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

By Sean Gallagher

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

Effective on Oct. 1, Bishop Christopher J. Coyne, vicar general, will assume pastoral responsibility for the New Albany, Seymour and Tell City deaneries in the southern part of the archdiocese. Archbishop Tobin explained his reasons for this change in a letter which was read in parishes across central and southern Indiana last weekend and is included in this issue of The Criterion.

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

Bishop Coyne will reside in Jeffersonville and serve as the administrator of Most Sacred Heart of Jesus and St. Augustine parishes. An associate pastor will be named to assist him with the sacramental and pastoral needs of the faith communities so that he will be more available to the clergy, religious and lay faithful across southern Indiana.

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

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

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

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

"The wide union that we share" by Sean Gallagher

"The wider union that we share'

By Sean Gallagher

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

By Sean Gallagher

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

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

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

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

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

Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis, chats with Bishop Paul D. Etienne of Cheyenne, Wyo., on Sept. 8 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis during a celebration of the 10th anniversary of the seminary’s founding. Father Rodriguez is a graduate of the seminary. Bishop Etienne served as a vicar rector of the seminary while a priest of the Archdiocese of Indianapolis. (Photo by Sean Gallagher)
Arzobispo: Cambios en el gobierno de la Arquidiócesis conllevan nuevas funciones para el Obispo Coyne y Monseñor Stumpf

14 de septiembre de 2014

Queridos hermanos y hermanas en Cristo:

Tenemos la gracia de contar con dos obispos para atender a las comunidades católicas del centro y del sur de Indiana y deseamos aprovechar al máximo nuestro ministerio episcopal. Espero que esta nueva designación contribuya al avance de la fe de la Iglesia y a emplear provechosamente los numerosos dones del Obispo Coyne. Por supuesto, no me desvincularé de las comunidades católicas de los dos departamentos.

Le he pedido al Monseñor William Stumpf que se desempeñe como vicario general y moderador de la curia y que colabore conmigo en el gobierno de la Arquidiócesis, así como también como vicario general y moderador de la curia y que colabore conmigo en el gobierno de la Arquidiócesis.

Sagrado Corazón y San Agustín. Pretendo designar a un vicario general, tras horas de oración y de consulta, le he pedido al Obispo Christopher Coyne que asuma la nueva responsabilidad de administrar las parroquias que preste especial atención al ministerio del Centro Católico. Anteriormente, el Monseñor Stumpf asistió al Arzobispo Daniel en distintos cargos, por lo que su pericia y experiencia son muy bien recibidos. El Monseñor Coyne continuará siendo el pastor de la parroquia San Miguel en Greenfield hasta enero de 2015.

Estos cambios estarán efectivos a partir del 1 de octubre de 2014. Les doy las gracias al Obispo Coyne y al Monseñor Stumpf por su generosidad en aceptar estas nuevas responsabilidades y les pido que vengan a verme y que me ayuden a que nuestro ministerio glorifique a Dios y guíe a otros al saber de la bondad de Jesus, el Santísimo Redentor.

Dedos unidos en Cristo,

* + Joseph W. Coyne, C.S.R.
  Arzobispo de Indianapolis

Sincerely yours in Christ,

* + Joseph W. Coyne, C.S.R.
  Arzobispo de Indianapolis

Arzobispo Joseph W. Tobin

Sagrado Corazón y San Agustín. Pretendo designar a un vicario general para atender a las comunidades católicas del sur: Seymour, New Albany y Tell City. Además, solicito la presencia en Terre Haute de nuestro Obispo Coyne para proveer sacramentalmente a las parroquias que componen el Territorio de Terre Haute.

Deseo que los fieles puedan participar en el nuevo gobierno de la Arquidiócesis y contribuir a sus decisiones. La comunidad católica es fundamental en el ministerio de la fe y el amor a Cristo.

Santo corazón de Jesús, tu admirable bendición.

* + Joseph W. Tobin, O.F.M. Cap.
  Arzobispo de Indianapolis

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14/9/14

Official Appointments

Effective immediately

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

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

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

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

Effective September 1, 2014


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

By John Shaughnessy

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

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

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

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

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

And Daniel and Beth Elsener of St. Barnabas Parish in Indianapolis will be honored with the Community Service Award.

The awards are part of an event that tripled the previous record of $1.1 million in donations last year to help children who need assistance in receiving a Catholic education.

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

“That’s when Indiana law was changed to allow for ‘Tax Credit Scholarships to apply to income-eligible students already in our Catholic schools from kindergarten through 12th grade,’ Peters noted.

‘It’s the most far-reaching tax credit scholarship program in the country.’

The impact on Catholic schools in the archdiocese has been dramatic. During the 2013-14 school year, about 4,749 students in the archdiocese received a voucher. This effort truly gives children throughout Indiana the opportunity to attend the Catholic school of their choice, says Maryland’s new president, Dr. Joseph Hamann.

‘For years, the celebration was a dinner and liturgical music and art. Catholic Life is for practicing Catholics, non-practicing Catholics and those who are interested in Catholic practice.’

Catholic Life in Indianapolis will receive Career Achievement Award.

Awards event date and time: Nov. 5, 6-8 p.m.

Location: Grand Hall of Union Station at Crown Plaza Hotel in Indianapolis.


Honorers: Father James Wilmoth, pastor of St. Roch Parish and Robert Desautels of St. Pius X Parish in Indianapolis will receive Career Achievement Awards.

And Daniel and Beth Elsener of St. Barnabas Parish in Indianapolis will receive the Community Service Award.

Purpose: While honoring people who live the values of their Catholic faith, the event raises funds for scholarships to help low-income families enroll their children in the Catholic school of their choice.

Corporate sponsorship and individual donations can be made by phone at 317-236-1568 or 1-800-382-9836, ext. 1568. Scholarships will be awarded to children in the archdiocese whose families have an abundance mentality—and that we don’t just help those in our school, but also students in other schools. ‘It’s Catholics working together.’

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

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

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

“Dr. Hamann is a practicing Catholic who is passionate about quality Catholic education and brings a wealth of business experience to this role,” noted the letter, which was signed by Gina Fleming, the archdiocese’s superintendent of Catholic schools, Kelli Johnson, school board president of the West Deanery Unified Catholic Schools, and Father Todd Goodson, pastor of St. Monica Parish in Indianapolis.

For more information about voucher eligibility, visit the website, www.archindy.org/ccsv.

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

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

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

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

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

His intent is to continue classes at Marian University in Indianapolis.

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

Dr. Joseph Hamann
Opinion

Reflection/John Shaughnessy

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

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

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

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

Watching and listening to him, it struck me that he didn’t just want to get to the Grotto, he needed to get there. As someone who believes my life has been blessed in many ways by the intercession of Mary, I felt touched by that need. And so in a split-second reaction that I can only credit to the Holy Spirit, I told the young man: “Let’s go. I’ll take you there.” Then we both began running—an activity I had only started to do a few months earlier after too many years of too little exercise. I just hoped I could keep up with him.

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

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

James also said that shortly after his mother’s death, the Blessed Mother appeared to him in a vision and told him she would be his mother from that moment. He then talked about how much it would mean to him to light a candle at the Grotto for his mother and the Blessed Mother. As we continued running, he noticed a side view of the Blessed Mother’s statue, Notre Dame’s Golden Dome and exclaimed: “That’s so beautiful!” He asked if I had graduated from Notre Dame. I told him long ago, and that one of our sons was a graduate, too, and our daughter was a senior.

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

See SHAUENNESSY, page 7

Be Our Guest/Glenn Tebbe

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

The 2014 election in Indiana does not have the high profile of elections for president, governor and senator on the ballot, but it matters in 2016. But that does not mean the 2014 election is any less important.

This year’s ballot includes all U.S. Congress members, all state representatives and half of Indiana’s state senators. In addition, state offices such as secretary of state, auditor and treasurer and many countywide offices are on this year’s ballot.

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

Moreover, as Catholics, we are obligated to take a stand in the public square, to integrate faith and life. The Church teaches that faith is to be lived each day and in all that one does; Sunday Eucharist nourishes and enables us to live the Gospel’s call each day, in all that we do.

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

One cannot compartmentalize politics and religion. A common error in our time is the dichotomy between faith and public life. All politics is local and the public square is within the scope of God’s care and concern.

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

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

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

Be principled and not partisan in political issue.

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

The Church asks that Catholics engage using faith and reason to form one’s
Nada es más importante que la familia

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

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

La Biblia nos revela estos aspectos como el plan de Dios para la familia pero, según las enseñanzas de San Francisco de Asís, este “plan” también está grabado en el corazón humano (Rom 1:19-21; 2:14-15). Esto significa que usted no tiene que conocer las sagradas escrituras para identificar los principios más básicos del matrimonio y de la vida familiar. Esto es lo que yo denomo “las leyes del corazón” que resultan evidentes tras una reflexión seria sobre la “naturaleza” del matrimonio y de la vida familiar entre los seres humanos.

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

La segunda ley del corazón es que en el matrimonio existe una interconexión entre amor, sexualidad y fertilidad. Todos sabemos que existen casos en los que falta uno o más de estos elementos esenciales, aunque no por culpa de la pareja. Y a lo largo de la historia humana ha habido muchas ocasiones (inclusiva en el presente) en las que uno de estos elementos ha sido ignorado o se ha excluido adrede (por ejemplo, en el caso de los matrimonios arreglados o de las uniones del mismo sexo). Sin embargo, una reflexión a conciencia demuestra que los matrimonios que combinan el afecto auténtico con la intimidad sexual y la openness a la vida nueva son los que arden. Es evidente que falta uno o más de estos elementos esenciales en mñas de un matrimonio en la actualidad.

La tercera ley del corazón es que el matrimonio debe ser permanente. Tanto para la unidad familiar como para que exista una sociedad sana es necesario que haya estabilidad en el matrimonio. Nadie puede declarar que un matrimonio o una familia “hayan estirado” su capacidad de resistencia ante la adversidad.

Nadie puede declarar que un matrimonio o una familia “hayan estirado” su capacidad de resistencia ante la adversidad.

La cuarta ley del corazón es la idea de que todo lo que se hace en el matrimonio debe ser lo que dicta la última palabra en lo que respecta a opciones éticas, no Dios ni la Iglesia y ni siquiera el concepto tradicional de un orden moral objetivo (la ley natural).

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

Recientemente entramos de que nuestro Santo Padre, el papa Francisco, asistirá a la Reunión Mundial de las Familias en Filadelfia, en octubre de 2015. Nos llenan de alegría darle la bienvenida a Estados Unidos a tiempo que su visita resalta el compromiso de nuestra Iglesia con el matrimonio y la vida familiar. Responderemos a su solicitud de rezar intensamente al Espíritu Santo por todas las familias y por nuestra propia familia en este momento y en el futuro. ¡Vamos a trabajar en equipo! Tomado de: Daniela Guapi

Nothing is more important, or natural, than the family

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

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

The Bible reveals these things to us as God’s plan for the family, but, as St. Paul teaches, this “plan” is also embedded in the human heart (Rom 1:19-21; 2:14-15). That means you do not have to know sacred Scripture or the teachings of the Church to identify the most basic principles of marriage and family life. I call these “laws of the heart” that are (or ought to be) evident from serious reflection on the “nature” of marriage and family life among human beings.

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

The second law of the heart is that in marriage there is an interconnection of love, sexuality and fertility. We all know instances in which one or more of these essential elements is missing through no fault of the married couple. And there have been many occasions in human history (including the present time) where one of these elements is either ignored or deliberately excluded (for example, arranged marriages or same-sex unions). Still, careful reflection shows that marriages that combine genuine affection with sexual intimacy and the openness to new life are the most “natural” in the sense of being closest to the true meaning of human existence.

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

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

These are just three examples of “natural” laws written in the human heart by God. We Christians believe that these innate “laws of the heart” correspond to an objective order in the nature of things. We can call this objective order “the natural law.” However, in our increasingly secular society, a strong preference is given to a much more subjective understanding of the way human freedom should be expressed. For many today, what is “natural” should only be determined by the individual or by society. These are seen to have the last word when it comes to ethical choices—not God or the Church or even the traditional concept of an objective moral order (the natural law).

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

We learned recently that our Holy Father, Pope Francis, will attend the World Meeting of Families in Philadelphia in October 2015. It will be a great joy to welcome him to the United States as he underscores our Church’s commitment to marriage and family life. Let’s all respond to his request that we pray intensely to the Holy Spirit for all families here in central and southern Indiana and throughout the world!
Red Mass set for Oct. 2 in Indianapolis; Chancellor Lentz to receive award

The St. Thomas More Society of Indianapolis will host a Red Mass at St. John the Evangelist Church, 126 W. Geis Activity Center, Indianapolis at 10:30 a.m. on Oct. 2. Archbishop Joseph W. Tobin will celebrate the Red Mass, which is a Mass celebrated annually in the Catholic Church for judges, attorneys, law school professors and government officials.

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

Annual golf fundraiser to benefit soccer scholarship funds and needy

The 6th Annual Kyle Simcoe Memorial Golf Outing will take place at Saddlebrook Golf Club, 5516 Arabian Run, in Indianapolis, on Sept. 27. Check-ins start at 8 a.m., and a shotgun start begins at 9 a.m. The fundraiser is held in memory of Kyle Simcoe, a former member of the Diocese of Evansville, Ind., and 2008 graduate of Indiana University who was tragically killed in 2009.

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

The cost is $125 per person.

For questions or registration, contact Dustin Detzel at dustindetzel@gmail.com.

Father James Rogers celebrates 100th birthday

Father James Rogers, a resident of St. Paul Hermitage in Beech Grove, celebrated his 100th birthday on Aug. 25. He was ordained on May 30, 1939, for the then-Diocece of Indianapolis. He was ministering in southwestern Indiana five years later when the Diocese of Evansville was created and became a priest of that diocese.

Father Rogers was born on Aug. 25, 1914, in Beech Grove, and grew up as a member of Holy Name of Jesus Parish. He received his priestly formation at Saint Meinrad Seminary. In addition to ministering to parishes in the Evansville Diocese, Father Rogers

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

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

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

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

Sisters of Providence welcome new postulant

Sister Pamela Kay and Kevin Doyle, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 1, 1966. The couple was married on Aug. 28, 1954, at St. Louis Church Apostles Parish in Indianapolis. They have three children, Kelly Flemming, and Sister Pamela Kay and Kevin Doyle. The couple also have 12 grandchildren and 12 great-grandchildren.

The couple celebrated with Mass and dinner with family.

Clifford and Ruth (Harmeyer) Kunkel, members of St. Mary Parish in Greensburg, celebrated their 60th wedding anniversary on Aug. 28. The couple was married on Aug. 28, 1954, at St. Louis Church in Batesville. They have seven children, Angie, Carol, Dave, Gary, Lynne, Mark and Rick. The couple also have 12 grandchildren and 12 great-grandchildren. They will celebrate with a small family gathering.

VIPS

Bud and Peggy (McDermott) Doyle, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 1, 1966. The couple was married on Feb. 1, 1966, at St. Andrew the Apostle Parish in Indianapolis.

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The couple celebrated with Mass and dinner with family.

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

On Sept. 8, Tracey Horan, a former member of St. Jude Parish in Indianapolis, joined the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, Ind. Horan, 27, has a bachelor’s degree in education from the University of Dayton in Dayton, Ohio.

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

After a year in the postulancy, Horan will be eligible to enter into the first year of the novitiate, when she will receive the title of sister.
VATICAN CITY (CNS)—Presiding over the wedding of 20 couples in St. Peter’s Basilica, Pope Francis celebrated marriage as the union of a man and woman playing complementary roles during their common journey through life. “This is what marriage is all about: man and woman walking together, wherein the husband helps his wife to become ever more a woman, and wherein the woman has the task of helping her husband to become ever more a man,” the pope said on Sept. 14. “Here we see the reciprocity of differences.”

The pope spoke during a wedding Mass for couples from the diocese of Rome. In typically frank style, Pope Francis admitted married life can be tiring, “burdensome, and often, even nauseating.”

But the pope assured the brides and grooms that Christ’s redemptive sacrifice would enable them to resist the “dangerous temptation of discouragement, indefatigability, weakness, abandonment.”

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

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

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

“It is impossible to quantify the strength and depth of human families in a family: mutual help, educational support, relationships developing as family members mature, the sharing of joys and difficulties,” he said. “Families are the first place in which we are formed as persons and where we lay the first bricks for the building up of society.”

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

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

Blessed Mother took care of him,” said James. As we neared the stadium, James stopped to give me his e-mail address and to thank his mother and the Blessed Mother. I kept thinking of James, his friends, I kept thinking of James, his story and how his two mothers must be filled with joy, pride and love for their son. Moments later, we were back near the players’ tunnel. I prepared to leave. James looked around the setting one more time. It was clear the difference several minutes there had made.

During our return to the stadium, he continued to tell me about his life in the same open way that he had shared the story of his mother’s death and the Blessed Mother’s promise to him. He continued helping to lead a teammate to God. James also talked about a recent conversation he had with a priest from his high school days, a priest in his 40s who has been diagnosed with terminal cancer.

He shared how the priest told him how grateful to God he is for all the joy he has been given in life. James also noted that he wears a brown scapular the priest gave him. Sharing one more story, James described the horrible car accident that his younger brother was in earlier this year— and how his brother came out of the wreck with a cut or injury.

“I think your mother and the Blessed Mother took care of him,” I said. James agreed.

During the election season, seeking to preserve this moment. Knowing my phone and asked me to take some pictures of his visit to the Grotto. “I can’t thank you enough,” James said, shaking his hand.

When God Cheers.)

As I headed to meet with family and friends, I kept thinking of James, his brothers and the Blessed Mother. I kept thinking of how his two mothers must be when we finished the prayer, James continued, thanking God and the Blessed Mother for the time we shared, for the blessings of life. Standing there together, I thought about how just 20 minutes earlier James and I were strangers. Now, we were connected forever by the grace of Mary. When it came time to say goodbye, we hugged as I headed to meet with family and friends. I kept thinking of James, his Family, the Blessed Mother. I kept thinking of how his two mothers must be filled with joy, pride and love for their son. Less than an hour later, James sent me an e-mail. It read, “I will never forget that moment.”

Neither will I.

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

Pope says spouses make each other better men and women

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

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“I think your mother and the
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Looking down on you and is so proud of the work praised the way in which Father Robeson has cared Indianapolis. He spoke during the celebration and praised the relationship the seminary and university have fostered over the past decade.

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

Also attending the anniversary celebration were many Catholics from the archdiocese and beyond who have supported Bishop Bruté in its first decade through advice and financial contributions. To foster and broaden this support in the years to come, two initiatives were announced during the celebration.

The first was the establishment of the Bishop Simon Bruté College Seminary Annual Fund, a fundraising effort by the seminary to support the seminarians’ formation, room and board and the day-to-day expenses of the seminary. Major contributors to the fund will be honored by being inducted as members of the Bishop Simon Bruté Society.

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

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

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

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

The 10th anniversary celebration marked the 10th anniversary of its founding. Father Syberg is a graduate of the seminary. Father Robert Robeson, center, embraces Father Benjamin Syberg, right, on Sept. 8 before approximately 230 people gathered on the grounds of Bishop Simon Bruté College Seminary in Indianapolis to celebrate the 10th anniversary of its founding.

Bishop Simon Bruté, its seminarians have received intellectual formation for the priesthood through classes taken at Marian University. Their spiritual, pastoral and human formation takes place at the seminary.

Franciscan Sister Jean Marie Cleveland.

Marian’s vice president for mission effectiveness, attended the anniversary celebration and praised the relationship the seminary and university have fostered over the past decade.

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

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

(For more information about the Bishop Simon Bruté College Seminary Annual Fund, contact Rosemary O’Brien at 800-383-9836, ext. 1566; 317-236-1568 or roboben@archindy.org, or Anne Shee at 317-924-4100 or ane@archindy.org. For more information about the Bishop Simon Bruté College Seminary Endowment, contact Ellen Brunner at 800-382-9836, ext. 1427; 317-236-1427 or ebrunner@archindy.org.)

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

**Archbishop Emeritus Daniel M. Buechlein**

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

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

**VATICAN CITY (CNS)—In light of “countless requests from every part of the world,” Pope Francis has approved putting the feast of Sts. John Paul II and John XXIII on the Church’s universal liturgical calendar.**

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

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

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

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

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

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Lawmakers’ override of vetoes an ‘affirmation that all life matters’

JEFFERSON CITY, Mo. (CNS)—The Missouri Legislature voted on Sept. 10 to override Gov. Jay Nixon’s vetoes of bills establishing a 72-hour waiting period before pregnancy help centers, maternity homes and food pantries. Nixon vetoed the waiting-period bill, which had been passed by the House of Representatives, 117-44. Earlier, the Senate voted 27-2 to override the tax credit bill after the House voted 123-37 for override.

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

Karen Nolkenemper, executive director of the Respect Life Apostolate of the Archdiocese of St. Louis, called the votes “a public affirmation that all life matters, even that of the most vulnerable among us.”

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

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

Loud chants, calls to action, reflection, personal witness and even the singing of “Happy Birthday” marked a noon rally in the rotunda of the Missouri Capitol on Sept. 10 as 300 to 400 people gathered to urge the state Legislature to override Nixon’s vetoes.

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

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

East Jerusalem tour heightens bishops’ awareness of complexities

JERUSALEM (CNS)—U.S. bishops visiting the Holy Land said an on-the-ground tour and briefings about the situation in East Jerusalem heightened their awareness of the possibility of creating a contiguous Palestinian state, said Seidemann. The tour included a visit to the Israeli separation barrier that divides the East Jerusalem neighborhood of Abu Dis, running across the road that, traditionally since biblical times, has led to Jericho.

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

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

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

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

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

Retired Bishop Howard J. Hubbard of Albany, N.Y., said the bishops would need to listen to other narratives before they can come up with some recommendations about what needs to be done on both sides. Nevertheless, he said, Seidemann’s briefing had captured very well “the frustration the people living in East Jerusalem are experiencing, especially with the settlements. It is suddenly clear that if this is not addressed aggressively and immediately, a two-state solution will no longer be viable,” he said.

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

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

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

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

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

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

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

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

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

A dozen volunteers from the parish, Harvest Food Pantry originally opened in 2012. The pantry is open from 9 a.m. to noon on the second and fourth Saturdays of each month. Currently, the Harvest Food Pantry provides food items to more than 100 families monthly.

Bishop Coyne blesses the new food pantry building at SS. Francis and Clare of Assisi Church in Greenwood in this Sept. 7 photo. Assisting him are SS. Francis and Clare associate pastor Father David Marcone, left, Deacon Steven Hodges, Deacon Ronald Pirau, altar server Christina Siuka and SS. Francis and Clare pastor Father Vincent Lampert. (Photo submitted by SSPC Media Group)
Bishop David R. Choby of Nashville, Tenn., anoints William Carmona a hands as part of the ordination rite at Christus Santa Rosa Medical Center in San Antonio on Sept. 8. Carmona, gravely ill with cancer, was ordained for the Diocese of Nashville. ( CNS photo/Rick Mauchlin, Tennessee Register)

Ordination of man facing death ‘reflects Pascal Mystery,’ says bishop

SAN ANTONIO (CNS)—As William Carmona lay gravely ill in a San Antonio hospital bed, he repeatedly questioned his classmates from nearby Assumption Seminary: “Where is Bishop Choby?” “When will he get here?”

And finally: “How much more hours until he ordains me?”

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

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

“The joy and satisfaction in administering the sacrament of holy orders is a high point in the life of any bishop, but to have the opportunity to celebrate the sacrament for one who is so much looking forward to ordination but faces the certainty of death made it the more poignant,” Bishop Choby said.

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

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

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Persecution of Christians is an increasing global phenomenon

By Effie Caldarola

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

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

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

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

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

In April, 75-year-old Dutch Jesuit Father Frans van der Lugt, who had ministered in Syria since the 1970s, was dragged outside the monastery where he lived and was fatally shot twice in the head. Although Father van der Lugt had refused to leave, many Christians flee these places of war and religious intolerance caused by the increasing instability in the Middle East.

Consider that at the beginning of the 3rd century, Christians accounted for roughly 20 percent of the population of the Middle East, the birthplace of Christianity. Today, that figure is 4 or 5 percent and declining steadily.

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

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

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

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

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

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

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

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

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

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

Jesus’ teaching has supported persecuted Christians for centuries

By H. Richard McCord

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

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

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

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

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

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

Stephen was a deacon of the church in Antioch. He faced a group of hostile authorities. Hereod launched a persecution by killing James and arresting Peter. Paul and Silas were tortured and imprisoned by the civil authorities.

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

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

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

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

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

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

(H. Richard McCord is the former executive director of the U.S. bishops’ Secretariat of Laity, Marriage, Family Life and Youth. He is currently a freelance writer and ministry consultant.)
Karen Osborne
Coming of Age/Karen Osborne

What Florida weather can teach us about life

I live in Florida. It is just as fun to live here as people imagine. We’ve got beaches, boating, water sports of all sorts and fun just minutes from our front door.

Here’s a secret, though. There are some tourist books won’t tell you. One of them is a bad weather. Did you know that in summer Florida isn’t just hot but also humid? Often, I take an extra bottle of water and an extra change of clothes if I go out. I also plan my day around the “daily thunderstorm,” or the caycophony of rain, thunder and lightning that happens every afternoon at about 2 and 4.

Your reaction to the daily thunderstorm is a good way to find out if you’re a true Floridian. Who has a life here for a while. True Floridians grab a poncho or an umbrella and get on with it. Sometimes, don’t freak out. The heat, the storm, the running of things. It’s raining. It’s not going to rain forever. The sun will come out, your clothes will dry and things will get sunny. Floridians know that no storm lasts forever, not even the most ferocious hurricanes.

Second, be proactive. You can still be out there. If you grab an umbrella or a poncho. Turn to your friends, your parents and your teachers for advice, for help. Or better yet, listen to the sky and go. Third, your attitude toward the storms in your life is important. You could spend your time complaining about how cold you are or you could notice the beauty of raindrops on tree leaves, and even rain and splash through the puddles. Quietly, quite often, a person’s ability to get through tough times depends on their attitude toward the storms in their life. That’s how people grow stronger. That’s how people grow up. So enjoy the weather, no matter what’s coming on the horizon.

(Karen Osborne writes for Catholic News Service.)

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

What is ecumenism? It is rooted in the Greek word ‘oikoumeniké.’ In the days of the early Church, it referred to “the whole inhabited world.” The word was later used at that time meant the Roman Empire. Today, it is movement among Christians being about greater Christian unity of cooperation.

Christian denominations and Christian Churches are divided by doctrine, history and practice. Many hope that one day there will be one Christian Church. They base their hope upon Jesus, own words in the Gospel of St. John’s (17:21-23)...

Work of ecumenism belongs to us all

Catholic education Outreach/ Ken Ogerch
When we teach, we must evangelize, too

Not too long ago, you might have heard someone say that college involves coming before education in religion. In other words, first you get your degree and then, you start catechesis. Recent guidance by the magisterium—coupled with the experience of teachers— tells us that evangelization is an ongoing work. When practicing Catholics enrolled in Catholic schools or involved with parish youth ministry, young adult or college campus ministry programs need constant re-evangelization.

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

Karen Osborne writes for Catholic News Service. (Karen Osborne writes for Catholic News Service.)

The Bad News
It might sound counterintuitive, but remaining students regularly that we’re wounded by original and who can make them more receptive to the Good News by God’s grace.

Certainly the experience of sin is familiar to anyone with a reasonably well-formed conscience. It’s very compassionate to reassure students that even the possibility of temptation isn’t necessarily our fault, so long as we’re prudent about avoiding situations likely to incite sinful behavior. It’s life-changing to proclaim that sin and even death are ultimately defeated by the suffering, death and resurrection of Jesus!

The Paschal Mystery
From the Bad news—the Son of God was indeed dead in the holy sepulcher, Jesus gloriously came back and since then has triumphed over death. He is risen! After hours of suffering and three days stone cold dead, the holycatcher, Jesus Christ, has arisen to new life. He spent time with his disciples, ascended to our Father and helps us every day to see the good on the other side of struggles, to glimpse light after periods of darkness, to experience new life after what seemed like certain death.

When the Paschal Mystery—especially its culmination, the Resurrection—is mentioned often enough, all students sense the need for salvation and are reminded that we have in Jesus a sacred Savior—a Holy Redeemer. A booming Christian Church. Students can see the value of persevering through life’s many small deaths, knowing that God helps bring growth, healing, goodness and new life.

In evangelization, we sometimes identify three groups: the unchurched, the alienated, and people who have never attended Catholic school. The archdiocesan Office of Catholic Education presumably works primarily with the latter. Yet there are always unexpected students who might feel an or seem a little alienated. We might even have dark days when the overall feeling is one of being unchurched.

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

(Ken Ogerch is archdiocesan director of catechetics. He can be reached by e-mail at kogerch@archindy.org.)
The last section of the Book of Isaiah provides this weekend with its first reading. Virtually none of the prophets of ancient Israel wrote when times were good, or at least when the prophets perceived the times to be good. Certainly, the author of the section of the Book of Isaiah from which this weekend’s reading comes hardly regarded the times to be good.

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

At last back home, they found only want and despair. It is easy to imagine God’s people not to put their trust in scoundrels. They had greeted the news that their exile was over with great rejoicing, convinced that God had provided for them and had rescued them. They had returned with eagerness and great expectation to their homeland.

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

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

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

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

St. Matthew’s Gospel offers a parable for the last reading. It is set within the context of everyday life in Palestine at the time of Jesus. Agriculture was the pursuit of many people in that time and place. Life was difficult. Many did not know where to find their next meal. Gainful employment was at a premium. A dinarius was a typical day’s wage.

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

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

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

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

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

Reflection

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

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

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

It is our choice, however, to be with God, to be disciples. No one is dragged, kicking and screaming, into heaven.

Discipleship requires our faith. Paul’s words call us to faith with the reminder that all is folly without God, all is impermanent, and all is death. God alone offers life.

My Journey to God

Prayer of a Penitent

By Jean Grubbs

Have mercy on me. Father, for my sins of pride and self-love.

Have mercy on me. Father, for my sins of sloth and impatience.

Have mercy on me. Father, for my sins of greed and neglect.

Have mercy on me. Father, for my sins of intolerance and impatience.

Forgive me, Jesus, for my sins that caused you to agonize in the garden.

Forgive me, Jesus, for my sins that caused you to be scourged at the pillar.

Forgive me, Jesus, for my sins for which you were crowned with thorns.

Forgive me, Jesus, for my sins for which you were crucified and died.

Grace me, Holy Spirit, with the graces to obey God and love my neighbor.

Grace me, Holy Spirit, with the graces of conversion and true contrition.

Grace me, Holy Spirit, with the graces of deep faith and true humility.

Grace me, Holy Spirit, with the graces to know truth and do good.

Pray for me, Mother of Mercy, that I do not gossip, cheat, brag or belittle.

Pray for me, Our Lady of Sorrows, that I can forgive others for hurting me.

Pray for me, Immaculate Conception, that I maintain purity of heart and flesh.

Pray for me, Our Lady of Grace, that I am given the grace to persevere.

Amen.

(From Grubbs is a member of St. Michael Parish in Greenfield. Women pray the rosary on June 27 during the annual Global Rosary Relay for Priests at the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington.)
Franciscan Father Gary Bernhardt ministered in the archdiocese at former Alverna Retreat Center in Indianapolis

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

The Mass of Christian Burial was celebrated on Sept. 2 at St. Francis Solanus Church in Quincy. Ill. Burial followed at Calvary Cemetery in Quincy. Father Bernhardt was born on June 16, 1958, in Quincy. He earned a bachelor’s degree in engineering from Iowa State University. He entered the Sacred Heart Province on June 28, 1985, and professed final vows on Sept. 30, 1989. Father Gary was ordained a priest on April 24, 1999.

Pope: Just as God freely offers salvation, don’t give hope to benefit stranger, care for the sick and visit the imprisoned

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

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

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

“It’s not enough to love the one who loves us. It’s not enough to show hospitality to those who suffer. All of us are called to be like Abraham and Sarah and the family of faith. As showing mercy to those who have strayed can be life changing for people, so too is seeing what the Church teaches us the way to God’s kingdom.

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

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

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

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

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

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

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

The pope said he realized people may also feel uncomfortable about visiting those in prison, thinking that “it’s dangerous! They are bad people.”

Listen up: Each one of us is capable of doing the same thing done by that man or woman in jail. All of us are capable of sinning and making the same mistake in life. The priest said.

Showing mercy to those who may have been troubled is a sign of God’s grace.

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

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

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

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

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

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer an online degree in lay ministry.

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Showing care to those who suffer

Pope Francis greets Salvatore D’Argento of Chieti, Italy, as he arrives to lead his general audience in St. Peter’s Square at the Vatican on Sept. 10. D’Argento has quadriplegia.

(CNS photo/Paul Haring)
Undocumented students find refuge, support at Catholic colleges

WASHINGTON (CNS)—Fifteen years ago, the prominent Catholic university just outside Chicago, thought comprehensive immigration reform was right around the corner.

But when Loyola University began financially supporting undocumented students simply because, as Donna Carroll, who advocates for immigration reform, is "It's been frustrating to have it so politicized," she told Catholic News Service on Sept. 4.

That’s when the university began financially supporting undocumented students because of the school’s founding order, the Sinsinawa Dominicans of Sanchez College, which has made Catholic social teaching the impetus behind their support of undocumented students.

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

Those school leaders are moving forward amid the absence of clear immigration reform legislation from Congress, which has discussed the issue but not moved on it.

"I have been a person of faith my whole life," said Carroll, on Sept. 2 that Congress might tackle immigration reform next year if the conditions are right.

"We are always cobbng together those dollars to fill that gap," Carroll said, noting that the school has been helped through partnerships, including one with the Chicago Diocese, a national scholarship fund for immigrant students.

In visiting the parliament, the pope will be accepting an invitation made by Schultz during a visit to the Vatican in October 2013.

The decision to come to Strasbourg before visiting any individual EU member state as such gives a strong signal that the pope supports and encourages the pursuit of European integration and unity," said a statement by Cardinal Christoph Schönborn of Vienna and Munich and Freising, president of the Commission of the Bishops’ Conferences of the European Union.

“We hope that the Holy Father will encourage European parliamentarians in their work, and that he will indicate how the foundational values of the Union—inspired to a large degree by the Christian faith—may shape the Europe of tomorrow.”

The pope will be the second pope to speak before the European Parliament.

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

We hope that the Holy Father will encourage European parliamentarians in their work, and that he will indicate how the foundational values of the Union—inspired to a large degree by the Christian faith—may shape the Europe of tomorrow.”

Across Europe, critics say legislation will help the pope as well, as he returns to Rome the same day, and his brief trip should not be considered a pastoral visit to France.

In visiting the parliament, the pope will be accepting an invitation made by Schultz during a visit to the Vatican in October 2013.

The American Catholic bishops’ conference continues to oppose the draft legislation, saying it would "prolong the suffering of immigrants and deny them the opportunity to attain a college education."
By Natalie Hoefer

Conference to address practical, ethical issues of caregiving

By Natalie Hoefer

In 2009, more than 39 million people in the United States were age 65 or older. By 2030, that figure is expected to be more than 72 million. But many people don’t need these statistics on aging from the federal Department of Health and Human Services to know that more people are living longer. They know from the personal experience of caring for aging parents, spouses and others.

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

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

“We scheduled this [conference] for October, which is pro-life month, because we really believe that dying with dignity is a pro-life issue,” said Joni LeBeau, coordinator of health ministries for the archdiocese.

The conference’s title, “You Will Lead Me by the Right Road: Dying and Dying in Care,” provides a glimpse of the event’s focus.

According to LeBeau, the conference is intended for “anyone involved in caregiving and making caregiving decisions, whether family, friends, parish staff, social workers, nurses, health care professionals, deacons. [The conference] runs the gamut of things,” she said, including speakers on family dynamics in decision making, ethics and legal terms. There is also a panel discussion on various scenarios dealing with cultural and hospital influences on decision making.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“There’s a misunderstanding on both sides because of cultural traditions and practices,” he said. “It’s not just language.

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

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

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

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

LeBeau said the conference is designed to offer facts and practical applications, all in light of the Catholic faith.

“Our faith is infused in our view of life and the way we live it and look at it. It’s the basis for our ethical questions.

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

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

“Those who are going to get a lot for their time.”

(Conference is from 8 a.m.-3:30 p.m., with registration at 8:30 a.m. on Oct. 17 at 1400 N. Meridian St. in Indianapolis. An optional Mass is being celebrated at 8 a.m. The cost is $30, which includes lunch, as well as CEUs for social workers. Registration is required by Oct. 5. To register, send your name, address, phone, e-mail, organization and parish/ church along with a $30 check made out to Office of Pro-Life and Family Life to: Office of Pro-Life and Family Life, c/o Conference Registration, 1400 N. Meridian St., Indianapolis, IN 46202. For more information, contact Joni LeBeau at 317-236-1475 or 800-382-9836, ext. 1475, or e-mail lebeau@archindy.org.)

Bishop Timothy L. Doherty

What was in the news on Sept. 18, 1964?

Pope Paul says that the council will give special focus to the role of bishops

By Brandon A. Evans

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

Here are some of the items found in the September 18, 1964, issue of The Criterion:

• Bishops’ function stressed by pope as council opens
• ‘VATICAN CITY—Pope Paul VI in a 45-minute address at the solemn opening of the third session of the Second Vatican Council, declared that its “weightiest and most delicate task” would be to clarify the nature and function of the episcopate as the successors of the Apostles. He recalled that at the First Vatican Council [1869-70], the Fathers defined and proclaimed the “truly unique and supreme powers conferred by Christ on Peter and handed on to his successors [the popes],” but “external circumstances” prevented it from defining the role and powers of the bishops.”
• Council agenda makes editor eager to return
• 3rd session gets off to a fast start
• Hungarian Reds, Rome sign pact
• Pope to observe council on TV
• Peru mission concentrates on getting men to church
• Sees new Mass in the vernacular as a challenge for composers
• Accolade pleads for happy note

• Under God’ under fire
• ‘Under God’ under fire
• Hungarian Reds, Rome sign pact
• Pope to observe council on TV
• Peru mission concentrates on getting men to church
• Sees new Mass in the vernacular as a challenge for composers
• Accolade pleads for happy note

Shamrock Series Mass

A young woman receives a blessing from Holy Cross Father William Lies during Communion of a Sept. 13 morning Mass at St. John the Evangelist Church in Indianapolis. Archbishop Joseph W. Tobin, pictured in the background, was the principal celebrant at the liturgy. The Mass was part of a weekend-long schedule of events for what is called the Shamrock Series, the University of Notre Dame’s annual “home” football game in a city beyond its campus. Notre Dame beat Purdue University later that night at Lucas Oil Stadium, 30-16. Father Lies is the national director for mission engagement and Church affairs. (Photo by John Shaughnessy)