Vatican accepting applications from potential ‘missionaries of mercy’

VATICAN CITY (CNS)—Pope Francis is looking for a few good “missionaries of mercy,” priests who are known for their preaching and their dedication to hearing confessions and granting absolution.

If they have their bishop’s or superior’s support, priests interested in being one of the special communicators of God’s mercy are invited to apply online.

The Pontifical Council for Promoting New Evangelization, the office Pope Francis charged with coordinating the Holy Year of Mercy, which begins on Dec. 8, posted a list of desired qualities and the application form on the Year of Mercy website: www.im.va/content/edizioni/partecipa/missionari.html.

The missionaries will be commissioned formally by the pope and sent out on Feb. 10, 2016, which is Ash Wednesday.

The council said the missionaries are to be “a living sign of the Father’s welcome to all those in search of his forgiveness.”

They should be “inspiring preachers of mercy; heralds of the joy of forgiveness; welcoming, loving and compassionate confessors, who are most especially attentive to the difficult situations of each person.”

With an invitation from a local bishop, the missionaries will preach and administer the sacrament of reconciliation during special Year of Mercy events, the council said.

When Pope Francis announced the Holy Year of Mercy, he said he would give the “missionaries of mercy” special authority or faculties “to pardon even those sins reserved to the Holy See.”

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The assumption of Mary's soul is to be with God, Pope says

Mary's assumption shows life's aim is to be with God, pope says

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about the plight of migrants. During his Latin America trip in July, migration was on a long list of problems he said must be addressed jointly by governments and the wider society.

"Through his vision, Pope Francis will show our Congress that the whole world is watching what our leaders here are doing and that their lack of action on immigration reform is a closed door," not unnoticed," said Maria Somotayov.

Pope Francis is to address a joint meeting of Congress on Sept. 24 during his stop in the nation's capital. After Washington, he goes to New York, then Philadelphia.

Somotayov, an Ecuador native, is a 2013 graduate of Neumann University in Pennsylvania, which two years ago was one of more than 100 Catholic institutions of higher education that signed a joint letter urging S. L. S. Congress to respect the dignity of people and promote family Unity.

The U.S. bishops, Archbishop Chaput said, have called for several key elements toward immigration reform:

• To let children and workers in the country illegally that's fair, accessible and achievable in a reasonable timeframe.

• Reform of the family-based immigration system to reunite husbands, wives and children more quickly.

• A program that would allow low-skilled migrant workers to enter the U.S. legally as needed labor.

• Deaccessioning of visas for immigrants, and policies that address the root causes of migration, including economic inequities and persecution.

Enrique Pumar, a visiting scholar at the Institute for the Study of International Migration at Georgetown University in Washington, told CNS he doesn't expect Pope Francis to delve into the particulars of U.S. immigration policy.

He does expect the pope will call for a greater degree of humanity that seems lacking in recent immigration debates. 

"Because of the authority, charisma and popularity of Pope Francis, he has the ability to sell his agenda and make right some issues, and I think immigration will be one of them," said Pumar, adding that "the problem is not the immigrant, but it naturally has a pastoral stake in global migration matters.

At the American University, Pumar has been working with the Smithsonian Institution's Latino Center to document Hispanic migration to the Washington metropolitan region.

There are some moral convictions that part of Catholic doctrine says that the pope will interject into the debate. For Catholics, we believe every human has a right to search for better life and for his family, and that every nation state has a right to regulate its borders with some measure of compassion, some measure of ethics and reflection," Pumar said.

"Nevertheless, Mary believes and has done. She is a believer—the great believer," the pope said. "She knows and she says that history is weighted down by the violence of the powerful, the pride of the rich and the arrogance of the proud.

"Nevertheless, Mary believes and proclaims that God does not leave his humble and poor children alone, but rescues them with his mercy and his care, toppling the powerful from their thrones," the pope said.

Mary's assumption shows life's aim is to be with God, Pope says

VATICAN CITY (CNS)—Mary’s assumption into heaven and, in fact, her entire life shows believers the great things that God has in store for them, Pope Francis said.

"The great things the Almighty has done for her touch deeply, speak of our journey through life and remind us of the destinations that the house of the Father," Pope Francis said on Aug. 15, the feast of the Assumption.

For the first time in some 60 years, the

the Washington Actions, and I think we will know a lot more when we see who is sitting there and who is included in the crowd and the overall message of the visit," Young told CNS.

She said she would love to see inclusion of those who would benefit from the Development, Relief, and Education for Alien Minors, known as the DREAM Act, a long-stymied immigration reform bill. They call themselves DREAMers. Under Obama's DACA program, they are offered some relief that bill would provide.

"I would love to see the DREAMers there, because I think youths have been so energized by this pope, and we saw that in his trip to Rio," Young said. "That would reinforce the pope’s own message of showing mercy, and treating immigrants not as criminals but as people who need ministry and compassion.

Michael Gallagher-Stirer, president of the Washington-based Association of Catholic Colleges and Universities, whose members support immigration reform, said that U.S. Catholic colleges and universities have for their part taken to heart the call for welcoming strangers.

Last year, a number of Catholic colleges and universities celebrated the Fast for Families on Ash Wednesday, fasting for 24 hours as an act of solidarity and prayer to bring attention to the need for comprehensive immigration reform.

"Hospitality is a central component of our Catholic beliefs and our tradition," Gallagher-Stirer said. "It is a call that aligns with the founding spirit of many Catholic colleges and universities, which began as places where the children of immigrants could receive a high-quality education."

The assumption of Mary, body and soul, into heaven, he said, is a sign to all believers that life "is not a senseless wandering, but a pilgrimage that, although there are uncertainties and suffering, has a sure goal: the house of the Father, who awaits us with love.

After the Angelus, Pope Francis offered his prayers for the people of Tianjin, China, where explosions at chemical factories on Aug. 12 led to the deaths of at least 114 people and hundreds injured. 

Mary’s assumption shows life’s aim is to be with God, Pope says

The Criterion

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Baltimore Archbishop William E. Lori.

NEW HAVEN, Conn. (CNS) — The priesthood of Father Michael J. McGivney, founder of the Knights of Columbus, “models the teaching of recent popes,” said Baltimore Archbishop William E. Lori.

“St. John Paul II said that the priest’s personality must be a bridge to Christ, and indeed Father McGivney’s unassuming, lighthearted-yet-determined character attracted many to the Catholic faith and to St. Mary’s Church,” said the archbishop, who is supreme chaplain of the Knights.

“When Pope Francis tells priests to acquire ‘the smell of the sheep,’ and ‘to bring the Gospel to the margins of society,’ ” he continued, “I think of Father McGivney. He loved the priesthood deeply.”

Archbishop Lori made the comments in his homily for a Mass marking the 125th anniversary of the death of Father McGivney. The prelate also was principal celebrant of the Aug. 14 Mass at St. Mary’s Church in New Haven.

The church is where Father McGivney, a priest of the Archdiocese of Hartford, founded the Knights of Columbus in 1882. He was an assistant pastor there when he gathered a handful of men in the church basement to start the fraternal organization.

Archbishop Lori spoke of how the priest influenced those early Knights in embracing the organization’s principles.

“These men would not have committed to the principle of charity had they not seen in Father McGivney a man of tireless pastoral charity, who reflected God’s love through acts of personal generosity and compassion,” he said.

The men also would not have committed to “the principle of unity had they not seen how Father McGivney brought together the people of St. Mary’s Parish, and how he served as a source of unity in the wider community of New Haven.”

The priest’s witness of fraternity also had an impact on those early Knights’ commitment to that principle.

“Father McGivney was not only the father but also the brother to his parishioners, and indeed to anyone in need,” Archbishop Lori added.

The priest is a candidate for sainthood.

The Father McGivney Guild was formed in 1996 to promote his cause. The Vatican approved opening the cause in 1997.

Father McGivney was declared “venerable” by Pope Benedict XVI, recognizing his heroic virtue. A miracle attributed to his intercession is under investigation at the Vatican. In general, one confirmed miracle is needed for beatification and a second such miracle is needed for canonization.

Archbishop Lori spoke in strong personal terms about Father McGivney, whom he said he considers his “parish priest, the parish priest of my soul.”

“Every morning, I pray to him and I pray that he be canonized, as I know you do. Every day, I load his plate with all kinds of intentions,” he added.

Sixteen Knights formed an honor guard that led the processional and recessional at the noon Mass, and four Knights carried a 4-foot statue of Father McGivney on a gold platter. The statue and an original painting of Father McGivney were placed in the sanctuary during the Mass.

Among the hundreds in attendance were officers of the Knights’ Connecticut State Council, including Thomas J. Vila, who is state deputy. He brought up the gifts at the offertory with his wife, Rosemary.

At the conclusion of Mass, Archbishop Lori was joined by Supreme Knight Carl A. Anderson, other supreme officers of the Knights of Columbus and John Walshe, a Bridgeport lawyer who is a great-grandnephew of Father McGivney, at the sarcophagus near the entrance of the church, where the remains of Father McGivney are interred.

The archbishop incensed the sarcophagus as church bells tolled, and then led the congregation in prayers for his canonization.

Based in New Haven, the Knights of Columbus has about 1.9 million members in the United States, Canada, the Philippines, Mexico, Poland, the Dominican Republic, Puerto Rico, Panama, the Bahamas, the Virgin Islands, Cuba, Guatemala, Guam and Saipan.

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Rosary rallies help football teams build on their faith

We see it at so many sporting events. A baseball player making the sign of the cross before stepping into the batter’s box. A football player offering a prayer of thanksgiving after scoring a touchdown or making a big play. Athletes kneeling silently in a prayerful, meditative state before they step onto the field or take to the court. Or stopping to pray as a group after a game—win or lose.

In today’s ever-increasing secularist world, it’s refreshing to see people—including respected adults like professional athletes—who don’t shy away from public expressions of their faith.

Though some would argue of its inappropriateness, we applaud those who, as they are permitted to do, let others know of God and our Church’s guidance in our lives: even outside the Church building where we worship—whether on or off the field.

Which is why, only a few days removed from the Feast of the Assumption, when we reported on Adorers of the Sacred Heart of Mary on Aug. 15, we were happy to learn how several high school football teams across the United States have made faith a staple of their workouts as they prepare for the upcoming season. The football team at Our Lady of Providence Jr.-Sr. High School in Clarksville is one of six Catholic high school football teams that participated in a SportsLetter Rosary Rally at St. Patrick Church in Louisville, Ky., on July 31. (Photo provided by SportsLetter)

Be responsible, have a lifestyle that promotes good health, reader says

This letter is in response to Archbishop Joseph W. Tobin’s column, "Health care is a basic human right, not a privilege," which appeared in the Aug. 7 edition of The Criterion.

Health care may be a basic human right, but with rights come responsibilities.

Responsible individuals must be stewards of their own "temple," or bodies. They cannot throw away finite resources to cure them. I submit that humans lessen their need for health care by eating responsibly, exercising regularly, avoiding drugs and abstaining from all harmful substances. If everyone was responsible and took care of their "temple," the issue of health care being a right would be significantly reduced.

The real to toll that with every choice comes responsibility. Not taking care of our body does normally come with significant moral concerns, even if the mother’s signature may have been sought and obtained. 

There is a time when we serve as a proxy for someone and give consent on their behalf, we act simply as their agent and provide an advocate for the patient’s original wishes ("yes, he told me he wanted to donate his kidneys").

Alternatively, if we do not know the wishes of the deceased patient, it is our best to make a reasonable decision based on the specifics of their situation, using a "best interest" standard (basically my friendship with him and concern for him. I think he really would have wanted to donate his organs).

When we serve as a proxy decision maker for a fetus, an infant, or a deceased child prior to the age of reason, it is incumbent on us to make a "best interest" decision on their behalf. The assumption is that we cared for them in life, and had their best interests in mind while they were living, we can continue to exercise that "best interest" decision-making capacity later when they are deceased.

But if the mother of an aborted child were to write on the dotted line granting permission to utilize fetal cells and organs, that consent would necessarily be void, because she would have already categorically demonstrated that she does not have the best interests of her child in mind, having already consented to the taking of that child's life. From the ethical point of view, she has disqualified herself from being able to give valid consent on behalf of her now-deceased child.

In the absence of proper informed consent, taking organs or tissues from the corpse would represent a further violation of the integrity of the body and consciousness of the deceased. Though, the tissues and organs of the directly aborted child should not be utilized, researchers, not religious, spirituality or ethical disputes, but rather should be given a proper and respectful burial.

In the final analysis, maternal consent cannot provide moral clearance for researchers to utilize fetal remains from direct abortions in their research. Such permission from the mother is not, objectively speaking, an authentic "consent," or "true" or "real," or "authentic," or "genuine" or "genuinely voluntary" consent. The parents are not responding to a question about the care of the now-deceased child. In the absence of proper informed consent, taking organs or tissues from the corpse would represent a further violation of the integrity of the body and consciousness of the deceased. Though, the tissues and organs of the directly aborted child should not be utilized, researchers, not religious, spirituality or ethical disputes, but rather should be given a proper and respectful burial.

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Patrice Magnant
Mooresville

Dr. Tad Pacholczyk, OP

In recent years, scientists in industry and academia have come to rely on freshly obtained human tissue specimens for certain types of research and experimentation. Sometimes these tissues and organs can be obtained after surgical removal like gall bladder removal from adults, or foreskin removal during the circumcision of newborns. The use of such tissues can be morally acceptable if the patient (or the parents of the newborn) provide informed consent.

The use of tissues and organs from fetuses can also be morally acceptable when those cells are obtained from a natural miscarriage, and the parents provide consent. This would be equivalent to consenting to an organ donation from their deceased child.

Researchers claim this consent is necessary to enable the proper use of the cells or tissues. This procedural detail is frequently described in the section called “Materials and Methods” found in scientific research papers, as, for example, in this February 2015 article on brain research in the journal Science.

“Human fetal brain tissue was obtained from the [clinic], following elective pregnancy termination and informed written consent...” (emphasis added).

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Nuestra respuesta ante la pobreza en Indiana

Durante la mayor parte del verano he venido escribiendo sobre la pobreza, utilizando como referencia la carta publicada recientemente por los obispos de Indiana, titulada Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana. Una cosa es escribir sobre la pobreza, pero hacer algo en la práctica para ayudar a aminorar el dolor y la derrota que provoca la pobreza, es algo muy distinto. La tarea de erradicar definitivamente la pobreza parece imposible; afortunadamente, creemos en milagros. Creemos que lo que resulta imposible en términos humanos, puede lograrse a través del poder de la gracia de Dios. Para explicarlo de forma sencilla, creemos que si nuestra fe, esperanza y amor fueran lo suficientemente sólidos, nadie tendría que vivir en la pobreza.

¿Qué podemos hacer para contribuir a mitigar la pobreza en Indiana? ¿Qué acciones podemos emprender que marcarán la diferencia en las vidas de nuestros compañeros hoosier que sufren los efectos inmediatos y a largo plazo de la pobreza?

En nuestra carta pastoral, definimos cuatro acciones básicas que creemos que marcarán la diferencia:

• “Primero, como comunidad de fe, creemos en el poder de la oración. Confiamos en que el Padre Celestial nos escuchará clamando por nuestro “pan de cada día” y responderá. Sin embargo, la oración también supone escuchar atentamente lo que Dios nos dice. Si le pedimos ayuda a Dios para poder atender mejor las necesidades de los pobres, a quienes Él ama, ciertamente nos mostrará el camino.”

• “Seguidamente, podemos trabajar para fortalecer a la familia. Comenzando por nuestras propias familias, nuestros cónyuges, hijos, nietos y demás familiares, podemos demostrarles que la familia es lo primero. Podemos esforzarnos por hacer a un lado las distracciones que promueve la cultura contemporánea, para pasar tiempo con la familia, apoyar y animar a aquellos a quienes más amamos en el mundo.”

• “Además, podemos proponer y defender la vitalidad económica y el acceso a educación y atención médica asequibles y de alta calidad. El empleo, la educación y la atención de salud son vitales para aliviar los efectos a largo plazo de la pobreza en nuestro estado. Es en este sentido que nosotros, los obispos, exhortamos vehemente y con todos los medios a nuestras personas, familias e instituciones católicas para que se pronuncien a favor de legislaciones integrales y justas, así como de políticas sociales en estas áreas fundamentales. Invitamos a todas las personas de buena voluntad a que se unan a nosotros para encontrar e implementar soluciones, tanto inmediatas como a largo plazo, para los problemas que enfrentan los pobres y vulnerables en nuestras comunidades.”

• “Por último, todos podemos brindar nuestro apoyo a Catholic Charities y otras agencias de servicio social en nuestro estado, mediante la generosa administración de nuestro tiempo, talentos y tesoros. Como administradores de todos los bienes que cada uno de nosotros ha recibido de Dios, se nos invita y se nos desafía a responder al Señor con enorme gratitud y generosidad.”

Sabemos que para Dios nada es imposible. También sabemos que estamos llamados a cooperar con la gracia de Dios para atender las necesidades de nuestros hermanos y hermanas pobres. Si deseamos ser discípulos de Jesucristo, atender a los pobres no es una tarea optativa.

Las palabras de nuestro Señor para sus discípulos—para ustedes y para mí—son: "Porque tuve hambre y os alimentasteis" (Mt 25: 41-46).

Y sin embargo, estas duras palabras, también encierran esperanza. El Señor nos dice que todo aquello que hagamos por nuestros hermanos y hermanas necesitados, también lo haremos por Él. Él está con nosotros. Si creemos en Él, nos mostrará el camino. Elevemos juntos una plegaria para que la pobreza en Indiana termine. Hagamos todo lo que esté a su alcance para defender y atender las necesidades del segmento más vulnerable de nuestra sociedad. Y luchemos por que apoye las obras de caridad de nuestras parroquias y de nuestras agencias de caridad católicas.

Todo lo que hagamos por nuestros hermanos y hermanas pobres, también lo haremos por Jesús y por la salvación de nuestras almas.

Traducido por: Daniela Guanipa

Our response to poverty in Indiana

In our pastoral letter, we outline four basic actions that we believe will make a difference:

• “First, as a community of faith, we believe in the power of prayer. We trust that our cry for ‘daily bread,’ is heard by our heavenly Father. However, prayer is also attentively listening to what God has to say to us. If we ask God to help us better serve the needs of the poor, whom he loves, surely he will show us the way.”

• “Next, we can work to strengthen families. Starting with our own families—our spouses, children, grandchildren and extended families—we can show that family time is first. We can work to set aside some of the distractions promoted in contemporary culture in order to spend time with family, supporting and encouraging those whom we love most in the world. Reaching beyond the limits of our own families, we can share our time and talent with our neighbors, our fellow parishioners and members of our communities. We can support legislation and public policies that are pro-marriage and pro-family. We can work to elect public officials whose actions really do speak louder than their words when it comes to protecting and enhancing family life.”

• “Then, we can advocate for economic vitality and access to affordable, quality education and health care. Employment, education and health care are critical means for alleviating the long-term effects of poverty in our state. To this end, we bishops strongly urge all individuals, families, and Catholic institutions to speak on behalf of comprehensive and just legislation and social policies in these crucial areas. We invite all people of good will to join us in finding and implementing both immediate and long-term solutions to the problems faced by those who are poor and vulnerable in our communities.”

• “Finally, we can support Catholic Charities and other social service agencies in our state through generous stewardship of our time, talent and treasure. As stewards of all the gifts we have each received from God, we are invited and challenged to respond to the Lord with increased gratitude and generosity.”

We know that nothing is impossible for God. We also know that we are called to cooperate with God’s grace to serve the needs of our brothers and sisters who are poor. If we want to be disciples of Jesus Christ, caring for the poor is not optional.

Our Lord’s words to his disciples—to you and me—are hard to hear. “For I was hungry and you gave me food, I was thirsty and you gave me water, I was naked and you clothed me, in prison, and you did not care for me.” Then they will answer and say, “Lord, when did we see you hungry or thirsty or a stranger or naked or ill in prison, and not minister to your needs?” He will answer them, “ Amen, I say to you, when you did not do one of these least ones, you did not do for me.” (Mt 25: 41-46).

And yet, these harsh words are also words of hope. The Lord tells us that whatever we do for our sisters and brothers in need, we do for Him. He is with us. If we trust in him, he will show us the way.

Please join me in praying for an end to poverty in Indiana. Please do whatever you can to advocate for the needs of those who are most vulnerable in our society. And please support the charitable work of our parishes and Catholic Charities agencies.

Whatever you and I can do for our brothers and sisters who are poor, we do for Jesus and for the salvation of our souls. ♦
**Events Calendar**

**The Children's Museum of Indianapolis to offer "National Geographic Sacred Journeys" exhibit, including Shroud of Turin replica and lecture**

The Children's Museum of Indianapolis, 3000 N. Meridian St., will host "National Geographic Sacred Journeys," an exhibit recreating places, spaces and events of various faith traditions around the world, starting on Aug. 29 and lasting through Feb. 21, 2016.

Among the recreated places and spaces are:
- The Western Wall of the Second Jewish Temple in Jerusalem.
- The Church of the Holy Sepulchre, site of Jesus' crucifixion in Jerusalem.
- The Grand Mosque in Mecca, Arabia.
- Tepeyac Hill and the Basilica of Our Lady of Guadalupe in Mexico City.
- Allahabad and Sangan at the confluence of three rivers sacred to Hindus in the Ganges River in India.
- Both Gaya, birthplace of Buddhism.
- Caves in the bluffs along the Dead Sea in Qumran, Israel, where the Dead Sea Scrolls were discovered.

Among the artifacts featured are fragments from the Dead Sea Scrolls from Qumran, a large rock from the Western Wall in Jerusalem, a replica of the Shroud of Turin, and more.

The exhibit is included with general admission.

Cinco de Mayo celebration at noon.

**Sabbatical in Sacred Places**

The archdiocesan Office of Intercultural Ministry will feature foods and other aspects of the Korean culture as part of its Ethnic Dinner Series at the Intercultural Pastoral Institute, 4838 Fletcher Ave., Indianapolis, at 6 p.m. on Sept. 19.

The event will feature food and music; Sun. fried chicken dinner 10:30 a.m.-2:30 p.m.  Free, but freewill offerings will be accepted to help offset cost of parish’s new steeple piano.

**Sacred Heart of Jesus Parish seeks volunteers for Angles from the Heart event**

Registration, task assignment and a continental breakfast will take place on the parish grounds from 7:30-8:30 a.m. Work ends at 1 p.m., followed by lunch at 1:30 p.m.

For information and registration: info@sacredheartindy.org or call 317-324-0777.

**‘A Step in the Right Direction’**

Luz Maria Peredo-Muniz, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the lasagna, works the food table at a client at the Cathedral Soup Kitchen and Food Pantry in Indianapolis on Aug. 2. She volunteered to help with the organization’s "A Step in the Right Direction" project, in which clients were given a pair of shoes and socks, a meal and a bus ticket for the project, which included shoes and sock drive, was coordinated by Our Lady of Mount Carmel Parish member Sean Trojak of Trojak at 131, as service toward earning the level of Eagle Scout within the Boys of America organization. More than 180 clients were served on the day of the project. The goal was to make this an ongoing ministry at the Cathedral Soup Kitchen and Food Pantry. The next "A Step in the Right Direction" day will take place on Oct. 25. (Submitted photo)

**Roy and Sharon (Kahl) Everitt**

members of St. John Paul II Parish in Clark County, celebrated their 60th wedding anniversary on Aug. 10.

The couple was married Aug. 10, 1955, at a Methodist church in Sycamore Township.

They have two children, Joanna and Albert Everitt, and two grandchildren. The couple celebrated their anniversary at a restaurant with family and friends.

**James and Loretta (Dalton) Miller**

members of St. Theresa the Infant Jesus (Little Flower) Parish, Indianapolis, celebrated their 50th wedding anniversary on Aug. 14.

They were married at Our Lady of Lourdes Church in Indianapolis on Aug. 14, 1965.

The couple has six children: Debbie Barras, Barbara Clegg, Sheri Estes, Kathleen Grimm, Pamela Ramey and Joe Miller. They also have 18 grandchildren.

The Millers celebrated their anniversary by renewing their vows at their parish church on Aug. 15, followed by a reception with family and friends at Mustangs Country Club in Indianapolis. They also celebrated a trip to Ireland.

**Aug. 29 Intercultural Ministry gathering features Korean cuisine as part of Ethnic Dinner Series**

The archdiocesan Office of Intercultural Ministry will feature foods and other aspects of the Korean culture as part of its Ethnic Dinner Series at the Intercultural Pastoral Institute, 4838 Fletcher Ave., Indianapolis, at 6 p.m. on Sept. 19.

The event will feature food and music; Sun. fried chicken dinner 10:30 a.m.-2:30 p.m.  Free, but freewill offerings will be accepted to help offset cost of parish’s new steeple piano.

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

**VIPS**

Luz Maria Peredo-Muniz, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the lasagna, works the food table at a client at the Cathedral Soup Kitchen and Food Pantry in Indianapolis on Aug. 2. She volunteered to help with the organization’s "A Step in the Right Direction" project, in which clients were given a pair of shoes and socks, a meal and a bus ticket for the project, which included shoes and sock drive, was coordinated by Our Lady of Mount Carmel Parish member Sean Trojak of Trojak at 131, as service toward earning the level of Eagle Scout within the Boys of America organization. More than 180 clients were served on the day of the project. The goal was to make this an ongoing ministry at the Cathedral Soup Kitchen and Food Pantry. The next "A Step in the Right Direction" day will take place on Oct. 25. (Submitted photo)
Evangelization Supplement

By Fr. Patrick Beidelman

In May of 2014, Archbishop Joseph W. Tobin decided to place the management of the ministry of evangelization within the department that also coordinates the archdiocesan Office of Worship. The primary motivation for this flowed from the essential relationship that is shared between our worship of God and the evangelical mission of the Church. This is most clearly expressed in the dismissal at Mass when all are sent out to “Go and announce the Gospel of the Lord” and to “Go in peace, glorifying the Lord by your life.”

So, our experience of prayer and worship, especially in the Mass, necessarily leads us out from our experience of the presence of the Lord to proclaim and share with others the good news of salvation we have received.

Throughout several consultations with those in pastoral leadership, as well as with those who are presently engaged in the promotion of evangelization, several needs and issues emerged.

While the conversations we have had identified many and varied ways in which effective evangelization is happening, many expressed that we need a clear, concise definition of evangelization before we can identify what methods we will use to cultivate intentional discipleship.

Others expressed a need for greater support of and resources for those of different cultures and language groups within our archdiocese.

Finally, there was a caution among those consulted that we not try to develop a “one size fits all” approach to our role in the mission of evangelization in our parish communities. Each community itself has a slightly different culture and most certainly will discern different priorities as it relates to this aspect of the Church’s mission.

So, what are some things that are emerging as possible next steps in the coordination of the ministry of evangelization in the Archdiocese of Indianapolis?

Recently, Archbishop Tobin has given us some important foundational areas of focus upon which we can build our approach. Echoing Pope Francis, our archbishop recently said at a meeting on this topic that “we can’t ask people to join us without giving them a personal encounter with Jesus Christ.”

So, our experience of prayer and worship, especially in the Mass, necessarily leads us out from our experience of the presence of the Lord to proclaim and share with others the good news of salvation we have received.

Throughout our acceptance of this call to be missionary disciples, we must engage at all times, as the Lord Jesus did, in a deepening of our understanding of the Lord’s mission; that is, to be sent out to proclaim the power and goodness of the Lord, as in Mark 3:13-15.

In this passage, we read about the call of the first Apostles that is also given to each of us who follow Jesus: (1) to hear Jesus calling us; (2) to come to him and be with him (personal encounter); and (3) to be sent out to proclaim the power and goodness of the Lord in all we say and do.

Throughout our acceptance of this call to be missionary disciples, we must engage at all times, as the first disciples did, in a deepening of our understanding of the beliefs and practices of our faith family so that our core development in the Church’s teaching keeps us rooted in the truth of divine revelation.

This paradigm of Mark 3:13-15 brings us back to the connection between evangelization and our worship of God in the Mass and celebration of the sacraments. The Catechesis of the Catholic Church reminds us that the sacraments are instituted by Christ and are the visible signs of the hidden reality and activity of God. They are signs and instruments by which the Holy Spirit spreads the grace of Christ in the Church.

Evangelization is encountering Jesus in the hidden reality and activity of God in the sacraments, especially in the Holy Eucharist, as well as with this work of the Holy Spirit that are so critical for the work of evangelization.

It is the encounters with the hidden reality and activity of God in the sacraments, especially in the Holy Eucharist, as well as with this work of the Holy Spirit that are so critical for the work of evangelization.

The Holy Spirit prepares the Church to encounter the Lord; that is, to hear Jesus calling us, as in Mark 3:13.

The Holy Spirit unites the Church to the life and mission of Christ; that is, to be sent out to proclaim the power and goodness of the Lord, as in Mark 3:14a.

In the next few months, several resources and methods for evangelization will be provided for parish communities to choose from by which we can intensify our effort in evangelization and missionary discipleship in our everyday lives.

Together, let us hear the call of Jesus to be with him and to be sent out through the action of the Holy Spirit and the celebration of the Mass and the Sacraments. For this effort, we need only to turn to one simple prayer: Come Holy Spirit!

Father Patrick Beidelman is executive director of the Secretariat for Worship and Evangelization for the archdiocese, and rector of St. Peter and Paul Cathedral Parish in Indianapolis.
FOCUS founder defines evangelization, catechesis, encountering Christ and building disciples

By Natalie Hoefer

STEUBENVILLE, OHIO—FOCUS, the student life organization that empowers college students to share the Gospel message, and Catholic University of America President Rev. John Jenkins, CSC, launched a urban campus ministry at Oldenburg Academy in Oldenburg, Indiana, on Friday.

The new FOCUS campus ministry is the first in Indiana and the only one in the state that is based on a high school campus.

“Oldenburg Academy was eager to partner with FOCUS for a number of reasons,” said Rebecca Jeffries, FOCUS director. “First, it is the only Catholic high school in the area and we know students from that school will benefit greatly from FOCUS’s presence. Second, Oldenburg Academy has a strong tradition of welcoming students from diverse backgrounds and will provide a great opportunity for FOCUS to share the Gospel with students from all walks of life.”

The new ministry will be led bykw Schexnayder, a former student of Oldenburg Academy who now serves as vice president of university advancement at the university.

Schexnayder said he is excited about the potential of this new ministry.

“Oldenburg Academy is one of the premier Catholic high schools in the nation and I’m thrilled that we have the opportunity to work with such a great group of students,” he said. “I think this will be a great opportunity for FOCUS to share the Gospel message with young people in a way that is relevant to their lives.”

The new ministry will be based on the University of Notre Dame in South Bend, Indiana, and will be modeled after the successful FOCUS campus ministries that are already in place at major universities across the country.

“I think this is a great opportunity for FOCUS to continue its work of sharing the Gospel message with young people in a way that is relevant to their lives,” said Jeffries. “I’m excited about the potential of this new ministry and I think it will be a great opportunity for FOCUS to continue its work of sharing the Gospel message with young people in a way that is relevant to their lives.”
RCIA catechists gain resources, knowledge, network of support at ‘invaluable’ conference

By Natalie Hoefer

STEUBENVILLE, OHIO—As Mary Wagner, a volunteer catechist at St. Michael the Archangel Parish in Indianapolis, walked the campus of Franciscan University of Steubenville during the St. John Bosco catechetical conference, she enjoyed seeing familiar faces, and being recognized by others as well.

“I didn’t know what to expect last year,” said Wagner, who attended the St. John Bosco catechetical conference for the first time in 2014. She was so impressed and found the conference so helpful that she not only returned this year, but plans to attend for the next three years as well.

Her goal: to earn a certification from Franciscan University in instructing Rite of Christian Initiation of Adults (RCIA). The certification is earned by attending the RCIA track at the St. John Bosco conference for five years.

“I think those credentials are well-respected,” she said. “I’d like to be a director of religious education one day, but even if I never do anything else [besides volunteer], I can’t lose, because the education and the information and the resources I’ve been exposed to are just incredible.”

“I don’t know of any opportunity anywhere else to have this kind of access to this kind of knowledge.”

And not all of the information comes from the speakers, she pointed out.

“I now have a whole new network of friends,” both from within and outside of the archdiocese. “Three of us [from the archdiocese] are going to meet once a month for lunch, and another [who lives farther away] and I plan to share e-mails and texts. It’s more than just the ‘head’ side of the conference that draws Wagner, however—it’s the ‘heart’ side, too.


Wagner was joined on the RCIA track at the conference this year by two other archdiocesan catechists, Sandra Hartlieb, administrator of adult faith formation at St. Lawrence Parish in Indianapolis, and Manuela Johnson, who begins her first year serving as a RCIA team leader for SS. Francis and Clare of Assisi Parish in St. Lawrence Parish in Indianapolis, and Manuela Johnson, who begins her first year serving as a RCIA team leader for SS. Francis and Clare of Assisi Parish in Greenwood this fall.

It was the first time attending the conference for both, but they hope to return for the next four years to earn their RCIA certification from Franciscan University of Steubenville in Steubenville, Ohio.

“It was a phenomenal experience,” said Hartlieb, who has been involved in catechetical ministry for more than 25 years.

Hartlieb said it’s not only received “top-notch” information, but witnessed from the speakers how to best deliver that information.

“The keynote speakers spoke with their whole bodies,” she said. “It wasn’t just someone standing at a podium telling. It was someone who was engaged and passionate about their message. That excited me, so I know that that’s the way to witness—to be engaged with every part of yourself.”

Hartlieb feels it’s “really important that our catechists and I have an opportunity to come [to the conference].

“We are guiding people in something that is going to affect their eternity,” she explained. “Our job is to introduce these people to Jesus and to have a relationship, and if we do that right, they’ll see that the best place to have a relationship with Christ is in the Catholic Church.”

Johnson agreed, and commented on another important relationship developed during the RCIA process—the relationship between the candidate or catechumen and their sponsor, who was the focus of one session at the conference.

As result of the conference, she said she hopes to “recruit parish sponsors in advance of RCIA, starting to give them time to learn about their role and the importance of their role in building disciples.”

Jeffery Earl, RCIA director at Mary Queen of Peace Parish in Danville, also walked away from the conference with a respect for the role of sponsors in developing disciples.

“I don’t have the time to spend [time] one-on-one with each candidate,” said Earl, who, like Wagner and Johnson, ministers in catechesis while working full time. “But when we find people in the parish who are strong in their faith and can share their faith, they can develop those relationships.”

One of the biggest messages Earl walked away with from the conference was also about relationships—his with God.

“What this conference drove home is that I can’t make this be ‘my’ [RCIA] program—that’s not going to work. It has to be God’s program.”

Earl, who has a master’s degree in theology and more than 10 years of experience in catechetical ministry, found the conference to be “amazing.”

“It’s not always someone with 10 years of experience and a master’s degree [who leads catechetical ministry in a parish],” he said. “It’s a person who wants to do their best, knows their limitations, and is struggling because they don’t have the formation they need.

“This type of thing where you come for four days and get this almost miniature semester of course work packed into four days is invaluable.

“And then the other side of it is you get the spiritual formation. It connects you to Christ again personally, and it renews your own prayer life and spiritual life.”

“I don’t think you could spend your money any better than sending [catechists] to training like this.”†
What was in the news on August 20, 1965? A call to avoid future riots, U.S. Embassy in Cuba reopens, ending 54-year diplomatic break

Havana (CNS) — With Havana Harbor’s bright blue waters and a trio of vintage U.S. cars parked along the Malecon, the capital of Cuba, the scene, Secretary of State John Kerry officially reopened the U.S. Embassy in Cuba on Aug. 14, marking the end of more than 50 years of fractured diplomatic relations.

Since the United States broke off diplomatic relations and imposed a trade embargo on Cuba, among the world’s transitions have been the rise and fall of the Berlin Wall, the end of the Vietnam War and restoration of full relations with that former enemy, Kerry noted.

“For more than half a century, U.S.-Cuban relations have been suspended in the amber of Cold War politics,” Kerry said. “In the interim, a whole generation of Americans and Cubans have grown up and grown old. The United States has had 10 new presidents and a unified Germany, the Berlin Wall is a fading memory. Freed from Soviet shackles, Central Europe is again home to thriving democracies.”

He observed that the trade embargo still stands, blocking most commercial relationships and tourism, but that ending it is up to Congress, “a step we strongly favor.”

Among the invited guests for the brief ceremony on the plaza outside the embassy was Havana’s Cardinal Jaime Ortega Alamino. In his remarks, Kerry repeated the acknowledgement of both the U.S. and Cuban leaders that the intervention of Pope Francis and Vatican diplomats had been crucial to getting the two sides to resolve the long-standing diplomatic freeze.

Among those he thanked in his speech included Pope Francis and the Vatican “for promoting a new start in relations between our two countries.” Kerry was to have a meeting with Cardinal Ortega following the ceremony.

Kerry, the first U.S. secretary of state to visit Cuba since 1945, was joined for the brief trip to Havana by a handful of members of Congrès, first- and second-generation Cuban Americans who support the diplomatic thaw, and the three now-retired Marines who performed one of the last official duties as the embassy was closed in 1961 — removing the U.S. flag.

The three men ceremoniously handed three Marines in dress uniforms a folded U.S. flag which they attached to the flagpole, and raised as the national anthem was played by a Marine band.

Telling the story of President Dwight D. Eisenhower’s decision to close the embassy amid Cuba’s post-revolution alliance with the Soviet Union, Kerry described the last few U.S. citizens to leave the building, the three Marine guards, “Larry Morris, Mike East, and Jim Tracey. As they stepped outside, they were confronted by a large crowd standing between them and the flagpole. Tensions were high. No one felt safe. But the Marines had a mission to accomplish. Slowly, the crowd parted as they made their way to the flagpole. Larry lowered ‘Old Glory,’ folded it, and returned to the building. Larry, Mike and Jim had done their jobs, but they also made a bold promise—that one day they would return to Havana and raise the flag again.”

In the intervening years, the tail, 1950s-era building on prime Havana real estate has served as the U.S. Interests Section, while the limited unofficial diplomatic efforts filtered through the Swiss government.

U.S. President Barack Obama and Cuban President Raul Castro surprised the world in December by announcing that they had agreed to pursue renewed diplomatic relations. Cuba reopened its embassy in Washington — also a repurposed interests section — in July.

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**What was in the news on August 20, 1965? A call to avoid future riots, Catholic high schools considered a bargain, and St. Meinrad moves away from a move.**

By Brandon A. Evans

This week, we continue to examine what was going on in the city by donating to “Virtual Vicky.”

In the pages of The Criterion:

- Here are some of the items found in the August 20, 1965, issue of The Criterion:
  - **Social action is urged to avert future riots**
  - **Baltimore — Cardinal Lawrence Shehan called for a new action by all forces within the community, especially those of religion, to avert future nightmares of violence like the Los Angeles riots.**
  - **Cardinal Shehan said the heart of the problem is poverty, which breeds ‘crime and racial tension.’**
  - **‘These are social problems of the greatest magnitude,’ he declared. ‘They need the joint action of all the forces within the community, and of those forces, none should be more effective than religion.’**
  - **Effective and fair?** Mission appeals now an organized basis
  - **Protestant patriarchate envisioned
  - **Landlord Family Values... honesty, SantaClarity**

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**FRIENDS OF THE POOR**

- **See end of evening devotions**
  - **Says pope ‘consulted’ on Italian elections**
  - **To commemorate Fr. Serra’s death**
  - **In 1952: Says pope ‘consulted’ on Italian elections**
  - **Lay theologian who converted 300 ‘throwing in the towel’**

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**8th Annual St. Vincent de Paul FRIENDS OF THE POOR WALK**

Saturday, September 26, 2015

Please join us for this fun and charitable event as we help heighten national awareness of the challenges faced by the nation’s poor and raise significant funds for our valuable services. All funds raised locally will be used locally.

Location: Washington Park, 3130 E. 30th Street
Time: Registration 9 AM, walk/run starts at 10 AM
Distance: Choice of 1-3 mile routes
Register: Go to www.indywalk.org to register or to help one of the four neediest SVdP conferences in the city by donating to “Virtual Vicks”

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**The Criterion**

Friday, August 21, 2015
The most important event of the seventh century was the founding of the Holy Land and the spread of Christianity after King Clovis did so in 496. Martel fought the Franks into a powerful tribe. After he died in 741, his son, Pepin III, controlled the entire Iberian peninsula. For a while, it looked like the Christian West would fail to Islam.

This was not to be. As Fr. Martel and his army advanced north of the Pyrenees with a great victory at the Battle of Tours, or Poitiers, in 732. The Muslims retreated back to Spain where they established a great civilization. Charles Martel was king of the Franks, a Germanic tribe that converted to Catholicism after King Clovis did so in 496. Martel formed the Franks into a powerful tribe. After he died in 741, his son, Pepin III (also known as Pepin the Short) forged close ties with the pope and was fortunate for the pope, who needed help when the Lombards conquered Rome.

In 754, Pope Stephen II traveled across the Alps (the first pope to do so) to meet with Pepin in Aachen and told him what to do. Wearing penitential garb, he knelt before Pepin and asked, “for the Apostles’ sake, take and deliver the Roman people to the Lombards.” He solemnly anointed Pepin and crowned him King of the Franks and protector of the Holy See. In return, Pepin promised that he would not take from the Lombards the lands he would take from the pope. Called the Donation of Pepin, these lands would later form part of the Papal States. Pepin and Pope Stephen marched south and decisively defeated the Lombards. Once the Franks re-crossed the Alps, though, the Lombards attacked Rome again, and the pope and his city were in danger. Pepin and his army came to his rescue. This time, after Pepin defeated the Lombards, he left a small force in Italy to protect Rome.

But it was Pepin’s son, Charles the Great or Charlemagne, who exerted the most influence on the Church during this period. He was given the title of ‘Emperor of the Romans’ by Pope Leo III, who crowned him emperor of the Romans after his coronation in Worms in 800. Charlemagne was not a Catholic. In his “Admonition Generals” of 789 (probably written by the scholarly Benedictine monk Alcuin) he compared himself to Josiah, who reformed the religious worship of Israel.

Charlemagne envisioned a society based on religious worship, with the Christian clergy advising the Frankish king (Peter, later known as Peter the Apostle) and the Old Testament prophets. He had Alcuin organize a palace school that became a center of intellectual leadership, with many of the students later becoming bishops and abbots.

I wrote more about Charlemagne next week.

Catholic Education Outreach/Gina Fleming

Make healthy choices, pray for grace to shed pounds of worry, sin

“The beauty, diversity and vibrancy of the many religions in our communities still live on, not given to us by some divine intervention. Such a gathering reinforces the focus upon our common humanity by revealing in some way the human longing for the spiritual. And that longing for the spiritual is so clearly embodied in the many religions to be encountered at the festival.

On behalf of the folks from the archdiocese who will be present as exhibitors and participants, please join us on Aug. 30.”

(Richard Frick Ginther is director of the archdiocesan Office of Ecumenism. He is also archdiocesan ecumenical officer and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.)
The Book of Joshua, the source for this weekend’s first reading, looks at the period in the history of God’s people when Joshua led them after the death of Moses. Even though these connections may seem clear, biblical scholars disagree about the exact date of this period, as well as the time of this book’s composition.

This much is clear. The purpose of Hebrew history was to chart the union between Christ and the Church. This was revolutionary at the time. It established the dignity of women because Christ loves and redeems all people equally, male and female. Paul did teach that wives should be in accord with their husbands. But he also was clear that husbands should not only love their wives, but also with the same unqualified, self-sacrificing love with which Christ loves the Church. This exalts women, insisting upon the equality of all people, St. John’s Gospel furnishes the last reading.

In preceding verses, Jesus spoke about himself as the “bread of life.” After Jesus spoke these words, many of his disciples walked away. People even today find this at least a puzzling statement. Critical to the story is the fact that the Apostles did not desert Jesus. The Lord asked them to look deeply into their own hearts. Would they walk away with the others? Peter responds for all the Apostles with a magnificent expression of faith. Saluting Jesus as “God’s holy one” (Jn 6:69), the Messiah, in itself a powerful testimony, Peter says, “Lord, you have the words of eternal life” (Jn 6:68).

Reflection

The Church for weeks has called us to realize our limitations as human beings, and it also has reassured us that God’s mercy, love and power lavishly assists us. We will not be left helplessly to face our needs. For instance, we risk starvation—spiritually as well as physically. We cannot produce food on our own. God comes to us with the bread of everlasting life. Jesus is the bread of life.

We must decide for ourselves either to accept this bread or to reject it. Many rejected Jesus in the Gospel stories and later. Fully realizing their need for the Lord, the solitary source of genuine life, the Apostles are examples to follow.

As Peter declared for them, Jesus alone has the words of eternal life. If we ask for eternal life, the Lord will rescue all who are equal in his love and in his plan for salvation.

All Catholics are required to do penance on all Fridays to honor Christ’s passion.

The simple and direct answer to your question is “no.” Catholics in the United States are not required to abstain from meat on all Fridays of the year. I was in Minnesota, and read in a parish bulletin that this was true (i.e., all Fridays, not just during Lent.) Recently, my daughter was visiting from Virginia, and said that she had heard the same thing. What is the truth? (Illinois)

The Christian response is to substitute some other practice—substitute some other practice—substitute some other practice—substitute some other practice—substitute some other practice—substitute some other practice.

A simple and direct answer to your question is “no.” Catholics in the United States are not required to abstain from meat on Fridays. But the full and fair response is more complicated. Catholics throughout the world are obliged to observe each Friday as a day of special penance in recognition of the fact that Jesus died for us on that day. The Code of Canon Law (specifically #1251 and #1253) grants national conferences of bishops the authority to determine what, specifically, that penance might entail for Catholics of their countries. In 1966, the bishops of the United States issued a “Pastoral Statement on Penance and Abstinence” in which they removed the obligation for American Catholics to abstain from meat on all Fridays of the year. The bishops said that on the Fridays during the season of Lent, they were preserving the tradition of abstinence from meat “confident that no Catholic Christian will lightly hold himself excused from this penitential practice.”

Tarsicius was likely an acolyte, a deacon or even a layman in Rome during the time of Emperor Valerian’s persecution. He was martyred while taking the Eucharist to Christian prisoners, beaten to death with sticks and stones by a mob of pagans on the Appian Way when he would not surrender the Communion he was carrying. One tradition claims he was buried in the cemetery of St. Callistus. Pope St. Damasus I suggested an early cult by describing his martyrdom in a fourth-century poem. His legend was further embellished in the 19th-century novel “Fabiola.” Tarsicius is the patron saint of first communicants, altar servers and the Confraternity of the Blessed Sacrament.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state the name elsewhere in our archdiocese are listed Order priests and religious sisters and brothers are included here, unless they are the name.


DOOLEY, Patricia (McNeil), 54, St. Lawrence, Indianapolis, July 17. Sister of Anne Schechman, Christopher and Michael McNeil. 


HILLENBRAND, Mary (Homan), 90, Holy Family, New Albany, Aug. 11. Father of Martin Dezelan. Uncle of several. 


KENDALL, Ronald D., 71, St. Lawrence, Indianapolis, Aug. 7. 


WALTERMANN, Frank, 76, St. Mary, Rushville, Aug. 4. Husband of Mary Merchante. Brother of Father Anne Murphy, Joe and Marc Waltermann. 


CHURCHES UNDER THREAT

A boy stands with a cross outside Sacre Coeur Basilica in Paris on April 3. Catholic churches in France were placed under police protection and urged to take extra security measures against possible Islamic attacks before the Aug. 15 threshold of the Assumption. (CNS photo/Etienne Laurent, EPA)

The Criterion Friday, August 21, 2015

Support Hoosier Kids in Need

Tune into the RTV6 Telethon benefiting Peyton Manning Children's Hospital at St.Vincent on Tuesday, September 1st, or Text PMCH to 72727 at any time to make a donation.

PeytonTelethon.com

Providence Sister Margaret Louise Bernard taught for 50 years in Catholic schools in six states

Providence Sister Margaret Louise Bernard, died on Aug. 2 in Bradenton, Fla. She was 91. The Mass of Christian Burial was celebrated on Aug. 8 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Audrey May Bernard was born on Dec. 31, 1923, in Evanston, Ill. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1943, and professed final vows on Aug. 15, 1950.

Sister Margaret Louise earned a bachelor's degree from Saint Mary-of-the-Woods College in Saint Mary-of-the-Woods. During her 72 years as a member of the Sisters of Providence, Sister Margaret Louise ministered in education for 50 years in schools in California, Florida, Illinois, Indiana, Maryland and Massachusetts.


Sister Margaret Louise later moved to Florida to care for her ailing mother. She taught in Catholic schools in the state for 19 years, and served as a substitute teacher there until 2001 when she retired from ministry.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.
St. Barnabas Parish to mark 50 years of generosity and faith

By Sean Gallagher

The baby-boom generation, generally spanning from the end of World War II to the mid-1960s, was a time of great growth and change in the United States. From 1946 to 1965, 27 parishes were founded across central and southern Indiana, including those located in quickly expanding suburbs in Greenwood, Plainfield and the outskirts of Marion County.

St. Barnabas Parish, founded 50 years ago in 1965 on the south side of Indianapolis, was one of the last parishes during this period to be established.

The Archdiocese of Indianapolis was affected by the baby-boom generation like many other social institutions. From 1946 to 1965, 27 parishes were founded across central and southern Indiana, including those located in quickly expanding suburbs in Greenwood, Plainfield and the outskirts of Marion County.

St. Barnabas Parish, founded 50 years ago in 1965 on the south side of Indianapolis, was one of the last parishes during this period to be established.

Members of the faith community, located at 8300 Rahke Road, in Indianapolis, will celebrate this anniversary with a festive Mass at 5 p.m. on Aug. 29. Archbishop Joseph W. Tobin will be the principal celebrant of the liturgy.

Sue Kegley will attend the Mass, much as she has participated in weekend liturgies at St. Barnabas throughout its 50-year history. A charter member of the parish, Kegley, 79, was a young wife and mother when St. Barnabas was founded. By that time, though, she was an experienced hand at being a member of a start-up parish.

In 1946, at the start of the baby-boom generation, Kegley and her parents went from being members of St. Roch Parish to the newly-founded St. Mark the Evangelist Parish in Indianapolis, when Kegley was a grade-school student.

When recalling her memories of St. Barnabas' early days, the parish's founding pastor, Father John Sciarrà, who led it for its first 24 years, “He was very welcoming, very open, very accepting.”

Kegley said, “I’ve loved children. He dressed up as Santa Claus at Christmas. I had never seen a priest do that. You could see the children just light up when he came in them.”

Kegley also spoke of Father Sciarrà’s successor, Father Joseph MacNally, who led St. Barnabas for 13 years until his retirement in 2003. She recalled his warm, outgoing personality that endeared him especially to the students at the parish’s school.

While “Father Mac” was pastor, Kegley worked in the school’s cafeteria. The students were supposed to be quiet during lunch. But that rule went out the door when the beloved pastor walked through the door. “Everybody started screaming, ‘Father Mac! Father Mac!’”

Kegley recalled, “Forget blowing the whistle. That wouldn’t work.”

Many other priests have served as associate pastors at St. Barnabas, including its current pastor, Msgr. Anthony Volz, described as “a training ground for priests.”

In its 50-year history, St. Barnabas has had 26 associate pastors, including Father John Sciarra, who later succeeded Father MacNally as its pastor.

“Father Sciarrà had a wonderful style of leadership,” said Father Farrell, who succeeded Father Sciarrà in 2003. “He was kind, compassionate and very much a father figure in the community. People of all ages found that they could turn to him. I realized that this is the kind of pastor I wanted to be—approachable and available.”

The witness of Father Sciarrà and the many other priests who have served at St. Barnabas over the past half century helped lead six men of the parish to discern a call to the priesthood and be ordained, including Msgr. William Stalzer, archdiocesan vicar general.

His family joined the parish when it was founded. He was a third-grader at the time.

“It was a great parish and a young parish,” Msgr. Stalzer said. “So I think there was a lot of bonding together because it was so new. They had to create their own traditions and really help create the parish and the school. There wasn’t a whole lot in there in 1965.”

Karen Beckwith can attest to that. She entered sixth grade at St. Barnabas School in 1965, having been educated previously at the former Sacred Heart School, much closer to Indianapolis’ downtown than St. Barnabas.

“It was pretty much cornfields,” said Beckwith of St. Barnabas’ early surroundings. “I remember my friends from Sacred Heart telling me that I was moving out to the boondocks. There were no fast-food places. I think there was a little grocery store. We were so excited when Burger Chef opened. We’ve come a long way.”

The land around St. Barnabas may have been built up greatly during the past 50 years, but so have the many ways that the people of the parish express their faith.

They do that in part through the strong bonds of friendship and faith that have formed there over the past generation.

Clint Meinerding and his family joined the parish in 2000 after moving to Indianapolis from Anderson, Ind. “We went to Masses at all of the area churches at first, but St. Barnabas just felt like home to us,” he said. “At the time, we never really thought choosing a parish was a significant decision, but our entire lives have changed because of the people at St. Barnabas.”

“Fifty years later, all of our best friends are people we have met at St. Barnabas. It’s like a big family for us. We pray together, we laugh together, and we cry together.”

Like a family, the members of St. Barnabas have been quick to lend a helping hand. Beckwith is a member of its outreach committee and is one of the first to say “Yes.”

She is involved in Helping Our Own People, an organization independent of St. Barnabas that gives food, clothing and other necessities to homeless people in Indianapolis.

“If I put something in the bulletin that we need more water, the next week we’ll have a box out there full of bottled water,” Beckwith said. “It’s always been that way.”

Msgr. Volz appreciates the attitude in the parish that stewardship is a way of life, a notion instilled in many of its early members by Father Sciarrà.

“It’s a way of living, a way of being kind to others, a way of approaching life in the sense that everything that God has given to us is a gift and we need to give those gifts back to God,” Msgr. Volz said. “People open their hearts and talents and come forward whenever someone needs help.”

The effects of such openness have multiplied at St. Barnabas as the parish has grown from a small faith community in 1965 to more than 1,300 households today.

“Even though it’s a huge parish, it has a small feel to me,” Beckwith said. “We have small church communities. There are smaller groups that do things within the parish. To me, it still has that smaller feel. No matter what Mass I go to, I find a lot of familiarity.”

Meinerding agrees. “St. Barnabas has been wonderful for us,” he said. “It’s like we’re part of a great parish, it still seems like we know everyone. ... We really feel like St. Barnabas is more than just a church, it’s more like a family.”

—Msgr. Anthony Volz, pastor of St. Barnabas Parish in Indianapolis

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of Theology; 10 at Bishop Simon Bruté College Seminary in Indianapolis, where they are also enrolled at nearby Marian University; and two at the Pontifical North American College (NAC) in Rome.

Six of the archdiocese’s 24 seminarians are transitional deacons, scheduled to be ordained priests next summer.

Father Augenstein noted how the deacons show leadership among their fellow seminarians.

“The new seminarians look to the older guys to set the example of what it means to be a seminarian,” he said. “And we’ve got some really good examples of seminarians leading good and holy lives and discerning the priesthood.”

Seminarian James Callahan, a recent graduate of Bishop Chatard High School in Indianapolis who will be a freshman at Marian University; and two at the College Seminary in Indianapolis, explained its history and Consecrated Life.

Fathers of Conventual Franciscans during the Year of Consecrated Life.

Conventual Franciscan Brother Bob Baxter, who oversees the friary at Mount St. Francis, explained its history and the varied ministries in which the friars are engaged both in the archdiocese and beyond.

The seminarians absorbed that history, just as they did the historic and holy life of Cardinal Ritter.

Deacon Matthew Tucci, who is entering into his final year of priestly formation at the NAC, said he views Cardinal Ritter as an example for priestly life and ministry.

“He’s a guy that’s in the history books,” said Deacon Tucci, a member of Holy Family Parish in New Albany. “But he was also a very holy man and a very holy priest. He’s someone to look up to and emulate.

Seminarian Nick McKinley, who will be a junior at Bishop Bruté in the fall, learned about the good example of the former shepherd of the Church in central and southern Indiana while he was a student at Cardinal Ritter Jr./Sr. High School in Indianapolis.

“Being in the place where he grew up, I feel close to him again,” said McKinley, a member of St. Christopher Parish in Indianapolis. “I really helps you get into the mindset of prayer. You can get into a more personal relationship with God, and into the habit of prayer and discernment to help you figure out whether or not the priesthood is truly your calling.”

At the end of the pilgrimage, the seminarians had time for prayer and the opportunity to celebrate the sacrament of penance during a visit to Mount St. Francis, explained its history and Consecrated Life.

Fathers of Conventual Franciscans during the Year of Consecrated Life.

Conventual Franciscan Brother Bob Baxter tells archdiocesan seminarians on Aug. 11 about the chapel at his community’s friary at Mount St. Francis, which is located northwest of New Albany.

(Photos by Sean Gallagher)

Seminarian Jonathan Hilber, left, transitional Deacons Matthew Tucci and Douglas Hunter and other archdiocesan seminarians view a display about Cardinal Joseph E. Ritter on Aug. 11 at the New Albany Deanery.

Seminarian Jeffrey Dufresne, a member of St. Monica Parish in Indianapolis, views reliquaries belonging to St. Mary Parish in New Albany during an Aug. 11 pilgrimage of archdiocesan seminarians to the New Albany Deanery.

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“Being in the place where he grew up, I feel close to him again,” said McKinley, a member of St. Christopher Parish in Indianapolis. “I always enjoyed hearing his story and have a great respect for him.

“He shows me that, in my time in the seminary, it’s important to stay strong and never give up when things are tough. I need to keep moving forward with the Lord and persevere. The grace will eventually be given to you to keep striving for the best way for you to serve Christ, wherever God leads you.”

(For photos from the seminarian pilgrimage, visit www.CriterionOnline.com. For information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com )

Seminarians Michael Dedek, left, and Michael Clawson walk with transitional Deacon Meril Sahayam on Aug. 11 on the grounds of the Conventual Franciscan friary at Mount St. Francis in the New Albany Deanery. The seminarians visited Mount St. Francis as part of a one-day pilgrimage to the deanery.

Seminarian Jonathan Hilber, left, transitional Deacons Matthew Tucci and Douglas Hunter and other archdiocesan seminarians view a display about Cardinal Joseph E. Ritter on Aug. 11 at the New Albany birthplace and boyhood home of the former archbishop of Indianapolis.

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