



The

Criterion

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'Beautiful things happen here'

The joy is contagious as Madeline Bonds, left, and Berton Graves share a memory and a laugh with their mother, Dorothy Porter, during time together at A Caring Place. The Catholic Charities Indianapolis program is marking its 25th year of providing day care services for older adults, and a daily respite for their caregivers. (Photo by John Shaughnessy)

A Caring Place celebrates 25 years of providing compassion, care for older adults

By John Shaughnessy

If one moment could capture the depth and the history of the love between an aging parent and her grown children, this could be the one.

In this moment, 87-year-old Dorothy Porter sits between the oldest of her four children, Madeline Bonds, and her youngest child, Berton Graves. And the three of them are laughing with such pure joy as they remember how Berton—the baby of the family—*never* got in trouble with his mother when he did something wrong as a child, and he *still* never does.

It's a moment to savor for Madeline and Berton, a moment when the light of life shines in the eyes of their mother, who suffers from moderate-to-late-stage

dementia.

As their laughter turns into satisfied smiles, Madeline leans forward and gets emotional as she says, "I saw her dying before my eyes, doing nothing. Now, she always says she has a good day."

Then she gives thanks to the place that she believes is responsible for her mother's good days—A Caring Place, the Catholic Charities Indianapolis program that is celebrating its 25th year of providing day care services for older adults, and a daily respite for their caregivers.

"This place has been truly a blessing for both of us," says Madeline, her mom's primary caregiver who also has a full-time job. "Her doctor is surprised she's not in a nursing home by now. He tells me I'm doing a great job with her, but I tell him I couldn't do it without A Caring Place."

"She's here seven to eight hours a day for five days a week, and they give her so much love and care. And it gives me time for myself. I thought I was kicking her to the curb if I did this, but I've learned how important it is for me, too, as a caregiver."

'That's when it's worth it all'

That moment of joy shared by Dorothy and her two children touched the heart of Amy Sczesny, now in her fourth year as the director of A Caring Place. It's the kind of moment she gets to experience often.

"We had this one little lady in the later stages of dementia," recalls Sczesny, a social worker who has dedicated 25 years to the care of elderly adults. "She rarely talked, but she took a liking to me. One

See CARING, page 8

Pope to Cubans: Look to future with hope, but care for each other

SANTIAGO, Cuba (CNS)—A key task of a traveling pope is to confirm his



Pope Francis

brothers and sisters in the faith. For Pope Francis in Cuba, that ministry took on added importance as that country and its people stand on the threshold of potentially epochal change.

Many people inside and outside Cuba hope that normalized

U.S.-Cuban relations will lead to greater communication, trade and exchanges between the two countries. They also hope those experiences will lead to more freedom and democracy on the Caribbean island.

The immediate experience of some of the former Soviet-bloc countries in their move toward democracy 25 years ago showed that openness leads to change—and not all of it good, with a rise in consumerism, corruption and a loss of a sense of struggling together for the common good.

During his first-ever visit to Cuba on Sept. 19-22, Pope Francis called for greater freedom and respect for human dignity in the country. But he also continually added his hope that the Cuban people would love their country, hold on to their tradition of caring for society's weakest members, and not lose a sense of pride in being Cuban.

Leonardo Fernandez, a Catholic and a member of the government-affiliated federation of university students, asked Pope Francis on Sept. 20 in Havana for words that would "renew in us the hope that we can grow, study, work, walk and be happy in this complex reality in which we are living."

"Help us, Holy Father, to be young people who know how to welcome and accept those who think differently," and to avoid the "great evils" of individualism and indifference. Young Cubans, he said, need to "interpret the signs of our times and take

See CUBA, page 9

Catholic values are at the heart of award recipients who strive to make a difference in lives of others



Scholarship and Career Achievement Awards

By John Shaughnessy

Tom Dale couldn't stop smiling as he watched the joy of the boys putting on their new football equipment and getting the awe-inspiring experience of practicing at the indoor facility of the Indianapolis Colts.

As a volunteer with the Mother Theodore Catholic Academies (MTCA), Dale wanted to give the children from the archdiocesan center-city Indianapolis schools the same opportunity

to play sports in the Catholic Youth Organization (CYO) program that had so positively influenced his life and the life of his six children.

After all, Dale knew that studies showed that being involved in sports and other activities helps children in a number of ways, including academically and spiritually.

Yet on the following day, Dale's expression changed from smiling to serious when he noticed that half the boys who showed up for practice didn't have a shirt covering their football pads. For Dale, it was a small but telling moment.

"It told me that a father figure wasn't there in their lives," Dale recalls about that moment in 2010. "That's what kept me going in trying to help them. They needed a father figure. They needed structure, just

like I did when I was growing up. They needed someone and something to help them develop their character and help them out of poverty."

That combination of a grand vision of how to make a difference and the commitment to the small details to make it happen has long marked Dale's life. That combination has also defined the lives of Dave Gehrich and Drs. Frank and Marianne Price.

That's why these four individuals from the archdiocese will be honored during the Celebrating Catholic School Values Awards dinner in Indianapolis on Oct. 26.

Dale and Gehrich will receive Career Achievement Awards, while the Prices will be honored with the Community Service Award.

Here are the stories of the recipients.

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AWARDS

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Dave Gehrich

In his tireless efforts to lead youths to a closer relationship with God, Dave Gehrich always shares this perspective: “Where we are is not who we are.”

For Gehrich, those words are not only meant to reassure teenagers who are struggling in one way or another, they’re also an opportunity for him to share his own struggles in life and faith.

He admits that he was “a complete knucklehead” as a youth. And he talks about how far he had strayed from his Catholic faith as an adult. Indeed, the father of three shares how he would drive his then-small children to religious education classes on a Sunday morning, walk them to the classroom, and return to his car in the church parking lot, where he would read the newspaper instead of attending Mass.

Then one Sunday while he was away on business, his wife Angie—a non-Catholic at the time—took her children to Mass, stayed to pass the time, and decided she wanted to become a Catholic.

“On Holy Saturday night, I was sitting in the church and watching the most important person in my life get baptized,” he recalls. “I said to myself, ‘You’re a real idiot. You’ve been raised in the Church, and you didn’t do anything with it.’ Watching her, I asked God to use me.”

For the past 15 years, Gehrich has served God as a director of youth ministry, currently at St. Catherine Parish in Decatur County. He has also expanded the reach of his ministry beyond traditional expectations.

He uses humor and unusual props—including a shower curtain—when he speaks to teenagers about faith. He also connects with them “where they are.”

“I’m the vice president of a company, I travel a lot, I’m busy, but God has put me in a position to be there for young people. I know nothing about girls’ volleyball, but I go to their games. I go to their plays, their choir concerts. I’ve even been to a soil judging contest for Future Farmers of America. I text with them. I visit them at college. The days of being a youth minister are gone. We’re now in an era of being a minister to the youth.”

He has also served the past 10 years as a chaplain/resource coach for the North Decatur High School football team, presenting motivational programs and leading prayers before and after games.

He also leads a weekly religious education program on Wednesday night that draws 200 young people from the small, rural parish.

“I’m 50 years old,” says Gehrich, a graduate of Holy Spirit School and Cathedral High School, both in Indianapolis. “I tried to retire this year from ministry. I wasn’t going to do the football program at the high school and I was thinking of backing away from this [youth ministry], but I was politely told I wasn’t going to be allowed.”

Not that Gehrich minds. The fire still burns to serve God and young people.

“I try to let them know that, no matter what, at least one person cares about them. Sometimes, they get so deeply dug into a hole they can’t get themselves out of it. I tell them, ‘You have been given everything you need by God to be an exceptional person.’ I try to get them to trust that.”

“When young people realize that God isn’t an imposing figure, it gives them a sense of freedom. When you give them the freedom to own their faith, they have an interest in owning it.”



Dave Gehrich

Tom Dale

After 35 years of coaching in CYO, it would have been understandable if Tom Dale stayed on the sidelines as his grandchildren became involved in sports at St. Barnabas Parish in Indianapolis. Instead, Dale signed up this year to become the coordinator of the parish’s football program.

“I’m almost 60, but I wanted to make sure my grandchildren got the right experience,” he says. “Football is one of the sports I really believe in at the grade school and high school level. It builds a lot of character and teaches teamwork.”

This latest volunteer effort reflects the approach to life that guides the father of six and the grandfather of 12.

“There’s a Bible verse [Luke 12:48] that roughly says, ‘When much is given to you, you’re expected to give back.’ And I’ve learned that the more you give, the more you get back in the intangibles.”

Dale’s coaching career has earned him the highest honor the archdiocese’s CYO gives, the St. John Bosco Award.

The 1975 graduate of Roncalli High School in Indianapolis has also been a member of the board of directors of the Mother Theodore Catholic Academies for eight years, often raising scholarship funds for students. And he has served St. Barnabas as a member of the stewardship committee while also leading a capital campaign that resulted in a new gym and classrooms for the parish.

Still, Dale turns the conversation to all the people who have influenced his life: his mother who made sure her children had a Catholic education; his grade school coach Dave Hager who built up his confidence; and his wife of 38 years, Joanie, who first caught his attention when they sang in the choir together at the former St. James School in Indianapolis.

“Joanie has been the best supporter of my efforts over the years, helping hold down the fort at home and allowing me to help others less fortunate. Joanie and I wanted our children to be in Catholic schools because we felt we were lucky with the teachers we had—and the formation of our faith.”

“Catholic schools formed me into the man I am today.”

Drs. Frank and Marianne Price

Similar to most people who receive Community Service awards, Drs. Frank and Marianne Price have never sought recognition for their contributions to society. Instead, they have looked to the parable of the three servants to guide their lives.

In Matthew 25:14-30, Jesus shares the story of a master who entrusts his money to three of his servants before taking a long trip. Two increase the value of their master’s trust in them while the third servant buries his gift.

“We’re each given talents to do different things, and you have to try to use those talents to help people,” Frank says. “That’s what we try to do.”

Marianne also sees a biblical connection to the couple’s efforts to preserve and restore the vision of people locally and globally.

“It’s healing,” she says. “Your gifts come from God, and you’re supposed to use your gifts to glorify God.”



Dr. Frank Price



Dr. Marianne Price

20th Annual Celebrating Catholic School Values Award Event

- **Date and time**—Oct. 26, 6 p.m.
- **Location**—Grand Hall of Union Station at Crowne Plaza Hotel in Indianapolis.
- **Featured speaker**—Holy Cross Father Timothy Scully, founder of Alliance for Catholic Education at the University of Notre Dame and director of the Institute for Educational Initiatives.
- **Honorees**—Tom Dale of St. Barnabas Parish in Indianapolis and Dave Gehrich of St. Catherine Parish in Decatur County will receive Career Achievement Awards. Drs. Frank and Marianne Price of St. Monica Parish in 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. †

An ophthalmologist and founder of the Price Vision Group, Frank is an eye surgeon who specializes in cornea transplants in private practice.

The couple also works together in the Cornea Research Foundation of America, a not-for-profit research and educational organization that they established in 1988. With her doctorate in molecular genetics, Marianne is executive director of the foundation while Frank is the chairman of the board.

The foundation has provided extensive training in cornea transplants for eye doctors from 30 countries. Continuing research and a growing database also focus on improving people’s ability to regain their sight.

“They have surgery, they can see again, and their lives open up again,” Marianne says. “They have the chance to see a sunset again or their grandchild for the first time.”

The Prices also view their lives as a payback for the Catholic education they received from grade school through college, including their years at the University of Notre Dame, where Marianne was the college’s first female valedictorian.

“In Catholic schools, they’re constantly reminding you that you’re part of something bigger than yourself,” Marianne says.

They’ve embraced that belief in leading their family of four children and four grandchildren.

It has also led them to join Legatus, an organization for Catholic business leaders. And they try to model and promote a staff-wide approach of “kindness and caring” toward their patients.

They have also contributed financially to Catholic schools, colleges and their parish, St. Monica in Indianapolis, where Marianne is a lector.

“It’s all so integrated,” Frank says. “You want to make sure you’re not burying your talents. Whether it’s with your kids, your work, your Church—you’re always trying to give back. Everything we do comes from the gifts of God.” †



Pope Francis’ prayer intentions for October

(To see Pope Francis’ monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

- **Universal: Human trafficking**—That human trafficking, the modern form of slavery, may be eradicated.
- **Evangelization: Mission in Asia**—That with a missionary spirit the Christian communities of Asia may announce the Gospel to those who are still awaiting it.

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The Criterion

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Franciscan Brother Moises Gutierrez, director of the archdiocesan Intercultural Office, left, and Dominican Father John Meany, pastor of St. Paul Catholic Center in Bloomington, chat during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Sept. 13. (Photos by Natalie Hoefler)

Top photo, sisters of different communities, including Franciscan Sisters of the Immaculate Heart from India in the front row and Little Sisters of the Poor in the second row, bow their heads during solemn evening prayer for consecrated religious at SS. Peter and Paul Cathedral in Indianapolis on Sept. 13.



Three sisters from different orders in various locations across central and southern Indiana share stories in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis during a reception for all consecrated religious in the archdiocese on Sept. 13. They are Carmelite Sister Martha Hall of the Carmelite Monastery in Terre Haute, left; Franciscan Sister Martha Ann Rich of the Franciscan Sisters of Perpetual Adoration, who serves at St. Francis Hospital in Indianapolis; and Providence Sister Marilyn Herber of the Sisters of Providence at Saint Mary-of-the-Woods, who currently lives and volunteers in Indianapolis.



Members of the Sisters of the Third Order Regular of St. Francis in Oldenburg sing the entrance hymn during solemn evening prayer commemorating the Year of Consecrated Life. The service for consecrated religious in the archdiocese was led by Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral in Indianapolis on Sept. 13.



Sisters of the Daughters of Mary Mother of Mercy order from Africa serving in the archdiocese celebrate their vocation as consecrated religious during solemn evening prayer at SS. Peter and Paul Cathedral in Indianapolis on Sept. 13. Joining them on the far right is Benedictine Sister Jennifer Mechtild Horner, prioress of Our Lady of Grace Monastery of the Sisters of St. Benedict in Beech Grove.

Consecrated religious gather with archbishop to celebrate 'different communities all focused toward God'

By Natalie Hoefler

Full veils, short veils, no veils.

Habits and robes of brown, gray, white, blue, black and lavender.

Races including African, Caucasian, Filipino, Hispanic and Indian.

The look of the religious men and women at SS. Peter and Paul Cathedral in Indianapolis on Sept. 13 was as varied as the different orders serving throughout central and southern Indiana. They came together to celebrate solemn evening prayer with Archbishop Joseph W. Tobin in honor of the Year of Consecrated Life. The archbishop also recognized those religious celebrating 25-, 50- and 75-year jubilees.

"Certainly Pope Francis gave us this year for the Church as a whole to thank God for the gift of consecrated life, and for people like us to look at our past with gratitude, our present with serenity, and our future with hope," the archbishop said during his homily.

In 1997, St. John Paul II designated February 2—the Feast of the Presentation—as the World Day for Consecrated Life to honor all men and women religious.

On Nov. 30, 2014, Pope Francis took this honor one step further by declaring that date through Feb. 2, 2016, as the Year of Consecrated Life.

"This year is a letter of encouragement for consecrated life," Archbishop Tobin continued in his homily. "This celebration tonight remembers how consecrated life has encouraged the Church in Indiana.

"When you think of the role of religious in the history of this state, we can marvel at the works that were accomplished. We can say that the history of the Church—and probably the history of the state—could not be complete without the contributions of the Franciscan Sisters of Oldenburg, or the Sisters of Providence at Saint Mary-of-the-Woods."

The archbishop briefly addressed the history of religious life in general.

"Dedication to the consecrated life became visible in the Church when martyrdom ceased to be a feature of the Christian life," he explained. "People feared they would lose the radical nature of what it means to be a disciple of Christ.

"And so the Holy Spirit raised up women and men who, forsaking all, sought to imitate Jesus in living a life of obedience."

To encourage those living consecrated lives in the archdiocese to inspire more vocations, Archbishop Tobin quoted directly from St. John Paul II's 1996 apostolic exhortation, "*Vita Consecrata*:"

"Young people will not be deceived: when they come to you, they want to see what they do not see elsewhere.

"An immense task awaits you in the future: in a special way, young consecrated persons, by witnessing to their consecration, can lead their contemporaries to a renewal of their lives.

"An impassioned love of Jesus Christ is a powerful attraction for those other young people whom Christ in his goodness is calling to follow him closely and forever. Our contemporaries want to see in consecrated persons the joy which comes from being with the Lord. ...

"You have not only a glorious history to remember and to recount, but also a great history still to be accomplished! Look to the future, where



Archbishop Joseph W. Tobin talks with Franciscan Friars of the Immaculate Father Alan Bernardino Maria Wharton at a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The Franciscan Friars of the Immaculate serve at Mother of the Redeemer Retreat Center in Bloomington.

the Spirit is sending you in order to do even greater things" (#109-110).

Sister Christabel Mary, a member of the Franciscan Sisters of the Immaculate Heart of Mary based in India, reflected on the solidarity of the many religious orders present for the prayer service.

"I think when we get together and pray together, and think of religious life, we are all one in Christ," she said. "We have different charisms, but one way to get to heaven; different ways and different communities, but all focused toward God."

At a reception following the prayer service, a spirit like that of a class reunion hovered in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center. Members of the various religious orders in the archdiocese mingled, chatted and laughed.

Providence Sister Theresa Clare Carr, a member of the Sisters of Providence at Saint Mary-of-the-Woods for 65 years, was grateful to the pope for dedicating the special year.

"It really put a spotlight on consecrated life, both in recognition of the service religious have given over the years, and that there is still a need there," she said.

Donning his order's signature white robe, Dominican Father John Meany, pastor of St. Paul Catholic Center in Bloomington, agreed.

"We're grateful for the concern the Holy Father has shown us, the support," he said. "That's always important. I thought it was important to be here and support one another."

That support from the Holy Father is what most struck Franciscan Sister Kate Holohan, who has been a member of the Sisters of the Third Order Regular of St. Francis in Oldenburg for 62 years.

"[The Year of Consecrated Life has] come at a time where it's really needed [because of] the struggles that women religious have gone through with Rome recently," she said.

"Some people ask if I'm worried about the numbers of religious going down. But I'm not.

"There will always be consecrated life. There will always be a call there." †



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Editorial



Chaldean Catholic Archbishop Bashar Warda of Irbil, Iraq, gestures alongside Melkite Archbishop Jean-Clement Jeanbart of Aleppo, Syria, during an Aug. 4 news conference at the Knights of Columbus 133rd Supreme Convention in Philadelphia. (CNS photo/Matthew Barrick, Knights of Columbus)

ISIS is accomplishing its goal

Although it was competing with NBC's "Sunday Night Football," we hope that many of you watched CBS's "60 Minutes" on Sept. 13. It told the story of the 125,000 Christians who have been forced by the Islamic State (ISIS) to leave the country or be killed.

"60 Minutes" is one of the few programs on TV that has reported on the plight of Iraqi and Syrian Christians. Recently, TV has shown the hundreds of thousands of refugees trying to get into Western Europe, especially Germany, but no mention is made of their religion.

Among those who were on "60 Minutes" was Chaldean Archbishop Bashar Warda of Irbil in northern Iraq, who was in Indianapolis last month visiting Archbishop Joseph W. Tobin. *The Criterion* told his story on the front page of our Aug. 28 issue. On "60 Minutes," he explained how his congregation in Irbil has swollen by more than 60,000 refugees as Kurdistan has become a safe refuge for Christians fleeing the Islamic State.

He made the same points during his interview on "60 Minutes" as he did during his interview by *The Criterion's* Sean Gallagher.

Another prelate on the program was Archbishop Nicodemus Sharaf of the Syrian Orthodox Church in Mosul, one of 10,000 Christians who had to flee from that city. He was emotional when he talked about taking five old books with him when he was given five minutes to leave.

"I think they burned all the books," he said. "And we have books from the first century of Christianity." Video showed the desecration of the church at what is believed to be the monastery of Mar Gorgis, just north of Mosul.

Another interviewee was Issah Al Qurain, who was at home with his family in Iraq when ISIS fighters arrived. They took his money and his family, and told him to convert to Islam. He said, "In the beginning, I refused. I told them I was Christian, and I had my religion and they had their religion. But they told me, if you don't convert, we will kill

you and take your wife and children."

Since his family needed him, he agreed, he said, and was reunited with his family. But then the ISIS fighters returned. "They said to me that in Islam, the Sharia says, girls that are 10 years old should get married."

When they left, he and his wife were "scared they were going to take our daughter from us," so they escaped in a taxi. They talked their way through three ISIS checkpoints and traveled over back roads for four hours to Irbil where, like Archbishop Sharaf, they now live as refugees. But, as Archbishop Warda is quick to point out, Irbil is only 40 kilometers from *Daesh*, the Arabic name for evil he uses for ISIS.

ISIS is accomplishing what it has said plainly it intends to do: wipe out Christianity in Iraq and Syria. It is massacring Christians, and destroying churches from some of the most ancient Christian sites, going all the way back to the Apostles. St. Paul was converted to Christianity on the road to Damascus, Syria, and there was already a Christian community there. You can't get much older than that.

On "60 Minutes," Archbishop Warda was clear that he wants other countries, including the United States, to take military action to defeat ISIS because he is convinced that the Iraqi army can't do it alone. "For me, *Daesh* is a cancer," he said. "It's a disease. So sometimes you take some hard measures, unfortunate measures to deal and to treat this cancer."

Asked if he wanted to see a major military offensive to retake Mosul, he replied, "Yes, to get Iraq to its normal situation."

This editorial was written before Pope Francis spoke to the U.S. Congress on Sept. 24 and the United Nations on Sept. 25, so we don't know what he might have said about ISIS. He has been working with moderate Muslims since the beginning of his papacy to promote peace in the Middle East and to protect Christians. At the same time, he has acknowledged in the past that sometimes action must be taken to stop terrorism.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Jailed for defending marriage

Kim Davis, the now famous clerk in Rowan County, Ky., who became known for her refusal to issue marriage licenses, was arrested and incarcerated in September.



She had refused to affix her signature to licenses being sought by two people of the same sex, even after

the U.S. Supreme Court had legalized gay marriage, noting that this would force her to act against her conscience and her deeply held religious convictions.

Her resolve to stop issuing licenses under these circumstances needs to be grasped for what it really is, namely, a morally coherent course of action that respects the authentic nature of marriage, and recognizes the duties of an informed conscience.

Jonathan Adler, a law professor at Case Western University in Cleveland, noted that Kim Davis "asked to be the person who issues marriage licenses. And the state defines who is eligible to marry," and sometimes "the eligibility changes."

In point of fact, however, he only begs the question under dispute. Opponents of the Supreme Court's Obergefell decision stress that the state does not determine the nature of marriage. Instead, it is nature that makes that determination through the radical complementarity of man and woman, a reality entirely outside the purview of the state to redefine or negate. The unique and exclusive eligibility of one man and one woman to marry each other cannot be changed by court order any more than gravity can be overturned by court decree.

Commenting on the Supreme Court decision on gay marriage, Ed Peters, a canonist in Detroit, explains it this way: "Five justices imposed on marriage [true marriage, natural marriage, traditional marriage, whatever pleonastic phrase one wishes to use] the lie that marriage includes the union of two persons of the same sex. ... The Court has published a naked, gross falsehood that tears simultaneously at the fabric of law, language, family and society. The word marriage has, and will always have, an objectively true meaning—no matter how many times it has been degraded."

Davis resolutely declined to lend her signature, and the authority of her office, to affirm this falsehood.

Even so, various commentators have tried to insist that Davis was elected to serve as a government official, and should carry out the provisions of the law even if she might not agree with them. But this argument is flawed on at least four counts.

First, the claim that public servants have a stringent duty to uphold the law tends

to be selectively applied by those who make the claim. Nearly 18 months before Davis was jailed, and 15 months before the Supreme Court decision on gay marriage, another public servant in Kentucky named Jack Conway, the state's attorney general, failed to carry out his duty of defending the Kentucky Constitution that affirmed marriage to be between one man and one woman.

He publicly refused to defend the law of the Commonwealth before the Supreme Court, and Conway was praised and celebrated for his decision by numerous voices in the national media and in the legal establishment. Conway's refusal to perform this duty clearly contravened Kentucky law KRS 522.020. Nevertheless, he was neither punished nor incarcerated for his failure to uphold the fundamental marriage laws of the state.

Second, it would be wrong to suppose that workers and employees are mere cogs in the machinery of governments or corporations, mindlessly following orders. Many German government officials and workers seemed to make this assumption during the last World War.

Officials and employees are rather called to assist their employers in an attentive and collaborative way, so that the work of the institution or corporation they represent is marked by integrity and sound ethics. Davis sought to conscientiously protect the integrity of marriage, and the work carried out in the Clerk's Office by declining to issue licenses to two people of the same sex.

Third, when Davis was elected to the office of clerk in Rowan County, gay marriage was still illegal, so she was elected to a position where, some time later, the ground beneath her feet abruptly shifted, and a new job description requiring her to violate her conscience was suddenly thrust upon her. Simply put, she hadn't signed up for this.

Fourth, legality does not automatically equate to morality. If workers or officials are asked to perform a gravely immoral activity, even one sanctioned by a legislature, a parliament or a Supreme Court, they must instead advert to a higher law, and individual conscience rights must be safeguarded to assure that they are not forced to comply with serious wrongdoing.

In sum, Kim Davis' measured actions at the Clerk's Office in Kentucky offer a coherent and courageous response to chaotic attempts to undermine marriage and the rule of law. Our society needs more of her coherence and courage, not less.

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

Letter to the Editor

Reopening of St. Anthony School brings joy to many, reader says

The Criterion newspaper's account of the return of St. Anthony School in Indianapolis from charter to total Catholic school in the Sept. 4 issue reminds me of the Israelites coming home from Babylon. Enthusiasm and faith-filled remarks of the pastor, faculty and students seem equivalent to "we are [were] like men dreaming."

Those of us from other parishes share your happiness, St. Anthony School, and feel deeply the joy of hearing and being the Word of God.

Archbishop Joseph W. Tobin hit

another home run with his comment, "We are in the business of the transformation of souls, not just education."

Kathleen Naghdi
Indianapolis

Letters Policy

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

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

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

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

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

A warm Hoosier welcome for Pope Francis

As you read this column, the Catholic Church in the United States is celebrating the historic pastoral visit of our Holy Father, Pope Francis, to our country. On behalf of all the people of central and southern Indiana who live in the Archdiocese of Indianapolis, I offer a heartfelt Hoosier welcome!

I know something about Hoosier welcomes. Less than three years ago, I experienced the warm hospitality of Catholics—and people from many other traditions—as I began my ministry here.

I have confessed before that I initially thought “Hoosier Hospitality” was just a P.R. slogan. I learned quickly that there is a genuine and heartfelt manner of welcoming that is distinctive to this region. It’s that welcome that I wish to extend to Pope Francis as he arrives in the United States for his first visit here as the Bishop of Rome.

The Criterion’s publication schedule requires that I write this column several weeks before it is printed and distributed throughout our archdiocese. That means that I don’t know for sure what Pope Francis will say or do when he is here. (As you probably know, this pope

frequently sets aside his script and his published schedule to respond to the pastoral opportunities presented to him along the way.)

Since I can’t comment on what has happened (or is happening now as you read these words), let me offer a few reflections on what I believe is likely to happen when Pope Francis visits us. You can then compare these “predictions” with the actual occurrences.

I must start with a disclaimer. Although we Catholics believe that the Bishop of Rome can—under very limited and strictly defined conditions—speak infallibly, an individual bishop is never infallible. Keep that in mind as I offer some predictions about what will happen when Pope Francis is in our midst!

My first prediction: The Holy Father will speak about the poor and our need as people who have been blessed with abundance to play a leading role in partnering with our sisters and brothers who are poor—both here at home and throughout the world. The pope will challenge us to share our resources with the poor, but he will also urge us to do whatever we can to create the economic, social and political conditions that can

allow every human being to thrive and grow and be productive.

My second prediction: Some will misunderstand the pope’s message and read into it an ideology that is contrary to the American spirit. If this happens, I pray that everyone will keep an open mind and heart. The pope speaks as a pastor, not a politician or an economist. What Pope Francis has to say about social issues is no different than what his predecessors—St. John XXIII, Paul VI, St. John Paul II and Benedict XVI—said about these same issues. But Pope Francis uses dramatic gestures (such as driving in an old car) to illustrate the Church’s teaching. These gestures often capture attention and stir up controversy!

My third prediction is that the now-familiar smile and evident sense of humor that characterize Pope Francis will dominate the mainstream and social media accounts of his visit. Millions of people will experience (directly or virtually) the Gospel joy that this pope carries with him on all of his pastoral visits throughout the world.

My fourth prediction is that too much media attention will be given to controversial issues such as same-sex

marriage and climate change, and too little time will be spent discussing the fundamental principles underlying these issues. Sad to say, the pope’s teaching on the dignity of all human life and the sacred duty to care for and protect all that God has made will probably be overshadowed by more superficial accounts of his message.

My final prediction, which is also my profound hope, is that the Catholic Church in the United States will experience a genuine renewal of faith and commitment because of our Holy Father’s visit. I also predict that all people of good will—our friends and neighbors here in Indiana and throughout the United States—will recognize Pope Francis as a man of God whose only desire is to bring us all together in pursuit of truth and the common good of all.

On behalf of the entire Catholic community in central and southern Indiana, and all our sisters and brothers in the state of Indiana, I offer a warm Hoosier welcome to the man from Argentina who now serves as the Bishop of Rome. You are welcome here, Pope Francis. ¡Una cálida bienvenida de parte de todos los *hoosiers*, Santo Padre! †

Una cálida bienvenida estilo hoosier para el papa Francisco

Al momento de leer esta columna, la Iglesia Católica en Estados Unidos estará celebrando la histórica visita pastoral de nuestro Santo Padre, el papa Francisco, a nuestro país. En nombre de toda la gente del centro y del sur de Indiana que vive en la Arquidiócesis de Indianápolis, ¡le extiende una cálida bienvenida al mejor estilo *hoosier*!

Yo mismo he sido acreedor de la hospitalidad de los *hoosiers*. Cuando comencé aquí mi ministerio, hace menos de tres años, sentí el calor y la efusión de la bienvenida de los católicos y las personas de otros credos que viven en Indiana.

Debo confesar que al principio pensaba que la “hospitalidad *hoosier*” no era más que un lema publicitario, pero pronto descubrí que esta región posee una forma característica, genuina y muy sentida de dar la bienvenida. Y esa es la bienvenida que deseo extender al papa Francisco a su llegada a los Estados Unidos en su primera visita aquí como Obispo de Roma.

Para poder cumplir con el calendario de publicación de *The Criterion* debo redactar esta columna varias semanas antes de que el periódico se imprima y distribuya a todo lo largo y ancho de la Arquidiócesis. Esto significa que no sé con exactitud qué dirá o hará el papa Francisco durante su estadía aquí. (Como probablemente ya sabe, el papa

a menudo deja a un lado su guion y el programa publicado para atender a las oportunidades pastorales que se le presentan a lo largo del camino.)

Dado que no puedo comentar sobre lo que ha ocurrido (o está ocurriendo ahora mientras usted lee estas palabras), permítame ofrecerle algunas reflexiones sobre lo que considero que probablemente sucederá cuando el papa Francisco nos visite; después, podrá comparar estas “predicciones” con lo que sucedió en realidad.

Pero primero, quiero dejar algo en claro: Si bien los católicos creemos que el Obispo de Roma puede, en ciertas condiciones muy limitadas y estrictamente definidas, hacer declaraciones infalibles, ningún obispo es infalible. ¡Tenga esto presente al leer mis predicciones sobre lo que ocurrirá cuando el papa Francisco se encuentre entre nosotros!

Mi primera predicción: El Santo Padre hablará acerca de los pobres y de nuestro deber como personas bendecidas con abundancia, de desempeñar una función de liderazgo para unirnos a nuestros hermanos pobres, tanto aquí en casa como en todo el mundo. El Papa nos presentará el desafío de compartir nuestros recursos con los pobres, pero también nos exhortará a que hagamos todo lo posible para crear condiciones económicas, sociales y políticas que favorezcan

el desarrollo, la productividad y la prosperidad de todos los seres humanos.

Mi segunda predicción: Algunos malinterpretarán el mensaje del Papa y lo asociarán a una ideología contraria a las nociones sobre las que se fundamentan los Estados Unidos. Si esto sucede, rezo para que todos mantengan una mente y un corazón abiertos. El Papa habla como pastor, no como político o economista. El discurso del Papa Francisco en cuanto a las cuestiones sociales no es distinto del de sus predecesores, San Juan XXIII, Pablo VI, San Juan Pablo II y Benedicto XVI, pero realiza gestos simbólicos (como por ejemplo conducir un automóvil viejo) para ilustrar las enseñanzas de la Iglesia, y estas acciones a menudo llaman la atención y crean controversia.

Mi tercera predicción es que la sonrisa que ya resulta familiar para todos y el evidente sentido del humor que caracteriza al papa Francisco son los factores que predominarán en las narraciones de los medios de comunicación y en las redes sociales. Millones de personas vivirán (de forma directa o por vía virtual) el evangelio de alegría que este Papa predica en sus visitas pastorales en todo el mundo.

Mi cuarta predicción es que los medios de comunicación dedicarán buena parte del tiempo a asuntos controversiales como el matrimonio de parejas del mismo sexo y el cambio climático, y muy poco

a explorar los principios fundamentales que representan el trasfondo de estas cuestiones. Es triste decirlo, pero es probable que las enseñanzas del Papa en cuanto a la dignidad de todas las formas de vida humana y el deber sagrado de cuidar y proteger a toda la creación divina, se vean eclipsados por relatos más superficiales de su mensaje.

Mi última predicción —que también encierra mi profunda esperanza—es que la Iglesia católica en Estados Unidos experimente una genuina renovación de fe y de su compromiso, motivada por la visita del Santo Padre. También predigo que todas las personas de buena voluntad, nuestros amigos y vecinos aquí en Indiana y en todo Estados Unidos, reconocerán al papa Francisco como un hombre de Dios cuyo único deseo es unimos en la búsqueda de la verdad y del bien común.

En nombre de toda la comunidad católica del centro y el sur de Indiana, y de todos nuestros hermanos y hermanas del estado de Indiana, deseo ofrecerle una cálida bienvenida a estilo *hoosier* al hombre oriundo de Argentina que ahora se desempeña como el Obispo de Roma. Aquí lo recibimos con los brazos abiertos, papa Francisco. ¡Una cálida bienvenida de parte de todos los *hoosiers*, Santo Padre! †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

September 25-26

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

September 26

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: faithful.citizens2016@gmail.com.

Primo Banquet Hall, 2615 National Ave., Indianapolis. **Sisters of St. Benedict, "Angels of Grace ... A Celebration of Women,"** 10:30 a.m.-2 p.m., \$35 per person. Information: 317-788-7581.

Sarah Shank Golf Course, 2901 S. Keystone Ave., Indianapolis. **Nativity Knights of Columbus, charity golf scramble**, 8 a.m., \$80 per person entry fee. Information: RBChristen@sbcglobal.net.

Lumen Christi School, 580 Stevens St., Indianapolis. **Fall conference, "In the World, Not of the World,"** Fr. Christopher Roberts and Fr. John Hollowell, presenters, 10 a.m.-3:30 p.m., \$15 per person includes lunch. Information: 317-632-3174 or LumenChristiSchool.org.

September 27

St. Anthony Parish, Ryan Hall, 349 N. Warman Ave., Indianapolis. **Euchre party**, 1:15 p.m., doors open at 12:30 p.m., \$4 per person. Information: 317-636-4828.

St. Michael Parish, 11400 Farmers Lane, NE, Bradford. **Parish Picnic**, 10:30 a.m.-5 p.m., ham and chicken dinner with dumplings 10:30 a.m.-2:30 p.m., quilts, booths, raffles, silent auction. Information: 812-364-6646.

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

St. Mark 5377 Acorn Road, Tell City. **Parish Picnic**, 10 a.m.-6 p.m. CT, ham and beef shoot, food, handmade quilts, games, raffle. Information: 812-836-2481.

September 29

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Celebrate Life Dinner**, presented by Right to Life of Indy. Keynote speaker is Dr. Alveda King, director of African-American Outreach for Priests for Life, 6:45 p.m., \$65. Registration: rtlindy.org/upcoming-events/celebrate-life-dinner/. Information: 317-582-1526.

September 30

St. Vincent de Paul Parish, 1723 I St., Bedford. **Great Adventure Bible timeline Sessions, 24-session Bible Study**, 7-8:30 p.m. each Wednesday, \$35 per person for materials. Information: 812-275-6539, ext. 227 or candrews1148@comcast.net.

October 2

Marian University chapel, 3200 Cold Spring Road,

Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Famous Turtle Soup Supper**, also serving chicken noodle soup, pulled pork, games, 5-9 p.m. Information: 812-623-2964.

October 2-3

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, Fri. 5 p.m.-midnight, Sat. 5 p.m.-11:30 p.m., authentic German food, music, raffle. Information: 317-784-5454.

October 3

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. St. Anthony and St. Barnabas parishes, **"Saints in the Streets,"** 8 a.m. Information: 317-292-8964 or connie_merkel@yahoo.com.

St. Paul Parish, 202 E. Washington St., Greencastle. **Knights of Columbus, Oktoberfest**, food, kids games, music, 4-11 p.m. Information: 765-720-5497 or mwelker@allstate.com.

St. Mary Parish, 415 E. Eighth St., New Albany. **Fall Festival**, 11:30 a.m.-5:30 p.m., food booths, inflatables, games. Information: 812-944-0417.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

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

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Islam, Jihad and the Catholic Faith**, Al Kresta, presenter, 7-8:30 p.m., free-will offering. Information: 317-430-3448 or diane.conover@sbcglobal.net. †

Retreats and Programs

October 9

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Movie night, The Theory of Everything**, 6:30-9 p.m., freewill donation. Information: 812-933-6437 or center@oldenburgosf.com.

October 9-11

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Looking Deeper into the Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

October 10

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Praying with Teresa of Avila,"** Angela Nevitt-Meyer, presenter, 9:30-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **"The Art of Journal Writing,"** Providence Sister Connie Kramer, facilitator, 9:30 a.m.-3:30 p.m.,

\$40 per person, registration deadline Oct. 5. 21. Information: 812-535-2932 or provctr@spsmw.org.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Holy Matrimony: Sacrament of Christ in His Church,"** presented by Cardinal Raymond L. Burke, 9 a.m.-4 p.m., \$35, includes lunch. Information: 812-825-8642, ext. 1 or marianoasis@bluemarble.net.

October 11

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee talk: Walking with the Saints-St. John of the Cross**, Franciscan Sister Amy Kistner, presenter, 10:45 a.m.-noon, freewill donation. Information: 812-933-6437 or center@oldenburgosf.com.

October 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

Red Mass at St. John the Evangelist Church in Indianapolis is set for Oct. 5

The St. Thomas More Society of the Archdiocese of Indianapolis, an organization of Catholic lawyers and judges, will host a Red Mass celebrated by Archbishop Joseph W. Tobin at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis, at 5:30 p.m. on Oct. 5.

Mass will be followed by dinner at the nearby Crowne Plaza, with a keynote address by

Michael Crowther, president and CEO of the Indianapolis Zoo. Local attorney and United States Trustee for regions 10 and 13 Nancy Gargula will receive the Woman for All Seasons Award.

Dinner tickets are \$50 for members and \$60 for non-members. Table sponsorship is available for \$550.

For more information, contact Rachel Van Tyle at 317-402-3090 or e-mail rvantyle@nclegalclinic.org. †

Sacred Heart of Jesus Parish seeks volunteers for neighborhood service project

Parishioners at Sacred Heart Parish in Indianapolis invite all who enjoy service to help in a near southwest side service project in the neighborhood surrounding the parish from Oct. 5-24.

The project, called "Miracle on Caven Street," involves the building of a home for a needy family. The family

was selected from many applicants to The Fuller Center for Housing, which is coordinating the project.

Volunteers are needed, as well as donations of money and supplies.

For more information or to volunteer or donate, log on to www.fullercenter.org/centralindiana. †

Two Benedictine sisters make first monastic profession at Our Lady of Grace Monastery



Sr. Gayla Marie Aspromonte, O.S.B.

Criterion staff report

Benedictine sisters Gayla Marie Aspromonte and Susan Nicole Reuber made their first monastic profession on June 13 at Our Lady of Grace Monastery in Beech Grove.

Sister Gayla Marie of Durango, Colo., is the daughter of Sheila Ann and the late Dominic Aspromonte. She received her bachelor's degree in pharmacy from the University of Colorado. Prior to her entrance at Our Lady of Grace Monastery, Sister Gayla Marie was a hospital pharmacist. During her second year in the novitiate, she worked as a part-time staff pharmacist at St. Vincent Anderson Regional Hospital in the Lafayette Diocese.

Sister Susan Nicole of Evansville, Ind., is the daughter of Paul and Linda Reuber. She received a bachelor's degree in secondary education/English from Franklin College and a master's degree in education from Indiana Wesleyan University. Prior to her entrance into the monastery, Sister Susan Nicole taught at Switzerland County Middle School in Vevay and at Roncalli High School in Indianapolis. She is now serving full time in the English department at Roncalli.

First monastic profession covers a span of three to six years. During this time, the sisters live as vowed community members while continuing to study and engage in a full-time ministry and discernment of a lifelong commitment. For the next three years, they promise stability in the monastery, fidelity to the monastic way of life, and obedience. †



Sr. Susan Nicole Reuber, O.S.B.

Sisters of Providence hosting Fall Discernment Weekend on Oct. 16-18

All single Catholic women ages 18-42 are invited to learn more about becoming a Sister of Providence during the order's Fall Discernment Weekend on Oct. 16-18 at Saint Mary-of-the-Woods.

The event, which coincides with the Saint Mother Theodore Guérin Fest and the congregation's 175th anniversary celebration, will include time for

prayer and reflection, and time to get to know the Sisters of Providence and other women in discernment who have similar questions about life as a woman religious.

The weekend is free, and includes housing and meals.

To register, call Providence Sister Editha Ben at 812-535-2895, or e-mail her at eben@spsmw.org. †



Sr. Gracita Daly, B.V.M.

Jubilarian celebrates 75 years

Sister Gracita Daly, a Sister of Charity of Blessed Virgin Mary with ties to the Archdiocese of Indianapolis, celebrated 75 years in religious life on Sept. 6.

Sister Gracita of Burlington, Iowa, entered the congregation on Sept. 8, 1941, professed first vows on March 19, 1944, and final vows on Aug. 15, 1949. She served as a volunteer for United Senior Action in Indianapolis, and has taught in many states throughout the nation.

To send a congratulatory message to Sister Gracita on her jubilee or to donate to the congregation on her behalf, log on to www.bvmcong.org/whatsnew_jubs.cfm. †

Painting by young adult Catholic will be used to promote vocations

By Sean Gallagher

The canonization of St. Junipero Serra by Pope Francis on Sept. 23 during a Mass outside the Basilica of the National Shrine of the Immaculate Conception in Washington drew the attention of Catholics across the country, and helped introduce them to the 18th-century Franciscan missionary to present-day California.

But members of Serra International have known about and had a devotion to St. Junipero for decades.

The Indianapolis branch of the organization that promotes vocations to the priesthood and religious life was founded in 1951.

Now Serrans in Indianapolis and staff members of the archdiocesan Vocations Office will use a newly painted image of St. Junipero to encourage people to consider their call from God.

The painting, the image of which will be used on vocations prayer cards and posters, is the creation of Mike McCarthy, a young adult member of St. John the Evangelist Parish in Indianapolis.

An outreach coordinator for the archdiocesan Catholic Charities' refugee settlement program, McCarthy will soon begin work full time in creating sacred art.

"I love the saints," McCarthy said. "[St. Junipero] just adds another brother,

another intercessor to my prayer family. I definitely asked his prayers for the painting."

The 18-inch by 24-inch oil painting features St. Junipero wearing a Franciscan habit carrying a walking staff shaped like a cross because he is known for walking across Mexico and California in spreading the Gospel. Behind him is Mission San Carlos Borromeo, which he founded and where he is buried. The Pacific Ocean is also depicted in the background.

"Junipero Serra and his work in founding the missions of California are important parts of our history as Catholics in the United States, and their story is often forgotten when the history of our country is recounted," said Father Eric Augenstein, archdiocesan vocations director. "I hope that bringing more attention to Serra at this time of his canonization will encourage people to learn from his missionary zeal and perhaps even be inspired in their own journey as missionary disciples."

Carl McClelland, vice president for vocations for the Indianapolis Serra Club, was impressed by how the painting is "very colorful and positive." He hopes it will help the club draw more people across central and southern Indiana into its ministry of vocations promotion.

"We want to get more involved in



Father Eric Augenstein and Michael McCarthy hold a painting of St. Junipero Serra in the St. Alphonsus Liguori Chapel in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The painting, created by McCarthy, was commissioned by the archdiocesan Vocations Office and the Indianapolis Serra Club. It will be used on prayer cards and posters to promote priesthood and religious vocations. (Photo by Sean Gallagher)

the schools and the parishes," said McClelland, a member of Immaculate Heart of Mary Parish in Indianapolis. "The canonization of Blessed Junipero Serra, our namesake, helps with that. Now we have something that we can give out to people as we go along."

Father Augenstein was glad that the Vocations Office and the Serra Club were able to commission a young adult Catholic to create this new painting of St. Junipero.

"There are extraordinary gifts and talents in people all around us," Father Augenstein said. "At the heart of discernment is discovering how God is calling you to use your particular gifts and talents to build up the kingdom and to grow in holiness."

"When we see other people using their gifts—like Mike using his artistic ability to paint an image of a saint—it can compel

us to reflect on how God is calling us to use our own gifts and talents as people of faith to build up the kingdom."

The prospect that his painting may inspire the vocational discernment of Catholics across central and southern Indiana is astonishing for McCarthy.

"I think it's amazing," he said. "I'm humbled that I was asked to make this painting. I hope it's something beautiful that people can respond to and pray with."

(For more information on vocations to the priesthood and religious life in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com. For more information on the Indianapolis Serra Club, log on to serraindy.org. For more information on the artistry of Michael McCarthy, log on to www.michaelmccarthyart.com.) †



'We want to get more involved in the schools and the parishes. The canonization of Blessed Junipero Serra, our namesake, helps with that. Now we have something that we can give out to people as we go along.'

—Carl McClelland, vice president for vocations for the Indianapolis Serra Club

Sacred Heart of Jesus

CATHOLIC LIFE

PRESENTS

RELIGIOUS LIBERTY



This year Sacred Heart's Catholic Life Series will be at the Parish Hall, 1125 S. Meridian St. on October 5, 6, and 7.

We will explore the concept of religious liberty. This has been a topic that has been the subject of significant debate for a few years, most recently in the States of Indiana and Kentucky. We will explore this topic through the legal and moral perspectives.

Monday, October 5: Religious Liberty and the Constitution of the United States of America by Fr. Jeremiah Lynch S.J. Prior to his entrance into the Jesuit Community, Fr. Jeremiah was a prosecutor in Cook County (Chicago), Illinois. He brings to the discussion a rich legal background and his dedicated service to the Church as a Catholic priest. He is currently Associate Pastor of Sacred Heart and St. Patrick.

Tuesday, October 6: Moral Dimensions of Religious Liberty by Fr. Tom Nairn, OFM. Fr. Tom is the Senior Director of Ethics at Catholic Health Association. Fr. Tom has previously lectured at the Catholic Life series at Sacred Heart on Sexuality/Reproduction, and the Development of Conscience. Fr. Tom has been with Catholic Health Association for 6 years and has lectured in various parts of the world.

Wednesday, October 7: Panel Discussion: Fr. Jeremiah and Fr. Tom will lead discussion on a number of issues that surface on Monday and Tuesday.

Each evening will begin with a light supper at 6:30 p.m. at the Parish Hall 1125 S. Meridian. Donation \$10.

Please call for a reservation 317-638-5551.

Oct. 4 Mass will help St. Agnes Parish in Nashville celebrate 75 years of faith

Special to *The Criterion*

St. Agnes Parish, 1008 McLary Road in Nashville, will celebrate its 75th anniversary with a 2 p.m. Mass on Oct. 4. Archbishop Joseph W. Tobin will be the principal celebrant.

Concelebrating the Mass with the archbishop will be Father Eric Augenstein, current sacramental minister at the parish, and Msgr. Mark Svarczkopf, Father Stanley Herber, Father Clem Davis, Msgr. Paul Koetter, Msgr. Fred Easton and Father Eric Johnson, all former sacramental ministers of the parish.

The parish dates its founding to the opening of a modest log chapel in 1940 at the north edge of town. The donors for the purchase of the land at that site were a Bloomington couple, Joseph and Agnes Nurre, who wished to make a memorial of thanksgiving for their children.

Now that 75 years have passed, the people of St. Agnes are expressing their thanksgiving for their parish that continues to grow in spirit and faith. The congregation outgrew the small chapel, and now worships in a beautiful new church that was built and dedicated in 2003.

After the anniversary Mass, parishioners and guests will share a luncheon at The Seasons Lodge in Nashville. To commemorate the occasion, a time capsule will be buried which will be opened at the 100th anniversary of the parish.

For more information on the parish anniversary Mass, call 812-988-2778 or 812-988-0932. †

Saturday, Oct. 17 and Sunday, Oct. 18



Saint Mother Theodore Guerin FEST!

Join the Sisters of Providence in celebrating 175 years and continue the legacy.

At the FEST, you will:

- Learn more about the role of devotion and prayer in the life of the people of God.
- Participate in workshops that will nourish your love for prayer, music, history, spirituality, and sustainability.
- Relive the foundation story of the Sisters of Providence and meet characters from Mother Theodore's Journals and Letters.
- Enjoy keynote speaker, Father Mark Joseph Costello, OFM Cap.

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CARING

continued from page 1

day, her son came to pick her up. I told her, 'Let me walk with you to see your son.' She stood up and gave me a kiss on the cheek. It's the little gifts they still have to offer. We can receive them if we take the time."

Her smile widens as she adds, "The participants are great. I always say, 'It doesn't make any difference how confused they are. If you work with them and get to know them, you'll find there are things that connect with them, that bring them back into our world.' That's when it's worth it all."

To tap into those moments, the staff of A Caring Place creates "Life Story" booklets for each of the participants. They collect photos and information about the person's past, including family details, favorite desserts, past employment and longtime interests.

In Dorothy's "Life Story," the details include her love of chocolate, her 50 years of teaching Sunday School, her joy of singing in her church choir, her memories of traveling to Mexico, California and New Orleans, and the fact that even though she didn't graduate from high school she made sure all of her four children graduated from college.

"Being here gets her out of her solitude," Berton says. "She's not just able to sit back. She's more of a participant instead of an observer. She has physical and mental activities here. It gives you peace of mind knowing she's well taken care of."

'Beautiful things happen here'

While each person has a "Life Story" at A Caring Place, so does the facility.

Housed in a few rooms at Fairview Presbyterian Church at 46th Street and Capitol Avenue in Indianapolis, A Caring Place began in 1990 as a collaboration of four congregations in the area at the time—St. Thomas Aquinas Parish, University Park Christian Church, Faith United Christian Church and Fairview. Now, it's a

program of Catholic Charities Indianapolis.

"We joke that we're a Catholic organization in a Presbyterian church, and the majority of our clients are Southern Baptists," Sczesny says with a laugh. "We're very ecumenical."

She also says they're indebted to the first leader of A Caring Place, Providence Sister Susan Dinnin, who created a foundation of compassion and care from her start in 1990 to her retirement in 2012.

"Sister Susan showed her love to the folks every day," Sczesny says. "We wouldn't be where we are without her foundation. We can take time with our clients. We don't have to bill every 15 minutes. We provide the care that's needed. We learned that from Sister Susan and her staff, and it's carried over."

Sister Susan downplays her involvement, preferring to focus on the difference A Caring Place has made in 25 years.

"They will always be special years in my life," says Sister Susan, whose "retirement" includes working as a caregiver one-on-one in the homes of the elderly. "I just reflect on the many people who come through those doors, and I think of how all those lives have been enriched by these people coming together. I know I'm a better person because of the relationships that were formed there."

Her memories of A Caring Place are tied to stories of those relationships.

One of her favorite stories involves a woman named Ina who wasn't convinced that A Caring Place was the right setting for her. Ina looked at the other adults there—a mix of whites, blacks and Hispanics—and realized that interacting with people of different races had rarely been a part of her life.

"She had her concerns," Sister Susan recalls about Ina, a Caucasian. "But she became fast friends with a woman of the African-American community, Lucille. I could talk to you for an hour about them, but I'll just tell you this. At the death of Ina's only child, there was only one person she requested to sit with her in the front row of the church. That was Lucille. That spoke volumes to me about what beautiful



Providence Sister Susan Dinnin, left, and Amy Sczesny pose for a photo during the 25th anniversary celebration of A Caring Place on Sept. 18. The two women have established a tradition of compassionate care while directing the Catholic Charities Indianapolis program that provides day care services for older adults. (Submitted photo by Brandi Wetherald)

things happen here, and what relationships are formed here."

The magic of caring

During her leadership, Sister Susan established fundraising efforts to provide outings for the adults, including trips to Indianapolis Indians baseball games, Indiana Fever basketball games, and Dairy Queen and Steak n' Shake.

"We also use the money to help people enter the program while they're waiting for their funding source to be approved," Sczesny says. "That's another part of Sister's legacy."

Hoping to supplement that legacy, Sczesny surprised Sister Susan during the "Magic of Caring" 25th anniversary celebration of A Caring Place on Sept. 18. Sczesny told Sister Susan that she was creating a "Bucket Wish" in her honor that would help the facility recognize and celebrate significant moments in the adults' lives.

"As an example, we have a couple here who has been married for 65 plus years, but they couldn't celebrate because she's going through treatments for cancer and he's been hospitalized several times," Sczesny says. "We're going to have an anniversary party with a wedding cake, punch and a gift. The money for that will come from the Bucket Wish."

The 25 years of A Caring Place represent the fulfillment of a wish for many adults, their caregivers and the staff there.

"Most of our clients are at the poverty level," Sczesny says. "We provide care, but we also buy shoes for them if we see they are worn out. Sometimes, we even provide clothes and underclothes. But we give them as bingo prizes because they have a lot of pride. And they just think it's wonderful."

"It's like one of the women who comes here. Every morning, we ask her, 'How are you doing today, Mary?' She grins and says, 'I'm blessed. I love it here.'"

"That's the way we all feel." †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During the spring of 2015, nearly \$350,000 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship

and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The grants awarded for the spring of 2015 are as follows:

- St. Paul Catholic Center, Bloomington; Growth and Expansion Fund; \$7,763 to purchase tables and chairs for meeting rooms.
- St. Mary Parish, New Albany; Home Mission Fund; \$60,000 for a new boiler.
- Catholic Charities Indianapolis; Growth and Expansion Fund; \$20,000 to provide expanded professional mental health services in parishes and schools.
- Holy Family Parish, Oldenburg; James P. Scott Fund; \$32,215 to replace roofs and windows in school building.
- Catholic Charities Tell City; Growth and Expansion Fund; \$3,400 to update office technology.
- Cohort #3, Eastside Catholic Community; Growth and

Expansion Fund; \$2,000 for funding for day of reflection on liturgical ministries.

- Holy Name of Jesus Parish, Beech Grove; James P. Scott Fund; \$25,000 for security system for parish and school grounds.
- Prince of Peace Parish, Madison; Home Mission Fund; \$19,000 to fund preliminary costs for church restoration project.
- Sacred Heart of Jesus Parish, Indianapolis; Home Mission Fund; \$35,000 for roof repairs.
- St. Susanna Parish, Plainfield; James P. Scott Fund; \$17,593 for tornado shutters and classroom locks.
- St. Elizabeth Catholic Charities, New Albany; Growth and Expansion Fund; \$12,500 for repairs and updates to facility.
- Terre Haute Catholic Charities Food Bank; James P. Scott Fund; \$50,000 for matching grant for endowment contributions to support new facility.
- St. Vincent de Paul Parish, Bedford; Growth and Expansion Fund; \$23,950 to upgrade and integrate existing fire alarms.
- Catholic Charities, Bloomington; Growth and Expansion Fund; \$11,100 for maintenance, repairs and HVAC at Becky's Place.
- Sacred Heart of Jesus Parish, Clinton; Home Mission Fund; \$30,000 for new rectory project.

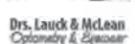
(For information on how to apply for the grants, log on to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

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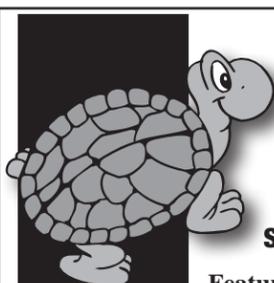
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Serve people, not ideology, pope tells Cubans at Havana Mass

HAVANA (CNS)—As Cubans finally face the prospects of calmer relationships and greater ease of communication and commerce with the United States, Pope Francis told the Cuban people that love and service, not anyone's ideology, are the keys to their happiness.

"We do not serve ideas, we serve people," the pope told hundreds of thousands of people gathered in Havana's Revolution Square for Mass on Sept. 20.

For decades, the square has been the site of major communist government rallies, and is dominated by a huge image of Ernesto "Che" Guevara, an Argentine Marxist who became a leader in the Cuban Revolution of the 1950s.

The image of Che was prominent at the pope's Mass, but so was a banner proclaiming Pope Francis a "missionary of mercy," and an even bigger image of the merciful Jesus.

After decades of communism, Mass attendance in Cuba is low. Even the Vatican reports that only 60 percent of the population is baptized Catholic. But as a sign of the pope's hopes for the growth of the Church in Cuba, he granted an exception to his normal practice of personally giving Communion only to the altar servers and other ministers at his public Masses. Five Cuban children received their first Communion from the pope at the Mass.

In his homily, Pope Francis focused on an aspect of Jesus' ministry that he tries to imitate: First of all, identify the good in a person, then help or challenge him or her to build on that good instinct or behavior.

Using the normal Sunday Mass readings, the pope's homily was a reflection on the Gospel passage from St. Mark in which the disciples are arguing about who among them is the greatest, and Jesus asks what they were discussing.

"We, too, can be caught up in these same arguments: Who is the most important?" the pope said.

"I remember more than once, at family gatherings, children being asked: 'Who do you love more, Mommy or Daddy?' " he said. "It's like asking them: 'Who is the most important for you?'"

In the lives of individuals and nations, he said, the question of who is most important can take on historic importance because it motivates action and choices. "The history of humanity has been marked by the answer we give to this question," he said.

"Jesus is not afraid of people's questions; he is not afraid of our humanity or the different things we are looking for," Pope Francis told the crowd, which had filled the square before the sun came up. "He knows the 'twists and turns' of the human heart, and, as a good teacher, he is always ready to encourage and support us."

Jesus takes "our searching, our aspirations, and he gives them a new horizon" and challenges people, he said. Jesus sets aside the "right answers," and replaces them with the standard of love as the measure of all.

Love, he said, is lived in a concrete commitment to caring for others—especially the most vulnerable. It does not see superiority, or the best jobs with the best benefits, and it is not about helping just "my people" or "our people," he said. Such an attitude always leads to judging and excluding some people as outsiders.

"Being a Christian entails promoting the dignity of our brothers and sisters, fighting for it, living for it," he said.

Pope Francis said he knows the Cuban people and the Catholic Church in Cuba have suffered. Yet, he said, they still know how to celebrate, to praise God and to serve others.

The greatness of a people and a nation, he said, is how it serves the vulnerable.

Cardinal Jaime Ortega Alamino of Havana addressed the pope at the end of the Mass "in the name of the Cuban people—the Catholics and many other believers, as well as nonbelievers. Thank you for coming to visit our land, our beloved Cuba; thank you for sowing with your pontificate, good and necessary questions in our consciences, which had been sleeping and accustomed to mediocrity."

He particularly thanked the pope "for promoting the process of renewing relations between Cuba and the United States, which will bring such benefit to our people."

Normal, friendly and cooperative relations, the cardinal said, should reach not just the highest political levels in both countries, but also promote reconciliation between people in Cuba and Cubans who emigrated.

"Only love and forgiveness among us will be a valid means for a true and peaceful renewal of our Cuban nation," the cardinal said. †



Pope Francis and Cardinal Jaime Ortega Alamino of Havana arrive to celebrate Mass in Revolution Square in Havana on Sept. 20. (CNS photo/Paul Haring)

Visit to Cuban shrine gives pope quiet time for prayer

SANTIAGO, Cuba (CNS)—In one of the calmer, more intimate moments of his visit to Cuba, Pope Francis and the country's bishops offered special prayers to Cuba's patroness, Our Lady of Charity of El Cobre.

The prayer on Sept. 21 at the Shrine of Our Lady of Charity marked the end of a long day for Pope Francis, a day that began in Havana, included a Mass and blessing in Holguin, and ended in Santiago de Cuba, on the eastern tip of the island.

Before the prayer service, the pope spent close to 45 minutes meeting with Cuba's 17 bishops. As is his custom with bishops' conferences with few members, the pope did not have a prepared speech for the meeting, which was private.

Pope Francis spent about 10 minutes in silent prayer in front of the Marian statue. The brief, formal prayer that followed highlighted how the title "Our Lady of Charity" reflects the truth that God is love, and that he sent his son into the world.

The prayer asked God, through Mary's intercession, to "give full freedom to the children of God."

"Your name and image are sculpted in the



Pope Francis places flowers at the statue of Our Lady of Charity, patroness of Cuba, in the Minor Basilica of the Shrine of Our Lady of Charity in El Cobre, Cuba, on Sept. 21. (CNS photo/Paul Haring)

minds and hearts of all Cubans, inside and outside the country, as a sign of hope," said the prayer recited by the pope.

Addressing Mary as "mother of reconciliation," he prayed that she would gather her scattered children, and "make the Cuban nation a home of brothers and sisters," who open their hearts and minds to Christ. †

CUBA

continued from page 1

hands to build a Cuba, as our national hero Jose Marti said, 'with all and for the good of all.'

Pope Francis responded by explaining that "what gives hope to a people" is not simple optimism, but is people working together, even when things get tough, to make change and build something good.

Ideological and even religious "cliques" not only can slow progress, they can sow enmity, he said.

"Social friendship" and "social enmity" are themes



People cheer as Pope Francis arrives to celebrate vespers with priests, religious and seminarians at the cathedral in Havana on Sept. 20. (CNS photo/Paul Haring)

Pope Francis has been pondering publicly for weeks, and he returned to the notion when he met the youths. Jesuit Father Federico Lombardi, the papal spokesman, explained to reporters in Holguin on Sept. 21 that "social friendship is solidarity with a heart," and a commitment to dialogue and to caring "for the smallest" members of society.

Pope Francis told the young people to beware of thinking they need to "throw stones at those who are different."

"Why not extend a hand and look for what we have in common," he said.

In Buenos Aires, he said, he watched a new parish building an oratory for the young people. All sorts of people turned out to help. "I went at the invitation of the pastor and I saw that one of them, who studied architecture, was a communist. Another was a practicing Catholic, but they were all working together.

"Social friendship builds," he said, "enmity destroys, and the world is destroying itself with war because we do not understand that we have something in common."

Archbishop Thomas G. Wenski of Miami, who traveled to Cuba with a group of pilgrims, told Catholic News Service in Holguin, "Cubans want to have hope, and they want to have hope for a future here in Cuba."

Especially for young Cubans, he said, there lingers a feeling that they only way they can realize their dreams is to leave the island.

"We want a future of hope for Cuba and the Cuban people, and that is what the Church is working for here,"

the archbishop said.

At Mass in Holguin, Pope Francis insisted that even someone who seems to be an enemy—or even "a traitor" like the tax collector St. Matthew—can change, sharing his conviction that each person has the potential to become a better person and, in fact, a friend.

Throughout his pontificate, the pope has emphasized his belief that goodness exists in every person, including the communists he knew in Argentina. Although he said their ideology was flat-out wrong, it did not prevent him from identifying and admiring what was good in them.

The merciful gaze of Jesus, a motif common in Pope Francis' homilies, is a filter that recognizes each person as a brother or sister, created by God. It is the same filter that Cubans must use to see each other—whether they stayed in Cuba or emigrated—and one that Cubans and U.S. citizens must use as well.

But while those relationships need to develop further, Pope Francis asked Cubans to take care of each other.

Cuba's Catholic community, he said, has known suffering, yet it knows how to stand "with open arms, to keep walking in hope."

As things change, he said on Sept. 20 at a Mass in Havana, "care for and be at the service of the frailty of your brothers and sisters. Do not neglect them for plans which can be seductive, but are unconcerned about the face of the person beside you."

The importance of an individual or of a nation, he said, is measured by care for one another. †

Oct. 17 conference to promote 'revolutionary' hope

Special to *The Criterion*

Christian faith revolutionized the world—and it's poised to do it again.

That's the message of authors Mike Aquilina and James Papandrea in their book *Seven Revolutions: How Christianity Changed the World and Can Change it Again* (Image, 2015). The book will be the theme of a one-day conference in Indianapolis in October.

"Without Christianity, there would be no concept of the equality of all people," explained Papandrea, who teaches history at Garrett-Evangelical Seminary in Chicago. "There would be no such thing as human rights."



James Papandrea

His co-author, Aquilina, agreed, adding: "Christianity introduced the ideas into the bloodstream of our civilization. Before Christ, they didn't exist. Nor did the idea of morality in warfare. Nor did the institution of the hospital. Nor did women's rights, or children's rights, or religious liberty."

Both authors argue that

these ideas and institutions are unique products of the Judaeo-Christian tradition, and may not be possible apart from it.

The daylong conference will be held from 9:15 a.m. to 3 p.m. on Oct. 17 at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis. It was the inspiration of parishioner Richard Grebenc, who has taught theology at several U.S. universities.

"With issues surrounding life, marriage, and religious freedom being so prominent these days," Grebenc said, "it seemed to me that the lessons from history that we can learn from Mike and Jim, and how we can apply them today, deserved a wider audience and would be of great value to the faithful in these troubling and confusing times."



Mike Aquilina

The authors are scheduled to give four talks: "The Invention of Human Dignity: The First Pro-Life Movement"; "A Revolution of Religion: A God Who Is Family"; "The Making of Christian Marriage and the Joy of Sex"; and "A Revolution of the State:

The Invention of Religious Liberty."

There will also be opportunities for discussion and for questioning the authors. Papandrea, who is also a singer-songwriter, will perform his music as well.

Papandrea said the conference will be hopeful and forward-looking.

"The book ends on a hopeful note, with practical advice for what each of us can do to change the world. We have something the world needs—something greater than any one of us, something more ancient and more true than whatever the secular culture is selling at any given moment."

Evangelization is the job not so much of institutions as of ordinary Christians, Papandrea added. "The Church converted the world, one neighbor at a time, by loving that neighbor."

Papandrea and Aquilina have written, between them, more than 50 books on Christian history, doctrine and devotion. Papandrea is a noted scholar of the ancient world. Aquilina has hosted nine series on the Eternal Word Television Network (EWTN).

(Early bird registration, available through Oct. 4, is \$15 per person or \$25 per family. After Oct. 4, the cost is \$20 per person or \$35 per family. For more information on the conference, visit www.saintsimon.org or the *Seven Revolutions Conference* page on Facebook.) †

No one can pretend not to know Syrians, Iraqis are suffering, pope says

VATICAN CITY (CNS)—Millions of Iraqis and Syrians are facing poverty and even death, neighboring countries are bearing more than their fair share of the burden of helping refugees, arms dealers are getting richer, and the international community seems helpless, Pope Francis said.

The "atrocities and unspeakable human rights violations, which characterize these conflicts, are transmitted live by the media," the pope said on Sept. 17. "No one can pretend not to know!"

Pope Francis spoke about the ongoing

crises during a meeting with Catholic charity and humanitarian organizations working in Iraq, Syria, the neighboring countries and elsewhere to assist victims of the fighting and those who have fled.

The meeting was sponsored by the Pontifical Council Cor Unum, the Vatican office that coordinates Catholic charitable giving. The purpose of the meeting was to share information about the crisis, and the status of Christians and other vulnerable communities, the humanitarian needs, projects already underway, and priorities for the future.

Cor Unum reported that since 2011,

fighting in Syria and Iraq has claimed more than 250,000 lives and injured more than 1 million people. More than 12 million people in Syria and more than 8 million people in Iraq are in need of humanitarian aid. More than 7.6 million people are displaced within Syria, and more than 3 million are displaced in Iraq.

Some 4 million Syrians have managed to find refuge in the Middle East, with 1.9 million being hosted in Turkey, 1.1 million in Lebanon and about 600,000 in Jordan, Cor Unum said.

Pope Francis described the consequences of the fighting in Syria and Iraq as "one of the most overwhelming human tragedies of recent decades."

"The international community seems unable to find adequate solutions while the arms dealers continue to achieve their interests," he said. "We need to find a solution, which is never the one of violence, because violence only creates new wounds, and new wounds create more violence."

The pope urged the Catholic aid

agencies to continue their commitment to helping in "this ocean of pain," and asked that they pay particular attention to the needs of families, the elderly and children. It would be good, he said, to make sure that children are able to get some kind of schooling, which is key to them having a decent future.

In both Syria and Iraq, he said, Christians and Muslims have lived together for centuries with mutual respect. Now, he said, "the very legitimacy of the presence of Christians and other religious minorities is denied in the name of a 'violent fundamentalism claiming to be based on religion,' " which is the position of the Islamic State forces.

"The Church responds to the many attacks and persecution that she suffers in those countries," he said, "by bearing witness to Christ with courage, through her humble and fervent presence, sincere dialogue and the generous service in favor of whoever that are suffering or in need without any distinction." †

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Catechists are called to help people to love Christ and the Church

By Daniel S. Mulhall

In a recent address to the Pontifical Council for New Evangelization, Pope Francis offered his thoughts on how Catholics should catechize, or teach people to know and love Christ and his Church.

We are most familiar with this as children's religious education classes, but it also includes youth ministry, the Rite of Christian Initiation of Adults (RCIA) and adult education opportunities.

Catholics are called, the pope said, to "bring Jesus Christ to humanity in our times." In order to do this, "the language used to proclaim the Gospel asks to be renewed with pastoral wisdom."

This emphasis on proclaiming the Gospel message in a new way so that it can be heard and understood by a modern audience flows from the work of the Second Vatican Council. This was, in fact, one of the key reasons why the council was called: to recognize and respond to the signs of the times.

As with much that Pope Francis says, his remarks have been widely discussed, with some commentators suggesting that the pope has signaled a change in the Church's language and practice.

While the tone of the pope's comments is certainly different at times from his most recent predecessors, the substance of his remarks remains consistent with them and builds upon what the Church has taught since the council.

Following the council, one of the first items considered by the world Synod of Bishops was the question of how to catechize effectively in the world today. This synod resulted in St. John Paul II's apostolic exhortation "*Catechesi Tradendae*" ("On Catechesis in Our Time"), which lays out the roadmap that the Church now follows in its efforts to hand the faith on to the next generation.

"On Catechesis in Our Time," which was promulgated in 1979, provided the solid foundation on which the Church's efforts to catechize are built. The teaching found in the exhortation was most recently reaffirmed in the document, *General Directory for Catechesis*, published by the Vatican in 1997.

Key points of this teaching are that the purpose of all catechesis is to introduce

people to Christ and his Church, and then to help people fall in love with Christ and his Church, or, as the *General Directory for Catechesis* puts it, to help people develop an "intimate" relationship with Christ.

In order to do this, we must first understand the culture of the people to be catechized so that we can inculcate the message of the Gospel so that it can be heard and understood appropriately. "Inculcation" is the word the Church uses to describe how faith penetrates a culture and changes it from within.

As you can see, Pope Francis' comments flow clearly from the work of the council and of the popes who have led the Church in the past 50 years. His aim is to take this constant teaching and help us to see it with new eyes: "The Lord offers to the Church, so that she is able—as she has been for 2,000 years—to bring Jesus Christ to humanity in our times. The mission is always identical."

Our task, according to Pope Francis, is "to speak to cultures in today's world and to help them open up to the perennial fruitfulness of Christ's message."

While in unity with his predecessors, Pope Francis also builds upon their work by offering additional points of emphasis. For example, Pope Francis continually points out that the joy of the Gospel message is God's never-ending mercy. He returns to this point in almost all of his talks and writings.

He also emphasizes the importance of being close to and knowing well those we seek to catechize, thus his famous line that shepherds should have the "smell" of their sheep.

As he told the council on new evangelization: "These are times of great challenges that we must not be afraid of making our own. Indeed, only to the extent to which we are able to take them on will we be able to offer answers that are coherent by virtue of being elaborated in the light of the Gospel."

"This is what people expect of the Church today: that she knows how to walk with them, offering the company of witness of faith, creating solidarity between us all, and especially the loneliest and most marginalized."

Pope Francis points out that to be



Auxiliary Bishop Joseph N. Perry of Chicago signs a Book of the Elect on March 10, 2014, for members of the Rite of Christian Initiation of Adults (RCIA) team from St. Mary Parish in Buffalo Grove, Ill., following the Rite of Election at Holy Name Cathedral in Chicago. The RCIA program is one example of how people are catechized and shown how to love Christ and his Church. (CNS photo/Karen Callaway, Catholic New World)

effective, catechesis must "go beyond the merely scholastic sphere" so that people encounter Christ, come to know him and desire to follow him.

Here, Pope Francis again builds upon the catechetical documents, which call for a comprehensive approach to catechesis that includes knowledge of the faith, learning how to pray and worship, making good moral decisions, actively participating in communal life, and sharing our faith with others.

As the pope points out, learning to live as Christ's disciple requires more than

scholastic study.

These are not new ideas. What they do, however, is make clear that catechists must do more than teach the catechism, which remains the essential norm for all teaching.

Catechists are, in fact, called to be matchmakers, people charged with helping others to meet and fall in love. Pope Francis is calling us to set hearts aflame for Christ.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Md.) †

The catechism uses Scripture, tradition and the saints to present Church teaching

By Mike Nelson

How strong is the connection between Scripture and the catechism?

In the prologue of the *Catechism of the Catholic Church* is a scriptural reference (Jn 17:3) to what is known as the "high priestly" prayer of Jesus to God the Father.

Here, Jesus prays that his disciples may know God, "the only true God." The prologue continues with "Jesus



A woman displays the e-book version of the *Catechism of the Catholic Church* on an iPad. The catechism's teaching authority is in large part rooted in Scripture, which recounts how God revealed himself to his chosen people and completely through Jesus Christ. (CNS photo/Nancy Wiechec)

Christ whom you have sent, God our Savior desires all men to be saved and to come to the knowledge of the truth."

Knowing and learning this truth is important. "Consecrate them in the truth," Jesus asks his heavenly Father. "Your word is truth" (Jn 17:17).

Indeed, the catechism's teaching authority is in large part rooted in Scripture, which recounts how God revealed himself to his chosen people and completely through Jesus Christ.

Every chapter of each of the four Gospels—Matthew, Mark, Luke and John—is cited at least once in the catechism, including the aforementioned example from John.

For example, in the catechism's section on the belief in Jesus Christ as the only Son of God (#425-427), we read how Jesus' first disciples invite "people of every era to enter into the joy of their communion with Christ."

"Every catechist," the catechism states in #427, "should be able to apply to himself the mysterious words of Jesus (from Jn 7:16): 'My teaching is not mine, but his who sent me.'"

German Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, made note of this when—speaking in 2014 on the catechism at St. Patrick's College in Ireland—he called the catechism "an instrument in the service of a fundamental mission entrusted to the Church by the Lord Jesus himself."

To illustrate his point, Cardinal Muller cited Jesus' words at the end of St. Matthew's Gospel: "Go therefore, and make disciples of all nations" (Mt 28:19).

But "making disciples" means using not only Scripture, but also Church traditions, liturgy, the magisterium, the *Code of Canon Law* and the life and the teachings of the saints—all of which the catechism draws on.

"The catechism," says the U.S. bishops' conference website, "contains the essential and fundamental content of the Catholic faith in a complete and summary way. It presents what Catholics throughout the world believe in common. It presents these truths in a way that facilitates their understanding."

St. Paul offers a perspective that can show how the catechism connects these instruments of our teaching:

"There are different kinds of spiritual gifts but the same Spirit," writes Paul. "There are different forms of service but the same Lord; there are different workings, but the same God who produces all of them in everyone" (1 Cor 12:4-6).

Each of these spiritual gifts—Scripture, tradition and the rest—serves an important purpose, a "different working," if you will—in the service of effectively understanding, proclaiming and sharing our faith. The catechism ties them together.

(Mike Nelson is former editor of *The Tidings*, newspaper of the Archdiocese of Los Angeles.) †

From the Editor Emeritus/John F. Fink

Medieval Church: When faith and politics were intertwined

(Seventh in a series of columns)

We're accustomed today to having popes who are only the spiritual leaders of the Church and politically independent. That



wasn't always the case, though, and the events of the 11th century are a good example. The popes were caught up in the politics of the time.

As the century began, the Roman people revolted against both the pope, Sylvester II, and the emperor, Otto III, who were close friends. They were forced to flee Rome.

The Crescentius family then ruled Rome, and it decided who would be the pope. After Pope Sylvester II died in 1003, John II Crescentius, the family's patriarch, chose Pope John XVII and saw to it that he was elected. After John died less than six months after his election, the Crescentius family chose John XVIII, who lived for six years as pope. He was followed by Pope Sergius IV.

Cornucopia/Cynthia Dewes

Listening to the pope's words of wisdom and hearing Jesus speak

When Pope Francis speaks, people listen. And not only Catholics, but the entire world. I think that's because he speaks with the



authority of Christ behind him. Not the authority of an administrative hierarchy, but of Jesus the teacher.

For example, when the pope was asked about his attitude toward homosexuals, he replied, "A gay person who is seeking God, who is of good will—well, who am I to judge him? The *Catechism of the Catholic Church* explains this very well. It says one must not marginalize these persons, they must be integrated into society. The problem isn't this [homosexual] orientation—we must be like brothers and sisters." He was saying what I believe Jesus would've said. He was reinforcing the Church's teaching that all of us deserve respect because we are made in the image of God.

The pope was not talking about homosexual behavior, which is, and has always been, wrong. That is a matter of human choice, of human conscience, and not of intrinsic human value. The pope knew that, and the Church has always taught it, but it seems many of us were clueless, including Catholics who should know better.

Then we have Pope Francis saying that women who've had abortions may be forgiven, and are not automatically excommunicated from the Church if they

Emmaus Walk/Debra Tomaselli

In life's uncertainties, never doubt that God has a plan for you

Even before we have a clue, God knows what's best for us. Better than we do. God knows.

"I might as well tell you now," my manager said, taking a step toward my workspace. "You'll be moving to Sandy's desk in the next couple of weeks." He was walking through the office, addressing the upcoming changes.

This was no surprise. Management had decided to restructure the teams and align the seating accordingly. Everyone faced relocation.

However, I cringed at the news.

My new quarters would be in a distant section of our bustling office, separated from the colleagues and environment I'd grown to love.

Jeanette, a faith-filled associate who had worked beside me, was also saddened. As we discussed our disappointment, concerns and resistance to the move, I prayed for wisdom.

Finally, I looked at her.

"You know this is bigger than us, right?" I said. "This isn't just a management decision. It's bigger than that." I pointed skyward. "God is orchestrating this. Who knows whose life

Then, in 1012, there was another political upheaval in Rome, and the Tusculan family took power. Both John II Crescentius and Pope Sergius IV died suddenly, and the Tusculan family installed a new pope, Benedict VIII, a layman when selected, the son of one of the counts of Tusculum.

The Crescentians weren't finished, though. They elected their own pope, named Gregory. With the Tusculans ruling Rome, he traveled to Pohlde, in Saxony, to try to get the backing of the German king, Henry II. Henry told Gregory that he would settle the matter when he got to Rome. He did—by recognizing Benedict. Pope Benedict, in turn, crowned Henry emperor in 1014, and thereby cemented good relations with him.

Benedict VIII turned out to be a powerful pope—powerful in war, that is. He spent most of the next six years in military campaigns aimed at making Rome the political center of Italy. He defeated Arab invaders in northern Italy in a sea battle in which he personally took part.

In southern Italy, he fought Byzantine forces. When the battles there weren't going

well, he hightailed it to Germany to get Emperor Henry's help. The emperor and the pope led a powerful army to southern Italy, and stopped the advance of the Byzantines.

However, they did something else, too—this time actually pertaining to the Church. At the Synod of Pavia in 1022, they promulgated canons that prohibited marriage for all priests, deacons and subdeacons. The emperor took the lead in this action, with Pope Benedict making it clear that his chief concern was for Church property, which could be dissipated when the clergy had families.

When Pope Benedict died in 1024, the leader of the Tusculan family had his younger brother Romanus elected and installed as pope. He reigned as John XIX for eight years. When he died in 1032, his brother Alberic ruled Rome, and he bribed the electors to have his son, the nephew of the two previous popes, elected pope.

A layman in his 20s when elected, Pope Benedict IX was known mainly for his dissolute life prior to becoming pope. He was to figure in one of the greatest scandals in Catholic history. †

repent and seek absolution in the sacrament of confession. Again, he is reinforcing the Church's teaching that God will forgive us anything, except willful defiance of his will. Women who go to the sacrament of reconciliation who have had an abortion with sincere remorse will be forgiven. Period.

Similarly, the rulings about annulments follow Church law. If the Church permits the annulment of an invalid marriage, why should the process be made harder for those trying to correct it?

It seems to me that the pope has copied Jesus in other ways as well. Just as Jesus drove the moneychangers from the temple, so the pope has made efforts to remove corrupt officials from the curia and other Vatican agencies. And he has demanded responsibility for true Christian service to the faithful from Church leaders.

He has simplified his clothing, owns an old car, and lives in a modest apartment. That sounds more like something Jesus would do. He took the name "Francis" to honor and to emulate the gentle St. Francis of Assisi. Like this great saint, he is respectful of the natural environment and the welfare of ordinary people.

Some folks fear that the pope is going too far, and that he is threatening traditional Catholic belief and practice with his public remarks. But as a friend of mine pointed out, whatever he says is usually taken out of context in order to make a sensational news

story. But when we examine what he said, we find that he is repeating what the Church has always taught.

Which brings me to the fact that many Catholics have been so poorly instructed that they really don't know what the Church does teach. I have heard horror stories from "cradle Catholic" friends about things they were taught years ago in Catholic grade schools like: non-Catholics having absolutely no chance for salvation, confusion about mortal versus venial sin, and the fostering of an "us versus them" attitude toward non-Catholics, which sometimes caused serious fractures in families.

The generation which grew up during and soon after Vatican II was often given poor instruction as well. It seemed there was mass confusion about Church teachings without the strict requirements of previous instruction. Sometimes, the baby of truth was threatened to be tossed out with the bath water of unnecessary mandates.

Fortunately, God promised to protect the Church from error, which as a result has always preached the truths of human existence. The pope is in our country now, speaking those truths as Jesus did. The world will be listening, and we hope Americans are, too. †

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

Faith and Family/

Sean Gallagher

World Meeting of Families to give a joyful witness

I began writing this "Faith and Family" column 13 years ago shortly after the birth of my oldest son



Michael. Four other sons have been born in the interim, and my wife, Cindy, and all of us have made our way through many years of living together as a family.

The destination of the journey to which all families are ultimately called is communion in heaven with the Blessed Trinity, a model for family life in the perfect communion of love of Father, Son and Spirit.

We take steps toward the end of our earthly pilgrimage together as families when, with the help of God's grace, we grow in holiness little bit by little bit in our everyday lives.

Each day that dawns offers us many opportunities to make this growth a reality. We take another step down our pilgrim path when, with God's help, we think, speak and act more and more like the example given to us in the Holy Family of Nazareth—Jesus, Mary and Joseph.

I'll be the first to admit that, in the 13 years I've been writing this column, it has often seemed to me that I've gotten lost on my way to heaven and instead of moving forward in holiness, I've actually turned and gone the other way.

We're all sinners in need of God's mercy. Thankfully, we can receive it in a special way in the sacrament of penance, which can help us get back up after we've fallen on our journey of faith and start again, headed in the right direction.

The challenges of persevering on this pilgrimage through family life have been on my mind a lot lately. As I write this, my departure for the Church's World Meeting of Families in Philadelphia from Sept. 22-25 is just days away. I'll travel with more than 40 other Catholics from across central and southern Indiana, and will meet Catholic families from around the world at the event.

While I know that all families have their struggles in following the path that God has laid out for them, I expect to be impressed more by the holiness than by noticing the shortcomings in the families from across the archdiocese and around the world participating in the World Meeting of Families.

Each family grows in holiness and shows it in its own corner of the world in the particular circumstances of their daily lives.

It happens when a mother comforts a crying baby at 2 a.m., rather than staying in bed.

It happens when a father takes time to play with and listen to his children when he only wants to sit, relax and be by himself after a long day at work.

It happens when children and parents together are patient with each other's shortcomings, and give in to the other's preference rather than asserting their own.

I pray that seeing the holiness of families from around the world, all gathered together to worship the Lord with Pope Francis in a celebration of the Eucharist, will be a tremendous boost of grace for me to live out my call to holiness as a husband and father.

And in a time when many in society want to mold marriage and family life solely according to their own whims and desires, I hope that this gathering of families will be a joyful witness to the beauty of God's age-old, but ever new vision of the same. †

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

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

Sunday Readings

Sunday, September 27, 2015

- Numbers 11:25-29
- James 5:1-6
- Mark 9:38-43, 45, 47-48

The Book of Numbers, the source of the first reading for this weekend, is one of the first five books of the Bible. The ancient Hebrews, and Jews today, attribute these five books, collectively called the Pentateuch, to Moses.



Jews see Moses, however, as only the human instrument through whom God spoke to the people.

Thus, these five books, in the Jewish theological mind, are the very words of God. For this reason, the Pentateuch, or the Torah, is the basis of all Jewish belief and religious practice. Even historical events, such as the one mentioned in this weekend's reading, are interpreted in a religious sense.

The message in this reading is that God's inspiration does not necessarily follow the route that humans may suppose or prefer.

Additionally, mere humans cannot judge whether or not a person possesses God's grace. Moses made this clear. The men discussed in the reading did not appear to be worthy messengers of God. Moses warns his contemporaries that they should not judge these men. God does not operate according to any human timetable or set of requirements.

For its second reading, the Church this weekend presents a section from the Epistle of St. James.

All the epistles are interesting because they reveal the circumstances of Christian life in the first generations after Jesus' ascension. They were written years after the times remembered in the four Gospels.

The Christians living in the last third of the first century had to face the fact that some people, then as now a minority in the population, were wealthy. This circumstance produced for the rich not only ease, but a certain sense of security.

It was easy for Christians, therefore, to assume that God especially blessed persons of wealth.

The writer of the epistle corrects this thinking. Wealth is impermanent. It guarantees no ultimate security. Furthermore, it so often is a temptation. If nothing else, it distracts us from what truly matters in life, namely being with God and building storehouses of spiritual treasures.

St. Mark's Gospel furnishes the last reading. Here, wealth is not the point. Instead, John is troubled by the fact that a man uses the name of Jesus to drive away demons.

How can this be? John does not know this man. The man is not within the circle of Jesus' disciples. Therefore, the man cannot be authentic.

The Lord replies that obviously no enemy of the Lord would, or could, invoke his name to accomplish anything good. The Lord states that all those of honest faith are of God.

The reading has a second part. It reminds us that the benefits, and indeed the needs, of this world may be fleeting when eternity and things of the Spirit are considered.

Reflection

The story is told that when Cardinal Thomas Wolsey—Archbishop of York in the time immediately prior to King Henry VIII's break with the Church, and chancellor or prime minister of England for many years—was dying, he said that if he had served God as diligently as he had served the king, he would not be afraid to die.

This worldly cardinal was hardly alone among humans in looking back upon life with regret. For that matter, Wolsey was hardly the only human approaching death to realize that he squandered time on Earth by running after material rainbows. He finally saw that only the spiritual endures.

The Church calls us all to realize that earthly achievements and gains one day will count for nothing. Only our nearness to God in this life will matter as we face our entries into the next life.

The readings also remind us that we are human. We can be tempted. Temptations can be strong. We are limited. Our judgments are flawed. We need God. †

Daily Readings

Monday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz and
companions, martyrs
Zechariah 8:1-8
Psalm 102:2, 16-23
Matthew 9:46-50

Tuesday, September 29

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

Wednesday, September 30

St. Jerome, priest and doctor of
the Church
Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, October 1

St. Thérèse of the Child Jesus,
virgin and doctor of the
Church
Nehemiah 8:1-4a, 5-6, 7b-12
Psalm 19:8-11
Luke 10:1-12

Friday, October 2

Holy Guardian Angels
Baruch 1:15-22
Psalm 79:1b-5, 8-9
Matthew 18:1-5, 10

Saturday, October 3

Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, October 4

Twenty-seventh Sunday in
Ordinary Time
Genesis 2:18-24
Psalm 128:1-6
Hebrews 2:9-11
Mark 10:2-16
or Mark 10:2-12

Question Corner/Fr. Kenneth Doyle

Announcements should be made at Mass only if they are truly necessary

QI am uncomfortable when Mass is interrupted by announcements relating to parish activities and events prior to the actual end of Mass.



After Communion at our parish, when the vessels have been purified and the priest is seated behind the altar, general announcements are made. Then, after the reader has concluded, the priest gives the final blessing and says, "Go forth. The Mass is ended." Are these interruptions to be considered part of the Mass? (Virginia)

As to whether announcements are technically "part of the Mass," I suppose that reasonable minds could argue either way. My position would be that announcements can occur within the context of a Mass, but are not actually a part of it. The current edition of the "General Instruction of the Roman Missal" provides for "brief announcements, should they be necessary" (as it says in #90a) and situates them at the end of Mass, between the prayer after Communion and the blessing/dismissal prayers.

The key words here are "should they be necessary." I share your view that announcements can interrupt the flow of the liturgy and the prayerfulness that should envelop it. And so in our parish, we have a narrow guideline: Anything that can be, or has been, in our printed weekly bulletin does not get announced from the pulpit. This also encourages people to take the bulletin home and read it.

I make exceptions for the following: a) a schedule change from what had been printed; b) a coffee hour or a welcome reception for new parishioners following that particular Mass; and c) a holy day of obligation during the coming week. With all of the current confusion about holy days and which day of the week they happen to occur on, it doesn't hurt for people to be reminded of the fact twice. The net result is that pulpit announcements in our parish happen rarely, which is what I want.

QMy daughter and her fiancé, who both went to Catholic schools from preschool through college, would like to get married in an outdoor ceremony in a garden. My understanding is that the Church requires that sacraments be celebrated

inside a blessed building, but I just can't understand why. The first baptism was performed outside, and the pope distributes Communion at Masses held outdoors. I would love for my daughter to have her marriage blessed by the Catholic Church, but this seems to be an unreasonable rule. Isn't it true that wherever two or more are gathered in his name, God is there? (New Jersey)

AIt is not unusual for people to say (young people in particular) that they experience the wonder of God most directly when they are outdoors—gazing at a glorious sunset over a lake, for example, or hiking in the mountains. So it is not surprising that they would opt to profess and celebrate their love in such a setting.

But you are correct that the Code of Canon Law says that "a marriage between Catholics ... is to be celebrated in a parish church" (#1118). While the rule is not absolute (#1118, Section 2, does say that the local bishop can permit a marriage to be celebrated in another suitable place), the vast majority of dioceses would not normally allow it in the situation you describe.

The Church desires to highlight the fundamental spiritual nature of the occasion: The couple is affirming God's role in having brought them together and seeking his blessing through the years to come. It is a sacred and sacramental event—an act of worship—so it is celebrated where Catholics traditionally worship: in their parish church.

In my experience, the situations in which a bishop would see fit to dispense from that tradition are rare, although I have seen them (a case, for example, in which the bride's grandfather was seriously ill and unable to leave home and travel to a church.)

It would be best if you could convince your daughter and her fiancé to respect your family's Catholic faith by having their wedding ceremony in a church—followed by a reception in the garden setting. In this way, you might help them see the spiritual benefits from exchanging their vows before the gathered Church in the place where Christ's presence is most intensely experienced in the celebration of the Eucharist.

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

My Journey to God

The Wilding

By C. David Hay

Gardens of blossom in splendor,
Colors arranged as sown,
But none with beauty so rare
As the flower that stands alone.

Columbine and Indian Pipe,
Lady's Slipper of pink and gold;
Untamed treasures of nature
Are a glory to behold.

Fragile pixie of the wood,
No bouquet meant to be;
Bewitching is your charm
As long as you are free.

You bloom and die in solitude
Beyond the touch of care.
Your shining was not wasted—
God surely put you there.



(Dr. C. David Hay is a member of St. Joseph University Parish in Terre Haute. A bee flies in to dine on the single stalks of flowers on the campus of Franciscan University of Steubenville in Steubenville, Ohio, in this July 16 photo.) (Photo by Natalie Hoefler)

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.

ADAMS, James W., 76, Our Lady of Lourdes, Indianapolis, June 18. Husband of Helen (McNelis) Adams. Father of Kathleen Gallagher and Patrick Adams. Brother of Anne Linder and Mary McFadden. Grandfather of eight.

BARTH, Carol Eileen, 81, Our Lady of Lourdes, Indianapolis, June 5. Mother of Mary Ruth Chinn, Julie Wagoner, Christopher, Fredrick and Matthew Barth. Grandmother of 19. Great-grandmother of 32. Great-great-grandmother of one.

BROCKMAN, Dr. Wilfred Joseph, 95, St. Joseph, Corydon, Sept. 5. Husband of Bonnie (Oldham) Brockman. Father of Bonita Baker, Mary Martin, Joseph, Philip and William Brockman. Grandfather of six. Great-grandfather of three.

BUSH, Donna E., 91, St. Luke the Evangelist, Indianapolis, Sept. 2. Sister of Carolyn Miller.

BUTTON, Vicki Ann, 68, SS. Francis and Clare, Greenwood, Aug. 30. Wife

of Jerry Button Jr. Mother of Jeffrey Button. Sister of Debbie Wienecke, Richard and Theodore Berzinski. Grandmother of two.

CURLEY, Patrick Michael, 70, Most Sacred Heart of Jesus, Jeffersonville, Sept. 8. Husband of Marjorie Curley. Father of Sean Patrick Curley. Son of Dot Curley. Brother of Kathy Buskill.

DOYLE, Joseph William, Sr., 80, SS. Francis and Clare, Greenwood, Aug. 29. Husband of Ruth (Snyder) Doyle. Father of Janet Bishop, Christopher, Joseph, Jr. and Timothy Doyle. Brother of Madonna Hasty, D. Marilyn Kennedy, Ann McCarty, M. Rita Summers, John and Thomas Doyle. Grandfather of 27. Great-grandfather of nine.

FILBURN, June Ann, 96, Most Sacred Heart of Jesus, Jeffersonville, Sept. 6. Mother of Elizabeth Pirman, David, Edward and John Filburn. Sister of Brooks Ridgeway. Grandmother of 17. Great-grandmother of 30. Great-great-grandmother of 14.

FULLENKAMP, Kenneth E., 79, St. Joseph Shelbyville, Sept. 5. Husband of Viola (Schoettelkotte) Fullenkamp. Father of Lisa Kern, Michelle Wagner and Renee Strukel. Brother of Mary Ann Moeller, Lawrence and Paul Fullenkamp. Grandfather of seven. Great-grandfather of two.

GALLION, Jerry L., 61, St. Ambrose, Seymour, Sept. 9. Husband of Mary Jo Gallion.

Father of William Gallion. Grandfather of four.

HANLEY, Regina M., 90, Our Lady of Lourdes, Indianapolis, Aug. 31. Sister of David, Joseph, Martin Jr. and Richard Hanley.

HAUERSPERGER, Delbert, 87, St. Joseph, North Vernon, Sept. 7. Father of Jane Treadway, Jamie, Jeff and Joe Hauersperger. Grandfather of 10. Great-grandfather of nine.

KERWIN, Killian, 73, Our Lady of Lourdes, Indianapolis, Sept. 3. Brother of Maryann Vaca.

LAHMANN, Mary, 86, St. Mary, Richmond, Sept. 8. Wife of Herbert Lahmann. Mother of Jane Bumbalough, Becky Lewis, Dorothy Quinn, Dee Wright, Bob, Chris, Joe, Pat and Ray Lahmann. Sister of Mary Freeland. Grandmother and great-grandmother of 68.

LAWSON, Helen Frances, 84, St. Gabriel, Indianapolis, Sept. 9. Mother of Mary Johnson, Joseph Jr. and Michael Lawson. Grandmother of nine. Great-grandmother of six.

McGUIRK, Bernard Eugene, 73, St. Mary, Navilleton, Sept. 11. Husband of Betty (Hoehler) McGuirk. Father of Shannon Fritch, Jennifer Kos and Michael McGuirk. Brother of Mary Lu Dietrich, Rita Rasmussen and James McGuirk. Grandfather of four.

MEYERROSE, Charles Russell, 86, St. Mary, Greensburg, Sept. 12. Father of Cathy, Doug, Greg, Mike and Scott Meyerrose. Grandfather of six. Great-grandfather of four. †



Lambeau leap ... of faith?

Students from Notre Dame Academy in Green Bay, Wis., are pictured outside of Lambeau Field with a cutout of Pope Francis on Sept. 7. Green Bay Mayor Jim Schmitt had hoped that Pope Francis would celebrate a Mass on the Green Bay Packers' playing field as part of his U.S. visit. (CNS photo/Sam Lucero, *The Compass*)

Charity Sister Patricia Griffin ministered at St. Andrew Parish in Indianapolis

Sisters of Charity of the Blessed Virgin Mary Sister Patricia Griffin died on Aug. 29 at Caritas Center in Dubuque, Iowa. She was 83.

The Mass of Christian Burial was celebrated on Sept. 3 in the Marian Hall Chapel. Burial was in Mount Carmel Cemetery in Dubuque.

Born Patricia Therese Griffin in Evanston, Ill., on July 28, 1932, she entered the Sisters of Charity of the Blessed Virgin Mary on Sept. 8, 1950, professed first vows on March 13, 1953, and professed final vows on July 16, 1958.

Sister Patricia graduated from Mundelein College in Chicago with a bachelor of arts degree. She earned a master of education degree in inner city studies at

Northeastern Illinois State College in Chicago, and a master of education degree in guidance/counseling from the University of Illinois at Champaign-Urbana.

During her 65 years of life and ministry as a Sister of Charity, she served in Illionis, Indiana and Nebraska.

In the Archdiocese of Indianapolis, Sister Patricia ministered at St. Andrew the Apostle Parish in Indianapolis from 1991-95 and as a counselor at Forest Manor Multi-Service Center.

Memorial gifts may be sent to the Sisters of Charity, BVM Support Fund, 1100 Carmel Drive, Dubuque, Iowa, 52003, or online at www.bvmcong.org/whatsnew_obits.cfm. †



As part of their outreach, the Sisters of St. Benedict of Ferdinand offer group or individual programs and retreats that educate and provide personal spiritual direction. These programs develop a deeper awareness of God, the world, oneself, and others that leads to a more meaningful and fulfilling life. The sisters also open their facilities and grounds to groups seeking a hospitable, peace-filled environment for meetings, programs, or other gatherings.

For a program list and to register, visit www.thedome.org or call 800-880-2777.

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Dr. Alveda C. King

Dr. King is the niece of Dr. Martin Luther King, Jr., and a voice for the Silent No More Awareness Campaign.

When
Tuesday, September 29, 2015
6:00 pm Reception
6:45 pm Dinner and Awards
8:00 pm Dr. Alveda C. King

Where
The Sagamore Ballroom
Indianapolis Convention Center

FOR MORE INFORMATION
AND TO REGISTER, visit
www.rtlindy.org or call (317) 582-1526

Vatican's take on supernatural phenomena subject of new book

By David Gibson

Catholic News Service

His duel with Satan one morning in 1982 “felt like ‘a biblical scene,’” St. John Paul II later “would tell a top aide.”

In *The Vatican Prophecies: Investigating Supernatural Signs, Apparitions and Miracles in the Modern Age*, author John Thavis describes what happened that morning when a bishop and parish priest brought a woman named Francesca, “thrashing and cursing loudly,” to the Vatican Apostolic Palace where her encounter with the pope occurred.

Entering a dimly lit room, Pope John Paul approached Francesca and began “pronouncing the formulas of exorcism,” Thavis writes. Francesca’s writhing and moaning continued, but when the pope said he intended to celebrate a Mass for her the following day, she suddenly grew calm. “The demon appeared to have departed.”

A cardinal’s memoirs “later provided an eyewitness account” of the pope’s encounter with Francesca, Thavis states.

Do popes directly combat the demonic? Thavis says that for centuries the Catholic Church kept not only devils, but angels in “the theological background,” not wanting to distract Christians from their salvation journey centered on Christ.

Reports circulate, however, that Pope Francis took on a demon when he encountered a man called Angel among sick people awaiting a papal blessing after the 2013 Pentecost Mass in St. Peter’s Square. Exorcists long had tried “to cast out his demons,” Thavis says.

When Pope Francis met Angel, he laid hands “on the man’s head.” Angel writhed, emitted “a strange howling sound” and then slumped in his chair. The pope’s action may not have been a formal exorcism, but Thavis says several exorcists agreed he at least “recited a prayer of liberation from Satan.”

Exorcisms are the focus of one of the six chapters in Thavis’ book, which explores the continuing fascination in our times, when “Christianity is supposed to be

the faith of reason,” with “the possibility of miracles, apparitions, encounters with the devil and other signs of the supernatural.”

Indeed, demonic possession often is viewed today as a psychological problem, the book observes.

Relics of the saints and reports of Marian apparitions are the focus of two of the book’s other compelling chapters. Vatican experts “estimate that in modern times the Catholic Church has investigated more than 1,000 alleged appearances of Mary,” Thavis reports.

Three other chapters are devoted to the Shroud of Turin and its scientific study, the place of miracles in the sainthood process, and dire prophecies concerning the Church’s future and the end-times.

There is keen awareness in the Vatican of “the proliferation of visionaries and cultish movements that have attracted millions of Catholics, precisely by appealing to the thirst for hidden knowledge of God’s plan,” Thavis notes.

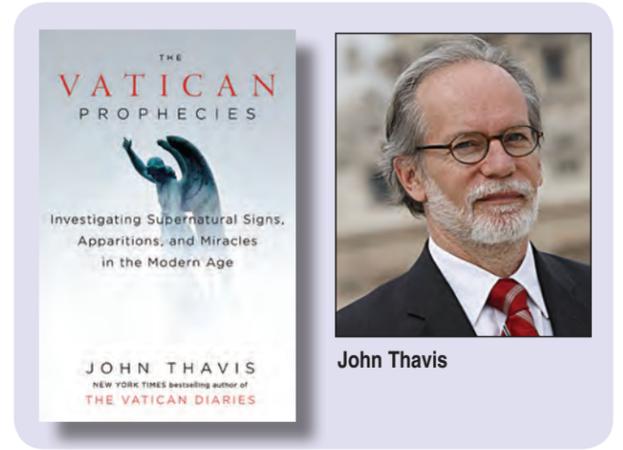
Undoubtedly, there is a degree of polarization within the Church surrounding matters this book probes. Thavis’ discussion of relics of the saints casts light on the problem.

When relics are “routinely displayed these days,” people usually are “reminded that the Mass and the sacraments are more powerful tools than relics,” he writes. Nonetheless, he affirms, “the drawing power of a relic cannot be underestimated.”

Thavis long served as chief of the Catholic News Service Rome bureau. His book benefits greatly from his vast contacts with Church leaders of all kinds in the Eternal City. In an earlier book titled *The Vatican Diaries*, he took readers behind the scenes to view the workings of the Church in Rome.

The Vatican Prophecies is at pains to allow all interested parties to have their say about supernatural happenings. Thavis tells “the stories of recent miracles, apparitions and prophecies from the diverse perspectives of key players: the true believers, the in-house skeptics and the Vatican’s diligent investigators.”

What makes this book a page-turner that many will find difficult to put down are its countless stories about the work, convictions and religious experiences of real people.



There is the story of John Jackson, for example, a physicist “who for years worked on secret projects at the Air Force Weapons Laboratory in New Mexico.” Jackson’s later research on the Shroud of Turin, believed by many to be Christ’s burial cloth, convinced him that the image it bears developed in the very process of Jesus’ resurrection. Jackson proposes that the image appeared “when the shroud collapsed into and through a radiating body” that suddenly became “transparent to its physical surroundings,” Thavis explains.

The Vatican Prophecies examines a question that Thavis says “Catholic thinkers and officials are trying to answer” with mounting urgency: “In the 21st century, can the miraculous and the reasonable peacefully coexist?”

The Vatican has no Department of the Supernatural, Thavis points out. Yet, “one constant is that manifestations of the supernatural continue to simmer among the faithful, percolating up like hot spots on the global Catholic landscape.”

(David Gibson is a retired editor at Catholic News Service. John Thavis will have a book signing at Bookmamas, 9 Johnson Ave. in Indianapolis, beginning at 6:15 p.m. on Oct. 6.) †

What was in the news on Sept. 24, 1965? A historic vote on religious liberty at the council as the 4th session proceeds, and tickets sought for the papal visit to the U.S.

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 Sept. 24, 1965, issue of *The Criterion*:

- **Historic test vote assures approval of liberty schema** “VATICAN CITY—An historic meeting of the ecumenical council voted overwhelmingly to present to the world a definitive document affirming man’s civil right to religious freedom. The vote was taken [on] Sept. 21 after five days of debate on the subject by 62 council Fathers, and was a special vote proposed by the council’s board of moderators. ... The answer to the question [on moving forward with the revised text on religious liberty] was resounding. Of the 2,222 Fathers voting, 1,997 said yes; 224 said no, and one vote was null. With the closing of the debate on religious liberty, the council turned to the next matter on its agenda, the lengthy and complicated schema on the Church in the modern world, sometimes known as schema 13 because of the place it occupied during the third session of the council in 1964.”
- **Editor comments from Rome: Pope’s move on bishops’ synod seen as capstone of Vatican II** “No matter what else happens, Vatican Council II must now be considered a success. The fourth and final

session is not only off to an auspicious beginning; it has already seen accomplished what even the most optimistic felt would not take place until sometime after the close of the council. I mean, of course, the synod of bishops which Pope Paul announced in his address opening the fourth session, and made a reality the next day with his motu proprio (by his own initiative) ‘Apostolic Sollicitudo.’ This is the most significant and historic action of the council. Coming when it did, it has a decisive effect upon the attitude of the council Fathers.”

- **President will meet with visiting pontiff**
- **Claretians relocate novitiate**
- **UNESCO maps all-out fight on illiteracy**
- **Pope shows interest in racing**
- **Anglican head tells of hopes for unity**
- **Sunday vote idea draws criticism**
- **Sends \$5,000 for hurricane relief**
- **Interfaith speakers see uncertain, hopeful results for ecumenism**
- **Astronauts’ risk ‘permissible’**
- **Spirituality is subject of dialogue**
- **Paintings stolen from Guadalupe**
- **‘Neighborhood Mass’ program is launched**
- **Critics of Dutch clergy off base, prelate says**
- **CRS stepping up Vietnam relief**
- **Canon Law revision seen badly needed**
- **Who will get a ticket?**

“NEW YORK—Tickets, tickets, who’s going to get a

ticket? That is a puzzling question facing planners of Pope Paul VI’s trip to the United Nations here. There will be about 5,000 tickets for the ceremony at St. Patrick’s Cathedral, 2,000 for his UN visit and about 100,000 for his Mass at Yankee Stadium.”

- **Plan stamp series for pope’s visit**
- **Record 673 open classes at Woods**
- **New parents’ group formed in Richmond**
- **NCEA publication criticizes policy on lay principals**
- **Enrollment sets record at Marian**
- **Mixed marriage revision seen**
- **Pension plan set for lay employees**
- **Red secret police summon laymen**
- **‘Home by Christmas’: ‘Smooth sailing’ is seen for fourth session**
- **Red writer pessimistic on council**



Read all of these stories from our Sept. 24, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †

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Cardinal sees anniversary as opportunity to refocus on mission

ST. AUGUSTINE, Fla. (CNS)—From dignitaries in horse-drawn carriages to everyday Catholics sharing the sign of peace on the basilica grounds under a Jumbotron, the celebration of four and a half centuries offered something for everyone.

Even a lesson on how Archie Bunker could be viewed as a theologian.

The St. Augustine Diocese, along with its namesake city, celebrated 450 years of faith and community on Sept. 8, with festivities that began where it all started—the grounds of Mission Nombre de Dios.

Walking the footbridge toward the statue of Father Francisco Lopez de Mendoza Grajales, who was the chaplain of Spanish explorer Don Pedro Menendez de Aviles, the view of the 208-foot stainless steel “Great Cross” became illuminated by the early morning sun, as it does every morning.

What set the morning of Sept. 8 apart were the hundreds of pilgrims who walked the bridge to gather at the water’s edge, and the spiritual leaders taking the short sojourn.

Bishop Felipe J. Estevez of St. Augustine walked side-by-side with Cardinal Sean P. O’Malley of Boston.

Pope Francis named the cardinal, a Capuchin Franciscan, to be his papal envoy to the celebration by the pontiff.

One of the first events of the celebration was a re-enactment of the landing of Menendez, St. Augustine’s founder carried out by members of Florida Living History Inc.

After the presentation, the faithful were invited to join dignitaries, bishops, clergy and religious for a Mass at the Cathedral Basilica of St. Augustine. Along with the cardinal and Bishop Estevez, some 17 bishops and archbishops attended the event, including Archbishop Joseph E. Kurtz of Louisville, Ky., who is president of the U.S. Conference of Catholic Bishops.

To add some pomp to the grand celebration, many of those shepherds boarded one of seven horse-drawn carriages for the one-mile trek from the mission to the cathedral basilica.

To accommodate the large crowds anticipated for the morning Mass of thanksgiving, the diocese set up Jumbotrons at several sites outside the cathedral basilica so that Catholics could view and participate in the Mass even though there was not enough room inside.

Cardinal O’Malley is no stranger to Florida. From 2002-03, he was bishop of Palm Beach. He said it was his privilege to serve the state and witness the “energy and growth” offered by the dedicated clergy, religious and laity who serve God.

“This celebration is one of

thanksgiving for the blessings of the past and the generous and faith-filled people who have gone before us, but it is also a moment to rededicate ourselves to the mission,” he said.

Throughout his homily, Cardinal O’Malley offered both words of wisdom, lessons of history and humorous quips. He remarked how the Gospel reading was a shorter version of St. Matthew’s Gospel that chronicles the genealogy of Jesus. He said while he prefers the full genealogy to be read, the case would only be true as long as there “is a deacon to read the Gospel, and I don’t have to struggle through those difficult to pronounce Old Testament names.”

He also mentioned how he tells people that his favorite American theologian is Archie Bunker, a comment that brought laughter from congregants inside and outside the cathedral basilica. He recalled a scene from “All in the Family” in which Archie’s son-in-law scolded Archie for making an anti-Semitic remark. When Archie was told he should be ashamed because Jesus was a Jew, Archie said, “Yes, but only on his mother’s side.”

The cardinal used the story to illustrate how the day’s Gospel reading concluded the genealogy by stating how Joseph was the foster father of Jesus. He segued to another point in the Gospel in which God speaks to Joseph in dreams, a circumstance that



Cardinal Sean P. O’Malley of Boston leads the procession for a Mass of thanksgiving on Sept. 8 for the 450th anniversary of the founding of America’s first parish, now the Cathedral Basilica of Saint Augustine. (CNS photo/Scott Smith, St. Augustine Catholic Magazine)

appeared in four episodes of the Gospels.

“It is consoling for a preacher to think that God might communicate with yawning parishioners during a sermon in which they have dozed off,” the cardinal said, adding that in the Acts of the Apostles, St. Paul restored the life of a man who had fallen asleep during a long sermon and, as a result, plunged to his death from a windowsill.

“Fortunately, St. Paul was able to restore the young man to life, but it is very presumptuous to think that every preacher who gives a boring sermon has those same miraculous powers. So it’s better to stay awake,” he said.

While the cardinal received

his share of laughs, he offered words of spiritual inspiration. He said while others might see the Catholic Church as a “Church of ‘no,’” he said the Catholic community is a “Church of ‘yes.’”

“Yes to God, to life, to love, to community, to service, to forgiveness. Our Church began because Mary said yes to God. ... When God is knocking on the door of humanity, it is Mary who opens that door in our name,” he said. “From the outside, our religion can seem foreboding and mysterious, but to be inside the Church is to experience the community of faith, the beauty of the Gospel of Jesus, and the excitement of a mission that challenges us to build a civilization of love.” †

Appeals court differs with others, finds for colleges over health insurance mandate

ST. LOUIS (CNS)—The 8th U.S. Circuit Court of Appeals on Sept. 17 became the first such court to rule in favor of nonprofit religious organizations that have sued to avoid having to participate in the federal government requirement to provide coverage for contraceptives, abortifacients and sterilization in employee health insurance.

The three-judge panel said in a brief ruling that two Christian schools, Dordt College in Iowa and Cornerstone University in Michigan, should not be required to even follow the process set out by the federal government to avoid having to participate in the insurance requirement.

“We conclude that by coercing Dordt and Cornerstone to participate in the contraceptive mandate and accommodation

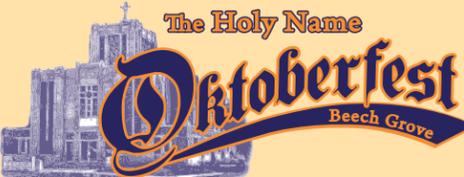
process under threat of severe monetary penalty, the government has substantially burdened Dordt and Cornerstone’s exercise of religion,” said the ruling.

“We conclude that, even assuming that the government’s interests in safeguarding public health and ensuring equal access to health care for women are compelling,” the court said, “the contraceptive mandate and accommodation process likely are not the least restrictive means of furthering those interests.”

Seven other Courts of Appeal have ruled the opposite, finding that faith-based colleges, hospitals and charities are not substantially burdened by the process established for avoiding the contraceptive requirement.

Under the Affordable Care Act, pervasively religious institutions such as

churches and dioceses are exempt from the requirement to provide insurance that covers contraceptives, abortifacients and sterilization if doing so violates the teachings of the faith. Other institutions—such as colleges, charities and hospitals which are not principally involved in the inculcation of the faith and which do not primarily serve and employ people of the same faith—may follow the accommodation process. That requires either filling out a short form, or simply notifying the Department of Health and Human Services that the employer will not be providing contraceptive, abortifacient and sterilization coverage. A process then kicks in by which insurance companies provide the coverage with no further action or expense required of the employer. †



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