



The

Criterion

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It's All Good

God, family can help children weather storms in life, writes columnist Patti Lamb, page 12.

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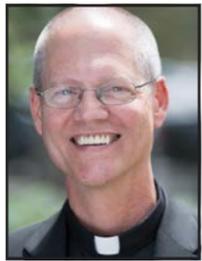
October 7, 2016

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Bishop Etienne appointed archbishop of Anchorage

By Sean Gallagher

Pope Francis has named Bishop Paul D. Etienne, leader of the Diocese of Cheyenne, Wyo., since 2009, the fourth archbishop of the Archdiocese of Anchorage, Alaska.



Archbishop-designate Paul D. Etienne

Prior to being installed as a bishop in Cheyenne, he served as a priest of the Archdiocese of Indianapolis for 17 years.

The appointment was announced on Oct. 4 in Washington by Msgr. Walter

Erbi, Chargé d'Affaires, at the Apostolic Nunciature to the United States, which is the Vatican's embassy for America.

On the day of the announcement, Archbishop-designate Etienne was introduced at a press conference in Anchorage where he had traveled to meet with the archdiocese's outgoing shepherd, Archbishop Roger L. Schwietz.

At the same time that Archbishop-elect Etienne's appointment was announced, it was also made known that Pope Francis had accepted the resignation of Archbishop Schwietz, who submitted a letter of resignation last year when he turned 75, the retirement age for bishops set by the Church's *Code of Canon Law*.

In remarks made at the press conference, Archbishop-elect Etienne spoke about how the mission given to him embodies a desire Pope Francis has for the Church's bishops.

"Our Holy Father, Pope Francis, really means it when he says that he wants bishops to travel to the peripheries to bring the Good News of Jesus Christ and God's love to strangers," he said. "With today's appointment, he is sending me among you, in the name of Jesus Christ, as your new archbishop, to be your servant and shepherd. I humbly accept this commission, with great gratitude to Pope Francis."

It was a commission, though, that Archbishop-elect Etienne said he needed to

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Respect Life Sunday

Heidi Hughey of St. Therese of the Infant Jesus (Little Flower Parish) in Indianapolis, left, Andrea Fleck of St. Roch Parish in Indianapolis, and Alice and Jackie Hughey, also of Little Flower Parish, hold signs in front of the Archbishop Edward T. O'Meara Catholic Center during the Life Chain event in Indianapolis on Oct. 2.

(Photo by Natalie Hoefler)



'Be positive' in the respect for life battle, transform hearts, says Msgr. Stumpf

By Natalie Hoefler

"How long O Lord I cry for help, and you will not hear? I cry out to you, 'Violence!' yet you do not save" (Hb 1:2).

These words in Habakkuk from the first reading on Oct. 2—Respect Life Sunday—seemed to continue to ring true that same day as Catholics and fellow Christians throughout central and southern Indiana and the United States lined streets as part of Life Chain events to peacefully, prayerfully raise awareness of the sin of abortion.

See related editorial, page 4, more coverage, pages 8-10.

But in his homily during the archdiocesan Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis, Msgr. William F. Stumpf, archdiocesan vicar general, called for Catholics to "be positive."

In reviewing a homily delivered by Cardinal Sean Patrick O'Malley, Boston's archbishop for the 2015 National Prayer Vigil for Life opening Mass, Msgr. Stumpf "found a powerful reminder for all of us when we are tempted to say, 'How long O Lord?' or 'Why must I look at misery?'"

"Cardinal O'Malley quotes Helen Alvaré, a pro-life worker, who often said to the bishops, 'Be positive. We are not against anything, we are for something. We are for life.'"

Msgr. Stumpf cited several reasons for positivity in the respect for life battle.

He noted that the number of abortions in the United States has decreased by 12 percent in the last six years; that Gallup polls indicate that 58 percent of Americans are opposed to most or all abortion; and that those same polls and others show that "a majority of those who identify as pro-choice Americans actually

favor informed consent for mothers, abortion bans in the third trimester, bans on partial-birth abortions, required parental consent for minors, 24-hour waiting periods and even abortion bans in the second trimester."

Concrete reasons to be positive exist throughout the Archdiocese of Indianapolis as well, said Msgr. Stumpf.

"God's work of transformation is happening daily ... at Birthline. It is happening at the Women's Care Center [in Indianapolis]. It is happening through the Gabriel Project. It is happening through the work of parish pro-life committees throughout the archdiocese, and through the healing of Project Rachel—just to name a few."

Each individual is called to help in that transformation, he said. Catholics can look to St. Thérèse of Lisieux, the

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New Albany couple's commitment to Catholic education leads to national honor

By John Shaughnessy

Carl and Mary Kay Wolford revealed one of their defining qualities when they expressed how surprised they were to receive a national honor for the way their lives have impacted Catholic education and "the well-being of our nation's youths."

Showing their shared humility, the husband and wife said they never expected to be honored with the Saint Elizabeth Ann Seton Award from the National Catholic Educational Association (NCEA). The couple from Holy Family Parish in New Albany received the honor during a gala in Washington on Oct. 3.

"We were shocked—a national award?" Mary Kay says. "We do what we do because the Lord has blessed us, and we want to support Catholic education

and help students go to a Catholic school."

Carl adds, "The thing that hit us is that we're getting an award named after a saint, a teacher who was the first American-born saint. We can't believe it."

For the Wolfords, what made the award most special was that Seton honorees have a scholarship presented in their honor to a deserving Catholic school student in their local community.

Avery Kraft of Holy Family School in New Albany will receive a \$2,000 scholarship from the NCEA when she enrolls as a freshman for the 2017-18 academic year at Our Lady of Providence Jr./Sr. High School in Clarksville.

"I would like to thank Mr. and Mrs. Wolford for nominating me for this

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Mary Kay and Carl Wolford were honored on Oct. 3 by the National Catholic Educational Association. (Submitted photo)

BISHOP

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consider in prayer before accepting. When he was told about the appointment by a nunciature official on Sept. 24, he asked for time to pray about it.

“He graciously gave me the night to pray, which is all I could do, because I sure did not sleep,” Archbishop-elect Etienne said.

As *The Criterion* went to press, a date for the installation of Archbishop-elect Etienne had not been announced. Until his installation, Archbishop Schwietz will continue to lead the Archdiocese of Anchorage as apostolic administrator.

Archbishop Joseph W. Tobin praised Archbishop-elect Etienne in comments about the appointment.

“In naming Bishop Etienne to the metropolitan see of Anchorage, Pope Francis has chosen a man after his own heart,” Archbishop Tobin said. “Bishop Paul loves Jesus Christ and wants to make him known. He also loves with a shepherd’s heart the people who have been entrusted to him. In his ministry, we see a gift of the Archdiocese of Indianapolis to the Alaskan people.”

In being sent from the Diocese of Cheyenne to the Archdiocese of Anchorage, Archbishop-elect Etienne will go from serving a relatively small amount of Catholics of one geographically immense diocese to another.

The Diocese of Cheyenne comprises almost 100,000 square miles, taking in the entire state of Wyoming where some 56,000 Catholics live. The Archdiocese of Anchorage, on the other hand, is spread out over more than 138,000 square miles where more than 27,000 Catholics live. This year, the Anchorage archdiocese is celebrating the 50th anniversary of its founding in 1966.

Archbishop-elect Etienne comes from a family where service to the Church has

been a hallmark for decades. He has two brothers who are priests of the Diocese of Evansville, Ind., and a sister who is a member of the Benedictine Our Lady of Grace Monastery in Beech Grove.

His parents, Paul and Kay Etienne, are members of St. Paul Parish in Tell City, where Archbishop-elect Etienne grew up. He was serving as pastor of St. Paul Parish at the time of his appointment as bishop of Cheyenne.

He had previously ministered as pastor of Our Lady of Perpetual Help Parish in New Albany and St. Simon the Apostle and St. John the Evangelist parishes, both in Indianapolis. Archbishop-elect Etienne also served as archdiocesan vocations director and vice rector of Bishop Simon Bruté College Seminary in Indianapolis.

Benedictine Sister Nicolette Etienne, interim principal of Holy Name School in Beech Grove, said her brother and the Archdiocese of Anchorage are a perfect fit.

“I think the people of Alaska are blessed to have my brother, and my brother is blessed to have the people of Alaska to serve,” she said. “I think the state of Alaska will fit my brother’s soul. He loves the outdoors.”

Sister Nicolette noted that Archbishop-elect Etienne “was a little in shock” when she first spoke with him about the appointment.

“But he wants to do God’s will,” she said. “It’s in his heart. It’s in his soul. He wants to put his heart and his soul into God’s people wherever God leads him.”

Father Zachary Etienne, pastor of Good Shepherd Parish in Evansville, felt sure that God would lead his brother beyond the Cheyenne Diocese. His appointment to lead the Archdiocese of Anchorage is a bittersweet one for him and his family.

“As a family, we’re excited,” he said. “And Paul is excited, and that’s a good thing. We hear it’s beautiful up there.

We all knew he wouldn’t be in Wyoming



Father Rick Nagel, left, and Bishop Paul D. Etienne of Cheyenne, Wyo., elevate the Eucharist during an Oct. 31, 2015, Mass at St. John the Evangelist Church in Indianapolis during the Indiana Catholic Men’s Conference. On Oct. 4, it was announced that Pope Francis has named Bishop Etienne as the fourth archbishop of Anchorage, Alaska. (Criterion file photo by Sean Gallagher)

for a long time, but we were hoping for closer rather than farther away.”

Father Bernard Etienne, vicar general of the Evansville Diocese and pastor of Holy Rosary Parish in Evansville, believes his brother has “mixed feelings” about leaving the Diocese of Cheyenne.

“But he has an open heart to whatever the Lord and the Church are asking of him in serving the people in Alaska,” he said. “He just has this real sense of surrender that his life is not his own, that he will go wherever the Lord and the Church lead him.”

At his press conference, Archbishop-elect Etienne admitted that being so far away from his family in Indiana has been “a tremendous challenge” to him since being appointed bishop of Cheyenne seven years ago.

“Then and now, I ended up saying that if it is God’s will for me to serve far away from my roots, then I should indeed say ‘yes,’ ” Archbishop-elect Etienne said.

Sister Nicolette added that her brother’s prayerful spirit will help him take on the mission given to him by Pope Francis.

“He’s a very prayerful person,” she said. “He takes everything in prayer. I know that while transitions are never easy, his soul is at peace because it rests in God and the Blessed Mother. If we all walked with that disposition, we’d all be at peace and ready to serve at any time.”

Archbishop-elect Etienne expressed that desire to serve the faithful in Alaska at his press conference.

“I will give you my all,” he said. “I love the Lord. I love being a priest. I love the Church and the vision of the Church’s full potential which is being charted by Pope Francis.

“Please be patient and pray with and for me as I come to know you, and know that from this moment I will be your humble servant who loves you with the heart of the gentle Shepherd.”

(Criterion assistant editor John Shaughnessy contributed to this article. For previous articles on Archbishop-elect Paul D. Etienne, visit www.criteriononline.com.) †

Bishop Etienne seeks to follow in footsteps of pioneer bishops, priests

By Sean Gallagher

A few hours before the Oct. 4 press conference at which he was introduced as the fourth archbishop of Anchorage, Alaska, Archbishop-elect Paul D. Etienne reflected on this major change in his life in an e-mail interview with *The Criterion*.

A native of Tell City, Archbishop-elect Etienne was ordained a priest of the Archdiocese of Indianapolis in 1992. He was serving as pastor of St. Paul Parish in Tell City when he was appointed bishop of Cheyenne, Wyo., in 2009.

He learned that Pope Francis had appointed him archbishop of Anchorage on Sept. 24 when he received a phone call from the apostolic nunciature in Washington, which serves as the Vatican’s embassy in the United States.

“I missed the first phone call, and when I looked at my phone and saw: ‘Missed call: Nuncio,’ my heart skipped a few beats,” Archbishop-elect Etienne said. “I was stunned with the news, and asked for the night to pray before giving an answer. Of

course, prayer led me to say ‘Yes,’ which is the only response when the Lord asks something of any of us through his Church.”

As it turned out, a last-minute change in his schedule allowed a couple of free days to “absorb the shock of this appointment.”

“It was only in hindsight that I realized part of the grace God provided was to have two days with nothing on my calendar so I could pray and reflect,” Archbishop-elect Etienne said.

While he could pray about his appointment, he could not speak about it because of the requirements of papal appointments of bishops.

“I came to realize that God used this time of silence to speak to the depths of my heart,” Archbishop-elect Etienne said, “already pouring in an abundance of grace with which to meet the new challenges.”

One of those challenges will be leading a Church almost at the metaphorical edge of the Earth.

“About two weeks ago, before I received this news of becoming the new archbishop of Anchorage, I told my pastoral leaders

[in the Cheyenne Diocese] that there is not one part of this Earth that is not under the pastoral care of some bishop,” Archbishop-elect Etienne said. “Little did I know that I would be soon sent to one of the peripheries of the Church in the United States.

“My prayer this past month has focused much on my role as a successor to the Apostles. This has brought me much peace, and indeed, is another way God was preparing me for this moment.”

Archbishop-elect Etienne has served for seven years as shepherd of the Cheyenne Diocese, which is spread over nearly 100,000 square miles of the Rocky and Teton mountains and the high plains.

Now he is looking forward to leading the Archdiocese of Anchorage, which encompasses more than 138,000 square miles, reaching north into Alaska’s interior and west into the Aleutian Islands in the middle of the Pacific Ocean.

Archbishop-elect Etienne described a phone call he had the day before his Oct. 4 Anchorage press conference with apostolic nuncio to the United States Archbishop Christophe Pierre, in which

the nuncio told him, “ ‘You are being sent as a missionary bishop.’ ”

“I have thought often of our own Bishop Simon Bruté and his work as a missionary bishop, founding the Diocese of Vincennes, the future Archdiocese of Indianapolis,” Archbishop-elect Etienne said. “I also think often of the Jesuit priest, Father Pierre DeSmet, who is credited with celebrating the first Mass in the Rocky Mountain West in 1840. DeSmet and Bruté would have been contemporaries, and I often wonder if their paths ever crossed before Bruté’s death in 1839.

“The faith and trust of these early pioneer bishops, let alone the people of God, bring me much consolation and inspiration,” he continued. “The response from Morning Prayer this morning [Oct. 4] seems to be my mantra for the day: ‘My God stands by me, all my trust is in him.’ In similar fashion, today’s Gospel gives me the image of the day. I, like Mary, sit at the feet of Jesus, content to be his servant, his friend, to hear his voice, to receive his love, and to know that in Christ I have all that I need.” †



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Young adult award winners find faith and fulfillment in community

By John Shaughnessy

Brie Anne Eichhorn remembers the conversation that changed her life.

The conversation occurred five years ago when her mother suggested, “You should really get involved in the young adult community [of the archdiocese.]”

Twenty-five at the time, Eichhorn quickly responded, “I don’t think so.”

“I thought I was too cool. I wasn’t all-in,” Eichhorn recalls.

Still, a seed had been planted, and it began to grow as Eichhorn took a deeper look at her life. Finding it lacking in the fulfillment and the faith she wanted, she decided to consider her mom’s suggestion.

It was the beginning of a transformation for her, a change that was recently celebrated when she was chosen as one of the two recipients of this year’s archdiocesan Young Adult Servant Leader of the Year Award.

Eichhorn and Cory Watkins received the award during the “Bishop’s Bash” that Archbishop Joseph W. Tobin hosted for young adults in Indianapolis on Sept. 25.

“When God called me out of that life and into this new life, I felt I was understood—what I’m about—for the first time,” says Eichhorn, now 30. “This is my community. This is my family. The people understand me, and they understand what being a Catholic and a Christian is all about.”

She began her involvement in the young adult faith community by sharing her talent and passion for music. She also became involved in leading retreats. And her background as a registered nurse who teaches natural family planning has led her to also teach St. John Paul II’s approach to sexuality—known as the theology of the body—to other young adults.

“I wasn’t strong enough on my own to live this life,” says Eichhorn, a member of St. Joan of Arc Parish in Indianapolis. “It’s been a gift to me to be part of this strong community. I like to have meaningful conversations with friends one-on-one—to enter into their lives. That’s what I like about leading retreats. You get to go deep with people and get closer to God.”

For the past four years, she has also lived in the St. Catherine of Alexandria Women’s Formation House in Indianapolis, a community that strives to deepen their faith through living and praying together.

“Five years ago, I had a turning point in my life,” says Eichhorn, a 2004 graduate of Bishop Chatard High School in Indianapolis. “God’s plan for our lives isn’t always what we imagine, but he will get you where you need to be.”

Sometimes, that happens with a mother’s help. Eichhorn thought of her mother—Dr. Melanie Margiotta Linehan—when she received her Young Adult Servant Leader of the Year award. Her mother died last November.

“I felt like she was with me,” Eichhorn says. “I also have a strong relationship with Mary. I picture the two of them looking out for me.”

Creating relationships among young adults—and having them develop a closer relationship with God—has also been a growing focus for Cory Watkins in recent years.

At 32, Watkins is a founding team member of Indy Catholic Young Adult Intramurals, a groundbreaking program in the archdiocese. Started in 2014, the program’s emphasis on sports and friendship has been successful in creating a sense of community and a connection to the Catholic faith for young adults.

“I love that we can be competitive, that we can have fun, and that we can share our faith with each other before, during and after competition,” says Watkins, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

In its third year, the program has connected more than 600 young adults from more than 40 parishes through the sports of volleyball, kickball and bowling.

“You get to know a lot more people this way,” says Watkins, a graduate of Roncalli High School in Indianapolis. “It’s not the south side, the north side, the east side or the west side. We get to be meshed into one big group. People want to hang out and be together.”



Archbishop Joseph W. Tobin poses for a photo with Brie Anne Eichhorn and Cory Watkins, the recipients of the archdiocese’s 2016 Young Adult Servant Leader of the Year Award. The awards were presented during a Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 25. (Submitted photo by Allie Tyler)

“Every year, we see more involvement from people—more people wanting to play and more people wanting to help out. It’s exciting.”

Still, the best part for Watkins is the impact the intramurals program has had on his faith and the faith of other young adult Catholics from ages 18 to 35.

“Having a Catholic background has been a huge part of my life. It’s important for me to share my faith with others. For me, it all comes back to the

Eucharist. To have the Body of Christ with us and to see that young adults want to be with others in the archdiocese, it’s been amazing. It has absolutely deepened my relationship with God.”

(For information about the Indy Catholic Young Adult Intramurals, visit the website, www.indycatholic.org. Registration is currently underway for bowling.) †



Father Martin Rodriguez talks with some of the 400 people who participated in the “Bishop’s Bash” that Archbishop Joseph W. Tobin hosted for young adults on Sept. 25. Following a Mass at SS. Peter and Paul Cathedral in Indianapolis, the archbishop and the young adults joined together in the parking lot of the Archbishop Edward T. O’Meara Catholic Center for “the Bishop’s Bash” gathering featuring games, food trucks and friendship. (Submitted photo by Allie Tyler)

Marian Jubilee event on Oct. 8 with Archbishop Tobin, Hahn to be live streamed

Criterion staff report

While the Holy Year of Mercy Marian Jubilee event, featuring talks by Archbishop Joseph W. Tobin and evangelist Dr. Scott Hahn, is filled, all are invited to watch the live-streamed event from 9 a.m.-noon on Oct. 8. The livestream can be viewed by logging onto www.archindy.org/streaming.

The event marks a special day during the Holy Year of Mercy to focus on the Blessed Virgin Mary, as called for by Pope Francis.

It will include a Marian procession, praying the rosary, a witness talk by Archbishop Tobin, and a keynote address by Hahn.

Hahn is the founder and director of the Saint Paul Center for Biblical Theology in Steubenville, Ohio. He will address three questions: “What is Pope Francis asking of us in this Jubilee of Mercy and beyond?” “How does Mary model merciful discipleship for us?” and “In what ways does our Blessed Mother help us live as merciful disciples of Jesus?”

The talks will also be made available for viewing after the event at www.archindy.org.

Those who are unable to attend the event are invited not only to watch the live-streamed event, but also to join in praying the rosary or a decade of the rosary in solidarity on this special day honoring the Mother of God. †

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Editorial



Two people hold signs during the Life Chain event in Indianapolis on Oct. 2. The event, held in cities throughout the United States, including eight sites in the Archdiocese of Indianapolis, is held annually on Respect Life Sunday. (Photo by Natalie Hoefler)

Be 'Moved by Mercy' during Respect Life Month and beyond

"If you are pronounced dead when your heart stops, ... why are you not pronounced alive when it starts?"

Though we are weary of social media and the mixed messages that consistently bombard us on Facebook, Twitter, Instagram, Snapchat and various other platforms, we sometimes come across simple yet poignant messages that make us ponder the values prevalent in our society and how we are living out our tenet of being our brothers' and sisters' keepers.

October is Respect Life Month, and the above quote struck a chord with us as we consider how we are doing in the ever-growing challenge of respecting every human life—from womb to tomb. Since 1972, the U.S. bishops' Respect Life Program—and Catholic dioceses across the United States—has celebrated during this month the value and dignity of human life.

A week into this period that the Church observes each fall, it might be good to reflect on what you have done—or could or will do—to help build a culture of life through your prayerful actions.

Some of you attended the annual Respect Life Mass on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis. Others took part in the Life Chain events at various venues across central and southern Indiana. Still others have or will silently pray outside area abortion facilities, including the one at 86th Street and Georgetown Road in Indianapolis, during the ongoing national 40 Days for Life campaign. Go to 40daysforlife.com to sign up or to find other sites across central and southern Indiana or nearby communities where you can pray.

At 6 p.m. on Saturday, Oct. 8, at the right-of-way outside the Indianapolis Planned Parenthood abortion facility, the public is invited to join the "United" 40 Days for Life bus tour rally, the largest nationwide pro-life mobilization in American history, bringing together record numbers of people across all 50 states to pray, fast and publicly stand for life. The event will include local and national speakers.

All these prayerful actions go hand in hand with this year's Respect Life Month theme, "Moved by Mercy," which draws on a quote from Pope Francis when he called for a Jubilee Year of Mercy: "We are called to show mercy because mercy has been shown to us." Respect Life Sunday also kicked off a yearlong program for the U.S. Catholic Church where that theme will be its centerpiece.

Cardinal Timothy M. Dolan of New York, chairman of the U.S. bishops' Committee on Pro-Life Activities, reminds us that all human life must be "cherished and protected."

"When we let our hearts be moved by God's mercy, it shapes everything," said Cardinal Dolan, who emphasized the need to protect human life at every stage. "From each tiny child waiting to be born, to individuals nearing death, all are precious and deserve our care and protection.

"Women and men suffering after abortion, individuals tempted to end their lives, couples longing to conceive a child, people pushed to the margins of society by a 'throwaway culture,' expectant mothers facing challenging pregnancies, and every other person—each 'has a place in God's heart from all eternity,'" he said, citing the pope's 2016 apostolic exhortation, "*Amoris Laetitia*" ("The Joy of Love").

Cardinal Dolan called for every person to be "treated with the dignity they deserve. No one should ever be treated callously or carelessly—everyone should be cherished and protected!"

If you're looking for evidence that our prayers for life are bearing fruit, we can offer two recent examples: this July, a Planned Parenthood referral facility in Terre Haute closed due to lack of business and income, as did one in Avon.

Prayer is one of our faith's most powerful weapons. May we spend time each day this month, and beyond, and be "moved by mercy" to offer petitions for those who need them most—the unborn, the aged, the infirmed and countless others of God's children.

—Mike Krokos

Coming of Age/Maria-Pia Negro Chin

Shedding labels and moving forward

A speaker at a conference a few years back shared how he overcame adversity and reached success through hard work.



He also shared how his life could have been much different.

When he was in high school, he was labeled "dumb" and "rebellious." He was told that even if he managed to stay away from gangs and to graduate, he would not

amount to much.

Believing this "destiny," he started to skip school with other teenagers who were also seen as problematic. But one day, a stranger asked him what he wanted to study in college.

The speaker was baffled because he had never heard college was a possibility. This propelled him to pursue a different path in life.

What would have happened if he continued believing he was a lost cause? He might have dropped out of school and become what people assumed he would be.

This made me realize that labels can become disabling for a teenager. Because teens are defining their identities, labels offer a chance to see what group they belong to.

But being repeatedly told who you supposedly are—particularly if they are negative labels like "stupid," "slow," "ditz," "loser," "loose," "pothead" or "rebel"—can be crippling. It can affect teens' opinions of who they aspire to be. Even when categories are not negative, being compartmentalized into a group is limiting.

As Judy Baer, professor of sociology at Rutgers University, told *Newsweek* magazine years ago, young people "are very sensitive to what their peers think of them, in part [because] they're trying to understand who they are." These labels,

especially when pronounced by people we admire, can uplift or damage.

Unfortunately, labels can be based on racial or gender stereotypes, appearances or superficial interactions. Humans are more complicated than just a single label. Often words used to "describe" another are based on assumptions and do not reflect the complexities of the person being branded.

Have you assimilated a label or imposed one on others? How can we go beyond prejudices and generalizations?

Vincent Ruggiero, author of *The Art of Thinking*, wrote that stereotypes, negative or positive, sort multidimensional people and circumstances into ready-made categories, which prevents "careful distinctions and meaningful discussions."

Why do we slip into judgment? Perhaps because it is easier to assume instead of getting to know somebody, or because suspicion or fear promote stereotypes and labels, or we judge others because it makes us feel superior.

Sometimes, we don't challenge labels because we are too afraid to become a target, so we don't defend others. Other times, we are unaware that we are unfairly labeling others.

Yet, we know from the Bible that we should stop judging. As we read in the Gospel of Matthew: "Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye?" (Mt 7:3)

The speaker I heard at the conference saw himself through a different lens that allowed him to aspire to more. Shedding pre-made categories can help us discern all the aspects that form our identities. As his story shows, this can empower us to turn challenges into opportunities.

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

Letter to the Editor

St. John Paul II and the gifts of the Holy Spirit

With the universal Church observing St. John Paul II's feast day on Oct. 22, I ask all people of faith to consider the following:

With St. John Paul II in the Lord's presence with all that that means, let's refer to him as being not the late, but the "Great," for he listened to wise counsel from his earthly father when he was a young Karol Wojtyla and potential saint as we all are.

Karol's father taught him the following prayer, and Karol's life shows that he took it seriously and not as the word of man.

Oh, Holy Spirit, I ask for the gift of:

• **Wisdom**—that I may know you and your divine perfection better.

• **Knowledge**—that I may be guided in life by the principles of faith.

• **Understanding**—that I may understand better the spirit of the mysteries of the holy faith.

• **Counsel**—that I may seek and always find your counsel in all things.

• **Fortitude**—to keep me inseparably with you, undaunted by fear of worldly attachments.

• **Piety**—that I may always serve your divine Majesty with a son's love.

• **Reverential fear of the Lord**—that I may dread sin which offends you, oh my God.

And we ask these things through Christ our Lord. Amen.

Larry Mahl
Batesville

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on

space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Welcoming our sisters and brothers in Christ

During the past year, we've heard a lot about immigration. Since this is a major issue in the upcoming elections at federal, state and even local levels, I want to take this opportunity to state as clearly as possible our Church's position on this very important matter.

Here is a summary:

The Gospel mandate to "welcome the stranger" requires Catholics to care for and stand with newcomers, authorized and unauthorized, including unaccompanied immigrant children, refugees and asylum-seekers, those unnecessarily detained, and victims of human trafficking. Comprehensive reform is urgently necessary to fix a broken immigration system, and should include a broad and fair legalization program with a path to citizenship; a work program with worker protections and just wages; family reunification policies; access to legal protections, which include due process procedures; refuge for those fleeing persecution and violence; and policies to address the root causes of migration. (U.S. Conference of Catholic Bishops, "Forming Consciences for Faithful Citizenship," #81)

In my recent columns, I have made the statement that no individual candidate or party platform conforms perfectly to our Church's views on the major issues being

discussed in this election. Immigration is no exception.

That means that when we examine what the candidates and political parties are saying about this issue, we must be especially careful to understand both the moral principles involved and the practical implications of the views being espoused.

Church teaching on migration is grounded in our absolute conviction that every human person—regardless of his or her race, creed, color, ethnicity, sexual orientation, country of origin or social and economic standing—is made in the divine image and likeness, and, therefore, is our sister or brother in the one family of God.

We welcome all, respect all, and strive to love all as members of God's family. We refuse to reject anyone out of hand, and we insist that all who come to us (legally or illegally) must be treated with the courtesy we would extend to Christ himself.

In addition, we believe that all of us are immigrants. That is, we are all pilgrims who seek God no matter where we are or what our circumstances may be. As strangers and sojourners ourselves, we have no right to look down on or act superior toward those who seek refuge and a better life among us.

This insistence on human dignity and fair treatment for our fellow pilgrims does not mean that we fail to recognize the need for immigration policies that are ordered, legal and respectful of our nation's right to maintain its borders.

On the contrary, we believe that the brokenness of our current system contributes directly to the inhumane treatment of many immigrants and their families.

We therefore strongly urge our elected officials, and those who are candidates for public office, to "fix a broken immigration system and ... include a broad and fair legalization program with a path to citizenship; a work program with worker protections and just wages; family reunification policies; access to legal protections, which include due process procedures; refuge for those fleeing persecution and violence; and policies to address the root causes of migration." ("Forming Consciences for Faithful Citizenship," #81)

We bishops know that these recommendations are not popular with many members of our community, who fear that their jobs are being threatened by illegal immigrants.

We also know that many argue that the current "open border" permits (even encourages) all kinds of trafficking that

is both immoral and dangerous. We strongly urge that our leaders enact and enforce comprehensive reform measures that will fix these problems without punishing those whose only desire is a better life for themselves and their families.

Finally, we insist on the right to provide the Church's pastoral care to all immigrants regardless of their legal status. One of the hallmarks of our religious freedom is the ability to be Christ for others no matter who they are or where they come from.

Pope Francis has repeatedly urged us to step outside our comfort zones to bring the Gospel to those on "the peripheries," the margins, of our society. The Holy Father has also challenged us to build bridges among nations and peoples in order to clearly demonstrate our unity and solidarity with all humankind.

Which candidates and political parties stand for an end to the current broken system? Which will set aside rhetoric and empty promises in order to effect real, lasting change for the good of all?

This election, we must select those leaders who will truly welcome our sisters and brothers in Christ and achieve genuine reform. May Our Lady of Guadalupe, patroness of the Americas, guide us! †

Recibamos con los brazos abiertos a nuestros hermanos en Cristo

En el transcurso del último año he oído hablar mucho sobre inmigración. Dado que este es uno de los principales temas de las próximas elecciones que se celebrarán en el ámbito federal, estatal e incluso local, deseo aprovechar esta oportunidad para plantear de la forma más clara posible la postura de la Iglesia con respecto a este asunto tan importante.

He aquí un resumen:

El mandato evangélico de "acoger al forastero" requiere que los católicos cuidemos y nos pongamos del lado de los recién llegados, autorizados y no autorizados, incluidos niños inmigrantes no acompañados, refugiados y solicitantes de asilo, los innecesariamente detenidos y víctimas de la trata de personas. Es urgentemente necesario realizar una reforma comprensiva para arreglar un sistema migratorio que es defectuoso, la cual debería incluir un programa de legalización amplio y justo con un camino a la ciudadanía; un programa de trabajo con protecciones y salarios justos para los trabajadores; políticas de reunificación familiar; acceso a protecciones legales, que incluyan procedimientos de debido proceso; refugio para quienes huyen de la persecución y la violencia, y políticas dirigidas a solucionar las causas que son el origen de la migración. (Conferencia de Obispos Católicos de los Estados Unidos, "Formando la conciencia para ser ciudadanos fieles," #81).

En mis columnas recientes he indicado que ningún candidato en particular ni ninguna plataforma política cumple a la perfección con las perspectivas de la

Iglesia con respecto a los principales temas que se decidirán durante estas elecciones. La inmigración no es la excepción.

Esto significa que al examinar lo que los candidatos y los partidos políticos expresan acerca de este tema debemos ser especialmente cautelosos para comprender tanto los principios morales como las implicaciones prácticas de las plataformas que apoyamos.

Las enseñanzas de la Iglesia sobre inmigración se fundamentan en la convicción absoluta de que cada persona humana, sea cual sea su raza, credo, color, origen étnico, orientación sexual, país de origen o situación económica y social, está hecha a imagen y semejanza de Dios y, por lo tanto, es nuestra hermana o nuestro hermano en la gran familia de Dios.

Les damos la bienvenida, los respetamos y nos esforzamos por amar a todos como integrantes de la familia de Dios. Nos negamos a rechazar de plano a cualquier persona e insistimos en que todo aquel que llegue a nosotros (legal o ilegalmente) debe ser tratado con la cortesía con la que recibiríamos al propio Cristo.

Además, creemos que todos somos inmigrantes, es decir, todos somos peregrinos que buscamos a Dios, sin importar dónde estemos ni en las circunstancias en las que nos encontremos. Como extranjeros y residentes temporales que somos, no tenemos derecho a menospreciar ni a mostrarnos superiores con aquellos que buscan refugio y una mejor vida entre

nosotros.

Esta insistencia en cuanto a la dignidad humana y al tratamiento justo de nuestros compañeros peregrinos no significa que no reconozcamos la necesidad de políticas migratorias que apoyen el derecho de nuestro país a preservar sus fronteras de una forma organizada, legal y moral.

Por el contrario, creemos que lo quebrantado de nuestro sistema actual contribuye directamente al tratamiento inhumano de muchos inmigrantes y sus familias.

Por consiguiente, exhortamos con vehemencia a nuestros funcionarios electos, así como también a los candidatos al gobierno, "a arreglar un sistema migratorio que es defectuoso, la cual debería incluir un programa de legalización amplio y justo con un camino a la ciudadanía; un programa de trabajo con protecciones y salarios justos para los trabajadores; políticas de reunificación familiar; acceso a protecciones legales, que incluyan procedimientos de debido proceso; refugio para quienes huyen de la persecución y la violencia, y políticas dirigidas a solucionar las causas que son el origen de la migración" ("Formando la conciencia para ser ciudadanos fieles," #81).

Los obispos sabemos que estas recomendaciones no gozan de popularidad entre muchos de los integrantes de nuestra comunidad, quienes temen que los inmigrantes ilegales representen una amenaza para su estabilidad laboral.

También sabemos que a muchos les preocupa que la actual "frontera abierta" permita (e incluso fomente) todo tipo

de contrabando inmoral y peligroso. Exhortamos vehementemente a nuestros líderes a que promulguen y hagan cumplir medidas que resuelvan estos problemas, sin castigar a quienes solo aspiran a una mejor vida para sus familiares y para sí mismos.

Por último, insistimos en el derecho de brindar los cuidados pastorales de la Iglesia a todos los inmigrantes, independientemente de su situación legal. Una de las características que distingue nuestra libertad religiosa es la posibilidad de ser Cristo para los demás, sin importar quiénes sean o de dónde provengan.

El papa Francisco nos ha exhortado en numerosas ocasiones a abandonar nuestra comodidad para transmitir el Evangelio a quienes están en la "periferia," en los márgenes de nuestra sociedad. El Santo Padre también nos ha desafiado a que construyamos puentes entre los pueblos y las naciones para demostrar claramente nuestra unidad y solidaridad con toda la humanidad.

¿Qué candidatos y partidos políticos sostienen la postura de corregir nuestro actual sistema quebrantado? ¿Cuál de ellos rechazará la retórica y las promesas vacuas para generar un cambio real y duradero, para beneficio de todos?

En estas elecciones debemos seleccionar a aquellos líderes que se convertirán verdaderamente en nuestros hermanos y hermanas en Cristo y lograrán una genuina reforma. ¡Que Nuestra Señora de Guadalupe, la patrona del continente americano, nos guíe! †

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.

October 10

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Scecina Memorial High School Third Annual Sacred Music Concert**, 7 p.m., free. Information: 317-352-3225, bmurphy@scecina.org.

October 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **St. Mary-of-the-Woods. Monthly Taizé Prayer Service**, theme "Disappointment," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

October 13

St. Susanna Church, 1210 E. Main St., Plainfield. **Respect**

Life Speaker Event, Jennifer Trapuzzano speaking, 7 p.m., with refreshments served at 6:30 p.m., sponsored by St. Susanna Respect Life Ministry, free. Information: 317-839-8598.

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

October 14

St. Paul Neri Parish, 550 N. Rural St., Indianapolis. **Coffee House Social Gathering**, 6:30-9 p.m., coffee and pastries, entertainment and fellowship to get to know neighbors from surrounding churches, second Friday of each month, free. Information: 317-373-6271, Karen.mcmeans@gmail.com.

October 14-23

Downtown Square, Rockville. **St. Joseph Parish Cruller Shack at the Parke County**

Covered Bridge Festival, 9 a.m.-6 p.m. each day. Information: 765-569-5406.

October 15

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Annual Altar Society Fall Rummage Sale**, linens, knick-knacks, clothes, electronics, jewelry and more, proceeds benefit parish church and school, 8 a.m.-3 p.m. Information: 317-784-6860, p108cmaster@sbcglobal.net.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **St. Charles Harvest Dinner**, pork dinner with vegetables and desserts, raffles for quarter beef and half hogs, vacation in Tennessee and cash, country store, pony rides, \$10 adults, \$4 children ages 5-12, children younger than 5 are free. Information: 812-654-7051, st.charleschurch@yahoo.com.

St. Ambrose Parish, gym, 301 S. Chestnut St., Seymour.

Fiesta Night Celebrating Hispanic Heritage, dinner and dance, \$5 for adults, ages 13 and younger free, food for sale, folkloric dances, raffles, 6:30 p.m.-midnight. Information: lpasillas@stambrosechurch@gmail.com, 812-522-5304, ext. 205.

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

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Public Square Rosary**, hosted by America Needs Fatima, noon. Information: 317-985-1950.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Beginning Spinning**, learn how to spin wool yarn using a spinning wheel, bring fiber and spinning wheel if desired or use what's provided, 10 a.m.-4 p.m., \$125 includes lunch. Information: 812-535-2931,

wvc@spsmw.org or events.sistersofprovidence.org.

October 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, "From Temple to Church: Priests in the Old and New Testament," presented by Dr. Mark Reasoner, \$15 includes dinner, all are welcome, 6 p.m. Information: smclaughlin@holyspirit.cc, 317-748-1478.

October 19

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

October 20

Marian University, Evans Center Health Science Building, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **"The Refugee Crisis in Europe and its Impact on the European Union,"** German Consul General Herbert Quelle presenting, second of three talks on refugees and migration as part of the Richard G. Lugar Franciscan Center for Global

Studies Speaker Series, free, 7 p.m., reception to follow. Information: Pierre Atlas, 317-955-6336, patlas@marian.edu.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

October 20-22

CYO Camp Rancho Framasa, 2230 N. Clay Lick Road, Nashville. **Fall Break Camp**, ages 7-13, boys' and girls' cabins, experiential learning camp program, outdoor skills and nature exploration, orienteering, fire building, outdoor cooking, canoeing, high ropes, low ropes, crafts, habitat survival game, archery, \$110, check-in on Fri. 5-6 p.m. (dinner served), check-out on Sun. 4-5 p.m. Registration: www.campranchoframasa.org/fall-weekend-and-break.html. †

Benedict Inn offers morning of reflection on mercy with Father Farrell on Oct. 22

In honor of the Holy Year of Mercy, Father James Farrell will present a morning of reflection on "God's Gift of Mercy" at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, from 9-11:30 a.m. on Oct. 22.

Father Farrell will guide participants through a reflection of God's mercy

in their lives. He will address such questions as "How have you noticed the gift of God's mercy poured into your life?" and "Where have you shared mercy with others?"

The cost for the event is \$35.

More information and registration are available by calling 317-788-7581 or logging on to www.benedictinn.org. †

Pro-life biotech researcher to speak at St. Paul Church in Sellersburg on Oct. 22

Dr. Theresa Deisher, a pro-life biotechnology researcher from Sound Choice Pharmaceutical Institute in Washington, will present "Let's Stop the Exploitation of Other Human Beings for Biomedical Purposes" at St. Paul Church of St. John Paul II Parish, 218 Schellers Ave., in Sellersburg, at noon on Oct. 22.

Deisher's career has focused on discovering and developing new therapies for grievous human illness.

She obtained her Ph.D. in molecular and cellular physiology from Stanford University in 1990 and has spent more than 20 years in commercial biotechnology. Deisher discovered adult cardiac derived stem cells, and has been a champion of adult stem-cell research.

A light lunch and drinks will be served at 11 a.m.

For more information, call 812-246-2252 or 812-883-3563. †

Retreats and Programs

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

VIPs

Carl and Polly (Sharp) Henn, members of St. Joan of Arc Parish in Indianapolis, will celebrate their 65th wedding anniversary on Oct. 13.

The couple was married at St. Thomas Aquinas Church in Indianapolis on Oct. 13, 1951.

They have nine children, Elisabeth Henn Carlson, Ellen Meagher, Theresa Mondello, Amy, Gretchen, Laura, Martha and Mary Henn, and Carl Henn III.

The couple also has 13 grandchildren and two great-grandchildren. †

Charismatic Renewal Retreat set for Oct. 22 at St. Lawrence in Indianapolis

The second annual Catholic Charismatic Retreat for the Archdiocese of Indianapolis will be held in Father Conen Hall at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, from 9 a.m.-3:45 p.m. on Oct. 22. Registration is at 8:30 a.m., with an optional Mass at 8 a.m.

The theme is "The Joy of Mercy." Participants will explore the diversity of the spiritual gifts, the many means of praising God, identifying personal joy in the mercy of God and a look at the opportunities of thanksgiving available during the upcoming 50th anniversary year of the Charismatic Renewal movement in 2017.

Speakers include Fathers Thomas

Schliessmann, Paul Landwerlen, James Farrell and Joseph Pesola.

The cost is \$25 per person, or \$40 per couple, which includes morning pastries and lunch. Scholarships are available.

For questions, contact Joseph Valvo at 317-546-7328.

To register, write your name, phone number, e-mail and mailing address and a check with the appropriate amount made out to Joseph Valvo, and mail to Joseph Valvo, 7105 Mardyke Lane, Indianapolis, IN 46226. Registrations may also be e-mailed to Benedictine Sister Cathy Anne Lepore at OSBcathyanne@yahoo.com, and paid at the door. †



Year of Mercy pilgrimage

Members of the parishes of St. Vincent de Paul in Bedford, St. Charles Borromeo in Bloomington, St. Martin of Tours in Martinsville and St. Thomas More in Mooresville pose after Mass in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis on Aug. 31. As part of their observance of the Holy Year of Mercy, the group made a pilgrimage to walk through the Holy Doors of Mercy at the cathedral. (Submitted photo)

St. Vincent de Paul Holiday Boutique will be on Oct. 22 at The Riviera Club

The inaugural Indianapolis St. Vincent de Paul Society "Shop 'Til You Drop Holiday Boutique" will be held at The Riviera Club, 5640 N. Illinois St., in Indianapolis, from 9 a.m.-3 p.m. on Oct. 22.

All proceeds will benefit the Indianapolis St. Vincent de Paul Society's Food Pantry. Admission is free, but patrons are asked to bring non-perishable food items. Appetizers will be available for a free-will offering, and a cash bar will be available.

More than 25 artisans/vendors will be on hand selling such items as home décor, children's and women's clothing, hand-designed greeting cards, hand-painted oil prints, yard art, handmade jewelry, handmade soaps and candles, ceramics, pottery and more.

For more information, call Paula Light at 317-403-1385 or visit the event's Facebook page at "Holiday Boutique to Benefit St. Vincent de Paul." †

Medical association takes stance against physician-assisted suicide

By Natalie Hoefler

A positive step forward in the pro-life movement was taken on Sept. 25 when members of the Indiana State Medical Association (ISMA) voted to formally oppose physician-assisted suicide (PAS) in the Hoosier state.

“There was passionate debate, with the vast majority of physicians who testified strongly recommending opposing any attempt to legalize PAS in Indiana,” reads a statement issued by the Catholic Medical Association. “There were many first-time conference attendees who came specifically to testify against PAS.”

Among the many arguments presented in opposition to physician-assisted suicide, the following were cited in the press release:

- Medical professionals should focus on providing care and comfort to patients, not on becoming a source of lethal drugs.
- Patients in Oregon (where PAS is legal) have received letters from insurance companies refusing to pay for chemotherapy but suggesting PAS.
- Everyone agrees that dying in pain is unacceptable; however nearly all pain is now treatable.
- Oregon is proof that general suicides rise dramatically once assisted suicide is promoted as a “good.”
- Assisted suicide is a recipe for elder

and disability abuse because it can put lethal drugs in the hands of abusers.

• For 2,500 years, physicians have professed the “Hippocratic Oath,” which explicitly forbids PAS, and continue to hold as the first tenant of medical ethics, “*primum non nocere*” (first, do no harm).

“I’m very happy with the fact that the [Indiana] State Medical Association came out with a forceful position that PAS is wrong and not appropriate from a medical point of view, as well as a moral point of view,” says Glenn Tebbe who, as executive director of the Indiana Catholic Conference, serves as the public policy and legislative spokesperson for the Church in Indiana.

Tebbe says this pronouncement by the ISMA makes the introduction of PAS legislation to the Indiana General Assembly “much less likely.”



Rebecca Niemerg

Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life, is “encouraged to learn that the Indiana State Medical Association formalized its stance against physician-assisted suicide.”

She notes that the members of the ISMA who testified against PAS “provided sound reasons for



‘[Physician-assisted suicide] is not a compassionate choice, even though that’s what the other side says. Compassion is giving the loving care for that person as they struggle with whatever their condition might be.’

—Glenn Tebbe, executive director of the Indiana Catholic Conference

their stance.

“In recognizing the necessity of providing exceptional pain management care and by pointing out that legalizing PAS could lead to elder abuse and to insurance companies paying for lethal drugs but not medical treatments, the physicians upheld the best interests of individuals in Indiana in need of care at the end of life.”

Absent from the list of arguments against PAS were words and phrases such as “dignity,” “respect for life” and “culture of life.” Their omission is intentional and strategic, says Tebbe.

“What has been noted when these questions are put up to public referendum and or other public debate [is that] very often the public at large is more inclined to listen to the medical legal issues as opposed to the moral

ones. In this climate, anything that speaks of moral or Church [teaching] or ethics is often poo-pooed as someone trying to impose their will on someone else.

“It’s obvious that Catholic teaching says that [physician-assisted suicide] is killing. Just look at the catechism or other Church documents speaking on this issue. It’s not a compassionate choice, even though that’s what the other side says. Compassion is giving the loving care for that person as they struggle with whatever their condition might be.”

The American Medical Association is currently studying this issue on a national level, since PAS has been legalized in Oregon, Washington, Vermont, California, and by statute and by court decision in Montana. †

Logic of weapons, self-interest wreak havoc on Mideast, Pope Francis says

VATICAN CITY (CNS)—Pope Francis said he will never give up calling for stronger efforts to bring peace to the



Pope Francis

Middle East, and for people to stop being indifferent to the fate of the region’s people.

“My daily prayer to God,” he said, is “to inspire the minds and hearts of all who have political responsibility, that they may be able to

renounce their own interests in order to achieve the greater good—peace.”

The pope spoke during a private audience on Sept. 29 at the Vatican with bishops, priests, religious and lay Catholics who provide pastoral and humanitarian assistance to those in need in Syria, Iraq and neighboring countries.

Despite many efforts to alleviate people’s suffering, he said, sadly “the logic of weapons and oppression, hidden interests and violence continues to wreak devastation on these countries and, even now, we have not been able to put an end to the exasperating suffering and repeated violations of human rights.”

Why, he asked, “even at the cost of untold damage to persons, property and

the environment, does humanity continue to pursue abuses of power, revenge and violence?”

The endless cycle of violence almost makes it seem like the world is “caught up in a spiral of arrogance and inertia from which there is no escape,” he said.

What people in Syria and Iraq want more than anything else—beyond the needed humanitarian aid—is peace, he said.

“And so I will never tire of asking the international community for greater and renewed efforts to achieve peace throughout the Middle East, and of asking not to look the other way.”

Ending conflict also lies in human hands, he said, so every individual “can and must become a peacemaker.”

“This evil which grips our will and conscience should challenge us,” the pope said, and make people reflect how such evil must be redeemed.

The Holy Year of Mercy highlights how divine mercy is ultimately the only power that can limit evil, he said. “Yes, the answer to the drama of evil lies in the mystery of Christ.”

The work of so many people on the ground helping refugees and those in need, and protecting their dignity, the pope said, “is certainly a reflection of God’s mercy and, as such, a sign that

evil has limits and does not have the last word.

“In the midst of so much darkness,” Christians in the Middle East “hold high the lamp of faith, hope and charity” as they help everyone—with courage and without discrimination, he said.

Pope Francis entrusted the communities in crisis and those who are helping them to the intercession of St. Teresa of Calcutta, “exemplar of charity and mercy.”

He also thanked and encouraged international organizations, in particular the United Nations, for their work and efforts at mediation.

Reaching agreements that end conflicts and protect the defenseless, he said, requires taking “a path we must travel together with patience and perseverance, but also with urgency, and the Church will certainly continue to make her contribution.”

Staffan de Mistura, the United Nations’ special envoy to Syria, was among about 100 people at the papal

audience. The group was at the Vatican for a follow-up meeting, sponsored by the Pontifical Council Cor Unum, to study the Church’s priorities and response to the crises in the region.

More than 13.5 million people are in need of help in Syria, and there are at least 10 million people in need in Iraq, Cor Unum said in a press handout.

The Catholic Church’s network of people on the ground in the region includes more than 4,000 professional staff and 8,000 volunteers, it said, as well as the many priests and religious working in the area.

In 2015, the Catholic Church mobilized more than \$207 million in aid, which helped more than 4.5 million people, it said.

The money was used to fund education, food and other material, health care, shelter and rent.

The amount of money being gathered and the number of people being helped for 2016, it said, was expected to exceed last year’s figures. †



Little Flower PTO Presents Bingo Night

Saturday October 15th, 2016
Little Flower Gym
Door 6
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Catholics in central and southern Indiana join area Life Chain events on Respect Life Sunday

Criterion staff report

On Oct. 2, Respect Life Sunday, Catholics from eight cities in the archdiocese joined the national Life Chain event, lining the streets praying and holding signs to raise awareness of the tragedy of abortion. Included are photos from the Life Chain events in Brazil, Indianapolis, Milan and Terre Haute.



Above, members of the Pro-Life group of St. Charles Borromeo Parish in Milan pose with signs they held during the Life Chain event in their town at the intersection of Highway 350 and Highway 101 on Oct. 2. (Submitted photo by Ed King)



Above, Katie, Andrew and George Rahman of St. Patrick Parish in Terre Haute smile as they hold signs for the Life Chain event in Terre Haute. They joined 27 others on Oct. 2 in prayer and raising awareness of the tragedy of abortion. (Submitted photo by Tom McBroom)



Left, members of Annunciation Parish hold signs along U.S. 40 in Brazil during the town's Life Chain event on Oct. 2. At least 20 parishioners took part. (Submitted photo by Jeff Etling)



Above, the Central Indiana Life Chain group designed and sold these T-shirts at the Indianapolis Life Chain event on Meridian Street on Oct. 2. (Photo by Natalie Hoefler)



Catholics from parishes in Indianapolis hold signs along Meridian Street to pray for the end of abortion and raise awareness of the issue during the Life Chain event on Oct. 2. (Photo by Natalie Hoefler)

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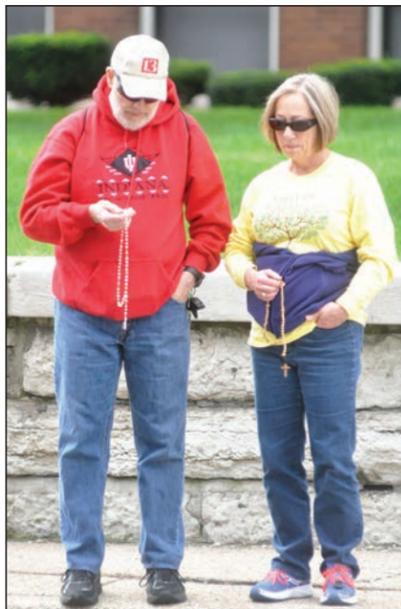
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Michael and Gwen O'Connor of St. Philip Neri Parish in Indianapolis pray the rosary along North Meridian Street in Indianapolis during the city's Life Chain event on Oct. 2. (Photo by Natalie Hoefler)

Pro-Life Youth Award winner Camille Woods ‘has a heart of service’

By Natalie Hoefer

She may be only 16, but Roncalli High School sophomore Camille Woods knows a call when she senses one.

“I’m called to help people in need,” says this year’s winner of the 2016 Our Lady of Guadalupe Pro-Life Youth Award from the archdiocesan Office of Pro-Life and Family Life. She received the award during the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 2.

She likes that “sense of helping someone in a rough time, and they need someone to help be there for them.”

Camille’s involvement in pro-life ministry began during eighth grade at St. Joseph School in Shelbyville, when she participated in the national March for Life in Washington.

During her freshman year at the Indianapolis South Deanery secondary school, she decided to join the Roncalli Pro-Life Club.

“I knew a couple of people who had joined,” she says. “They loved it and said it was fun. I thought I might as well join a club that’s for service but fun, where I can meet new people.”

Since then, she has become one of the club’s “core members,” those who help plan and attend most of the events.

“Camille has demonstrated strong initiative and leadership qualities in promoting pro-life work,” notes the club’s faculty moderator, Caroline Reuter, on her nomination form.

“Camille is dependable and spirited. She came to nearly every event last year, including volunteering numerous afternoons at St. Elizabeth/Coleman [Pregnancy and Adoption Services], participating in archdiocesan-wide pro-life events and promoting the club to her peers.”

Camille, the youngest of Stephen and Stephanie Woods’ three children, particularly enjoys volunteering at St. Elizabeth, where she helps fold baby clothes, organizes items on shelves, and creates packages of needed items for expectant mothers.

“I love children,” she says. “But I like helping the mothers, too. It’s a good opportunity for you to help people in the community, supporting them behind the scenes.”

But the Pro-Life Club at Roncalli is not Camille’s only involvement with promoting life. She also leads the baby bottle fundraising effort at her parish, St. Joseph in Shelbyville, and is a chair member for serving Salvation Army dinners.

“Camille has a heart of service and is always asking what more can be done to use her gifts in helping the community,”



Roncalli High School sophomore Camille Woods, right, smiles as she stands with Deacon Michael Braun, left, Secretariat for Pastoral Ministries director; Msgr. William F. Stumpf, archdiocesan vicar general; and Rebecca Niemerg, director of the Office of Pro-Life and Family Life. Woods received the Our Lady of Guadalupe Respect Life Award at the end of the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 2. (Photo by Natalie Hoefer)

Reuter writes. “While volunteering, she serves as a model for the other students in her strong work ethic and her enthusiasm for our work, whether that be sorting donations or preparing layettes for mothers in need.”

Camille appreciated that Reuter and Jeff Traylor, Roncalli’s director of

campus ministry, nominated her for the award. But learning that she won was a surprise.

“It’s so humbling,” she says. “You don’t think what you’re doing is so important. Out of our archdiocese, you don’t expect [winning this award] to happen to you.” †

RESPECT LIFE

continued from page 1

“Little Flower” whose feast day was celebrated on Oct. 1, and her call to be love in the world.

“We too are called to be love,” he said. “And by doing so, we can help transform the culture of death into a culture of life.

“And as St. Thérèse discovered, it happens in small ways, and it most often happens through little encounters with others. ...

“To be love is to see Christ in every one. Yes everyone: The poor who wait for a hot meal at the Cathedral Kitchen, the homeless who seek refuge at Holy Family Shelter, the young unwed mother who is terrified as she thinks of bringing a new life into the world, the immigrants from Syria and other war-torn parts of our world who are looking for a home, the lonely and often times forgotten men and women in

our nursing homes, and prisoners facing execution on death row.”

Msgr. Stumpf noted that “to be love is to see Christ in every person we meet, and especially in those we find difficult to love. ...

“But let us keep on trying—let us keep on trying to be love. For that, along with all we continue to do to promote a culture of life, can with God’s help transform the culture of death. For if we can see and meet Christ in everyone, then we are one step closer to creating a world where truly every life is treasured and every life is sacred.”

Three other reasons for positivity in the battle for respect for life sat in the front pews of the cathedral. They were Jim and Ann Recasner, winners of the 2016 Archbishop O’Meara Respect Life Award (see related story on page 10), and Camille Woods, winner of the 2016 Our Lady of Guadalupe Pro-Life Youth Award. †



Deacon Steve Hodges, left, SS. Peter and Paul Cathedral pastoral associate; Msgr. William F. Stumpf, archdiocesan vicar general; Deacon Michael Braun, director of the archdiocesan Secretariat for Pastoral Ministries; and Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization and SS. Peter and Paul Cathedral rector, sing the opening hymn of the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 2. Members of the Ladies Ancient Order of Hibernians stand next to a member of the Knights of Columbus in the foreground. (Photo by Natalie Hoefer)



‘God’s work of transformation is happening daily ... at Birthline. It is happening at the Women’s Care Center [in Indianapolis]. It is happening through the Gabriel Project. It is happening through the work of parish pro-life committees throughout the archdiocese, and through the healing of Project Rachel—just to name a few.’

—Msgr. William F. Stumpf, archdiocesan vicar general

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Recasners 'work behind the scenes tirelessly' for respect for life

By Natalie Hoefler

Ten years ago, Jim and Ann Recasner were ready to enjoy a retirement of rocking chairs and relaxation.

Then three things happened, ultimately leading the couple to the prolific pro-life involvement for which they were honored with the 2016 Archbishop O'Meara Respect Life Award, which they received at SS. Peter and Paul Cathedral in Indianapolis on Oct. 2 during the archdiocesan Respect Life Sunday Mass.

First, Jim had a close brush with death. "When you're receiving the anointing of the sick because you're on your way to emergency surgery, it does have a tendency to change your perspective on a lot of things," he admits.

Ann recalls an impactful statement the surgeon made after performing a follow-up operation.

"She said she had anticipated when she went back in that she would find tremendous damage, but she found new pink tissue growing instead," Ann recalls. "She said, 'Obviously God has a plan for this man, or he'd be dead.'"

The next impact came when one of their grandsons, Maddox, was born with multiple health problems and special needs. The Recasners, who lost a child at a young age, have helped their only living daughter, Grace, care for Maddox, taking him to a never-ending stream of appointments with doctors and specialists.

"He's an adorable child, innocent and joyful in the face of significant cognitive and physical challenges," says Ann. "His life is such a message of love for other people."

And so is Maddox's older brother, Conor, "whose unconditional love for his brother marks the culture of life," says Jim.

The final push came about five years ago, when Jim and Ann began attending

a Bible study at their parish, SS. Francis and Clare of Assisi in Greenwood, led by then-pastor Father Vincent Lampert.

"It went beyond the Bible to include the teachings and traditions of the Church," says Jim. "In that process, one of the things we started thinking about more was the culture of life and Pope Francis urging that we get out and live our faith."

With that focus, combined with Jim's new lease on life and the impact of their special needs grandson, involvement in the pro-life movement was a natural fit for the Recasners.

Currently, they serve as interim leaders for the Respect Life Ministry at their parish.

But "interim" does not mean "idle."

"Since they have taken over, not only were established programs revitalized and grown, but many, many new programs and support groups were established, starting with Gabriel Project," reads a comment on an award nomination form written by Kim Stecher, a member of the SS. Francis and Clare of Assisi Respect Life Ministry.

Jim, 67, and Ann, 71, have also reached out to integrate other groups that promote respect and dignity for life, such as KIC-IT, a homeless ministry in Johnson County; St. Elizabeth/Coleman Pregnancy and Adoption Services; Birthline; and Center for Global Impact (CGI), an organization which provides training and employment for women and girls who are at risk of labor and sex trafficking in Cambodia.

They initiated a Fair Trade Market event last Lent, and held a human trafficking awareness program that included a LifeTeen Mass, speakers and a fashion show of styles from CGI. The Recasners have also made an effort to involve other parish ministries and the school in pro-life efforts.

"They were also very involved with our parish outreach committee in bringing



Deacon Michael Braun, left, and archdiocesan Office of Pro-Life and Family Life director Rebecca Niemerg, center, look on as Msgr. William F. Stumpf, vicar general, presents Ann and Jim Recasner with the 2016 Archbishop O'Meara Respect Life Award during the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 2. (Photo by Natalie Hoefler)

the CRS [Catholic Relief Services] Rice Bowl campaign [to the parish] last Lent, which helped the CRS effort and also brought in funds to support our [parish] food pantry," writes SS. Francis and Clare of Assisi parishioner Deacon Ron Pirau on a nomination form.

All this they have done while maintaining the Respect Life Ministry's existing projects of coordinating the parish's 40 Days for Life prayer efforts in the spring and fall, and hosting the pro-life Crossroads walkers as they pass through Indianapolis each summer.

"Jim and Ann work behind the scenes tirelessly on these programs," writes Stecher. "They offer not only leadership and guidance, but a prayerful support."

The Recasners see themselves as "merely the helpers, joining with many, many others in the parish, the archdiocese and the community to do God's work through respect for all human life," says Jim.

Still, he admits their work with the ministry is "almost a full-time job."

But they're not complaining, says Ann.

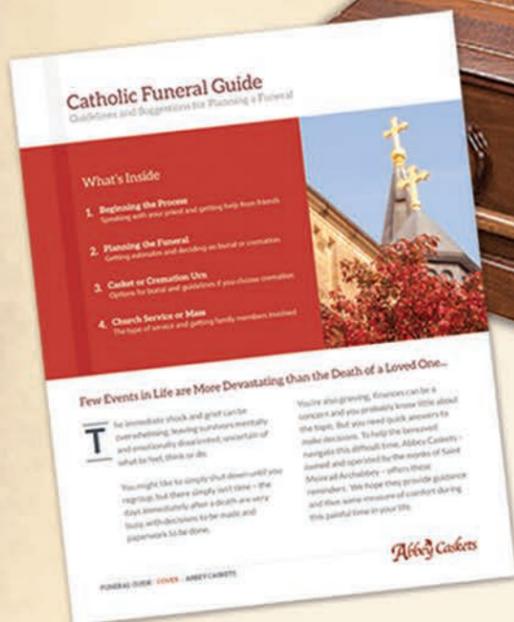
"God choreographs your life," she explains. "If you're dedicated to his service, you do get things done for your family. Your family always comes first, then God provides the time and material" to meet the needs of the ministry.

"You can't put it down when you have direct contact with people who are suffering," she says. †

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The Church uses caution in approving Marian apparitions

By Mike Nelson

A recent case involving alleged Marian apparitions in the Philippines—which the Vatican effectively denied as “supernatural,” after a local archbishop had declared them “worthy of belief”—reflects the centuries-old caution with which the Church regards reported appearances, real or imagined, by the Blessed Virgin Mary.

Over the past 500 years, the number of reported Marian apparitions is somewhere in the thousands, although the Vatican has authenticated fewer than 20. Such a wide gap indicates how the Church exercises not just caution, but vigorous detective work in its investigations.

And that’s understandable, since Church leaders are acutely aware of Catholics’ desire to find tangible signs of faith, but also mindful of the skepticism, cynicism and even scorn that many inside and outside the Church hold for supernatural phenomena, including those connected to religious belief.

So it can take decades, even centuries, to reach a decision—some 300 years, for example, for the Church to approve the apparitions of Our Lady of Laus in France that took place between 1664 and 1718. By comparison, the approval by Bishop David L. Ricken of Green Bay in 2010 of a series of Marian apparitions that occurred during 1859 in Champion, Wis.—the first time apparitions in the U.S. received official approval—happened relatively in the blink of an eye.

The Church is also aware of human nature, and specifically the longing many have to be close to Mary, as noted in the “*lineamenta*” (or preliminary document) of the 1997 special assembly of the Synod of Bishops for America.

“Within the Church community,” the document noted, “the multiplication of supposed ‘apparitions’ or ‘visions’ is sowing confusion and reveals a certain lack of a solid basis to the faith and Christian life among her members. On the other hand, these negative aspects in their own way reveal a certain thirst for spiritual things which, if they are properly channeled, can be the point of departure for a conversion to faith in Christ” (#33).

Four years ago, the Vatican translated and published procedural rules approved by Blessed Paul VI in 1978 that had previously been available only in Latin. “Norms Regarding the Manner of Proceeding in the Discernment of Presumed Apparitions or Revelations” was published to help bishops determine the credibility of alleged Marian apparitions.

The process of verifying apparitions—like that of beatifying and canonizing saints—is generally long, meticulous and sometimes contentious, beginning with the local bishop.

In 1555, Archbishop Alonso de Montufar of Mexico



A statue of Our Lady of Fatima is carried through the crowd on May 12 at the Marian shrine of Fatima in central Portugal. Over the past 500 years, the number of reported Marian apparitions is somewhere in the thousands, although the Vatican has authenticated fewer than 20. (CNS photo/Rafael Marchante, Reuters)

approved the apparition of Mary as reported by St. Juan Diego in 1531, on Tepeyac hill in Mexico.

And on Sept. 12, 2015, Archbishop Ramon C. Arguelles of Lipa, Philippines, stated that the alleged 1948 appearance of Mary 19 times to a novice in a Carmelite monastery in Lipa City had, in fact, exhibited “supernatural character and is worthy of belief.”

A few months later, however, the Vatican’s Congregation for the Doctrine of the Faith nullified the declaration of Archbishop Arguelles.

And 35 years after six young people first reported seeing Mary appear in Medjugorje, Bosnia-Herzegovina, the Holy See has not reached a final decision on their authenticity, even as droves of pilgrims journey to the site annually, and several of the witnesses of the alleged apparitions give presentations around the world.

The Church’s official position on Medjugorje, stated in 1990 by the then-Yugoslavian bishops’ conference at Zagreb, and reiterated most recently in 2013, is: “On the basis of studies made to this moment, it cannot be confirmed that supernatural apparitions and revelations are occurring here.”

Yet, the bishops added, “the gathering of the faithful from various parts of the world to Medjugorje, inspired by reasons of faith, requires the pastoral attention and care of the bishops ... so that a proper liturgical and sacramental

life may be promoted, and so manifestations and contents which are not in accord with the spirit of the Church may be prevented and hindered.”

The *Catechism of the Catholic Church*, while not using the term “Marian apparitions” explicitly, nonetheless points out that, “even if revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries” (#66).

Acknowledging that some “so-called ‘private’ revelations, some of which have been recognized by the authority of the Church,” the catechism adds quickly, “They do not belong ... to the deposit of faith. It is not their role to improve or complete Christ’s definitive revelation, but to help live more fully by it in a certain period of history. Guided by the magisterium of the Church, the ‘*sensus fidelium*’ knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church” (#67).

Which is why there is a process for investigating, reviewing and approving or disapproving Marian apparitions—a process ultimately aimed at nurturing a healthy spirituality and belief among all of God’s people.

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

Christians have fostered devotion to Mary throughout Church history

By Daniel S. Mulhall

The important role that the Blessed Virgin Mary plays in the salvation of the world has been recognized by the Church from its earliest days. And since those days, devotion to Mary has developed to give her honor and praise, and to recognize her role as the Mother of God, a title bestowed on her by the Council of Ephesus in 491.



Pilgrims visit a shrine to Mary in Banneux, Belgium, on Aug. 15, at the spot where an 11-year-old girl said Mary appeared to her eight times in 1333 as the “*Virgin of the Poor*,” officially recognized by the Vatican in 1949. While the Church has rejected the legitimacy of some alleged Marian appearances, it has not made judgment on most of them. (CNS photo/Julien Warnand, EPA)

The Second Vatican Council’s “Dogmatic Constitution on the Church” says that Mary is “justly honored” by this devotion (#66).

As part of this devotion, feast days honoring Mary have been established by the universal Church, by local dioceses and by national bishops’ conferences. Thus, Mary as the Immaculate Conception has been declared the patron saint of the United States, and Our Lady of Guadalupe has been declared the patron saint for all of the Americas.

Over the centuries, Mary has reportedly appeared to numerous people in countries all over the world. While the Church has rejected the legitimacy of some alleged Marian appearances, it has not made judgment on most of them.

Some appearances, however, have been recognized by the Church as legitimate, including those at Tepeyac, Mexico, in 1531; Siluva, Lithuania, in 1608; the appearance to St. Catherine Labouré in Paris in 1830; and those in Lourdes, France, in 1858 and Fatima, Portugal, in 1917.

The appearance of Our Lady to Adele Brise in Champion, Wis., in 1859 was officially recognized by Bishop David L. Ricken of the Diocese of Green Bay in 2010, and proclaimed “worthy of belief” under the title Our Lady of Good Help.

All Marian apparitions fall into the category of private revelations, meaning that the faithful are not required to believe in them, even those apparitions recognized by the Church as valid. Private revelations are considered to be inspirational messages that

encourage Christians to live so as to draw closer to Christ.

The *Directory on Popular Piety and the Liturgy* issued by the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments in December 2001 establishes guidelines for how Catholics should appropriately honor Mary.

It notes that devotion to Mary “is an important and universal” phenomenon throughout the Church, throughout its history and around the world. Christians are encouraged “to develop a personal and community devotion” to Mary (#183).

All Marian devotions should “give expression” to the Trinity, meaning that Marian apparitions help us to understand better and draw closer to Father, Son and Holy Spirit in their perfect communion of infinite love.

Apparitions also should be rooted solidly within the tradition of the Church and be compatible with the Church’s profession of faith as expressed in ecumenical dialogues. They also are to reflect a true concept of humankind and present a “valid response” to our needs (#186).

Finally, these apparitions are to be missionary in tone and spirit. They are to encourage the Christian faithful to bear witness to the saving message of Jesus, as is appropriate for those who are disciples of the Lord (#186).

(Daniel S. Mulhall is a catechist living in Louisville, Ky.) †

From the Editor Emeritus/John F. Fink

20th-century Church: Declaration on Religious Liberty

(Eleventh in a series of columns)

The fourth and final session of the Second Vatican Council promulgated 11 documents. This column, though, will be about only one of them.



From the start of the council, the "Declaration on Religious Liberty" was seen as being the American document.

But the document wasn't voted on during either the second or third sessions.

For most of the existence of the United States, the idea of freedom of religion was seen differently in this country than it was in Europe. As far back as Bishop John England of Charleston, who spoke on religious liberty to the U.S. House of Representatives in 1826, Americans recognized that the Catholic Church could flourish when there was freedom of religion.

Cardinal James Gibbons and Archbishop John Ireland were particularly outspoken on the topic at the end of the 19th century and the beginning of the 20th century.

The Church at the time commonly taught that civil governments had an obligation to recognize the Catholic Church.

Fifty years after the condemnation of Americanism, Jesuit Father John Courtney Murray began to argue that government's obligation is to ensure freedom of all its citizens, especially religious freedom. This, obviously, was no more than what the First Amendment to our Constitution stated, but that amendment clearly was not expressed in Church teaching as it had developed to that point in history.

Murray's articles in the *American Ecclesiastical Review* were sent to Rome. In 1952, Cardinal Alberto Ottaviani, head of the Congregation of the Holy Office, said that the Church's teachings were as valid as ever. In 1954, Murray's Jesuit superior ordered him to stop writing on the subject.

Murray obeyed this order until Pope John XXIII was elected in 1958. Then he published a book titled *We Hold These Truths* in which he presented his arguments for freedom of religion. Murray and his book made the cover of *Time* magazine.

When Vatican II began, Murray wrote to the U.S. bishops on the commission

that was preparing the "Declaration on Religious Liberty," and he was so persistent that Cardinal Francis Spellman of New York invited him to be a *peritus* (expert) at the council. He eventually became the major drafter of the declaration.

Before the fourth session, Blessed Paul VI took a personal interest in the document. After meeting with Father Murray, he told the council's secretary to go ahead with the printing of the document for discussion and voting by the bishops. There remained a great deal of opposition, but it was finally promulgated by a vote of 2,308 to 70.

For Catholics in central and southern Indiana, it should be noted that Cardinal Joseph E. Ritter of St. Louis, previously archbishop of Indianapolis, was a noted advocate of the declaration during the council.

The declaration says: "This Vatican Council declares that the human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power so that, within due limits, nobody is forced to act against his convictions in religious matters in public or in private, alone or in association with others" (#2). †

Your Family/Bill Dodds

Little choices make a big difference

Car manuals say the dashboard's oil light may stay on for a few seconds after you start the engine. But mine had been lit up



for longer than that as I sat in the driveway.

Not a lot longer. Just a little.

So I shut off the car, popped the hood and checked the dipstick.

Low.

I added a quart of oil, got back in—now the light was on for

only a short time—and headed off.

It was a lesson I'd learned the hard way when I was a lot younger. The oil light? Yeah, what about it? Oh, may need to top up the oil. Right. I'll get to it. Later.

Before I did, the engine went bye-bye.

A few minutes and couple of dollars to add a little oil, or a big hassle and a lot of dollars for a major repair or new (used!) car.

My little choice had made a big difference.

Family life is filled with similar options. Raising children has its share of big decisions, but it's absolutely crammed with little choices. Most times, a little one isn't going to tip the scale in a massive way but, over time, when little piles on little ... watch out! Or, thank God.

Some examples:

- Rules. It's easier for children to learn what "no" means when they're 3, 4 or 5 than when they're in their early teens. And it's a lot easier for a parent to teach it when the kids are younger, too.

- Hearing "no," learning to accept "no" and—most important of all—coming to say "no" on one's own (learning self-control and self-respect) are three ways parents help their children weather those teen years and safely reach adulthood.

- Anger. Sometimes having a family means patience can be in short supply. That's because on occasion members are, simply put, really annoying.

It would be nice if we each had a personal dashboard with a light that glowed bright red to indicate "patience is low." Nice for us and nice for those around us. It would warn them to back off—back off!—and encourage us to take a deep breath, slow down and step away.

- Kindness. We're only kidding ourselves if we think a kind temperament depends solely on how each of us is made. There may be some truth to that, but it's not the whole truth.

We can choose to be kind. To make small decisions based on kindness, day in and day out.

Then it becomes a habit that is nothing more, or less, than an ingrained and almost automatic response or attitude based on countless choices over a long period of time. Most often, the choice is about a small matter, but good builds on good. Virtue builds on virtue. And grace builds on grace.

So, as a parent, how do we get better at doing, and teaching, what leads to what's best?

Three small suggestions:

- Say "no" to yourself when what you want to do (or feel like doing) isn't what you really want to do. It's not in the big picture.

- Be patient with yourself as you learn to choose what's better for you and others.

- Be kind to yourself when you make a bad choice. Odds are you'll get another opportunity, very soon.

Catechetical leader and author Joe Paprocki has a wonderful article on discernment at tinyurl.com/BigChoices.

(Bill Dodds and his late wife, Monica, were the founders of the Friends of St. John the Caregiver, www.FSJC.org. He can be contacted at BillDodds@YourAgingParent.com.) †

It's All Good/Patti Lamb

God, family can help children weather the storms in life

My 8-year-old daughter, Margaret, ran into the house last week with both knees and an elbow bleeding. She tried out



our neighbor's stunt scooter on a steep driveway, and it didn't go so well. I cleaned her up and applied some bandages, then she dashed back out to join in a ball game with her neighborhood cronies.

Margaret is quite a tomboy. She's typically willing to sacrifice her body on the soccer field or the basketball court. Despite her tough exterior, there is one thing that terrifies her—storms.

A few weeks ago, there was a storm warning in the area, and her school called for a delayed release to keep the students and staff safe until the storm passed. That spooked Margaret and took her fear of dark skies to a whole new level.

She carefully examined the clouds every morning, making woeful weather predictions. Fearfully, she'd say things like, "I don't think those are cumulus clouds, mom."

Her eyes would tear up and her stomach would begin to ache.

That went on for weeks.

So recently when I heard thunder and saw lightning bolts in the distance, I braced myself for an epic meltdown.

"Here we go again," I thought to myself. A torrential downpour ensued, and the lightning and thunder were fierce.

I walked in to the living room, assuming that I would find Margaret in the fetal position under the coffee table. Instead, she sat quietly on the couch playing a game on her Tablet.

"Are you OK, Margaret?" I asked, baffled at her Zen state of mind.

"I'm fine," she said, as if she had never feared a storm in her life.

I felt the need to probe.

"I thought you were scared of storms," I said nonchalantly.

"I am," she said.

"But you're here, so I know everything is going to be fine," she added.

She explained that she wasn't afraid because I was with her, and she knew that I would take care of her.

"Even if something bad does happen, we will be together, and you won't leave me alone because you love me, so I'll be OK," she said.

That day, it struck me that I should start saying that very same thing to God when I'm feeling afraid or overwhelmed during the storms of life.

The next evening, a stressful situation

presented itself and I said the "prayer" Margaret taught me.

It went like this: "God, I'm uneasy now, but I know you are with me and you're going to take care of me because you love me.

"And if something bad does happen, we will be together, and you will never leave me alone."

A few days later, it was storming as Margaret prepared to board the bus.

She was nervous to leave, but I reminded her that I was putting her in God's hands, the very best place to be.

I explained that even when she's out of my protection, she's always in God's care. I told her that I love her so much, but God loves her even more than her dad and I do.

I silently asked God to hold her tight.

Growing up, I always remember my Uncle Joe saying, "God be with you" instead of "goodbye" upon departing. Isn't that lovely? That morning, I said those words out loud as the bus drove away.

"God be with you."

As long as God is with you, everything will turn out just fine.

Thanks to my brave Margaret for reminding me of this truth.

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

The Human Side/Fr. Eugene Hemrick

A twist on being a good Samaritan to a stranger in need

"Who is my neighbor?" asks a scribe (Lk 10:29). Christ replies with the parable of the good Samaritan.



After hearing this parable repeatedly, I thought I knew its full meaning. I was wrong!

The person who helps the man left for dead is a Samaritan. In the eyes of the Jews, Samaritans were detested. And yet, Christ picks a

Samaritan to teach the Jews that this man possessed a heart in comparison to the heartless individuals who bypassed the victim.

The word "neighbor" indicates nearness, those close to us and our community. In the parable, the good Samaritan treats the dying man in a neighborly manner despite not knowing

him.

It is easy to focus on the good Samaritan stopping to help and miss the point that following his example goes even further. It means helping another in need regardless of geography, race, nationality, nearness or label.

St. John Paul II often spoke of solidarity, meaning we must possess global heartfelt concern for others. In his encyclical "*Laudato Si'*," on Care for Our Common Home," Pope Francis further adds that we are connected not only as person to person, but as human beings to all of God's creation. When connectedness and solidarity are applied to ecology, the entire ecosystem is seen as a God-given neighbor with global needs.

The objection might be raised that we have enough problems in our own backyard without taking on global concerns for everyone and everything in the world.

But a lesson taught in grade school helps us understand what exactly is meant by being concerned for those in need.

In the city of Washington, sirens sound daily. As children, when we heard them we were taught to say a prayer for the person in the ambulance, the people whose home may have been burning, for the safety of the police responding to a crime and for the criminal committing it. We didn't know these people or where they lived, and yet we connected with them through a short prayer for their safety.

This may seem like a pious act of kindness, but it is much more; it keeps our hearts open to those in need even though they aren't our physical neighbor. The more open our heart, the more possible it is to be a good Samaritan to a stranger in need.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, October 9, 2016

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19



The first reading for this weekend is from the Second Book of Kings. Originally these two books were one volume, but as the centuries passed and as editors dealt with the Scriptures, the one volume was divided into two books. This is the situation that pertains today in the editions of the Bible.

As the name implies, these two books concentrate upon the kings of Israel. It must always be remembered, however, that the purpose of all the books of the Old Testament was to teach a religious lesson. Such was the purpose even of the historical books, of which 1 Kings and 2 Kings were two.

The central figure in this reading is Naaman, a pagan and, coincidentally, a leper. He is an unlikely representative of righteousness.

Naaman recognizes his own helplessness, left to the dire consequences of his illness. God healed him through the ministry of Elisha, a prophet. Understandably grateful, he offers a gift to Elisha, but the prophet refuses to accept it.

God cannot be bribed. His mercy is for all. Things of the Earth, often so precious to us, in fact, mean nothing.

It was hard for Naaman, entrapped by human logic, to grasp what Elisha's refusal meant.

As was the case last week, St. Paul's Second Epistle to Timothy is the source of the second reading.

Timothy was Paul's convert and disciple. Paul felt the special obligation of reinforcing Timothy's faith and Timothy's role as a bishop. In this reading, Paul reminded Timothy that his vocation was to serve God by preaching the Gospel. Meeting the demands of his own vocation came at no small price for Paul. He writes that he is in chains. Eventually, Paul would pay the ultimate price by giving his life as a martyr.

St. Luke's Gospel once again furnishes the third reading. It is a fairly familiar story. Passing along the border between Galilee

and Samaria, roughly the boundary in today's terms between Israel and the West Bank, Jesus met 10 lepers. They implored him to cure them. Mercifully, Jesus did just that. They hurried away, shouting in delight. Only one man, a Samaritan, returned to thank the Lord.

Today, scientifically it is not known which disease was the "leprosy" mentioned in the Gospels. Regardless, it is clear that people afflicted with this malady suffered greatly. As the illness was assumed to be highly contagious, they were spurned, subject to a strict and often heartless quarantine, forced to live as outcasts. In a society without any social services, they were vulnerable and utterly alone in every respect.

Hebrew tradition required persons cured of this illness to give thanks to God in some public ritual. Thus, Jesus expected the cured lepers in this incident to give thanks. Nine did not give thanks.

Jews avoided Samaritans and regarded them with contempt. That these lepers accepted a Samaritan into their company underscored their outcast status. His joining them showed his status and desperation.

Yet this Samaritan was the only one of the ten to follow the Hebrew tradition and thank God.

Reflection

The first and third readings speak of people who were cured and their response to it. The illnesses were physical. God cured the illness and also healed the souls of the lepers mentioned in Luke, including the Samaritan, but only the contemptible Samaritan was grateful.

God always reaches out with healing and strength. He heals our souls. Healing gives us strength and insight that are otherwise beyond us. The problem is that we, like the nine lepers who walked away, forget God. We simply think too highly of ourselves.

We all are outcasts if we are sinners. And in our sins, we choose to set ourselves apart from God. We can always come back to him, however. It may require fortitude, but God will provide strength and insight if we humbly ask for them. †

Daily Readings

Monday, October 10

Galatians 4:22-24, 26-27, 31-5:1
Psalm 113:1b-5a, 6-7
Luke 11:29-32

Tuesday, October 11

St. John XXIII, pope
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, October 12

Galatians 5:18-25
Psalm 1:1-4, 6
Luke 11:42-46

Thursday, October 13

Ephesians 1:1-10
Psalms 98:1-6
Luke 11:47-54

Friday, October 14

St. Callistus I, pope and martyr
Ephesians 1:11-14
Psalm 33:1-2, 4-5, 12-13
Luke 12:1-7

Saturday, October 15

St. Teresa of Jesus, virgin and doctor of the Church
Ephesians 1:15-23
Psalm 8:2-3b, 4-7
Luke 12:8-12

Sunday, October 16

Twenty-ninth Sunday in Ordinary Time
Exodus 17:8-13
Psalm 121:1-8
2 Timothy 3:14-4:2
Luke 18:1-8

Question Corner/Fr. Kenneth Doyle

The Church teaches that heaven is not a place so much as a 'way of being'

Q I am 91 years old and I am wondering just where heaven is. I have heard priests say that it is here on Earth, the same as hell and purgatory.



But when I pray the Apostles' Creed I say, "He ascended into heaven and is seated at the right hand of God the Father almighty."

We all want to go to heaven and see Jesus, but I would like to have some idea of where it is. Can you help me? (Pennsylvania)

A In addition to the words to which you refer in the Apostles' Creed, there are multiple scriptural quotations that might lead one to believe that heaven is "up." In the account of Christ's ascension, for example, the angels say to the Apostles: "Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way" (Acts 1:11).

In the Gospel of St. John, Christ tells Nicodemus; "No one has gone up to heaven except the one who has come down from heaven, the Son of Man" (Jn 3:13). And Psalm 14 says, "The Lord looks down from heaven upon the children of men" (Ps 14:2).

The reality, though, is that God does not occupy some remote geographic corner of the physical universe. The difficulty comes in trying to express transcendent ideas in human language; time and space are finite concepts, and God is not limited by them.

Far better to be guided by the *Catechism of the Catholic Church*, which tells us that the expression "who art in heaven" in the Lord's Prayer "does not mean a place ['space'], but a way of being; it does not mean that God is distant, but majestic. Our Father is not 'elsewhere': He transcends everything we can conceive of" (#2794).

After death, we will experience fully that unity with God to our everlasting and perfect joy. Just how that will happen, what it will look and feel like, is not yet ours to know.

Q I have been following the legal wrangling over where the body of Archbishop Fulton J. Sheen should rest: New York, where he is buried now, or Peoria, Ill., where he was born. I am troubled that diocesan leaders would do battle over something like this.

Sheen belongs to God and the

Church—not to whoever has his bodily remains. I feel that the arguing should cease, so that the canonization process can get moving. Am I missing something? (Virginia)

A Fulton Sheen was born in 1895 in El Paso, Ill., which is part of the Diocese of Peoria. But he spent most of his priestly life in Washington, D.C., where he taught philosophy and theology at The Catholic University of America, and in New York City, where he served as an auxiliary bishop for 15 years and where, from 1951 until 1957, he hosted the television program "Life is Worth Living," which drew some 30 million viewers every week.

When Archbishop Sheen died in 1979, he was buried in New York City in accordance with his family's preference and his own choice. He had purchased a plot in Calvary Cemetery in Queens, but was accorded the honor of being buried in a crypt beneath the high altar of St. Patrick's Cathedral.

In 2002, his home diocese of Peoria, with the agreement of Cardinal Edward M. Egan, then-archbishop of New York, began to process Archbishop Sheen's cause for canonization. It has since collected some 15,000 pages of testimony, and in 2012, Archbishop Sheen was declared venerable by the Vatican, the step immediately prior to beatification.

Peoria has long felt, since it has done the work and borne the expense of the canonization process, that Archbishop Sheen's body should be transferred for enshrinement in St. Mary's Cathedral in that city. Both Archbishop Sheen's family and the Archdiocese of New York have resisted, citing Archbishop Sheen's own desire to be buried in New York. Peoria has also claimed that there were verbal promises made in the early 2000s by Cardinal Egan that the body could be moved to Peoria.

The canonization process has been tabled while this difference on the final resting place is being resolved. In the most recent development in June 2016, Archbishop Sheen's niece and oldest living relative filed an action in the New York Supreme Court asking that her uncle's remains be transferred to Peoria, hoping that this will unblock the process so that the canonization can proceed.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Peace

By C. David Hay

Lord, forgive us our mistakes
We made in our younger days;
Youth is fraught with folly,
Age teaches kinder ways.

There is no turning back,
The moment passes on;
We had a choice to make
And then the time was gone.

We learn from bygone errors:
What we did and didn't do,
As we try to make amends
Before this life is through.

So be grateful for today,
Forgive whatever was.
God will give us peace
For that is what He does.

(C. David Hay is a member of St. Joseph University Parish in Terre Haute. A priest blesses a woman as he hears confessions during a 2013 outdoor Mass in Madrid.)

(CNS photo/Emilio Naranjo, EPA)



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.

COLLISI, Phyllis A. (Wood), 76, St. Malachy, Brownsburg, Sept. 16. Wife of Clarence Collisi. Mother of David, Michael and Steve Collisi. Sister of Marti Davis.

CONNER, Edward T., 77, Holy Family, New Albany, Sept. 23. Husband of Elizabeth Conner. Father of Cindy Conner, Debbie Elliott and Marian Rhea. Brother of John Payne. Grandfather of four. Great-grandfather of three.

COSTELLO, Patrick M., 64, Sacred Heart, Clinton, Sept. 17. Husband of Jeniffer Costello. Father of Julia Crone, Andy and Patrick Costello. Brother of Gina, Marna and Tony Costello. Grandfather of seven.

CRAIG, Sylvia J., 86, St. Nicholas, Ripley County, Sept. 4. Mother of JoAnn Singer, Bob, Donald and William Craig. Sister of Naomi Collyer. Grandmother of 14. Great-grandmother of 20. Great-great-grandmother of two.

CRONIN, Patricia, 90, Christ the King, Indianapolis, Sept. 16. Aunt of several.

ECKERLE, Ethan M., 26,



A time of mourning

A makeshift memorial made by fans mourning the death of Miami Marlins pitcher Jose Fernandez is seen on Sept. 26 outside Marlins Park in Miami. The 24-year-old pitcher, who defected from Cuba at 15 and went on to become one of baseball's brightest stars, was killed on Sept. 25 in a boating accident in Miami Beach, along with two other men. (CNS photo/Andrew Innerarity, Reuters)

St. Michael, Brookville, Sept. 4. Son of Larry and Ruth Eckerle. Brother of Felicia Rauch and Landon Eckerle.

FREEMAN, Bernice A. Knue, 89, All Saints, Dearborn County, Sept. 23. Mother of Patty Harper, Karen Ripperger, Gerry, John, Kris and Nick Knue. Stepmother of Mary Rose Freeman Kubszak, Ken and Tom Freeman. Grandmother of 17. Great-grandmother of 18.

GOOCH, Ember, 22, St. Mary, New Albany, Sept. 24. Daughter of Christian and Amy Gooch. Sister of Jade Gooch. Granddaughter of Barbara Saldana and Gilbert Kraemer.

HALVORSON, Barbara J., 86, Christ the King, Indianapolis, Sept. 22. Mother of Mary Lou Ree, Jeanne Messmer, Nancy

Rivers, Mark, Steve and Tim Halvorson. Sister of Mary Kay Poinsette. Grandmother of 10.

HAMBLIN, Donna J., 69, Holy Family, Oldenburg, Sept. 22. Mother of Robert Schwab. Stepmother of Renee and Sean. Daughter of Daria Mitchell. Sister of Carolyn Berens, Marian Smith, Franciscan Sister Daria, Kenneth and Thomas Mitchell. Aunt of several.

HARLETT, Christina L., 67, St. Malachy, Brownsburg, Sept. 25. Wife of John Harlett. Mother of Aaron and Alex Harlett. Sister of Leslye Lounsbury, Kathy Newlove and Jack Esdale. Grandmother of two.

KAHL, James F., 80, St. Jude, Indianapolis, Sept. 26. Husband of Phyllis Kahl. Father of Cathy Matis, Colleen Tye, Gary, David and

Steve Kahl, Chris and David Wire. Grandfather of 24. Great-grandfather of nine.

KUREK, Lauretta, 92, St. Thomas More, Mooresville, Sept. 20. Wife of Edwin Kurek. Mother of Kathryn Kluge, Suzanne Merrell, Patricia Miller, James, Paul and Robert Kurek. Sister of Frank Fabianski, Jr. Grandmother of 23. Great-grandmother of 20.

LUMAN, David E., 46, St. Vincent de Paul, Bedford, Sept. 24. Father of Amber, Brittany and Brooklyn Luman and Tyler Eisele. Son of Gary and Sandra Luman. Brother of Jason and Scott Luman. Grandfather of two.

MCCLURE, Nancy, 65, St. Malachy, Brownsburg, Sept. 17. Wife of Leslie McClure. Mother of Jonathon McClure. Sister of Valerie and

Richard Martini.

MCMAHON, Margaret A. (Lauer), 94, Our Lady of the Greenwood, Greenwood, Sept. 24. Mother of Teresa Ehalt, Mary and Phyllis Guilfooy. Sister of Leroy Lauer. Grandmother of 10. Great-grandmother of 14.

MOSLEY, Nathan, 45, St. Joan of Arc, Indianapolis, Sept. 15. Father of Lauren and Sophia Mosley. Son of Nathaniel and Debra Mosley. Grandson of Clarice Mosely and Edna Wallace. Brother of Breck, Tiffany and David Mosley.

RISSELMAN, Janice (DeHaven), 85, St. Gabriel, Connersville, Sept. 14. Mother of James and Joseph Risselman. Grandmother of six. Great-grandmother of three.

ROSENBERGER, William,

82, St. Michael, Brookville, Sept. 2. Husband of Marilyn Rosenberger. Father of Beth Riedman, Tammy Stirn and Todd Rosenberger. Brother of Carol Ferkinhoff, Linda Gillespie, Bernie, Kenny and Larry Rosenberger. Grandfather of seven. Great-grandfather of 13.

SHEEHAN, Jr., Patrick J., 82, St. Monica, Indianapolis, Sept. 15. Husband of Marilyn Sheehan. Father of Kerry Hall and Patrick Sheehan III. Stepfather of Donna Crook and Cheryl Tucker. Brother of Teresa La Rochelle. Grandfather of one. Step-grandfather of one. Step-great-grandfather of one.

SULKOSKE, Donna, 82, St. Malachy, Brownsburg, Sept. 19. Wife of Richard Sulkoske. Mother of Daniel, David and John Sulkoske. Grandmother of eight. †

Shimon Peres, known for efforts to achieve peace, dies at 93

JERUSALEM (CNS)—One of the last ceremonies in which former Israeli President Shimon Peres participated as

a public figure took place in the Vatican Gardens in June 2014, the last month of his presidency. Along with Palestinian

President Mahmoud Abbas, he planted an olive tree at the invitation of Pope Francis.

The evening of peace prayers and the tree planting had been initiated by the pope following his pilgrimage a month earlier to the Holy Land, where he met with both men, and just weeks after American-sponsored peace talks had foundered.

At the meeting, Peres, who died on Sept. 28 at 93, called the act of making peace a "holy mission."

"I was young. Now I am old," media reports quoted him as saying after the ceremony. "I experienced war. I tasted peace. Never will I forget the bereaved families—parents and children—who paid the cost of war. And all my life, I shall never stop to act for peace, for generations to come. Let's all of us join hands and make it happen."

At the Vatican on Sept. 28, Pope Francis said Peres' death renewed his "great appreciation for the late president's tireless efforts in favor of peace. As the state of Israel mourns Mr. Peres, I hope that his memory and many years of service will inspire us all to work with ever greater urgency for peace and reconciliation between peoples."

Early in his political career, Peres was known as a military hawk, who, unlike his colleagues in the left-leaning Labor Party, supported the establishment of settlements in the West Bank. By the second half of his career in public life, in the early 1980s, he became a staunch proponent of territorial compromise and the peace process.

Peres dedicated himself to the work of achieving peace during the last years of

his life, largely through the Peres Center for Peace in Tel Aviv, which he founded in 1996, and other initiatives. He also became an advocate for responsible use of the Earth's resources.

Two months after leaving office as Israel's ninth president, Peres again met with Pope Francis. He initiated the meeting to propose that the pontiff head a parallel United Nations called the "United Religions" to counter religious extremism in the world.

At the time, Jesuit Father Federico Lombardi, then-Vatican spokesman, said the pope had

listened to Peres' idea during the unusually long 45-minute meeting, "showing his interest, his attention and encouragement," reflecting the pope's "esteem and appreciation" for the nonagenarian.

The pope did not commit to the proposal.

Associated with the secular left of Israel throughout his life, Peres later counseled in the meeting with the pope not to underestimate "the power of the human spirit," and he emphasized the important role prayer can have in peacemaking.

"We must not become cynical," he was quoted as saying afterward. "The human being is much more than being made up of just flesh and blood."

"President Peres was a man of political dialogue and also interreligious dialogue," said Auxiliary Bishop William Shomali of Jerusalem. "I remember every time we went to attend the official New Year reception, he spoke about the importance of dialogue between people of faith. He really believed in that." †



Shimon Peres

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I certify that the statements made by me above are correct and complete.

Mike Krokos

Signed: Mike Krokos, Editor

Pope sees 'global war' against marriage, urges Church to offer help for couples

TBILISI, Georgia (CNS)—Pope Francis said a global war against marriage is underway, and Catholics must respond by helping couples stay strong and by providing pastoral care to those experiencing difficulty.

"Today there is a global war to destroy marriage," the pope said on Oct. 1 during a meeting in Tbilisi with priests, religious, seminarians and laypeople active in parish life.

"Today you do not destroy with weapons, you destroy with ideas," the pope said. "It is ideological colonization that destroys."

The only way to defend marriage against the onslaught, he said, is to help couples "make peace as soon as possible, before the day ends, and don't forget the three [phrases]: 'May I?' 'Thank you' and 'Forgive me.'"

"Marriage is the most beautiful thing that God has created," Pope Francis said. In marriage, man and woman become one flesh, "the image of God."

"When you divorce one flesh, you sully God's image," he said.

A woman named Irina, who with her husband, Zurab, ministers to other families and teaches natural family planning, had told Pope Francis that Georgian families are experiencing new challenges brought by "globalization, which does not take into account local values, new views on sexuality like gender theory and the

marginalization of the Christian vision of life."

Gender theory usually refers to the idea that what constitute male and female characteristics are largely social and cultural constructs rather than being determined by biology.

Responding to Irina, Pope Francis said, "You mentioned a great enemy of marriage: gender theory," but he did not elaborate.

Instead, he insisted Catholic clergy and faithful must do everything possible to assist couples experiencing difficulty. "Welcome, accompany, discern, integrate," he said. "The Catholic community must help to save marriages."

A seminarian identified only by his first name, Kote, asked Pope Francis how Georgian Catholics can promote better relations with the Orthodox.

"Let's leave it to the theologians to study the things that are abstract," the pope said. The question everyone else should be asking is: "What must I do with a friend who is Orthodox?"

The answer is fairly simple, he said. "Be open, be a friend."

"You must never proselytize the Orthodox," the pope said. "They are our brothers and sisters, disciples of Jesus Christ, but complex historic situations have made us like this," separated for more than a millennium.

"Friendship. Walk together, pray for each other, and do works of charity together when you can," he said. "This is ecumenism."

From the meeting at the Church of the Assumption near the center of town, Pope Francis went to Temka, a much poorer neighborhood on the outskirts of Tbilisi. He visited a clinic and rehabilitation center operated by the Order of St. Camillus that is set in the midst of towering, flaking concrete apartment blocks from the Soviet era.

Before the pope arrived, local children—some with professional-level talents—sang and danced for the crowd. But no matter the skill level, everyone was rewarded with thundering applause.

Staff and volunteers from Caritas Georgia and the Missionaries of Charity sisters who care for the patients with more severe handicaps joined the Camillian fathers and their benefactors in welcoming the pope.

Pope Francis told those facing physical challenges, "God never turns away; he is always close to you, ready to listen, to give you his strength in times of difficulty.

"You are the beloved of Jesus, who wished to identify himself with all who suffer," the pope said.

To the staff and volunteers, Pope Francis said works of service and charity are "a witness to communion and a means of fostering the way of unity." †

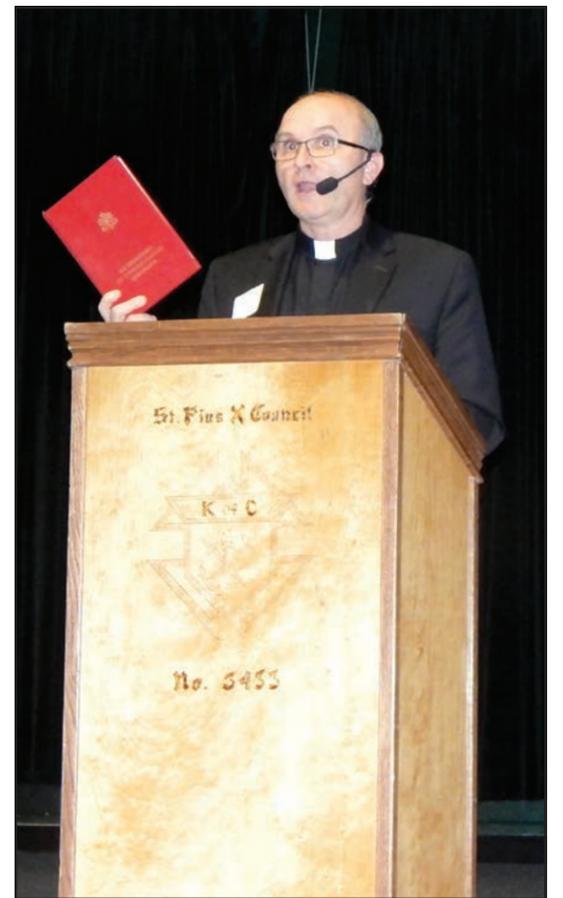


Pope Francis blesses people with holy water as he arrives for a meeting with priests, men and women religious, seminarians and pastoral workers at the Church of the Assumption in Tbilisi, Georgia, on Oct. 1. (CNS photo/Paul Haring)



Catholic radio dinner

Above, Thomas Pottratz, left, a retiring member of Catholic Radio Indy's board of directors, is recognized for his 16 years of service by Robert Teipen, chairman of Catholic Radio Indy. Pottratz is a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese. The recognition took place during Catholic Radio Indy's annual fundraising dinner on Sept. 13 in Indianapolis. Father Vincent Lampert, right, pastor of St. Malachy Parish in Brownsburg and the exorcist for the Archdiocese of Indianapolis, was the keynote speaker at the dinner. He discussed the differences in the exorcisms portrayed in the movies, and the very real and serious rite of exorcism. Catholic Radio Indy operates at 89.1 and 90.9 FM. For more information, log on to catholicradioindy.org. (Photos by Mike Krokos)



When political choice is tough, pray and vote your conscience, Pope Francis says

ABOARD THE PAPAL FLIGHT FROM AZERBAIJAN (CNS)—Catholics facing difficult political choices must study

the issues, pray about the election and then vote according to their consciences, Pope Francis said.

Flying back to Rome from Azerbaijan on Oct. 2, the pope was asked by a reporter what U.S. Catholics should do in a presidential election

where both candidates hold some positions contrary to Church teaching.

Although he was in a relaxed mood and welcomed reporters' questions for almost an hour, Pope Francis said he would never comment on a specific electoral campaign.

"The people are sovereign," he said. "Study the proposals well, pray and choose in conscience."

Pope Francis also was asked when he would name new members to the College of Cardinals and what criteria he would use to choose them.

He said he still had not decided precisely when to announce the names or hold the consistory to create the new cardinals, but it would likely be at the end of this year or the beginning of 2017.

As for the choices, Pope Francis said, the list of worthy candidates is long, "but there are only 13 places" to reach the limit of 120 cardinals under the age of 80.

The selection process will aim for a

geographic mix, he said. "I like it when one can see in the College of Cardinals the universality of the Church, not just the European center, shall we say."

Although he and the reporters traveling with him had not yet returned to Rome and already were set to go to Sweden on Oct. 31-Nov. 1, a journalist asked the pope where he would be traveling in 2017.

A trip to Fatima, Portugal, is definite, he said. He intends to go on May 13 to celebrate the 100th anniversary of the apparitions of Our Lady of Fatima.

Also on the calendar, the pope said, is a trip to India and Bangladesh and another trip to Africa, although the specific nation or nations has not been decided.

Asked about his promise to visit Colombia after peace was established in the country, Pope Francis said the peace agreement signed in September between the government and rebels was important, but the people of Colombia still have to vote to ratify the agreement and begin the real work of living in peace.

In addition, Pope Francis confirmed that he had spoken with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, about setting aside the usual five-year waiting period to allow the collection of eyewitness testimony regarding the murder in July of French Father Jacques Hamel as he celebrated Mass.

"It is very important not to lose the testimonies," the pope said. "With time, someone may die, another forgets something." †

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Court strikes down decision to refuse state help for Syrian refugees

By Natalie Hoefler

On Oct. 3, a three-judge panel of the United States Seventh Circuit Court of Appeals blocked Gov. Mike Pence's policy to prevent state agencies from providing assistance to Syrian refugees resettled in Indiana.

Pence made the declaration in early November of last year, just prior to the resettling of a Syrian family to Indianapolis by the archdiocesan Catholic Charities Indianapolis' Refugee and Immigrant Services. Despite Pence's announcement, the archdiocese moved forward with the resettlement of the family, which consisted of a young married couple with two small children.

Pence's decision was challenged in late November by Exodus Refugee Immigration, Inc., a private organization that assists refugees in Indiana. On behalf of that organization, the American Civil Liberties Union (ACLU) sued Pence and the secretary of the Indiana Family and Social Services Administration in late November.

On Feb. 29, a federal district judge ruled against Pence's decision. That decision was appealed, leading to this most recent ruling by the circuit court to uphold the federal court's decision.

In an ACLU press release, Judy Rabinovitz, deputy director of the organization's Immigrant's Rights Project, stated, "No state can unilaterally ban a group of refugees that has been vetted and admitted by the federal government. By trying to block Syrian families based solely on their nationality, Indiana is flouting federal law, the U.S. Constitution, and our fundamental American values of providing refuge for families fleeing war and violence."

The archdiocese is pleased with the appellate court ruling.

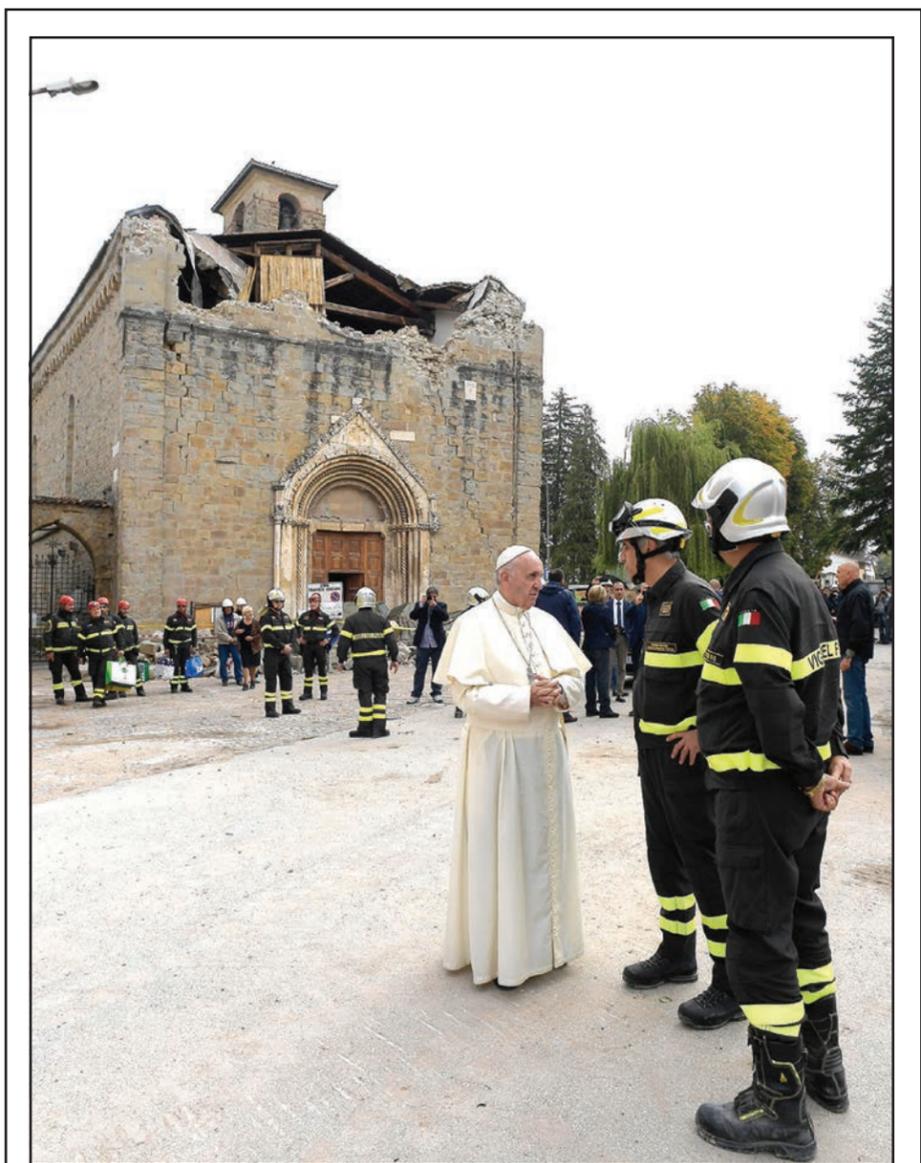
"We are glad for this ruling from the federal court, as it assures we can continue our lifesaving work of welcoming refugees from across the world—including Syria," said Heidi Smith, director of Refugee Services for Catholic Charities Indianapolis Refugee and Immigrant Services.

"Catholic Charities Indianapolis, in partnership with the United States Conference of Catholic Bishops and the U.S. Department of State, has resettled refugees escaping war and persecution for over 40 years. In welcoming the stranger, we celebrate the goodness that these courageous individuals bring to our own lives and our community." †



'We are glad for this ruling from the federal court, as it assures we can continue our lifesaving work of welcoming refugees from across the world—including Syria.'

—Heidi Smith, director of Refugee Services for Catholic Charities Indianapolis Refugee and Immigrant Services.



Papal prayers

Pope Francis talks with firefighters as he visits the earthquake-ravaged town of Amatrice, Italy, on Oct. 4. The town was devastated by an Aug. 24 earthquake that claimed the lives of nearly 300. (CNS photo/L'Osservatore Romano)

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award," says Avery, the daughter of Doug and Shannon Kraft. "I am honored and very excited."

Avery's scholarship is a fitting extension of the generosity that the Wolfords have shared with Catholic schools during their 61 years of marriage, says Annette "Mickey" Lentz, chancellor of the archdiocese.

"Mary Kay and Carl are awesome in their giving," Lentz says. "They are great stewards, and also great people. They truly believe that what they have been able to earn through their life, they want to give back. And in giving back, they have served so many of our young people in so many ways through their scholarships, through their endowments."

The Wolfords have established endowments for tuition assistance to Providence High School, Spalding University in Louisville, Ky., and the University of Notre Dame. Mary Kay is a graduate of Spalding while Carl is a Notre Dame graduate.

Their financial support for the Indiana state voucher program has also led to scholarships for students at Holy Family School.

"The Lord has blessed us in a lot of ways," Carl says. "He didn't bless us with children, but we try to be involved and help as much as we can. Catholic education is our top priority.

"It makes us feel good that we're helping someone, maybe in a small way, to fulfill their dreams and reach their goals. Some of these kids, their families can't afford [a Catholic education.] That's a shame. That's a waste of intelligence that would benefit the community, the country and the world."

In praising the Wolfords for their commitment to Catholic education, Archbishop Joseph W. Tobin also focused on the difference their generosity makes.

"Catholic education is more important than ever," the archbishop said. "It helps



Avery Kraft

form a Christian community. It gives [children and youths] confidence at a very profound level. It tells them that they're loved, they're appreciated and they have a mission because of the one who became one of us—Jesus Christ. The love that you have in Christ helps you realize that you have abilities."

That focus on faith and Christ's love guides the Wolfords as they share their blessings.

Their list of volunteer efforts is extensive. They are extraordinary ministers of holy Communion, distributing the Eucharist at Holy Family Church and Floyd Memorial Hospital in New Albany. They are volunteers for the St. Vincent de Paul Society. And they are past co-chairpersons of an archdiocesan United Catholic Appeal campaign that raised more than \$5 million to fund ministries in southern and central Indiana. The list goes on and on.

"What we do we do together," says Mary Kay, who was a teacher for 39 years. "We believe that anything we have or have gotten is really not ours to keep. It's ours to share, and we're responsible for sharing."

Carl adds. "We receive these gifts from God in trust. We receive them gratefully, we manage them while we have them, and we share them with others in justice and love." †

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