Bishop Cupich named to succeed Cardinal George as Chicago archbishop

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

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

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

Archbishop Cupich, 65, will be installed in Chicago on Nov. 18 during a Mass at Holy Name Cathedral in Chicago.

Since he was already ordained to the episcopacy, he automatically is referred to by the title “archbishop” even before taking up his new post.

Cardinal George is 77, two years past the age when bishops are required by canon law to turn in their resignation to the pope. He retains the office of archbishop until his successor’s installation.

The cardinal was first diagnosed with bladder cancer in 2006 and had a recurrence in 2012.

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

Cardinal George introduced Archbishop Cupich (pronounced “Soo-pich”) during a news conference held at the Archdiocese of Chicago, the day the appointment was announced.

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

A poolside encounter, a Catholic Youth Organization (CYO) dance, mutual friends and a walk past an office building are just a few of the chance encounters more than five decades ago that led to wedding bells for 185 couples in the Archdiocese of Indianapolis.

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

Together, the couples have been married for 10,087 years of marriage, which have led to 739 children, 1,563 grandchildren (with three more on the way), and 44 (soon to be 51) great-grandchildren.

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

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

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

“The Holy Father suggested that this ‘fear of forever is cured one day at a time’ by trusting your relationship to the Lord. Jesus in a life that becomes a spiritual journey together, made in little steps, rather than the rush of life. They become an object, rather than the object, something we can ignore, or at least pay partial attention to. And so, perseverance in marriage is not simply survival, though sometimes it may seem like that. Rather, it’s a life of thanksgiving that we do not go home empty handed.”

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

The essence of a person’s life can sometimes be captured in a song title, a short phrase or a few words of wisdom. No matter how difficult the challenge, Father James Wilmoth has always followed the same approach in serving God, students and parishioners. “We’ll make it work. We’ll find a way.”

For Daniel and Beth Elsener, their “all-in” approach to life as a couple could be summarized in the words Dan once shared: “If you’re going to do something, you ought to make it big, and you ought to make it fun. Do something a little different. I’m in, I’m all in.”

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

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

Here are the stories of the recipients.

Father James Wilmoth

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

“I didn’t know there was an award for doing what you love to do,” the pastor of St. Roch Parish in Indianapolis said with a laugh. “I’m in my 50th year of being a priest, and the added icing”
WASHINGTON (CNS)—Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops, has joined Pope Francis and the office for the Synod of Bishops in encouraging a universal day of prayer for Sept. 28 for the upcoming extraordinary synod on the family.

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

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

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

For the day of prayer, Catholics are encouraged to say a prayer to the Holy Family written by Pope Francis. Intercessory prayers which may be used during Masses, other liturgical settings, and personal prayer sessions are available online at www.usccb.org/issues-and-actions/marriage-and-family/upload/September-28-2014-Day-of-Prayer-for-Synod.pdf.

Catholics are also being encouraged to pray the rosary each day of the synod.

Archbishop Kurtz will attend the synod as part of a U.S. delegation of bishops including Cardinals Timothy M. Dolan of New York, and Archbishop Donald W. Wuerl of Washington and Archbishop William J. Skurla of the Byzantine Catholic Archeparchy of Pittsburgh.

Prayer cards with Pope Francis’ Holy Family prayer are available for purchase from the USCCB at 800-382-3963 or ees2@archindy.org.


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

"Health care should always support the dignity and life of all people, not be used to kill a life," said Melissa Swearingen, adviser and spokeswoman for the president of the U.S. Conference of Catholic Bishops, Archbishop Joseph Naumann of Kansas City, Kan.

Despite the risks of torture, imprisonment and execution, people held onto their faith, clinging to their traditions under attack. Hearing of such atrocities brought the pope to tears in one of the most moving moments of his trip to Tirana.

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

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

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

"In the face of this violence, he approached the pope, who extended his arms to embrace him. But the priest dropped to his knees to kiss the pope’s ring. He moved to tears as they embraced, the pope removed his glasses and paused a moment more as the two men rested their foreheads against each other.

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

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

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

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

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

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

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

Our parents had to pray in secret, and we learned from their sufferings that there were no specific threats against the pope, who rode around the main square twice before

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

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

The pope used the symbol in his homily, saying God raises his people “up on eagles' wings.”

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

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

"Don’t forget the nest, your history, the wounds, but do not seek revenge,” he said.

"Go forward in hope.”

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

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

"Health care should always support the dignity and life of all people, not be used to kill a life," said Melissa Swearingen, adviser and spokeswoman for the president of the U.S. Conference of Catholic Bishops, Archbishop Joseph Naumann of Kansas City, Kan.

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

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

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

The Affordable Care Act was passed in 2010 without Hyde amendment-like protections. After a day he signed it into law, President Barack Obama issued an executive order directing the U.S. Department of Health and Human Services to implement exemptions to the Hyde amendment protections.

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

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

In an interview with the Catholic News Service, Swearingen said the GAO report validated concerns the American taxpayers of health plans that pay for elective abortion, said Susan Moskott of the National Right to Life Committee. “And those accountable for this are the lawmakers who voted for Obamacare.”

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

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

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

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

The GAO report said the Centers for Medicare and Medicaid Services, which is part of the Department of Health and Human Services (HHS), has provided limited guidance about the role related to coverage of abortion by health care plans. The HHS agency told the GAO "that additional clarification may be needed."
Making Sense of Bioethics

Fr. Tad Pacholczyk

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

Planning for end-of-life situations is important. We should put it in place an “advance directive” before our health takes a serious turn for the worse, and we are no longer able to indicate our own wishes or make our own desisions. Advance directives can be of two types: living wills and health care agens.

The best approach is to choose a health care agent (a.k.a., a “proxy” or a “durable power of attorney for health care”). Our agent then makes decisions on our behalf when we become incapacitated. We should designate in writing who our health care proxy will be. The National Catholic Bioethics Center (www.catholicethics.org) and many individual state Catholic conferences offer help that can be used to designate our proxy. Copies of our completed health care proxy designation forms should be shared with our proxy, our doctors, nurse practitioners, hospice personnel, family members and other relevant parties.

In addition to choosing a health care proxy, some individuals may also decide to write up a living will in which they state their wishes regarding various aspects of end-of-life care. Living wills raise concerns, however, because these documents attempt to describe our wishes about various medical situations before those situations actually arise, and may end up limiting choices in unreasonable ways.

Given the breathtaking pace of medical advances, a person’s decisions today about what his or her health proxy or referee will make sense at a later time point. In the final analysis, it is impossible and unrealistic to try to cover every medical situation in a living will, and it is preferable to have a proxy—a person we trust—who can intercede for us in the hospital and the health care team, weigh options in real time, and make appropriate decisions for us as we need it.

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

POLST forms thus raise several serious moral concerns:

1. The approach encouraged by the use of POLST forms may end up skewed toward options of non-treatment, may encourage premature withdrawal of treatments from patients who can still benefit from them.

2. Filling out a POLST form may preclude a proxy from exercising his or her post to protect the rights of the patient because the form sets in motion “actual medical orders that a medical professional must follow.” As a source of life, the patient’s will is typically not taken into account.

3. POLST order is often framed by deductive reasoning from “first principles.” In my humble opinion, because a reader teaches often fail to distinguish between a fact and an opinion. The argument is, inevitably, thrown into doubt. The argument are experienced as less credible and less honest. The substance of the argument is often buried and thereby, by obscurity.

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

Church teaching is often framed by deductive reasoning from “first principles.” So, for example, Father Pacholczyk titled “Is artificial insemination wrong even among married couples?” It is a long notional train of thought that emerge when some teachers of the faith set out not only to address Church teachings, but to offer reasons for those teachings. These patterns seem especially prone to emerge around teachings having to do with sexuality, marriage and life issues. Father Pacholczyk’s column exemplifies both patterns.

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

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

Opinion presented as fact is not helpful, in my humble opinion, because a reader senses that opinion is being offered as fact, and when that happens without being acknowledged, both the author and the reader appreciate bishops’ letter, print version of The Criterion

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

Likewise, kudos to Daniel Conway and the editorial staff of The Criterion for adhering to the “old school” print copy method of actually putting their publication—and, hence, its mission of evangelization—into the hands of archdiocesan Catholics.

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

Alice Price

Beech Grove

Most Rev. Joseph W. Tobin, C.S.B., Publisher
Greg A. Olofski, Associate Publisher
Mike Krokos, Editor
John F. Fink, Editor Emeritus

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The Criterion Friday, September 26, 2014

When the Jesuits were suppressed

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

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

As we learned more than a year ago, our Holy Father, Pope Francis, was ordained a Jesuit priest in 1986. The Jesuits were out of business for 41 years, after Pope Clement XIV suppressed the society in 1773. Why, you might ask, would pope do such a thing since the Jesuits had been the strongest champions of the papacy since its founding by St. Ignatius of Loyola in 1534?

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

In Spain, King Charles III ordered that the Jesuits be banned and shipped to the papal states in present-day Italy in 1767.

Arguments over the Jesuit question were responsible for the papal concilae of 1769 lasting from February to May before Clement’s death. The pope tried to smooth out difficulties with the countries ruled by the Bourbons, but succumbed to pressure and signed the brief Dominus ac Redemptor in 1773, suppressing the Jesuits throughout the world.

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

Things changed in Europe after the Jesuits were suppressed. There was the French Revolution, followed by Napoleon’s reign and his wars against other countries. He thought he could destroy the papacy when he took Pope Pius VI prisoner. The pope died in the citadel at Valence, France on July 13, 1799. Since Napoleon occupied the papal states, he thought that the cardinals would be unable to elect a new pope.

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

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

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

In 1890, the 500th anniversary of the birth of St. Ignatius of Loyola and the 450th anniversary of the approval of the Society of Jesus, St. John Paul II wrote a papal letter in which he mentioned the suppression of the society. Then, he said, “However, by the wonderful plan of Providence, the society survived in Byelorussia, and it was to rise again thanks to the decision of Pius VII of happy memory who thought that the severely storm-tossed barque of Peter should no longer be deprived of the valiant aid of such skilled seamen.”

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

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

En columnas recientes he descrito algunas de las enseñanzas básicas acerca del significado del matrimonio y la familia procedentes de las sagradas Escrituras y documentos de la Iglesia. Los católicos creemos que desde el comienzo de la creación el plan de Dios para la humanidad ha incluido el matrimonio, la unión de un hombre y una mujer (“una sola carne”) que se profanan un compromiso para toda la vida.

Esta unión sagrada conforma la familia, la unidad básica de la sociedad que se dedica enteramente a la transmisión de nueva vida (los hijos) y a la administración de la creación de Dios. La Iglesia enseña que la familia es una “escuela de humanidad, amor y esperanza para la sociedad.” Es el lugar donde cada uno de nosotros aprende a conocerse como persona y como integrantes de la sociedad humana.

La familia también es el lugar donde aprendemos inicialmente a vivir, a hacernos cargo de nosotros mismos, compartir nuestros dones y nuestros talentos con los demás y a colaborar y vivir en armonía con nuestro prójimo, ya sean los que se encuentran cerca de nosotros o separados por la distancia.

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

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

Aunque no somos fieles, todos somos iguales ante el Padre, el Papa Francisco, hemos asumido la misión de la Iglesia de enseñar que la familia es una escuela de humanidad, amor y esperanza para la sociedad. En la familia, las personas aprenden a valorar los aspectos humanos como la dignidad, el amor, la cooperación y el perdón.

En el contexto de la evangelización en donde vivimos, debemos estar preparados para enfrentar los retos que enfrentan las familias hoy en día. Aunque algunos de estos desafíos son menores, otros tienen una gran importancia para nuestra comprensión de la familia, especialmente en el mundo en el que vivimos hoy.

En la familia, aprendemos que la familia es una escuela de humanidad, amor y esperanza para la sociedad. En la familia, aprendemos que la familia es un santuario de vida y de amor. En la familia, aprendemos que la familia es una escuela de vida, un santuario de vida y de amor. En la familia, aprendemos que la familia es una escuela de vida, un santuario de vida y de amor. En la familia, aprendemos que la familia es una escuela de vida, un santuario de vida y de amor.
Annual Fish Fry
Grill, 1009 Town Dr.,
Citizens Rosary procession,
Faithful Church, 126 W. Georgia
St. John the Evangelist
Information: 317-455-8009 or
Walk-ups welcome with
de Paul "Friends of the
3130 E. 30th St., Indianapolis.
September 27
114 Lancelot Drive,
St. Rose of Lima Parish,
Longneck’
gmail.com.
faithful.citizens2016@
following Mass. Information:
Mass, 12:10 p.m., procession
†
RSVP: 812-933-6437 or e-mail
center@oldenburgosf.com.
6:30-9 p.m., freewill donations accepted, popcorn and lemonade. Information and
(documentary),
Inequality for all
Retreats and Programs
built about 100 buildings from the 1860s
worker and architect who designed and
Franciscan Brother Adrian Wewer, a wood
heritage and adapt to future opportunities.
Athenaeum, 407 E. Michigan St., in
from 9 a.m.-6 p.m. on Oct. 18.
It will also honor the life and work of
Eric Haas.
The couple was married on Sept. 18, 1954, at St. Mary-of-the-
members of St. Mary-of-
The couple was married on Sept. 26, 1964, at St. Catherine of
members of
Most Holy Name of Jesus
St. Nicholas Dr., Sunman.
Festival  "O'Connor Family Singers,"
dinner and performance,
3 p.m., $10 per person,
reservations requested by
Sept. 30. Information:
765-802-9389.
Holy Family Parish,
3027 Pearl St., Oldenburg.
Fall Festival, 10 a.m.-6 p.m.,
chicken and roast beef
dinners, games. Information:
612-934-3013.
St. Joseph Parish,
Clark County, 2605 St. Joe
Road W., Sellersburg. Fall
Festival, 11 a.m.-4 p.m.,
turkey shoot, chicken dinner
Information: 812-246-2512.
SS. Peter and Paul Cathedral,
1347 N. Meridian St., Indianapolis. Respect
Life Mass and Central Indiana Life Chain, 1 p.m.,
Life Chain along Meridian St. between Ohio St. and 40th St.
2:30-3:30 p.m.
Vigo County Court House,
3rd St. at Wabash, Terre Haute. Life
Information: 812-481-0060.
Farmers State Bank, 116th St. and Allisonville Road, Fishers,
Ind. (Diocese of Lafayette)
Life Chain, 2:30-3:30 p.m.
Information: 812-322-5114.
Richmond/Wayne County Life Chain, S. S. At.
S. 16th St. in Richmond,
2-3 p.m. Information:
765-835-1176.
White Violet Farm Alpacas
host open house on Sept. 28
White Violet Farm Alpacas, a ministry of the Sisters of Providence at Saint Mary-of-the-Woods, will host an open house from
1-4 p.m. on Sept. 28.
Participants will have an opportunity to feed and observe the 38 alpacas owned by the Sisters of Providence, and talk with those who care for the animals.
The event also includes a market with alpaca items, such as ornaments, scarves, hats and socks, as well as several different alpaca fiber demonstrations.
There is no cost to attend the event.
For more information, call 812-535-2932 or e-mail
mrutin@uspme.org.
Singer/songwriter Audrey Assad,
Christian band Bellarive to perform at Marian University on Oct. 3
Catholic singer/songwriter Audrey Assad, along with Christian rock band Bellarive, will perform a concert at Marian University,
3200 Cold Spring Road, in Indianapolis at
7 p.m. Information: 317-379-4545.
Audrey Assad is a Catholic singer/ songwriter who has been creating beautiful, spirit-filled music for years.
Her music is focused on portraying a realistic picture of spiritual life with all its triumphs and tribulations.
This performance is part of her farewell "Death Be Not Proud" Tour.
Performing with her will be the Christian rock band Bellarive, whose album "The Heartbeat" peaked on the Billboard Christian Albums chart at No. 2.
Their second album, "Before There Was," was released on July 22.
Seating begins at 6 p.m., and the concert starts at 7 p.m.
Tickets are $15 in advance, or $18 at the door. VIP tickets, which include admission to the concert 30 minutes early and a signed Assad concert poster, are $25.
Tickets can be purchased by logging on to www.indycatholic.org.
For more information, contact
Kate Kemm at
317-592-4667 or by e-mail at
k.kemm@marian.edu.

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

Conference will discuss church care and preservation, recognize Franciscan architect on Oct. 18
The Adrian Waver Centennial Conference, as well as an organ recital and Mass celebrated by Archbishop Joseph W. Tobin, will be held in Indianapolis from
9 a.m. to 6 p.m. on Oct. 18.
The conference will be held at the Athenaeum, 407 E. Michigan St., in
Indianapolis from 9 a.m to 3:15 p.m. It will offer a variety of session topics
of interest and discussion.
Registration is $30 per person.
Lunch at the Athenaeum’s Rastelli restaurant is included.
Online registration is available by logging
onto www.adrianwaver.org
or calling Sacred Heart Church at
317-638-5551.
orders, the POLST approach is inflexible. Many POLST forms begin with language like this: “First follow these orders, then act in accordance with the patient’s wishes.” This statement is ill-advised, improper and even harmful to the patient. It is required to agree to the implementation of a POLST form. Patients are free to decline for the form to go into effect. The implementation of a POLST form can thus be used to manipulate patients when they are sick and vulnerable, and can even lead to mandated orders for non-treatment in a way that constitutes euthanasia. The POLST template represents a fundamentally flawed approach to end-of-life planning, relying at its core on potentially inappropriate medical orders and dubious approaches to obtaining patient consent.

Pope names panel to streamline marriage annulment process

The Vatican announced the formation of a special commission to reform the process of granting marriage annulments. Pope Francis established on Aug. 27, has 11 members, including Cardinal Francesco Coccopalmerio, president of the Pontifical Council for Legislative Tests, and Archbishop Luis Ladaria Ferrer, secretary of the Congregation for the Doctrine of the Faith. "The work of the commission will start as soon as possible and will have as its goal to prepare a proposal of reform of the matrimonial process, with the objective of simplifying its procedure, making it more streamlined, and safeguarding the principle of the indissolubility of marriage,” said a Vatican statement on Sept. 20.

The new body’s work will address what Pope Francis has identified as a key challenge in the “pastoral care of marriage.” There is the legal problem of marriage nullity. This has to be reviewed because ecclesiastical tribunals are not sufficient for this,” the pope told reporters in July 2013. Pope Francis related the problem of annulments to the situation of divorced and civilly remarried Catholics, whose predicament he said exemplifies a general need for mercy in the Church today.

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

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

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PACHOLCZYK continued from page 4

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

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

Too often, opinion is asserted as fact because it seems that first principles must be defended at all cost, even without the nuance that might be present if we gave equal weight to both deductive and inductive reasoning based on the evidence from people’s lives.

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

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

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

Third, when all else fails, people fall back upon quoting the Catechism of the Catholic Church as though that resolves the problem. It does not. Such a tactic not only fails to convince or resolve the issue, but ends up making some people think that we should just read the catechism and be satisfied. When a teaching does not take sufficient account of people’s lived experience because of starting with first principles, many people are not only unconvinced but angry as well. The result is suspicion of Church teaching, and then much of Church teaching in these areas is dismissed.

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

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

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Holy Family Church Festival

October 5, 2014

Fun for the Entire Family
Turtle Soup
Country Store
Snacks & Drinks
Home-made Ice-Cream
MONEY Raffle
Quilts & Variety Raffle
Split-the-Pot
Silent Auction
Over/Under Game
Games for Adults
Games for Children
Annie’s Attic
Crafts/Christmas
Bakery Booth
Bols & Bars
Tip Boards
Turkey Booth
Bingo

Delicious Chicken & Roast Beef Dinners
From 11:00am to 4:00pm
Adult Dinners $10.00

Children Dinners $6.00

Come Join us for a day of
Good Food, Games and Fun!
Make it a family tradition!

Just 3 miles off I-74 at Exit #149
(Batesville—Oldenburg)
Enjoy the Quaint German Town
and Surroundings and Hometown Hospitality!

~ Home of the Onion Dome ~
What was in the news on September 25, 1964? The council approves the teaching on religious liberty.

By Brandon A. Evans

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

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

- Father's council approves collegiality, then religious liberty statement
-爺VFICTIVE or real, overwhelming majority, the Second Vatican Council voted to approve the teaching that all Catholic bishops today are successors of the Apostle's divine institution and that, with the pope as their head, make up a college like that which was formed by St. Peter and the Apostles. Thus at the 85th general meeting of the Second Vatican Council, the work of the First Vatican Council, began almost 100 years ago, has been advanced significantly. The First Vatican Council defined the infallibility of the pope, but was adjourned before the precise relation of the bishops among themselves and to the pope was worked out. At the same time, ... the council Fathers also approved by vote that the College of Bishops has no authority except that which remains a part of his spiritual nourishment, he said.

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

When reminded that he has frequently said it was his goal to retire and meet his successor, something not accomplished by any other archbishop of Chicago since all died in office, Cardinal George pumped his fist in the air and smiled. He said the appointment is also a relief to him because of his health problems. "Others who have retired, I've asked them how it went and they've said, 'Well, it's strange. One moment, you're at the center of everything and the next moment you're not.' You have to adjust to that," he said.

Cardinal George is the first native Chicagoan to serve as archbishop of Chicago. Born in 1937, he attended Catholic schools in Illinois before entering the Missionary Oblates of Mary Immaculate in 1957. He was ordained a priest on Nov. 21, 1963. He was his order's vicar general in Rome from 1974 to 1996. He was bishop of Yakima, Wash., from 1990 to 1996 and archbishop of Portland, Ore., for less than a year before Pope John Paul II named him archbishop of Chicago in 1997. He was made a cardinal on Jan. 18, 1998, and, until he turns 80, he remains eligible to vote as a member of the College of Cardinals. He was president of the U.S. bishops' conference from 2007 to 2010.

St. Nicholas Turtle Soup Supper
Friday, October 3, 2014
Serving 5:00 PM to 9:00 PM

Featuring:
- St. Nicholas Famous Turtle Soup
- Chicken Noodle Soup
- Fish and Fresh Baked Bread Sandwitches
- Carry out available
- Beer Gardens
- Games for the whole family

Directions:
- I-74 to the Summer-Sunrise exit #156
- Take the exit south to St. Nicholas Church (approx. 3 miles)

Contact the parish office with any questions (312)626-2964

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

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Read all of these stories from our September 25, 1964, issue by logging on to our archives at www.CriterionOnline.com.
to God alone. A way of life that is worthy of the Gospel of Christ has to be a grateful life.”

“So many good memories”

Geraldine and Howard Estes are grateful for their 70 years of marriage, the longest married spouses in the Archdiocese of Indianapolis. “It doesn’t feel like we’ve been married 70 years—it just seems like 50,” said Howard. “At times it was hard, but it was a learning experience.”

Geraldine and Howard are the couple, members of St. Teresa Benedicta of the Cross Parish in Bright, met at the former Conely Island amusement park in Cincinnati. “We met at the pool,” Howard recalled. “I thought it was ‘41 or ‘42,” Geraldine added. “We just started talking. And then we started writing letters.”

Howard was stationed at Fort Thomas at the time, an army base in Kentucky just across the Ohio River from Cincinnati. By 1944, Howard was stationed near Alexandria, La., soon to be heading for the Philippines. That August, Geraldine took a train down to Alexandria without her mother’s approval, and the two were married just before Howard’s deployment. “I went back home and lived with my mom,” Geraldine recalled. A decade later, the tables had turned.

Geraldine’s mom was living with the couple, taking care of their only child, Cathy. While Howard was off to battle again, this time in the Korean War with the Air National Guard, Geraldine admitted, “I had to work because the government wasn’t giving us enough to live on.”

Her Catholic faith helped her cope through the separation. The same faith would soon help her husband as well. “I became Catholic when Cathy was in high school,” said Howard. “She was my only child, and I was coaching her CYO softball team. The priest kept poking me,” he said.

Seventy years after saying “I do,” the Esteses celebrated their 51st anniversary in August, met in Bright with their daughter, Cathy Scholle, their four grandchildren and seven great-grandchildren. “There were all those letters,” said Judy. “I still have a box full of them.”

“I went back home and lived with my mom,” Geraldine recalled. After 70 years of marriage, Geraldine said, “We have so many good memories we can’t remember them all.”

“You have to respect each other and where they are in their life,” said Judy. “You can’t just say, ‘It’s going to work out!’”

“A lot of memories to look back on”

Young Joseph (Joe) Grzezinski used to look out his window at work and watch a young woman walk by at the same time each day on her way home from high school. “He told Jerry, a buddy of his, ‘I’m going to date that girl,’” said Lillian, the woman whom he used to watch. “He told Jerry, Jerry told Irvin [a friend], and Irvin told [my friend] Nancy.”

After looking him up in an old yearbook, Lillian told Nancy, who told Irvin, who told Jerry, who told Joe. “Yes, she’ll go out with you,” Joe’s first attempt at a date with Lillian almost didn’t work. “We were to meet at her high school’s dance. The nuns at the school said, ‘You can’t come in here!’” he said. “Finally, one nun realized I was an alumus and let me in.”

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

Young Joseph and Lillian dated through the years of their youth and wisdom as sponsors for engaged couples at their parish. Alice summarized the advice they give to those soon to be married. “Certainly pray together,” he said. “One of the things we used to tell our engaged couples is that marriage is not 50/50. It’s 100/100. You have to give each other all of yourself. That works for us.”

Joe and Lillian credit their faith for sustaining them through the hard times. Their involvement in St. Luke Parish helped as well: “When we moved here [in 1971 from South Bend, Ind.] and got involved in the parish, they asked us to be a sponsor couple for engaged couples,” said Lillian. “So we’ve sponsored 75 couples, and out of those, seven have adopted us. We have them as our children.”

In the past 52 years of marriage, the couple has enjoyed golf, bowling and travel. “We have also shared the sorrow of losing their only two children,” said Lillian.

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

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

—Archbishop Charles J. Chaput of Philadelphia

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

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

Such events, including a January 2015 meeting in Rome with family and pro-life groups, will enable a debate on the synod’s agenda “at the international, global level,” Archbishop Paglia said.

“It is important that this text not remain an abstract text reserved to some specialists.

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

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

“We’re bringing up all the issues that would have appeared in the preparation documents for the synod as part of our reflection,” said Archbishop Chaput of Philadelphia, regarding plans for the world meeting. “I can’t imagine that any of the presenters won’t pay close attention to what’s happening” in Rome.

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

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

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

Among the other family-related events planned for the coming year, Pope Francis will meet on Sept. 28 with thousands of grandparents and other elderly people, including a married couple who have fled Islamic State terrorism in northern Iraq.

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

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

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

The extraordinary synod will meet at the Vatican on Oct. 5-19, bringing together the presidents of national bishops’ conferences, the heads of Eastern Catholic Churches, Vatican officials and papally appointed delegates, including laypeople. The world Synod of Bishops, which will include more bishops—many elected by their peers—will meet at the Vatican on Oct. 4-25, 2015, to continue the discussion on pastoral approaches to the challenges facing families.
Movements seek to renew the Church in Spirit-filled joy

By Marcello D’Ambrosio

On the eve of Pentecost 2014, Pope Francis attended a conference in an Italian stadium with 50,000 Catholics who appeared every bit as excited as the soccer fans who had swarmed the venue a few weeks later. These Catholics were participants in a movement especially devoted to the Holy Spirit and the gifts that he poured out on the first Pentecost. If we examine the account of what happened on Pentecost, we get an idea of what this modern-day movement is about. We see the Apostles and other disciples who, though they had witnessed many miracles and even seen the risen Lord, were still timid and confused about what Jesus had really come to do. Before he ascended, the Lord told them that they would receive power when the Holy Spirit fell upon them and that they would become his witnesses. Nine days later, when they gathered together, they found out what that meant. We all know the story of the sound of the mighty wind and the appearance of the tongues of fire. The most important thing, however, is the difference brought about by the coming of the Spirit. For the first time, we see the disciples joyful, fearlessly preaching the Gospel in the tongues of all peoples. The disciples emerged from the upper room so exuberant that some observers mocked them. They thought they were drunk because they were so happy. Three thousand of those who heard them, however, were so moved that they were baptized.

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

John the Baptist had baptized Jesus in water, but on Pentecost, the ascended Lord had baptized the disciples with the Holy Spirit. Throughout the Church’s history, similar gifts and miracles appear in the lives of the saints. But generally, most Christians did not expect these manifestations of the Spirit to be part of the normal experience of being ordinary Christians. In fact, some Christian groups developed the theory that these gifts of the Spirit were special equipment provided for the earliest phase of Christianity and were no longer needed and, therefore, are no longer to be expected.

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

By Janelle Alberts

Last year, on a flight home from World Youth Day in Brazil, Pope Francis had this to say about the Catholic Charismatic Renewal movement: “If you tell me something about the charismatic movement...in this moment of the life of the Church, the movements are necessary. They are a grace of the Spirit and, in general, they do much good for the Church. The charismatic renewal movement is not just about winning back a few Pentecostals, but it serves the Church and its renewal.”

No doubt many Catholics wanting to support the pope may first have asked this question about the Catholic Charismatic Renewal movement: What is it? The Catholic Charismatic Renewal movement, which began in 1967, has its roots in the first Pentecost. We can look at this passage from the Acts of the Apostles for guidance: “And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2:2–4).

Like any movement, the pendulum swing of individual and group practices cuts a swath far and wide. We need to keep in mind that Catholic charismatics go to Mass, just as any Catholic would do. However, the idea behind this movement is that believers are “gifted” by an infilling of the Holy Spirit with a range of biblical gifts: prophecy, knowledge, faith, healing, miraculous powers, distinguishing spirits and speaking in tongues, which is also based on biblical happenings, as we read in the First Letter of St. Paul to the Corinthians: “To each individual the manifestation of the Spirit is given for some benefit” (1 Cor 12:7).

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

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

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

Chrysosostomos, Archpriest of St. Mary’s Monastery, Thessaloniki, Greece, prays during last week’s prayer service at the Vatican. A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20001-1100. All contents are copyrighted © 2014 by Catholic News Service.
From the Editor Emeritus/John F. Fink

Old Testament: Nebuchadnezzar conquers Jerusalem

(Twenty-eighth in a series of columns)

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

After Assyria had conquered Israel, it attacked Judah in 701 B.C. Judah was an ally, but his successors, Manasseh and Amon, were not: they “did evil in the sight of the Lord” (2 Kgs 21:20). Isaiah predicted that Judah would be destroyed because of Manasseh’s sins.

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

Josiah was so aroused by the book that he commanded that it be read to everyone in the temple, and he made a covenant before the Lord that they would follow God’s word. We note a pattern in these decrees that were written in the book.

Josiah began a thorough reform, influenced by the prophet Isaiah as a counselor. Isaiah had ruled by King Hezekiah, who had the pope just so he could marry Anne.

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Sunday Readings

Sunday, September 28, 2014

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

The Book of Ezekiel provides this weekend’s first reading. Pristol in Jewish history was the time spent by Hebrew captives and by their descendants in Babylon, the epicenter of the third powerful Babylonian Empire. This empire had conquered the Promised Land and, in the process, forever ended the two Hebrew kingdoms of Israel and Judah. Many survivors were taken to Babylon. Occurring in the sixth century B.C., it simply is called the Exile. It was a heart-breaking time for the Hebrew people. They were so far from their homeland. The Exile seemed as if it would last forever. Indeed, it lasted for four generations. Quite likely, many Jews fell away from the religion of their ancestors. These people were like people in any other time. For many, religion seemed to have failed them, at least as a guarantee of security. Ezekiel wrote during this time. He had to respond to the people’s despair. The prophet turns the tables. He confronts the people with their own sinfulness and asks whether there had been any sin? Who deserted whom? The second reading this weekend is taken from St. Paul’s Letter to the Philippians. In many first-century Roman Empire communities, persons of many religious traditions lived side by side. Quite likely, such was the case in Philipp. Jewish symbols and references appear in the epistle, but in no sense was the city Jewish. It was thoroughly pagan, an important military base in the Roman Empire, situated in what now is Greece. Considering that Christians were in the minority, Paul had to reinforce their commitment to the religious beliefs. Where is their devotion to God? How faithful have they been in being God’s people? No one realistically could have argued that the Exile had been without sin. Who deserted whom? In God’s embrace we can seek out the needy and expand both your knowledge and in action.

Daily Readings

Monday, September 29
St. Michael the Archangel
St. Gabriel the Archangel
St. Raphael the Archangel
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Tuesday, September 30
St. Jerome, priest and doctor of the Church
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Lk 9:3-5

Wednesday, October 1
St. Therese of the Child Jesus, virgin and doctor of the Church
Job 9:1-12, 14-16
Psalm 88:10-15
Lk 9:37-62

Thursday, October 2
The Holy Guardian Angels
Job 19:21-27
Psalm 27:7-9, 13-14
Matthew 18:1-5, 10

Friday, October 3
Job 38:1, 12-21, 40:3-5
Psalm 139:1-3, 7-10, 13-14b
Lk 10:13-16

Saturday, October 4
St. Francis of Assisi, religious
Job 1:1-5, 5-12, 17
Psalm 119:66, 71, 75, 91, 125, 130
Lk 10:17-24

Sunday, October 5
Twenty-seventh Sunday in Ordinary Time
Isaiah 5:1-7
Psalm 80:1-2, 16, 19-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner

Fr. Kenneth Doyle

SILENCE BEFORE MASS IS ENCOURAGED TO HELP PEOPLE PREPARE TO PARTICIPATE IN THE LITURGY

O

Within the past year, I have seen a tremendous amount of talking and socializing while people are seated in church awaiting the priest’s arrival for Mass. Parents are even conversing with their children during the priest’s homily. In the common line, individuals stop to shake the hand of someone they know and chat while the Eucharist is being distributed. One man, arriving in church and walking up the aisle to find a pew, was talking on his cell phone as if he were out on the street. What kind of example does this set for the young people in attendance? Some devout parishioners arrive before Mass to pray, but with all the distractions in the presence of God, they seem to find it nearly impossible. Maybe if the priest made an appeal to those attending to respect the house of God, it might make a difference. So far, the only thing that has ever been said from the sanctuary (by a lector) is, “We ask you to silence your cellphones.” Thank you for addressing this total lack of reverence. (Houma, Louisiana)

The real “villain” in your story is the man on the cell phone: That is not only irreverent, it is downright rude. Nearly three years ago in this column, I addressed the importance of quiet before Mass in answer to a similar question from a different reader, but perhaps we all need a reminder. The General Instruction of the Roman Missal expresses it this way: “Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sanctuary, in the vesting room and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner.”

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

In the parish where I serve, our church was built in the late 1980s, at a time when we were being encouraged to create a separate chapel for the Blessed Sacrament. The downside, though, when the Eucharist is not reserved in the church proper, parishioners may regard the larger space as an “auditorium” and converse at sidebar decibels.

So just before Mass is to begin, I announce something like this: “We are gathered this morning to share our faith in the risen Lord and to thank God for the blessings in our lives. Let’s take a moment now to quiet our hearts and to place ourselves consciously in the presence of God.” Then we have 20 or 30 seconds of complete silence before the procession to the altar begins.

(Questions may be sent to Father Kenneth Doyle at akadid Doyle@gmail.com and 40 Hopewell St., Albany, NY 12208.)

Mother Theodore Guérin

1798 - 1856
feast - October 3

A Breton by birth, Anne-Therese Guérin was 25 when she entered the Sisters of Providence of Ruelle-sur-Loir, France. As Sister Theodore, she directed schools in Rennes and Soulines, where she also studied pharmacy and medicine. Despite poor health, she led five other sisters in the Sisters of Providence of Ruille-sur-Loir, France. As Sister Theodore, she directed schools in Rennes and Soulines, where she also studied pharmacy and medicine. Despite poor health, she led five other sisters in the Sisters of Providence of Ruille-sur-Loir, France.

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Sacred Heart, Clinton, Sept. 11.

GILLIO, Ernest
Sept. 2. Mother of Julie Sumler.


Wagner, Joe, John, Michael and Aug. 2. Husband of Billie Dunn.

the Archangel, Indianapolis, Sept. 16.

DICKMAN, Mary M.
Sept. 12. Mother of Randy.

90, St. Meinrad, St. Meinrad, Grandmother of two. Great-grandmother of seven.

Rose, John and Paul Springman.

BRAUN, Sandra
Saco, 65, Sacred Heart of Jesus.

Indianapolis, Sept. 9. Husband of Kimberly Tanner and Christopher Brann.

St. Mary, Greensburg, Sept. 16.

McLAUGHLIN, John F.
Aug. 29. Husband of Leonora (Adam) McLaughlin.

Greenwood, Aug. 29. Husband of Mary Jane.

LANCE, David Richard
St. Rita, Indianapolis, Sept. 12. Son of Timothy and Patty Lancing.


TACY, Layne Michael
Indiana, Sept. 4. Wife of Paul.

St. Joseph, Clark County, Sept. 9. Husband of Barbara Stader.

STADER, Rosemary (Zeph)

SCHOETTMER, Larry J.
Sept. 10. Son of Mary.

STADER, Rosemary (Zeph)

St. Joseph, Clark County, Sept. 9. Husband of Margaret Avery and Mary Conroy.

Rothbauer-Meyer, Helen


Hughes. Grandfather of 19.

HUGHES, George E., Sr.
St. Augustine, Jeffersonville, Sept. 11. Husband of John Hughes.

attended by Wonder.

BRAUN, Sandra
65, Sacred Heart of Jesus.

LANNING, John M.
St. Mary, Greensburg, Sept. 16. Wife of Dennis Dickman.

McLEISH, Karen

Father of Jill Hammersley.

McLaughlin.

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

“We are the chosen ones, just us,” he said.

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

“If the Apostles had stayed put, there in the Cenacle,” where they shared the Last Supper with Jesus and where Jesus appeared to them after his resurrection, “without going forth to preach the Gospel, then the Church would only be a Church for that people, in that place,” he said.

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“If the Apostles had stayed put, there in the Cenacle,” where they shared the Last Supper with Jesus and where Jesus appeared to them after his resurrection, “without going forth to preach the Gospel, then the Church would only be a Church for that people, in that city, in that room. But they all headed out for the world,” he said.
Expansion helps Providence Self-Sufficiency Ministries mark 20 years

By Patricia Hupp Cornell
Special to The Criterion

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

GEORGETOWN—For some, it’s a home for Mom or Dad. For others, it’s a place to put a family back together. For many, it’s the answer to a prayer. For Floyd County presently has one assisted living home or “villa,” and five skilled care villas, collectively known as Guerin Woods, with health services including hospice care. It also has a senior center, independent living apartments for seniors with limited incomes, licensed group homes for foster children and a family reunification program.

The “Home Is Where the Heart Is” capital campaign will be placed in a case with a prayer card received by Dec. 31. Michael then hopes to have them blessed by Archbishop Christian Ziemba. To order the rosary kit, you can contact Michael at 812-951-1878.

The first thing we want to build is a memory unit. All villas have private bedrooms and bathrooms, communal living rooms and dining rooms, patios and gardens. The new memory loss villa will also feature a one-to-two-staff-to-resident ratio and reminiscence tables of past interests, and small four-person dining tables to alleviate the confusion of large numbers of people. Elders and rockers will address individuals’ needs for constant motion. For those interested in pledging support for the capital campaign, you may contact Providence Spirituals Barbara Ann Zeller, PSSM’s director, at 812-951-1878. More information about facilities and services is available at www.guerrin.org.

(Patricia Hupp Cornell is a member of St. Joseph Parish in Corydon.)

Pope Francis

VATICAN CITY (CNS)—Pope Francis, who has said that the Catholic Church “needs change. There are now ‘rolling horizon’ as community that provides assistance to pregnant women and mothers of infants who have been victims of sexual misconduct.

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Cores courses on the Catechesis of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/halmyministry

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

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

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

Eagle Scout project

Michael Isaksen, a member of St. Monica Parish in Indianapolis and Boy Scout Troop 514, poses on Sept. 18 with rosaries near to a statue of Mary. He is coordinating an Eagle Scout project to gather rosaries for distribution to women at Birthline, an archdiocesan ministry that provides assistance to pregnant women and mothers of infants in need. Those wishing to donate rosaries can send them to Michael Isaksen, c/o E. Joy Hoy, principal at Cardinal Ritter Jr./Sr. High School, 3880 West 30th St., Indianapolis, IN 46222. He asks that the rosaries be of any material other than plastic or cord. Rosaries should be received by Dec. 31.

Kathy and Terry Huser

Director of Business Operations

Bishop Chatard High School, serving the North Deanery of the Archdiocese of Indianapolis, is seeking a director of business operations to advance the mission of the school through proper stewardship of the school’s financial and physical resources. This position reports to the president and is responsible for the organization and operation of the financial and business affairs of Bishop Chatard High School. The optimum candidate will demonstrate a clear and visible commitment to the school’s Catholic mission, personal spiritual development, and the institutional advancement of the school. The position requires at least 10 years of broad based financial and operational experience, and a minimum of a four year accounting degree. A Certified Public Accounting license is preferred. Further information on this position can be found at www.bishopchatard.org/about/director.

Please e-mail cover letter, resume, and list of references in confidence to Margaret Ruffing, Executive Assistant to the President. mrruffing@bishopchatard.org

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

Archbishop Tobin asked the attendees to consider his preferred definition of stewardship: “Stewardship is what I do with what I have when I believe in God.” The decision about how I spend my time, how I use my talent, how I share my treasure are decisions made basically on faith because we recognize that everything we have is gift,” he said.

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

“[It’s] fostering education, both in Catholic schools and in our religious education and catechetical programs,” Archbishop Tobin explained. It’s providing ordained ministers for the future by supporting our promotion of vocations, the education of our seminarians and deacons, and providing retirement resources for our priests who have worked long and hard in the vineyard. They deserve a dignified retirement.

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

Archbishop Tobin spoke with joy of the 26 seminarians currently receiving formation with the aid of UCA funds.

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

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

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

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

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

“The food pantry in Terre Haute provides food relief services to some parishes on the western side of the state, and all over we’re seeing more and more people who are working to support their families, but are just not making it. They’re only making a minimum wage, and they just can’t make ends meet. They’re coming to Catholic Charities probably for the first time in their lives. Without your help, we won’t be able to reach those people who struggle to find the bare necessities of life.”

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

“I think that as Catholics we have the duty of outreach to everyone,” he said. “We can’t just provide it to the Catholic population that we serve—we have to serve everybody. It’s only right that the Church asks us to give what we can.”

In the 15th UCA Archdiocese of St. Vincent de Paul volunteer, Joseph Mellentine of Our Lady of the Most Holy Rosary Parish in Indianapolis, agreed.

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

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

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

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

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

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

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

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

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