary Time
Ezekiel 18:25-28
Psalm 125:4-9
Philippians 2:1-11
or Philippians 2:1-5
Matthew 21:28-32



CNS Saints

Theresse Couderc

1805 - 1885
feast - Sept. 26

Born to a French farm family, Marie-Victoire Couderc joined a new religious teaching order, but was sent to manage a mountain hostel for women pilgrims at the shrine of St. John Francis Regis. It became a successful retreat house under her guidance, and the order split into a teaching ministry, the Sisters of St. Regis, and a retreat ministry, the Congregation of Our Lady of the Cenacle. Mother Theresse was superior of the Cenacle sisters until 1838, when Jesuit advisers began replacing her with a succession of wealthy women. She lived out her days as an ordinary nun, suffering deafness and painful arthritis at the end. She wrote that "the surrendered soul has found paradise on earth," and was canonized in 1970.

My Journey to God



Prayer of a Penitent

By Jean Grubbs

Have mercy on me, Father, for my sins of pride and self-love.
Have mercy on me, Father, for my sins of sloth and intemperance.
Have mercy on me, Father, for my sins of greed and neglect.
Have mercy on me, Father, for my sins of intolerance and impatience.

Forgive me, Jesus, for my sins that caused you to agonize in the garden.
Forgive me, Jesus, for my sins that caused you to be scourged at the pillar.
Forgive me, Jesus, for my sins for which you were crowned with thorns.
Forgive me, Jesus, for my sins for which you were crucified and died.

Grace me, Holy Spirit, with the graces to obey God and love my neighbor.
Grace me, Holy Spirit, with the graces of conversion and true contrition.
Grace me, Holy Spirit, with the graces of deep faith and true humility.
Grace me, Holy Spirit, with the graces to know truth and do good.

Pray for me, Mother of Mercy, that I do not gossip, cheat, brag or belittle.
Pray for me, Our Lady of Sorrows, that I can forgive others for hurting me.
Pray for me, Immaculate Conception, that I maintain purity of heart and flesh.
Pray for me, Our Lady of Grace, that I am given the grace to persevere.

Amen.

(Jean Grubbs is a member of St. Michael Parish in Greenfield. Women pray the rosary on June 27 during the annual Global Rosary Relay for Priests in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Tyler Orsburn)

Rest in peace

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

BECHT, Thomas E., 61, St. Gabriel, Connerville, Sept. 6. Brother of James Becht.

GOSS, Esther D., 89, St. Gabriel, Connerville, Sept. 6. Mother of Judy Lykins, Debbie McCullum, David and James Tebbe. Grandmother of 10. Great-grandmother of 12.

HODGE, Martha J., 94, St. Michael the Archangel, Indianapolis, Aug. 9. Mother of Suzanne Dickerson and Theckla Koskey. Sister of Lucy Grady. Grandmother of four. Great-grandmother of two.

HOWE, Cornelius S., 82, St. Michael the Archangel, Indianapolis, Aug. 4. Father of Cornelius J. Howe. Grandfather of two.

KEY, Roy E., 78, St. Vincent de Paul, Bedford, Sept. 2. Husband of Diana Key. Father of Christie Jenkins and Mark Key. Stepfather of Brent Terry. Brother of Donald, Jerry and John Key. Grandfather of five.

KOENIG, Arthur, 81, St. Jude, Indianapolis, Sept. 4. Husband of Sharon Koenig. Father of Rebeca, Richard, Robert and William Koenig. Brother of Jean Norton, Lawrence and William Koenig. Grandfather of four. Great-grandfather of three.

LANMAN, Eloise, Holy Spirit, Indianapolis, Sept. 3. Mother of Jennifer Drummond, Janet Jessee, Jay and Jeffrey Lanman. Sister of John Dugan. Grandmother of eight.

LIHOTA, Mary, 96, Christ the King, Indianapolis, Aug. 21. Mother of Diane Lihota. Grandmother of one.

MANUS, Barbara J., 82, St. Mary, Greensburg, Sept. 10. Wife of Frank Manus. Mother of

Dianne Graham and Dan Manus. Grandmother of five. Great-grandmother of five.

MARSHALL, Richard K., 85, St. Vincent de Paul, Shelby County, Aug. 30. Husband of Kathryn Marshall. Father of Susan Lee, Sheila Marshall and Sharon Scott. Grandfather of four.

MCDANIEL, Gilia, 93, St. Martin of Tours, Martinsville, Sept. 7. Mother of Sharon Raymond, Chris Sunkel, Gregory, Mark, Phillip and Dr. Robert McDaniel. Grandmother of seven. Great-grandmother of five.

PARENT, Gerald J., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 2. Father of Tawn Spicklemire, Alys and Jami Parent. Brother of Lois Fortier, Muriel Goyette, Claire Lacoste, Jeanne Levasseur, Annette Poiras and Al Parent. Grandfather of six.

REED, Rosella M., 95, St. Gabriel, Connerville, Sept. 3. Aunt of several.

RUSSELL, William B., 96, Holy Spirit, Indianapolis, Aug. 30. Brother of Bertha Mercer, Marie Sabin and Shirley Zampich. Uncle of several.

SEYFRIED, Elreda M., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 7. Mother of Lynn James, Anne Ogle, Carol Potter and John Seyfried. Grandmother of 14. Great-grandmother of 16.

STEEB, Lawrence, 85, Sacred Heart of Jesus, Indianapolis, Aug. 18. Father of Anne Hicks and Vincent Steeb. Grandfather of three. Great-grandfather of three.

TODD, William E., 71, St. Jude, Indianapolis, Sept. 2. Husband of Mary Sue Todd. Father of Amber Buchanan and William Todd. Brother of Carol Jean Tillman and Joni Marie Norton.

VERCHECK, Josephine, 96, St. Jude, Indianapolis, Sept. 6. Mother of Marie Lacava, Lewis and Regis Giammaria. Grandmother of six. Great-grandmother of six. †



Showing care to those who suffer

Pope Francis greets Salvatore D'Argento of Chieti, Italy, as he arrives to lead his general audience in St. Peter's Square at the Vatican on Sept. 10. D'Argento has quadriplegia. (CNS photo/Paul Haring)

Franciscan Father Gary Bernhardt ministered in the archdiocese at former Alverna Retreat Center in Indianapolis

Franciscan Father Gary Bernhardt, a member of the St. Louis-based Sacred Heart Province of the Order of Friars Minor, died on Aug. 26 in Branson, Mo. He was 56.

The Mass of Christian Burial was celebrated on Sept. 2 at St. Francis Solanus Church in Quincy, Ill. Burial followed at Calvary Cemetery in Quincy.

Father Gary was born on June 16, 1958, in Quincy.

He earned a bachelor's degree in engineering from Iowa State University.

He entered the Sacred Heart Province on June 28, 1985, and professed final vows on Sept. 30, 1989. Father Gary was ordained a priest on April 24, 1999.

During his 29 years as a Franciscan, Father Gary ministered in Indiana, Missouri and Tennessee. In the archdiocese, he ministered in 1990 at the former Alverna Retreat Center in Indianapolis.

At the time of his death, Father Gary was serving as the director of Franciscan charities and development for his province.

He is survived by his parents, Carl and Margie Bernhardt, and his brothers Dan, Joe, Michael and Randy Bernhardt.

Memorial gifts may be sent to Franciscan Charities, 3140 Meramec Street, St. Louis, MO 63118-4399. †

Pope: Just as God freely offers salvation, don't give hoping to benefit

VATICAN CITY (CNS)—Christians are called to help those who have nothing to give and love those who don't love back, Pope Francis said.

Salvation and changing the world for the better require "doing good to those who aren't able to repay us, just like the Father did with us, giving us Jesus," the pope said at his weekly general audience in St. Peter's Square on Sept. 10.

"How much have we paid for our redemption? Nothing! It was all free! So do good without expecting something in return. Just as the father did with us, we have to do the same. Do good and keep going!

"It's not enough to love the one who loves us. It's not enough to do good to those who help us."

People are called not to be self-centered, but to model themselves after Jesus' gratuitous love, he said.

The pope continued a series of talks on the nature of the Catholic Church, focusing on "the Church as a mother who teaches us the works of mercy."

The Gospel is all about showing others mercy, the pope said. He referred to "The Judgment of the Nations" in the Gospel of Matthew, Chapter 25, which reveals that those who feed the hungry, clothe the naked, welcome the

stranger, care for the sick and visit the imprisoned inherit God's kingdom.

"Could a Christian who isn't merciful ever exist? No! A Christian must by necessity be merciful because this is the core of the Gospel," he said.

The Church "doesn't give theoretical lessons about love and mercy. She doesn't spread a philosophy to the world, a path to wisdom," he said. The Church backs up what she says by mirroring what Jesus did.

While Christianity is also about the written word and Church teachings, the Church "teaches, like Jesus, by her example, and words serve to illuminate the meaning behind her gestures," he said.

Asking how the Church shows people the way, Pope Francis said the lives of saints and mothers and fathers who teach their children what true mercy and hospitality entail offer good examples to follow.

Pope Francis then told the story of a mother he knew when he was archbishop of Buenos Aires, Argentina. He said her way of teaching was "a beautiful example that helped me a lot."

The woman answered her door one day to see a man who came looking for food; her three very young children agreed that the mother should give the man something to eat, the pope recalled.

When the mother said, "OK, let's all give the man half of what's on each of our plates," the children protested, "Oh no, that's not right!" they said, coveting their own serving of steak and fried potatoes.

By making each child contribute, the mother taught them that giving was not some abstract gesture, but required "giving what's really yours" to someone else, the pope said.

The pope said he realized people may also feel uncomfortable about visiting those in prison, thinking that "It's dangerous! They are bad people!"

"Listen up. Each one of us is capable of doing the same thing done by that man or woman in jail. All of us are capable of sinning and making the same mistake in life. They are not worse than you and me!"

Showing mercy to those who have strayed can be life changing, he said. "Mercy overcomes every wall, every obstacle," and can instill new life and hope in others. †

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Undocumented students find refuge, support at Catholic colleges

WASHINGTON (CNS)—Fifteen years ago, the president of Dominican University, just outside Chicago, thought comprehensive immigration reform was right around the corner.

That's when the university began financially supporting undocumented students simply because, as Donna Carroll put it: "It was the right thing to do."



"I assumed that by the time these students were juniors or seniors this would all be sorted out," the university president said. But now, as the path to citizenship for these students remains unclear, she said she is discouraged by how "protracted and prolonged the immigration process is."

"It's been frustrating to have it so politicized," she told Catholic News Service on Sept. 4.

Carroll, who advocates for immigration reform, is the first to acknowledge "it's a complicated issue," and also admits that her perspective as a university president is different from that of a lawyer or politician, since academic leaders are focused on developing and promoting talent and also making sure potential talent isn't wasted.

She said she feels the strongest affirmation from students who see their university "making a strong statement" and providing a place where undocumented students feel safe and supported.

She is hardly alone in her efforts, either. Carroll has had the support of the school's founding order, the Sinsinawa Dominican Sisters, and other Catholic university presidents who have made Catholic social teaching the impetus behind their support of undocumented students.

This year, Loyola University Chicago's Stritch School of Medicine became the first medical school to admit undocumented students.

These school leaders are moving forward amid the absence of clear immigration reform legislation from Congress, which has discussed the issue but not moved on it. House Speaker John Boehner, R-Ohio, said on Sept. 2 that Congress might tackle immigration reform next year if the conditions are right.

The long-discussed Development, Relief and Education for Alien Minors Act or DREAM Act, which would allow children of undocumented immigrants brought to the United States at an early age to become legal residents and qualify for in-state college tuition, was introduced in

Congress in 2001, but has failed to advance.

Currently, at least 18 states have provisions allowing in-state tuition rates for undocumented students, and in 2012 President Barack Obama issued Deferred Action for Childhood Arrivals (DACA), which provides undocumented students with relief from deportation and the authorization to work, but does not confer citizenship or provide access to federal aid.

A 2013 study by researchers from Fairfield University, Loyola University Chicago and Santa Clara University found that about 65,000 undocumented students graduate from high school each year, but only 5-10 percent of them pursue a college education.

They primarily said they could not afford the tuition since they are not eligible for federal loans, but others did not want to reveal their undocumented status. Some were afraid of discrimination, and others did not realize they can attend college in the U.S.

Stephanie Zavala, an undocumented Dominican University senior majoring in sociology and women and gender studies, always assumed she would go to college. She was accepted at the schools she applied to, but realized she would not be able to afford them.

Zavala, who came to the United States with her family from Mexico when she was 2, got in touch with a local group that helps Latino families and was linked with a private donor who enabled her to attend Dominican University, where she had already received an academic scholarship.

She told CNS on Sept. 5 that she hopes to get her master's degree in social work and provide animal therapy for children with autism.

For now, she said she sometimes looks around in class and can hardly believe she is there.

"It's hard to describe. It's so powerful. My parents are proud of me, and I appreciate all the help I've been given," she said.

In the past 15 years, Dominican University has committed about \$3 million to support undocumented students. This year, the university has 28 self-identified undocumented students. The average institutional award for these students is \$16,671 or 48 percent of tuition and fees.

"We are always cobbling together those dollars to fill that gap," Carroll said, noting that the school has been helped through partnerships, including one with [TheDream.us](http://TheDream.US), a national scholarship fund for immigrant students.



Immigrants wait in line to file paperwork for consideration of Deferred Action for Childhood Arrivals outside the Coalition for Humane Immigrant Rights in Los Angeles in this 2012 file photo. A 2013 study found that about 65,000 undocumented students graduate from high school every year and up to 10 percent of those students enter an institution of higher education.

(CNS photo/Michael Nelson, EPA)

David Fike, president of Marygrove College in Detroit, also has advocated for undocumented students. He said the college, founded by the Sisters of the Immaculate Heart of Mary, has a fund to support students who have faced extraordinary obstacles such as homelessness, being cut off from family support or being undocumented.

He described undocumented students as "amazing" primarily because they are "so appreciative of the opportunity to attain a college education."

Fike told CNS that helping undocumented students is something Catholic higher education leaders can get behind because of their call to "be living examples of welcoming the other as the Gospel calls us to do, but also as leaders who take very seriously our responsibility to form and inform citizens."

Holy Cross Father Daniel Groody, director of the Center for Latino Spirituality and Culture at the University of Notre Dame, said Catholic colleges and universities have made inroads in helping immigrant students through scholarships and raising awareness.

This work will not go away anytime soon, he stressed.

"Universities are primarily in the business of educating," he said, adding that even if immigration reform changed tomorrow, the challenge would remain to "help people change their ways." †

Pope Francis to address European Parliament on Nov. 25

VATICAN CITY (CNS)—Pope Francis will address the European Parliament in Strasbourg, France, on Nov. 25.

The Parliament's president, Martin Schultz, made the announcement on Sept. 11, and the Vatican immediately confirmed it.

According to Jesuit Father Federico Lombardi, the Vatican spokesman, Pope Francis will travel to Strasbourg and back to Rome the same day, and his brief trip should not be considered a pastoral visit to France.

In visiting the parliament, the pope will be accepting an invitation made by Schultz during a visit to the Vatican in

October 2013.

"The decision to come to Strasbourg before visiting any individual EU member state as such gives a strong signal that the pope supports and encourages the pursuit of European integration and unity," said a statement by German Cardinal Reinhard Marx of Munich and Freising, president of the Commission of the Bishops' Conferences of the European Community. "We hope that the Holy Father will encourage European parliamentarians in their work, and that he will indicate how the foundational values of the Union—inspired to a large degree by the Christian faith—

may shape the Europe of tomorrow."

Pope Francis will be the second pope to speak before the European Parliament.

When St. John Paul II addressed the body in October 1988, the event was disrupted by the late Rev. Ian Paisley, leader of Northern Ireland's Democratic Unionist Party, who unfurled a large orange banner branding the pope "Antichrist" and shouted, "I renounce you. I renounce you and all your cults and creeds."

Fellow parliamentarians threw papers at Rev. Paisley, and after a brief scuffle, he was forcibly ejected from the hall. †

GINTHER

continued from page 12

issuing of these two teaching documents of our Church, may we grasp anew our ecumenical commitment!

Whenever we as Catholics attend to human needs in concert with other Christians, gather for prayer for Christian unity or sit down to dialogue over what we share and how we differ as followers of Christ, we are acting, praying and speaking with an ecumenical spirit.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute. E-mail him at rginther@saintpat.org) †

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Conference to address practical, ethical issues of caregiving

By Natalie Hoefler

In 2009, more than 39 million people in the United States were age 65 or older.

By 2030, that figure is expected to be more than 72 million.

But many people don't need these statistics on aging from the federal Department of Health and Human Services to know that more people are living longer. They know from the personal experience of caring for aging parents, spouses and others.

"People are living longer, so we're all more than likely going to help with someone who is ill, someone you're close to," said Kathleen Stretch, outreach coordinator for St. Vincent Hospice in Indianapolis.

That is why the archdiocesan Office of Pro-Life and Family Life, in cooperation with St. Vincent health network, is hosting a Caregiver Conference on Oct. 17 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

"We scheduled this [conference] for October, which is pro-life month, because we really believe that dying with dignity

is a pro-life issue," said Joni LeBeau, coordinator of health ministries for the archdiocese.

The conference's title, "You Will Lead Me by the Right Road: Decision Making in Health Care," provides a glimpse of the event's focus.



Bishop Timothy L. Doherty

According to LeBeau, the conference is intended for "anyone involved in caregiving and making caregiving decisions, whether family, friends, parish staff, social workers, nurses, health care professionals, deacons.

"[The conference] runs the gamut of things," she said, including speakers on family dynamics in decision making, ethics and legal terms. There is also a panel discussion on various scenarios dealing with cultural and hospital influences on decision making.

Bishop Timothy L. Doherty, bishop of the Lafayette Diocese, will also speak on the topic of "Who Decides?"

Bishop Doherty is a former diocesan ethicist for health care issues and currently serves on the U.S. Conference of Catholic Bishops' health care subcommittee.

"People think they have to do everything possible [to keep their loved one alive]," LeBeau said in regard to a common health care ethical conundrum.

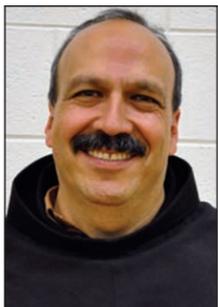
LeBeau said the conference seeks to "give knowledge and resources on how to make these [caregiving] decisions, but we don't tell people exactly what to do. It's a way of learning all of your choices with an educated eye, not a knee-jerk response."

Such knee-jerk reactions are understandable, given the complicated nature of the health care industry.

"Health care is very complex, even for the people who work in it," said Elliott Bedford, system director of ethics integration for the Indianapolis-based St. Vincent health network.

"With the rise in technology and medicine, especially from the 1980s onward, we've got all sorts of new capabilities.

"But along with that come [questions about] what's the best way to use it and make sense of what we're trying to do."



Br. Moises Gutierrez, O.F.M.

With master's degrees in philosophy and theology and a doctorate in health care ethics in the Catholic tradition, Bedford is well-equipped to tackle such issues.

In his session during the conference, Bedford will provide an overview of the ethics and teachings that inspire practices at Catholic hospitals.

"I want to spell out the practical points of here's how you get an ethics consultation, here's what to expect in an ethics consultation, here's what we do."

He hopes that after his session, attendees will "have an idea of the mechanics in a world you're not familiar with, so you can say, 'Here's something I'd like to use to establish a plan of care.'"

"And it's not just end-of-life care. You could go under anesthesia and need to have someone make a decision while you're not able to.



In this photo from June 2012, St. Augustine Home for the Aged resident Donald Bird of Indianapolis kisses his wife, Mary, in her room at the home operated by the Little Sisters of the Poor. A conference being held on Oct. 17 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis will address practical, legal and ethical issues that caregivers often face. (Criterion file photo)

"I hope [after the session] that every participant can say, 'This is something I can do that will help me navigate through this world that is complex and changing.'"

The complicated American health care system is even more intimidating and baffling for those of different cultures, said Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry.

"There's a misunderstanding on both sides because of cultural traditions and practices," he said. "And it's not just language.

"Cultural expectations are that people will show that they care by spending time. But here, time is very important. That's why many people from different cultures don't go to the doctor, because it doesn't meet their expectations."

As a member of a panel discussion addressing common scenarios for caregivers, Brother Moises looks forward to interacting with the participants.

"We're not going to talk in theory," he said. "We're going to use specific cases with specific examples of difficult situations.

"We'll present certain approaches to certain cases, then invite people to respond with alternative ideas or questions. It's going to be very interactive."

LeBeau said the conference is designed

to offer facts and practical applications, all in light of the Catholic faith.

"Our faith is inbred in our view of life and the way we live it and look at it. It's the basis for our ethical questions.

"But the conference is built on facts and experiences of those people who are helping with it.

"There'll be a lot of handouts and resources for people, things they can take home. We've got one great speaker after the other with good, quality information.

"Those who go are going to get a lot for their time."

(The conference is from 9 a.m.-3:30 p.m., with registration at 8:30 a.m. on Oct. 17 at 1400 N. Meridian St. in Indianapolis. An optional Mass is being celebrated at 8 a.m. The cost is \$30, which includes lunch, as well as CEUs for social workers. Registration is required by Oct. 8. To register, send your name, address, phone, e-mail, organization and parish/church along with a \$30 check made out to Office of Pro-Life and Family Life to: Office of Pro-Life and Family Life, c/o Conference Registration, 1400 N. Meridian St., Indianapolis, IN 46202. For more information, contact Joni LeBeau at 317-236-1475 or 800-382-9836, ext. 1475, or e-mail jlebeau@archindy.org.) †

What was in the news on Sept. 18, 1964? Pope Paul says that the council will give special focus to the role of bishops

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 18, 1964, issue of *The Criterion*:

• **Bishops' function stressed by pope as council reopens**

"VATICAN CITY—Pope Paul VI, in a 45-minute address at the solemn opening of the third session of the Second Vatican Council, declared that its 'weightiest and most delicate task' would be to clarify the nature and function of the episcopate as the successors of the Apostles. He recalled that at the First Vatican Council [1869-70], the Fathers defined and proclaimed 'the truly unique and supreme powers conferred by Christ on Peter and handed on to his successors [the popes], but 'external circumstance' prevented it from defining the role and powers of the bishops."

• **Council agenda makes editor eager to return**

• **3rd session gets off to a fast start**

• **Hungarian Reds, Rome sign pact**

• **Pope to observe council on TV**

• **Peru mission concentrates on getting men to church**

• **Sees new Mass in the vernacular as a challenge for composers**

• **Accordion plea ends on happy note**

- **'Under God' under fire**
- **Many familiar hymns are banned by diocese**
- **Press in Israel voices misgivings about the council**
- **New college fund will aid teachers**
- **Birth control case goes to High Court**
- **Says coup d'etat in Saigon was not Catholic inspired**
- **Government, Church leaders hail victory**
- **English Mass made 'must' for Chicago**
- **Cyclist given papal audience**
- **Abp. Alter predicts fourth council session**
- **Catholic grade school slow-down applauded**
- **Rev. M.A. Mulcaire dies at Notre Dame**
- **Named Anglican contact at Vatican**
- **Bill Sahn rounds out 10 years in CYO post**
- **Tentative plans are announced for Youth Week**



Shamrock Series Mass

A young woman receives a blessing from Holy Cross Father William Lies during Communion of a Sept. 13 morning Mass at St. John the Evangelist Church in Indianapolis. Archbishop Joseph W. Tobin, pictured in the background, was the principal celebrant at the liturgy. The Mass was part of a weekend-long schedule of events for what is called the Shamrock Series, the University of Notre Dame's annual "home" football game in a city beyond its campus. Notre Dame beat Purdue University later that night at Lucas Oil Stadium, 30-14. Father Lies is Notre Dame's vice president for mission engagement and Church affairs. (Photo by John Shaughnessy)



Read all of these stories from our September 18, 1964, issue by logging on to our archives at www.CriterionOnline.com. †