



The

Criterion

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'Tapestry of love'

Couples lauded at Golden Wedding Jubilee Mass, page 10.

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Trusting God's guidance

Holy Spirit, faith lead family of five during 17-month ocean adventure

By John Shaughnessy

Marc Konesco keeps pushing himself to live outside his comfort zone, believing that's "where the magic happens" in life.

Yet as he and his wife Jen and their three children—all under 10 at the time—were in the midst of their 17-month ocean journey by boat, Marc experienced a moment that made him feel *too uncomfortable*.

"We were at a remote island—a two-day trip from civilization," recalls Marc, a 1993 graduate of Cathedral High School in Indianapolis. "I couldn't start the engine, and our water maker on the boat stopped working. So here we are, in a remote place, with no engine and no water.

"I said a prayer, 'Lord, I'm hurting.' Then I ended up getting on the radio, asking for help. The radio could reach up to 60 miles, but I didn't think anyone was around. I was very anxious."

Less than five minutes later, a small boat with two men aboard appeared around a curve of the island, heading toward the Konescos' boat.

"They were brothers," Marc says. "The one brother installed water makers for a living, and the second brother owned a shop where they worked on engines. They were like two angels that came out of the air. After about four hours of working on the boat, we were ready to go."

He pauses before adding, "It shows you how God works."

See SPIRIT, page 8



During their 17-month ocean journey, Jen and Marc Konesco pose for a photo with their children, Camden, left, Maria and Joellen. The Catholic family sold their Indianapolis-area home to live their dream. (Submitted photo)

Iraqi archbishop reflects on persecution of Christians during visit

By Sean Gallagher

Chaldean Catholic Archbishop Bashar Warda of Irbil in northern Iraq pauses and places his face in his hands when asked how his faith has been challenged and spurred on in the crisis that he has helped manage over the past year.



Archbishop Bashar Warda

In the summer of 2014, Islamic State militants conquered the nearby city of Mosul, with its large and historic Christian community. Later, they took a series of historic Christian villages in the Plain of Nineveh north of Mosul.

The Christians of Mosul and the villages were told to convert to Islam, pay a religious tax, die or leave with nothing.

Some 125,000 Christians, including three bishops, 50 priests and 90 religious sisters, chose the last option. Many of them flooded Irbil to the east as refugees.

Archbishop Warda spoke about his experiences of caring for the suffering faithful, his gratitude for the support that Catholics across America and around the world have given to the Church in Iraq, and his hopes for its future in an interview with *The Criterion* when he visited Indianapolis recently.

Earlier in the month, he took part in the 133rd Supreme Convention of the Knights of Columbus in Philadelphia on Aug. 4-6. The Knights of Columbus has contributed much to support persecuted Christians in Iraq. He came to Indiana to visit Archbishop Joseph W. Tobin. Both were previously Redemptorist priests before being chosen to serve as bishops. During his visit, he also was a concelebrant at the archdiocese's annual Golden Wedding Jubilee Mass on Aug. 23 at SS. Peter and Paul Cathedral in Indianapolis. (See related story on page 10.)

See WARDA, page 2

New Orleans Archdiocese: Forever changed by Hurricane Katrina

(Editor's note: This story originally appeared in the Aug. 23 edition of *The National Catholic Register*, a publication of the *Eternal Word Television Network*.)

NEW ORLEANS (CNS)—They are calling it "Kat 10"—Hurricane Katrina plus 10 years—which carries with it the double meaning of an ominous meteorological warning.

How could a Category 5 storm that engulfed the entire Gulf of Mexico, but dropped in intensity to a Category 3 just before landfall on Aug. 29, 2005—burying one of the world's most iconic cities in a flood of biblical proportions—become the watershed moment in New Orleans' nearly 300-year history?

See KATRINA, page 3



Houses in New Orleans are seen under water on Sept. 5, 2005, after Hurricane Katrina swept through Louisiana, Mississippi and Alabama. More than a decade after the storm, New Orleans continues to rebuild. (CNS photo/Allen Fredrickson, Reuters)

WARDA

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Archbishop Warda said that 620 families were initially housed on the grounds of the cathedral in Irbil where he lived.

"It was a very difficult moment," he said. "I was sleeping in a very comfortable room while others were there [with nothing]. So, many times I chose to go and just walk around, tell a joke, listen and just change the atmosphere."

While on the outside he tried to encourage the persecuted Christians whom he had welcomed to Irbil, within his heart he would frequently "quarrel with God."

"I don't understand what he is doing when I look at what has happened in the region," Archbishop Warda said. "I quarrel with him every day."

However, the arguments take place within his intimate relationship with God, one that, with the help of grace, withstands even the previously unimaginable challenges to his faith that he has faced over the past year.

"Before going to sleep, I usually hand all my crises, wishes, thoughts and sadness to him, so I can at least have some rest," Archbishop Warda said. "The next day, I usually wake up with his providence that I would never dream about."

Looking back over the year since thousands of persecuted Christians sought refuge in Irbil, Archbishop Warda sees the care of God coming to suffering believers more effectively than he could have ever devised himself, in part through local lay and religious Catholics and organizations like the Knights of Columbus, Catholic Relief Services, the Catholic Near East Welfare Association and Aid to the Church in Need.

"[God] did it in a way that a state could not really offer to its citizens in such a situation," Archbishop Warda said. "He did

it through the Church and through the generosity of so many people."

His own faith is bolstered as well when he sees the undaunted faith of persecuted Christian refugees.

"People come and tell their stories of persecution and how they were really terrified, having to walk eight to 10 hours during the night," Archbishop Warda said. "In the end, they would tell you, 'Thank God we are alive. *Nushkur Allah*. We thank God for everything.' That's the phrase they end with. That's strengthening, in a way."

In contrast to the goodness he sees in the suffering faithful that have filled Irbil, Archbishop Warda recoils when he describes the Islamic State, which he often refers to by their Arabic "criminal name," "*Daesh*."

"*Daesh* is evil," he said. "The way they slaughter, the way they rape, the way they treat others is brutal. They have a theology of slaughtering people."

And he knows that the evil that overtook Mosul could also strike Irbil.

"It's quite possible, but the coalition, led by the Americans, has stopped *Daesh* from advancing," Archbishop Warda said. "This has given some sense of security to the people. But *Daesh* is just 40 kilometers from Irbil. It's not far away. Anything could happen."

This uncertainty and the horrific experiences of the past year have led many persecuted Christians who came to Irbil to move on to refugee camps in Jordan, Lebanon and Turkey with the intention of emigrating out of the Middle East for good—something that saddens Archbishop Warda.

"They lost trust in the land and their neighbors," he said. "Everyone has betrayed them and treated them as a treasure to be stolen, took their houses and property. Their daughters were under threat at any time."

The thousands who remain in Irbil have moved from makeshift shelters on Church properties and in public schools to prefabricated houses and pre-existing homes provided or rented by the Church. Some want to stay in the region, and are seeking jobs to support their families.

"All of them are waiting for Mosul to be liberated so that they can go back again and start their life again," Archbishop Warda said.

An important step that he thinks could galvanize the international community to help the persecuted Christians of Iraq is for national leaders to join with Pope Francis and recognize what is happening there as a genocide.

"What is happening in the Middle East against Christians is a genocide," Archbishop Warda said emphatically. "This is very important for us. You cannot accept this in the 21st century while everyone is watching. I would like the Americans to take responsibility."

"Do not wait another 20 years and look back to what happened and say, 'Well, I'm sorry that we did not do something really decisive.'"

Having the actions taken against Christians in the region categorized as a genocide would, in Archbishop Warda's view, help "do justice for the persecuted people."

"Their rights would be preserved," he said. "The experience would not be forgotten. And there are legal issues that would follow for the people. They could go back again to their lands. At least people would have a hope that what they've worked all their lives for is still there, protected by the law."

Archbishop Warda also argued that the international community has a duty to stop the Islamic State since many of its fighters have come from countries around the world.

"It's not a regional problem



Two Christian women from Qaraqosh, Iraq, who were forced to flee advancing Islamic State militants in Mosul, wait in front of tents outside St. Joseph Shrine near Irbil, Iraq on Sept. 10, 2014. Chaldean Catholic Archbishop Bashar Warda of Irbil spoke during a recent visit to Indianapolis about his ministry to the persecuted Christians. (CNS photo/Mohamed Messara, EPA)

anymore," he said. "We have 5,000 fighters from all over—from America, from England, from France. Everyone is responsible. These countries are responsible for their citizens. They have to go there and pick them up and get them back. Do something. They are really hurting [our people]."

Archbishop Warda spoke in frustration about the lack of recognition of the persecution by Muslim countries in the Middle East.

"When most of these Muslim countries speak about what *Daesh* has been doing, they always speak about the reputation of Islam," he said. "Please speak about the victims. The victims are missing from their statements. That's really annoying. It looks like those countries are saying, 'If *Daesh* will not film their atrocities, they're O.K.'"

"When they condemn *Daesh* and also do justice to the victims, mentioning them, feeling sorry for what they have been through, then there would be a possibility of rebuilding trust again. Without acknowledging what has happened makes it difficult."

Archbishop Warda spoke in gratitude for the support

that Catholics in America and elsewhere have given to the Church in Iraq. He hopes that it will continue, beginning with prayer.

"It is a very powerful help when we receive letters from priests and people and bishops from America and Europe and Australia and Canada telling us that we are remembered in their prayers. We are persecuted, but not forgotten," he said. "We share this news with our people. We tell them that they are praying for us."

Archbishop Warda also wants Catholics in America to be advocates for the Church in the Middle East with their political leaders, seeking from them a clear plan for protecting religious minorities in the region.

"I know that ordinary Americans do care. We've seen that a lot," Archbishop Warda said. "But you need to ask your politicians about this, and push the point to name what has happened as a genocide. This is quite important. And I am sure that they will not spare any efforts in helping."

"I know being a Catholic here is also difficult. But there is a witness with blood there." †

One court OKs stay for Little Sisters; another says no to religious agencies

WASHINGTON (CNS)—Two federal appeals courts acted on Aug. 21 in cases related to the contraceptive, abortifacient and sterilization mandate for employee health insurance.

One court said the Little Sisters of the Poor and fellow plaintiffs need not comply with its July ruling against them while the sisters appeal to the Supreme Court. The second court ruled against Michigan and Tennessee Catholic Charities agencies, Aquinas College and other Church-run institutions, saying that their religious rights are not substantially burdened by a process created by the federal government for opting out of providing contraceptive, abortifacient and sterilization coverage due to religious objections.

The 10th U.S. Circuit Court of Appeals said that while the Little Sisters of the Poor and fellow plaintiffs appeal its July ruling against them, they need not comply with the mandate to provide contraceptive, abortifacient and sterilization coverage or follow procedures to hand off that responsibility to others.

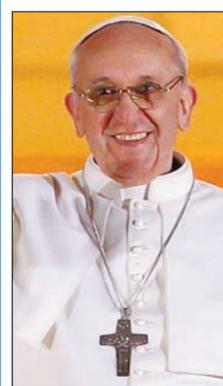
The 10th Circuit had ruled on July 14 that the Little Sisters are not substantially burdened by the process set out

by the Department of Health and Human Services (HHS) by which they can avoid requirements to provide contraceptive, abortifacient and sterilization coverage to employees as mandated by the Affordable Care Act.

The Cincinnati-based 6th Circuit on Aug. 21 became the seventh federal appeals court to rule against nonprofit religious organizations that argued that the contraceptive, abortifacient and sterilization mandate and the opt-out system violate their religious rights. No appeals courts have ruled otherwise.

All of the circuit court decisions have come since the Supreme Court's June 2014 ruling that the owners of the Hobby Lobby craft store chain and similarly situated, closely held, for-profit companies are entitled to be exempt from the contraceptive, abortifacient and sterilization requirement. The appeals courts ruled in light of the Hobby Lobby decision, finding that unlike the for-profit organizations, the nonprofits had a viable alternative in what HHS calls an accommodation for them, and that it does not infringe on their religious rights. †

Pope Francis' prayer intentions for September



- **Universal: Opportunities for the young**—That opportunities for education and employment may increase for all young people.
- **Evangelization: Catechists**—That catechists may give witness by living in a way consistent with the faith they proclaim.

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

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KATRINA

continued from page 1

The simple answer: Poorly engineered and constructed federal levees gave way under pressure, dooming a topographically challenged city that sits mostly below sea level.

The more complex answer: In a city founded near the mouth of the Mississippi River by Jean-Baptiste Le Moyne de Bienville on May 7, 1718—and buffeted over the centuries by storm, flood, fire, yellow fever and the Civil War—no single event has had the sudden, powerful and indiscriminate impact of Katrina.

It was the death of a great city, the deaths of more than 1,800 people in their homes and attics, the deaths of family, neighborhood and church relationships, the death of hope.

And yet, 10 years later, New Orleans—in so many ways new and improved and utterly resilient—is a resurrection city.

“It is extraordinary when you look back now and see what has emerged and how life has been restored,” said now-retired New Orleans Archbishop Alfred C. Hughes, 82, who admits he was stunned when he took a helicopter flight over the massive flooding two days after the storm, and then walked the city’s empty streets two weeks later.

“It was like a war zone. No sign of life. I mean, everything was gray—the vegetation. There were no insects, no birds and no human beings. No lights, no electricity. Seeing the city dead just took the inner breath out of me. It just seemed as though it was going to be impossible to recover from this.”

Katrina forced a diaspora of New Orleans’ half-million Catholics. Scattered across the country, with their homes, businesses, schools and churches inundated, they clung to CNN 24/7 and saw Lake Pontchartrain cascading through holes in the city’s interior flood-control canals. They tried to make sense of the searing images of human poverty and misery: the exiles who sought shelter at the Louisiana Superdome only to have it go dark and its mushroom roof peeled back by the winds; the refugees with few provisions at the convention center, pleading for a way out of town; water, water, everywhere.

Displaced New Orleanians didn’t see, at first, what the first responders did: scores of bodies of those who tried to ride out the storm, floating in the water.

In Baton Rouge, Archbishop Hughes, bishop of Baton Rouge from 1993 to 2002, found shelter at Our Lady of Mercy Parish, where he set up an emergency

command center.

“I can remember going the first morning to the adoration chapel, and just pouring out to the Lord my anguish and confusion and uncertainty about what to say and what to do,” he said.

The first two months after the storm were a blur, and obtaining accurate information on the whereabouts of loved ones was nearly impossible. Father Arthur “Red” Ginart, pastor of St. Nicholas of Myra Parish in Lake St. Catherine, remained at his church and was swept away by the rising water. He was the only priest to die in Katrina.

Katrina forever changed the landscape of the Archdiocese of New Orleans. Before the storm, the archdiocese was home to 128 parishes and missions. Three years later, after two stages of restructuring, that number was down to 108.

There was a shared sense of loss. Across the region, 200,000 homes were destroyed or heavily damaged. Dozens of public, private and Catholic schools closed forever. But in the midst of the devastation, the Catholic Church jump-started the city’s initial recovery with a bold plan: open up as many Catholic schools as quickly as possible to provide families with a reason to return even when public schools were not ready to open.

The architect of the “big tent” plan, Father William Maestri, then superintendent of Catholic schools, said he was inspired by how Florida recovered following Hurricane Andrew in 1992.

Transition schools staffed by teachers who could return sprouted up within weeks in Metairie, which was far less damaged than New Orleans. Catholic schools accepted all students, including those who had attended public schools, and did not charge tuition. Students wore their old school uniforms. The schools platooned with morning and evening classes.

One of the many difficult decisions Archbishop Hughes faced was closing parishes and schools, but a true resurrection story emerged from St. Frances Xavier Cabrini Parish in Gentilly. After the school and church had been inundated by floodwaters, Cabrini parishioners agreed to sell the property to Holy Cross School, whose Lower 9th Ward campus also had been destroyed. Today, Holy Cross’ state-of-the-art campus sits on Cabrini’s land, thriving in enrollment for grades 5-12 and serving as a catalyst to the neighborhood’s comeback.

Archbishop Hughes said God remained present through the 40 million pounds of food distributed by Second Harvest Food Bank of Greater New Orleans



Archbishop Alfred C. Hughes, who was head of the New Orleans Archdiocese at the time, stands amid the rubble of the collapsed roof of Our Lady of Lourdes Church in Slidell, La., after Hurricane Katrina in 2005. Aug. 29 marks the 10th anniversary of the storm’s landfall in Louisiana. (CNS photo/Frank J. Methe, Clarion Herald)

and Acadiana in the four months after the storm, in the thousands of volunteers who came to help the rebuilding effort, and in the work of Catholic Charities to meet humanitarian needs.

New Orleans Archbishop Gregory M. Aymond, who came back to his hometown as archbishop in 2009, sees God’s blessings everywhere he looks.

“Where was God in the midst of Katrina?” Archbishop Aymond asked. “He was walking in the floodwaters, carrying people. He was in the attic, where people were dying. He was in the Superdome, where there was a lot of chaos. But he didn’t abandon us.”

“When you look back now and see what has emerged and how life has been restored—it is extraordinary,” Archbishop Hughes said.

In a June 20 letter to Catholics in the New Orleans Archdiocese and the city’s residents, Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, conveyed greetings and “spiritual closeness” from Pope Francis on the 10th anniversary of Katrina.

“As you commemorate this anniversary, draw hope from the many signs of recovery,” he wrote, noting that the storm took away buildings and lives, but it “did not take away your determination to rebuild. Such perseverance is an expression of your faith in God.” †

Visit the Sisters of Providence of Saint Mary-of-the-Woods and be inspired!

Plan on attending the following events on the motherhouse grounds (just 70 miles southwest of Indianapolis):

Sept. 8 - Taizé Prayer at the Woods, 7 p.m. (EDT). This hour-long service held every second Tues. of each month, includes prayer, simple beautiful music, a time for silence, Scripture reading, and silent prayer. Free.

Sept. 12, Luke: Herald of Justice, 9:30 a.m. to 3:30 p.m. (EDT). Take time to study the twofold story that Luke tells in Gospel/Acts. Find out why scholars praise Luke’s Gospel for being “universal, the gospel of women, and the gospel of the Holy Spirit.” Bring a Bible. Facilitator: Sister Cathy Campbell. Cost: \$40, (includes lunch). Register by Sept. 7.

Sept. 16, Lunch and Lecture Series, Noon - 1:30 p.m. (EDT). Come for one or all five sessions and feast on the words of Saint Mother Theodore Guerin. Delve deeply into the Journals and Letters of Mother Theodore, using the lens of Providence spirituality as a guide. Facilitator: Sister Jan Craven. Cost: \$12 per session (includes lunch).

Sept. 19, 12-Step Retreat, 9:30 a.m. to 3:30 p.m. (EDT). This one-day retreat will focus on 12 Step Spirituality within a group setting, where serenity and peace await those willing to accept their powerlessness over persons, places and events in their lives. Facilitator: Sister Connie Kramer. Cost: \$40 (includes lunch). Register by Sept. 14.

Sept. 26, In the Light of Providence Retreat: A Photographic Journey, 9:30 a.m. to 4:30 p.m. (EDT). Participants will view photography of nature; meet award winning photographer, Sharon Woods; hear from National Geographic photo journalist, DeWitt Jones via video; journey into “the Woods” to take photographs. Bring your own camera. Presenters: Sharon Woods, Sister Evelyn Ovalles, and Sister Mary Montgomery. Cost: \$40 (includes lunch). Register by Sept. 21.

Oct. 3, Paper Crafting: Scrapbooking, Card Creation Bookmarks and Family Collage, 9 a.m. to 4:30 p.m. (EDT). Join the sacred experience of treasuring loved ones through creating a scrapbook, cards, and bookmarks. Presenter: Providence Associate Sheila Donis, and Sister Mary Montgomery. Cost: \$45 (includes lunch). Register by Sept. 28.

Oct. 10, The Art of Journal Writing, 9:30 a.m. to 3:30 p.m. . This one-day retreat will focus on the art of journal writing within a group setting. This is a tool for prayer, gratitude, and meaningful communication, dialogue, and conflict resolution in our lives. Facilitator: Sister Connie Kramer. Cost: \$40 (includes lunch). Register by Oct. 5.

Save the date!
Saint Mother Theodore Guerin FEST,
Oct. 17-18,
10 a.m. Saturday to noon
Sunday (EDT). Register by Oct. 12.



Events are open to all faith traditions!

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Editorial



Pilgrims reach to receive Communion as Pope Francis celebrates Mass on Jan. 18 in Manila, Philippines. As Catholics prepare for the world Synod of Bishops on the Family in October, a number of Church leaders and theologians are discussing ways to reach out to divorced and civilly remarried Catholics. (CNS photo/Francis Maalasiq, EPA)

Divorced and remarried are still part of the Church

We hope you read the article “Divorced and remarried are not excommunicated, pope says” in our Aug. 14 issue. Even if you didn’t read it there, you might have heard about it on TV because it made the national news.

You would have thought the pope was changing Catholic doctrine when, basically, all he was doing was stating a fact: Catholics who have divorced and are civilly remarried are not excommunicated.

But perhaps the reason his talk got so much coverage was his follow-up: “And they absolutely must not be treated as if they were.” Has the Church unintentionally given the impression that those who divorce and remarry without getting a declaration of nullity of their first marriage are no longer to be considered Catholics?

It’s true that those people, in most cases, may not receive holy Communion. That’s because of Christ’s teaching, “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery” (Lk 16:18).

Thus the divorced and remarried are considered as being in the same situation as any married man or woman who has sex with someone other than his or her spouse, or any unmarried man or woman who has sex with a married person.

This is the Church’s teaching about the indissolubility of marriage. But there’s nothing that says that such people aren’t still Catholics.

But why, then, can’t they receive Communion? Because adultery is a serious sin and St. Paul taught, “Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord” (1 Cor 11:27). Anyone who has committed a serious sin and has not had it forgiven in the sacrament of reconciliation must refrain from receiving Communion.

The Church teaches that sex outside of a sacramental marriage is also a serious sin. Therefore, those who do that, including cohabiting couples, also should refrain from receiving Communion. Another serious sin is missing Mass on weekends and holy days of obligation without a legitimate excuse, and people who do that also should not receive Communion if they haven’t confessed that sin.

But in none of those cases do we consider the sinners excommunicated. If they were, we’d have an awfully small

Church. So why would people think that those who are divorced and remarried outside the Church are excommunicated to such an extent that the pope had to emphasize that they aren’t?

Probably because our parishes haven’t, as Pope Francis said, “openly and coherently demonstrated the willingness of the community to welcome and encourage” divorced and remarried couples and their families to participate in Church life. He said that praying, listening to the word of God, attending Mass, educating their children in the faith, serving the poor and working for justice and peace should be part of their lives.

Divorced and remarried Catholics throughout the world are awaiting October’s Synod on the Family in Rome, hoping that the bishops will find some way to allow them to receive Communion. From comments made by Pope Francis, it seems that this may be possible for some of those couples.

For example, the pope quoted St. John Paul II’s apostolic exhortation “*Familiaris Consortio*,” which said that there is an obligation, “for love of the truth,” to exercise a “careful discernment of situations,” noting for example “the difference between one who has endured a separation and one who provoked it” (#84).

At the same time, it is important to note that John Paul also taught in that same section, “However, the Church reaffirms her practice, which is based upon Sacred Scripture, of not admitting to Eucharistic Communion divorced persons who have remarried,” and gave several reasons for retaining this practice (#84).

From comments made by participants at last year’s synod, it seems possible that the annulment process may be speeded up. At present, it is often easier for a non-practicing Catholic who married outside the Church to get an annulment than an observant Catholic who followed the rules.

There also could be discussions about the teaching of who should receive Communion. We know that many Catholics who attend Mass only infrequently receive Communion when they do attend Mass without going to confession first. Will the bishops address that problem? What about cohabiting couples who receive Communion?

No matter what might happen in the future, at present it should still be true, as Pope Francis said, “Everyone can share in some way in the life of the Church.”

—John F. Fink

Be Our Guest/John Garvey

Using technology to humanize precious life

Ultrasound technology was in its early days when my wife and I were having children. Pictures of our babies *in utero* always looked like Rohrschach blots to me. I couldn’t tell top from bottom. The doctors could, though. It became possible for the first time to tell



the sex of the baby before it was born.

We never wanted to know because we thought it would spoil the surprise or the anticipation. Our ignorance of our babies’ sex also kept the discussion of names more interesting—at least temporarily.

There were some drawbacks to not knowing. We had a harder time buying clothes and decorating for the baby. We were driven toward the green and yellow parts of the color palette (not my favorites). But it all seemed worth it for that moment when we could call our parents and siblings and announce, “It’s a girl!”

Our children have taken the other course. Ultrasound pictures nowadays are almost photographic in clarity. You have to avoid looking too closely if you want to remain in the dark. And as one of our daughters wisely observed, you are so excited when the baby is born that finding out the sex at the same time doesn’t perceptibly increase the sum total of happiness.

This has led to a whole new set of conventions. Two of our girls are pregnant right now, and they discussed having a reveal party when we were all on vacation together. (Ultimately, they couldn’t wait that long.) When you know the sex, you also can name your unborn child. Perhaps you inevitably do.

You have seen her picture and shown it to her siblings. You want some way of talking about her. So she is already Clara or Gabriella.

I really like our children’s choice in this because it is irresistibly pro-life.

Letters to the Editor

Poet’s powerful words should inspire us to ‘meet Jesus’ in others each day

This letter is in response to Tom Rillo’s poem, “I Met Jesus Today,” which appeared as the “My Journey to God” submission in the July 31 issue of *The Criterion*.

How inspirational! I challenge parents to ask their children at dinner each evening, “Where did you meet Jesus today?”

Perhaps teachers in our Catholic schools could have the students keep a journal for a week to answer this question.

Thank you, Mr. Rillo. I met Jesus today in your words in *The Criterion*.

Connie Ortman
Brookville

Reader: Christians are called to care for the poor, the hurting and the sick

This is in response to the letter to the editor printed in the Aug. 21 of *The Criterion*. To put it bluntly, I am appalled at the letter writer’s response.

I cannot imagine what his “take-care-of-yourself” attitude would mean to babies born with birth defects through no

Once you have seen your baby, heard her heartbeat, given her a name and introduced her to her brothers and sisters, once you have painted her room and bought her onesies stamped “Clara,” you would have to be some kind of monster to kill her before she could draw her first breath.

The Knights of Columbus have turned this natural human impulse to good use. Half a dozen years ago, they began buying ultrasound machines and giving them away to pregnancy care centers. No one on any side of the abortion debate could possibly object. Ultrasounds are medically indicated for a variety of diagnostic reasons throughout pregnancy, but once you have one, nature takes its course—for most people.

This is why the videos recently released by the Center for Medical Progress have been watched so attentively. The Planned Parenthood officials captured on film seem impervious to the feelings most people have toward babies. They talk about their organization’s ability to deliver “intact fetal cadavers,” or split “the specimens into different shipments,” referring to them as “line items.”

The senior director for medical services at Planned Parenthood explains the technique for harvesting heart, lung and liver: “I’m going to basically crush below, I’m going to crush above, and I’m going to see if I can get it all intact.”

It’s chilling. The public debate has focused on the legality of fetal tissue sales and whether Planned Parenthood is making a profit. But aren’t we missing the point? We’re talking about dismembering Clara and Gabriella and selling their organs as “line items.”

Our kids have it right. The more pictures people take of their unborn children, the sooner they give them names and make them part of the family, the less likely they are to let them fall into the clutches of Planned Parenthood.

(John Garvey is the president of The Catholic University of America in Washington.) †

fault of their own or their mothers.

Who decides which baby receives care? Who decides which veteran gets a prosthetic arm or leg, and which one does without?

I guess the letter writer knows you only get cancer or multiple sclerosis or muscular dystrophy if you don’t take care of yourself—but I sure don’t.

Who decides who gets treated for cancer and who doesn’t? Does the cost of the operation mean someone sits with a big book and checks who gets care and who doesn’t? In a family of eight, do only the first five get care?

I recently read something and I will paraphrase it: Unless you are willing to do what Jesus asked, take care of the poor, the hurting, the sick, the disenfranchised, then let’s all admit that we aren’t really Christians at all.

Sandy Neidigh
Columbus

Letters Policy

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

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

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

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

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

‘Laudato si’: a hymn of praise for all God’s creation

“LAUDATO SI, mi’ Signore”—
“Praise be to you, my Lord.”

In the words of this beautiful canticle, St. Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.

“Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs” (“Laudato Si’,” #1).

These are the opening sentences of Pope Francis’ encyclical, “Laudato Si’,” (Praise be to you). With these words, the Holy Father summarizes all that is to come. Our world, indeed all of God’s creation, is not an object to be manipulated by us. It is like a sister, our “Mother Earth,” to be treated with reverence, respect and loving care.

I hope you have an opportunity to read “Laudato Si’” in its entirety. You’ll discover that the sound bytes you’ve read or heard in the news media don’t do it justice.

“Laudato Si’” is not a political, economic or scientific treatise. It is an encyclical, a “profound letter” addressed by the pope to Church leaders, to the

faithful and to all women and men of good will on a matter of great importance to the Church and the world. In this case, the letter addressed by Pope Francis to the world community is about our responsibility to nurture and protect all that God has made.

This encyclical is deeply rooted in a hymn of praise whose final verse concerning Sister Death was composed by St. Francis of Assisi on his deathbed in 1226. We call this magnificent Franciscan hymn *The Canticle of the Sun*, and unless we appreciate its significance as an expression of authentic Christian ecology, we cannot grasp the full importance of the Holy Father’s teaching in “Laudato Si’.”

Pope Francis tells us, “I do not want to write this encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that St. Francis is the example par excellence of care for the vulnerable, and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians.

“He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace” (#10).

“Laudato Si’” addresses this “inseparable bond” between care for the environment and the love of humanity, which alone makes justice and peace possible. The pope tells us we cannot be authentically eco-friendly unless we are also unselfish, loving and fair in our treatment of our fellow human beings—especially those who are most vulnerable, the poor, the sick and the unborn.

A profound reverence and respect for all God’s creatures (for all things visible and invisible) springs not from philosophy or science, but from the deeply personal love each of us is called to have for our Creator God. Because we love God, we love every good thing that God has made.

And so we sing with St. Francis and Pope Francis a hymn of praise for Brother Sun and Sister Moon—and for earth and sky, wind and water, and all our sisters and brothers in the one family of God. We offer this hymn conscious that without the help of God’s grace we would not be worthy to stand in the Lord’s presence and give him thanks. After all, we are sinners who have abused the gifts God has given us, including the gifts of earth and sky, water and wind.

Awareness of our sinfulness, of our culpability in the serious challenges we face environmentally is central to “Laudato Si’.” Pope Francis does not shy away from his responsibility to speak with a prophetic voice whenever necessary to remind us that indifference is a sin and that we will all—each one of us—be held accountable for our stewardship of God’s creation.

Let’s read “Laudato Si’” prayerfully with an open mind and heart. Let’s sing with St. Francis and Pope Francis this verse of *The Canticle of the Sun*: “Praised be you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruits with colored flowers and herbs.” †

‘Laudato si’: un himno de alabanza para toda la creación divina

“Laudato si, mi’ Signore”—“Alabado seas, mi Señor.”

En la letra de este hermoso cántico, San Francisco de Asís nos recuerda que nuestro hogar común es como una hermana con la que compartimos a nuestra preciosa madre quien nos abre sus brazos y nos recibe. “Alabado seas, mi Señor, por la hermana nuestra madre tierra, la cual nos sustenta, y gobierna y produce diversos frutos con coloridas flores y hierba” (*Laudato Si’*, #1).

Estas son las primeras oraciones de la encíclica del Papa Francisco titulada “Laudato Si” (Alabado seas, mi Señor). Con estas palabras el Santo Padre resume todo lo que sigue a continuación. Nuestro mundo, efectivamente la creación de Dios, no es un objeto que debe ser manipulado por nosotros. Es como una hermana, nuestra “madre tierra,” que debemos tratar con reverencia, respeto y cariño.

Ojalá tengan la oportunidad de leer “Laudato Si” por completo, pues descubrirá que los pequeños fragmentos que probablemente haya leído o escuchado en las noticias no le hacen mérito.

“Laudato Si” no es un tratado sobre política, economía o ciencia. Es una encíclica, una “epístola profunda” escrita por el Papa y dirigida a los líderes de la Iglesia, a los fieles y a todos los hombres y mujeres de buena voluntad,

sobre un asunto de enorme importancia para la Iglesia y para el mundo. En este caso, el Papa Francisco dirige su carta a la comunidad internacional y hace un llamado a la responsabilidad para cultivar y proteger todo lo que Dios ha creado.

Esta encíclica está profundamente arraigada en el himno de alabanza cuyo verso final trata sobre la Hermana Muerte, compuesto por San Francisco de Asís en su lecho de muerte en el año 1226. Este magnífico himno franciscano se llama el *Cántico de las criaturas*, y a menos que apreciemos su importancia como una expresión de la auténtica ecología cristiana, no podremos comprender a plenitud la importancia de las enseñanzas del Santo Padre en “Laudato Si’.”

El papa Francisco nos dice: “No quiero desarrollar esta encíclica sin acudir a un modelo bello que puede motivarnos. Tomé su nombre como guía y como inspiración en el momento de mi elección como Obispo de Roma. Creo que Francisco es el ejemplo por excelencia del cuidado de lo que es débil y de una ecología integral, vivida con alegría y autenticidad. Es el santo patrono de todos los que estudian y trabajan en torno a la ecología, amado también por muchos que no son cristianos.

“Él manifestó una atención particular hacia la creación de Dios y hacia los más pobres y abandonados. Amaba y era

amado por su alegría, su entrega generosa, su corazón universal. Era un místico y un peregrino que vivía con simplicidad y en una maravillosa armonía con Dios, con los otros, con la naturaleza y consigo mismo. En él se advierte hasta qué punto son inseparables la preocupación por la naturaleza, la justicia con los pobres, el compromiso con la sociedad y la paz interior” (#10).

“Laudato Si’” explora el lazo inseparable que existe entre cuidar del medio ambiente y el amor por la humanidad, aspectos que por sí mismos hacen que la paz y la justicia sean posibles. El Papa nos dice que no podemos ser verdaderamente solidarios con el medio ambiente a menos que amemos desinteresadamente y seamos justos en nuestro trato con los demás seres humanos, especialmente con los más vulnerables, los pobres, los enfermos y los que no han nacido.

La profunda reverencia y el respeto por todas las criaturas divinas (por todo lo visible y lo invisible) emana, no de la filosofía ni de la ciencia, sino del profundo amor que cada uno de nosotros está llamado a sentir por nuestro Dios Creador. Porque amamos a Dios, amamos todo aquello que Él ha creado.

Y de esta forma, cantamos junto con San Francisco y el papa Francisco un himno de alabanza al Hermano Sol y a

la Hermana Luna, a la tierra y al cielo, al viento y al agua, y a nuestros hermanos y hermanas que componen la única familia de Dios. Ofrecemos este himno con la conciencia de que, sin la ayuda de la gracia de Dios no seremos dignos de estar en la presencia del Señor y agradecerle, puesto que somos pecadores que hemos maltratado los obsequios que Dios nos ha dado, inclusive el obsequio de la tierra y del cielo, del agua y del viento.

En el corazón de “Laudato Si’” se encuentra el tomar conciencia de nuestra condición de pecadores y de nuestra porción de culpa en los graves desafíos ambientales que enfrentamos. El papa Francisco no evade su responsabilidad de hablar con un tono profético cuando es necesario, para recordarnos que la indiferencia es un pecado y que todos y cada uno de nosotros será llamado a rendir cuentas por su cuota de corresponsabilidad para con la creación divina.

Leamos “Laudato Si’” con recogimiento, pero con una mente y un corazón abiertos. Entonemos junto con San Francisco y el papa Francisco este verso del *Cántico de las criaturas*: “Alabado seas, mi Señor, por la hermana nuestra madre tierra, la cual nos sustenta, y gobierna y produce diversos frutos con coloridas flores y hierba.” †

Traducido por: Daniela Guanipa

Events Calendar

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

August 28
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.
Ave Maria Guild rummage sale, 8:30 a.m.-2:30 p.m.
Information: 317-888-7625 or vlgmimi@aol.com.

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis.
Pro-Life Film Series, *Anonymous Father's Day*, film 6:30-7:30 p.m., panel discussion 7:30-8:30 p.m., no charge. Information: 317-408-0528 or holyrosary.prolife@gmail.com.

August 28-29
Pope John XXIII School, 221 W. State St., Madison.
Prince of Peace Parish Community Festival, 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 29
St. Patrick Parish, 950 Prospect St., Indianapolis.
Catechesis training for Spanish-speaking catechists, 8:30 a.m.-noon, free, registration required. Information and registration: Sister Karen Durliat at kdurliat@thedome.org or 317-631-5824.

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis.
5k Run/Walk, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6 people, children 6 and under no charge; **Fall Kick-Off Fest**, 4-11 p.m., food, music, games, adults \$1 admission, under

21 free. Information: 317-257-2266.
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis.
Picnic, 11 a.m.-midnight, chicken dinner, games, quilts, Mass 4 p.m. Information: 812-923-8817.

September 2
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

Catholic Radio Indy studios, 8383 Craig St., Suite 280, Indianapolis. **Women of Grace Bible Study**, 9:30-11:30 a.m. every other Wednesday from Sept. 2, 2015, to May 11, 2016. \$13.47 for book, \$28.88 for workbook, or \$42.35 for both. Information or registration: 317-870-8400, or register online at www.CatholicRadioIndy.org.

September 4
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday**

celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

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

September 4-6
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 3-11 p.m., food, rides, kid's tent, Indy Car simulator, poker, black jack, raffle, silent auction. Information: 317-244-9002.

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **CYO Family Camp, family weekend**, full weekend, \$50 per child, \$75 per adult or \$225 maximum per family, Saturday only \$30 per child (under 18), \$55 per adult or \$130 maximum per family, deadline for registration Sept. 3. Information: 888-988-2839, ext. 122 or registrar@camp_ranchoframasa.org.

September 4-7
Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **Spaghetti Dinner**, 11 a.m.-9 p.m. Information: 765-832-8468.

September 5
Helpers of God's Precious

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

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

September 6
St. Catherine of Siena Parish, 9995 E. Base Road, Greensburg. **Parish Festival**, 11 a.m.-3 p.m., famous Fireside Inn fried chicken dinner. Information: 812-934-2880.

September 7
St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-10 p.m., family style chicken dinner. Information: 812-623-3670.

St. Anthony Parish, 4781 E. Morris Church St., Morris. **Labor Day Festival**, 10 a.m., food, games. Information: 812-934-6218.

September 8
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild meeting**, 12:30 p.m. Information:

317-888-7625 or vlgmimi@aol.com.

September 10
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

September 11-13
St. Mary Parish, 212 Washington St., North Vernon. **Parish Festival**, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m. 5k Walk/Run, rides, music, silent auction, food, kickball tournament. Information: 812-346-3604.

September 12
St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, booths, entertainment. Information: 317-283-5508.

Marian, Inc. 1011 E. St. Clair, Indianapolis. **11th Annual Feast of the Holy Cross**, dinner, dance and silent auction, 6-10:30 p.m., \$50 per person, reservations due Sept. 10. Information: 317-578-4581 or 317-695-6323.

St. Mary Parish, 415 E. Eighth St., New Albany. **Latin Fiesta**, 6-11 p.m., foods from Latin America, traditional Mexican music and dancing. Information: 812-944-0417.

St. Ambrose School, gym, 325 S. Chestnut St., Seymour. **Mexican Night**, family

event, food, music, folk dance, 6 p.m.-midnight. Information: 812-522-5304 or saintambrosebulletin@gmail.com.

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap: "To Love is to Forgive,"** presented by Leo and Elizabeth Stenz, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required by Sept. 6 at www.stluke.org or call 317-259-4373.

September 12-13
St. Michael Parish, 145 St. Michael Blvd., Brookville. **Fall Fest**, Sat. 4-10 p.m., Sun. 11 a.m.-8 p.m., family style fried chicken dinner. Information: 765-647-5462.

September 13
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Evening Prayer Liturgy to Celebrate the Year Of Consecrated Life** and special recognition of those celebrating 25-, 50-, and 75- year jubilees, Solemn Evening Prayer, Archbishop Joseph Tobin, presider, 4-7 p.m., reception following at Archbishop Edward T. O'Meara Catholic Center. Information: Ann Williams, 317-236-1495, or 800-382-9836 x. 1495. †

Retreats and Programs

September 11-13
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Caravaggio's Concern,"** Benedictine Father Noël Mueller, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 12
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Family Time with Nature**, Benedictine Sister

Sheila Fitzpatrick and Linda Buckley, presenters, 9 a.m.-noon, \$5 per person, ages 2 and under no charge. Information: 317-788-7581 or benedictinn@benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Praying as We Age,"** Franciscan Sister Olga Wittekind, presenter, 9:30-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

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

VIPs



Thomas J. and H. Marie (Fornash) Kress, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 50th wedding anniversary on Aug. 28. The couple was married on Aug. 28, 1965, at Mother of God Church in Covington, Ky. They are the parents of four children, Keena Baumer, Karen Gross, Katherine Nordhoff and Kelly Sfikas. They also have three grandchildren. †



Ralph Jr. and Sandy (Becht) Pinnick, members of St. Mary-of-the-Knobs Parish in Floyd County, celebrated their 50th wedding anniversary on Aug. 21. The couple was married on Aug. 21, 1965, at St. Mary-of-the-Knobs Church. They have three children, Greg, Keith and Ralph III. The couple also has three grandchildren. They celebrated their anniversary with a blessing and renewal of vows on Aug. 1, and a family vacation. †



Art and Adelle (Wittekind) Wilhelm, members of St. Louis Parish in Batesville, celebrated their 50th wedding anniversary on Aug. 28. The couple was married on Aug. 28, 1965, at St. Matthew Church in Norwood, Ohio. They are the parents of two children, Amy Wietlisbach and Jeffrey Wilhelm. They also have two grandsons. The couple will celebrate their anniversary with family and friends at the home of their son and daughter-in-law. †

Sisters of Providence offer series on St. Mother Theodore Guérin starting on Sept. 16

The Sisters of Providence will offer a five-session "Lunch and Lecture" series on their founder and Indiana's only saint, St. Mother Theodore Guérin, in the Providence Spirituality and Conference Center conference room, 1 Providence Place, at Saint Mary-of-the-Woods, from noon-1:30 p.m. on Sept. 16 and on Nov. 18, Jan. 20, March 16 and May 18 in 2016.

The sessions, led by Providence Sister Jan Craven, will use the journals and letters of St. Mother Theodore Guérin, who is known in the greater Church as St. Theodora.

Topics during the sessions will include the saint's relationship with Mother Mary Lecor in France; her relationship with the five sister companions who came with her to the United States; and her relationship with various business persons in the Terre Haute area, including the newspaper editor, bankers and shop owners.

The cost to attend the series is \$12 per session, which includes lunch.

For more information or to register, call 812-535-2952, or e-mail jfrost@spsmw.org. †

St. Vincent de Paul 'Friends of the Poor' Walk/Run to take place on Sept. 26

The Indianapolis Conference of the Society of St. Vincent de Paul will take part in the organization's national "Friends of the Poor" Walk/Run at Washington Park, 3031 E. 30th St., in Indianapolis at 10 a.m. on Sept. 26.

The event raises funds for local parish St. Vincent de Paul conferences, and to support the organization's local ministries: a food pantry feeding more than 10,000 people a week; a distribution warehouse providing clothing, furniture and household items to about 100 needy families per week; Beggars for the Poor, which delivers meals and clothing to homeless men; and the Changing Lives Forever program, which teaches life skills to clients to help them help themselves end the cycle of poverty.

These ministries and the St. Vincent de Paul organization in Indianapolis are operated entirely by volunteers. All funds collected by the event go directly to operate the programs and serve those in need.

To participate in the event, log on to indysvdpwalk.org and click on

"2015 Walk/Run Registration Instructions & Forms" link. For those who wish to participate but do not have access to a computer, call Natalie at 317-295-1697. Walk-ups are also welcome the day of the event for a \$25 fee.

Once registered, participants seek donations, which can be given via cash or check, or online via credit card.

The event will take place at the front part of Washington Park near the Community Center. Check-in and turning in collected pledges starts at 9 a.m., and the walk/run begins at 10 a.m. The course is a one-mile loop, which participants can walk or run from one to three times. The event concludes around 11 a.m.

For those who wish to donate online to the neediest parish conferences in Indianapolis, log on to indysvdpwalk.org/the-walk/virtual-vicky.

For more information, e-mail Natalie@indysvdpwalk.org. For organizations or businesses interested in sponsoring the event, e-mail Jennifer@indysvdpwalk.org. †



SACRED JOURNEYS

Opens Aug. 29

The newest exhibit at The Children's Museum



©1978 Barrie M. Schwartz Collection, STERA, Inc.

featuring a replica of the

Shroud of Turin

Hear Shroud Expert Barrie Schwartz

Sept. 19

Free with museum admission ticket.

Register now at

childrensmuseum.org/sacred-journeys

CHILDREN'S
MUSEUM
INDIANAPOLIS®

Produced in collaboration with the National Geographic Society, the exhibit is made possible by Lilly Endowment Inc.



The joy of being together shows in the interaction of the organizers of the upcoming 50-year reunion involving all nine Indianapolis Catholic high schools that had graduating seniors in 1965. Steve Gutzwiller, left, Dottie Powell, Nancy Whitfield Rasmussen, Kevin Farrell and Carolyn Perrin McMahon share a laugh on the steps of the old Cathedral High School, now the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Photo by John Shaughnessy)

Memories and fun will flow at 50-year 'All-City, All-Catholic' high school reunion on Sept. 11

By John Shaughnessy

The stories flow easily. So does the laughter—especially when it comes at their own expense.

And the humor is definitely apparent to the organizers of the upcoming 50-year reunion involving all nine Indianapolis Catholic high schools that had graduating seniors in 1965.

When they held this first-ever, one-of-a-kind "All-City, All-Catholic" reunion 25 years ago, it was an extravaganza—complete with a buffet dinner at the Indiana Roof Ballroom in Indianapolis, video presentations, and four hours of dancing that continued into the early morning hours.

When the 50-year reunion is held on Sept. 11 at the biergarten of The Rathskeller restaurant, 401 E. Michigan St., in Indianapolis, it will begin at 5 p.m., and the loosely-formed committee will just provide name tags and some balloons for the tables.

"It's a reflection of another 25 years," says a smiling Carolyn Perrin McMahon about the more low-key, informal celebration where people are asked to just show up. "No one is responsible for everything. They can just go and enjoy the people."

Steve Gutzwiller, another organizer, laughs and adds, "Even though we still have energy, we don't have *that much* energy to do it like that again."

If the energy level has declined just a little for the members of the Class of 1965, the enthusiasm and appreciation for the high school period of their lives continue to grow—even though only three of the nine high schools involved are still open: Bishop Chatard, Cathedral and Father Thomas Scecina Memorial.

St. Agnes, St. Mary, Sacred Heart, Ladywood, Our Lady of Grace and The Latin School have closed since 1965.

"The kids who went to those Catholic schools feel bonded to those schools," says Kevin Farrell, a 1965 Scecina graduate. "Catholic school kids all have a common bond. I'm still friends with all the guys I went to school with."

Dottie Powell, a graduate of Sacred Heart, nods in agreement: "We had a club we formed when we were sophomores. To this day, I still go to lunch with some of those friends every month. We've stayed together."

"The word that comes to my mind is 'pride,'" says Nancy Whitfield Rasmussen. "There was a pride in what we accomplished in high school. There was that pride in walking down the aisle on graduation. I was proud to be a Catholic. I thought our life was simple and happy."

Their high school years were also a time of change.

Masses in Latin were no longer

the norm as they were celebrated in English, just one of the changes from the Second Vatican Council. The reality of the first Catholic to become president of the United States—John F. Kennedy—showed them their dreams could come true. And the assassination of Kennedy revealed the loss and the heartbreak they could feel—a sense of loss that continued when some of their classmates were later killed as they served during the Vietnam War.

As the years have passed, more classmates have died, but the memories of them live. When members of the Class of 1965 have reunions at their respective high schools, there is often a time set aside for remembering deceased classmates.

"The bond was so special that you think of the people who are missing when you get together," Rasmussen says. "We memorialize them in a ceremony. It's very much in people's minds. It speaks to the bond that exists and doesn't go away."

There's that same feeling for their Catholic faith and education.

"It's helped me to always try to deal with people in a Christian way," Powell says. "It taught me to value people in the way the sisters taught us to value people."

Farrell notes, "When people say, 'I used to be Catholic,' I say, 'Oh, no, you're still a Catholic.' They may not be practicing the faith, but I don't think you can stop being a Catholic. It's your background, how you were raised, your life."

Rasmussen, a St. Agnes grad, adds, "Faith is the most important thing in my life. It has sustained me through all the things that have happened in my life. I don't know what I'd be without it."

The members of the Class of 1965 also don't know where the years have gone.

"We're beginning to realize how mortal we are, how fragile everything is," says Gutzwiller, a Cathedral grad. "Because of that, all those silly reasons there were cliques in high school, all of that goes away."

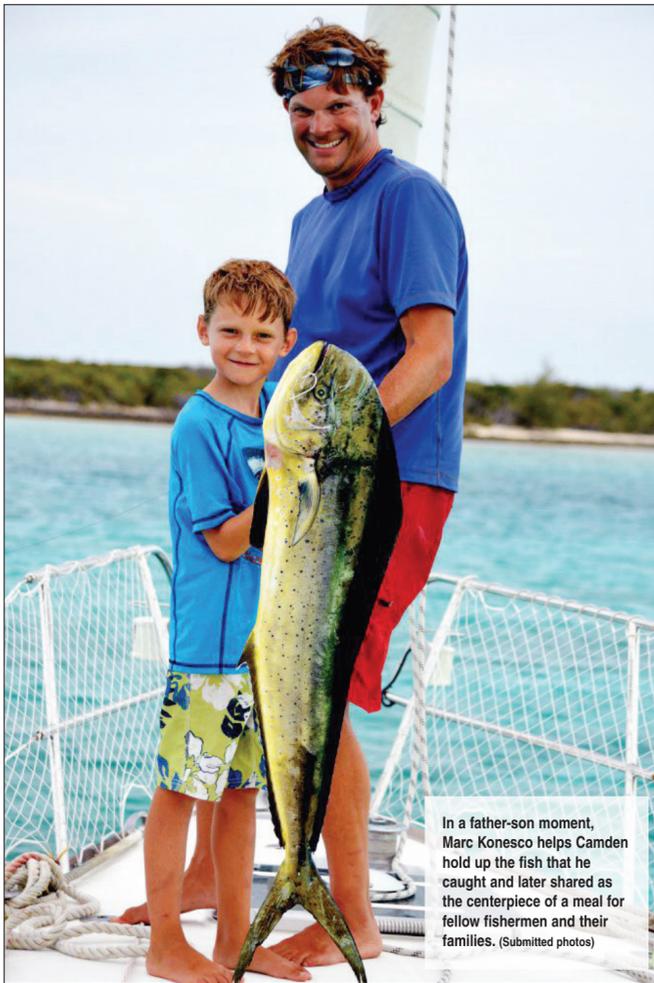
What stays are the memories that come rushing back when the radio plays a song from the 1964-65 school year—such as "My Girl" by the Temptations, "Oh, Pretty Woman" by Roy Orbison, "Help Me, Rhonda" by the Beach Boys, "A Hard Day's Night" by the Beatles and "Stop! In the Name of Love" by the Supremes.

What also remains are the friendships that were formed in those high school years—the bonds that endure.

And that alone is worthy of a celebration.

"I love to see these people," Farrell says.

"I think the miracle of it is that in an instant, you're re-connected," Rasmussen notes. "It's the bond that developed, and it all started in your faith." †



In a father-son moment, Marc Konesco helps Camden hold up the fish that he caught and later shared as the centerpiece of a meal for fellow fishermen and their families. (Submitted photos)



Camden and Joellen Konesco helped their parents plot their family's course for adventure and service during the 17 months they sailed in the Bahamas and volunteered at an orphanage in Costa Rica.



The Konesco children take time for their studies during their 17-month ocean journey. Their mom, Jen, homeschooled Camden, Joellen and Maria during the trip.



Members of the Konesco family and their "adopted" family at an orphanage in Costa Rica work together to prepare a meal for everyone to enjoy together.



Jen Konesco flashes a huge smile during a peaceful moment with her son Camden aboard the family boat which they named Adagio, a musical term for slowing the tempo down.



Maria and Joellen Konesco are all smiles as they take a ride down a hill with a girl from an orphanage in Costa Rica. The Konesco family volunteered at the orphanage for six months in 2014.

SPIRIT

continued from page 1

Sharing that story makes Marc smile. It also takes him back to the time he wrote 15 goals for the "adventure-service journey" that would eventually lead his family to a stronger faith, a deeper connection with each other, and a commitment to serve at an orphanage in Costa Rica for six months.

The first goal on that list notes: "To have the Lord lead us and focus on his will for the rest of our life, fully trusting that his hand is leading this journey."

The adventure begins

The Konesco family made their journey from January 2014 to May 2015, sailing the Atlantic Ocean south from Florida and all around the Bahamas.

Yet the dream of this trip began even before Jen and Marc were married in 1999. In fact, their engagement was a time of three significant beginnings in their lives. They prepared for their marriage. Jen also entered the Catholic Church with Marc serving as her sponsor. And the couple wrote down their dream of someday leaving their jobs and spending a couple of years on an "adventure-service journey."

Fourteen years later—in 2013—they steered their dream toward reality when they bought a boat they named Adagio.

"It's a musical term to slow the tempo down," Marc explains. "We wanted to slow our lifestyle down."

It was just the beginning of the adventure.

They put their Indianapolis-area home up for sale in July of 2013, and sold it nine days later. They gave away or sold 80 percent of their possessions. Jen and Marc also took turns getting weeks of extensive training in sailing on the ocean while they alternated taking care of their children.

And when the family moved to Florida in January of 2014, they spent several weeks in port, doing practice sails, working on safety drills and getting used to living together in much smaller quarters—making the transition from their 4,000-square-foot home to their 350-square-foot boat.

In late February of 2014, they left the safe harbor of their lives and set sail toward the Bahamas with their three children—then-8-year-old Joellen, 7-year-old Camden and 2-year-old Maria.

Aboard the ship were four months of provisions, including diapers, batteries, pasta and canned goods. Jen had also packed all the materials she needed to homeschool the children. Still, Marc and Jen were hoping to give their children an education that extended far beyond school lessons.

A meeting with an unusual crew

One of the 15 goals for the journey was "to appreciate nature and particularly the ocean to the fullest." That goal was met quickly as the family sailed into the Bahamas in March, a month when they normally experienced the tail end of another brutal Midwestern winter. Instead, they soaked in the sunshine, the blue skies and the crystal clear, turquoise water.

And when they docked at a marina

in Bimini and were greeted by a dock master who said, "Ya, mon, take any spot you want," they took the first step toward achieving another goal—"to meet a variety of different people."

Before long, they met a woman from France—a paraplegic—who was sailing through the Bahamas with a friend. After Mass one day, they befriended the priest who celebrated it—a priest from Poland who was marking the 50th anniversary of his ordination.

They also met the unusual crew of a boat named "Beacon Won."

"It was full of high school kids, parents and the crew," wrote Jen in the family's blog, "Love at First Sail," about the group that was volunteering during spring break at an HIV/AIDS camp in the Bahamas.

"They invited our family to join them. The plan was to just spend time with the residents, praying and singing with them. Here in the Bahamas, there is still the stigma with those with AIDS, and many families turn their backs on a family member that has AIDS. A former leper colony has been transformed into a HIV/AIDS camp run by a couple from the U.S. It just so happened there were five extra seats in one of the vans. God always works it out, doesn't he?"

The next day, they met the camp's residents, some of whom were bedridden while others were in wheelchairs. The family joined the volunteer group in singing with the residents and listening to their stories.

The experience led Jen to write, "It was a reminder from God that no matter where you go, even in the midst of paradise, there are people who need help and need to know there are people who care."

That belief also guided the family as they beached their sailboat for six months to volunteer at an orphanage in Costa Rica. The Konescos moved to that mountainous Central American country during the hurricane season—from July through December of 2014.

'Just go to share God's love'

"We weren't sure how the Lord would use us at the orphanage," says Marc, who has previously served on the board of the archdiocese's Mother Theodore Catholic Academies in Indianapolis, and taught religious education at his family's former parish—St. John Vianney, in Fishers, Ind., in the Lafayette Diocese.

"We went to the orphanage five days a week," recalls Marc, who is 40. "We cleaned, cooked and organized. We taught English, we taught science, and we played. We tried to follow the best advice someone gave us, 'Don't go to try to do something. Just go to share God's love.'"

The family did that and more, according to Cherie McCullah, the director of the

Residencia de Vida orphanage.

Marc used his extensive business background to help with the orphanage's financial concerns. He also coordinated the effort to move the orphanage from one site to a new one.

"They came over and fixed meals for us on my days to cook, and made it a fun activity for the kids," McCullah says. "They had swimming parties for us. They bought vegetables for us at the farmers' market. Marc drove me places so I didn't have to drive all the time. The kids loved when their whole family came over because it was going to be a fun time."

She recalls one joy-filled moment that involved a water fight between Marc and the children at the orphanage.

"The kids got squirt guns for Christmas and couldn't wait for Marc to come over that day so they could get him wet. I warned him beforehand so he could have some extra clothes. When he drove up, the water fight started and everyone had a blast. He actually snuck up and got a couple of guns the kids had laying there, waiting for him to come. He got a few of them wet first. The kids laughed and laughed about Marc getting them first."

The Konescos have left a lasting impact on McCullah and the children at the orphanage.

"They are a part of our family here, and we miss them all the time," she says. "We have an artist that will eventually come and paint a mural for us. It is going to be a beach scene, and the kids asked me to have her paint Marc, Jen and the kids' boat in the middle. So that's exactly what we are going to do. They made a lasting impression on all of us by truly caring about us in every way."

A prayer of thanks

The journey also left its lasting marks on Jen, Marc and their children as they returned to the sea from February to May of this year.

Now 10, Joellen especially grew in "the depth and understanding of her faith in a pretty remarkable way," says her father, who set the goal of wanting their children to learn to love their Catholic faith during the trip.

Now 9, Camden developed a passion for fishing that led to him hooking a 65-pounder that he decided to share as the main part of a meal with other fishers and their families.

And Maria, now 4, developed an early understanding of Spanish, learning the language as the family volunteered at the orphanage.

As their journey neared its end this year, Jen used the family's blog to share one of the main lessons she has learned.

"We have realized that we don't need as much as we used to think we did," noted

Jen, who also turned 40 on the trip. "Living on a boat forces you to live with less. The goal once we are on land in a home is to collect less stuff."

She then offered a thank you. "God has blessed us through this journey, and we thank him for keeping us safe and somewhat sane—living on a boat can drive you truly insane at times."

"Every night before we fall asleep, Marc and I pray together. We pray for safe travels and health. We also thank God every night for allowing us to experience this beautiful world he has created."

Trusting God's guidance

Shortly after their ocean journey ended in late May, the family returned to Indianapolis in June to visit with relatives and friends. During that time, Marc and Jen became godparents for their niece, Molly Hanrahan. Then they moved into their new home in Asheville, N.C., close to the ocean and the mountains they've come to love.

Marc has started a coaching company there that he has named TACK.

"Tack is a sailing term," he says. "When you tack a sailboat, you change course." Marc realizes that not everyone wants to leave their lives behind for a 17-month ocean journey. He also knows that everyone doesn't have the savings to make such a drastic change. (When Marc and Jen both worked, they set aside one income to save for the trip.) Yet he also believes that many people have their own special dreams.

"I'm focusing on helping people—professionally and personally—define, plan and achieve God's dreams for their lives," he says. "It's important because I see a lot of people living day-to-day without thinking about their dreams and what they want to accomplish."

"The biggest obstacle for people is that they aren't intentional about their dreams. And they're unsure they can live their dreams. Every time we've taken our family outside the comfort zone, it's been good for us."

Marc sees the impact that following their dream has had on his family.

"It's brought a close family even closer, and it's showed our kids and Jen and me the power of dreams and prayers. The trust level between Jen and I went even deeper, and our confidence level went even deeper. For two years, we weren't more than 15 feet away from each other. We had 15 feet to figure it out."

"And we had a lot more fun with our kids. In Indy, we used to do a lot of structured activities together. On the trip, the kids became a lot more creative. They'd find scraps of wood on the beach and they'd make a fort. I became involved with them and saw their inspiration. And they saw that their mom and dad didn't know

everything on the boat. We had to learn as well, and we learned together."

The journey also led them closer to God.

"Looking back, I see God's hand leading us to the people, places and events he wanted us to experience," Marc says. "He allowed the Holy Spirit to guide us."

"We've experienced God's power and grace so many times. After this trip, we are a lot more free and confident in trusting God's guidance for where we are going." †

Family's goals capture spirit of dream trip

When Marc and Jen Konesco started their dream of having their family of five sail the ocean for 17 months, Marc wrote 15 goals for their "adventure-service journey."

1. To have the Lord lead us and focus on his will for the rest of our life, fully trusting that his hand is leading the journey.
2. To find clarity on how to provide for my family [after] the trip and my next career path.
3. To just be.
4. Carefree timelessness with our family.
5. Allow our kids to see things outside the "bubble" of suburbia.
6. To serve others by directly serving or inspiring others to pursue their dreams.
7. To have and live a sense of adventure with our family.
8. To become seasoned sailors and to be comfortable in sailing our boat anywhere in the Caribbean.
9. To form deep personal relationships with our kids and to have a minimum of three-times-a-week of one-on-one time with each.
10. To teach our kids what Jen and I think they ought to be taught.
11. To catechize the Catholic faith to our kids and have them be inspired to love their faith.
12. We want ourselves and our kids to live outside our comfort zones and live life to the fullest.
13. To appreciate nature and particularly the ocean to its fullest.
14. To meet a variety of people.
15. To achieve a dream, and to teach our kids to dream big and pursue those dreams. †

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Couples lauded for their ‘rich tapestry of love’ at Golden Wedding liturgy

By Sean Gallagher

A month before Catholic married couples and families from around the world will gather with Pope Francis in Philadelphia for the World Meeting of Families, 103 husbands and wives from across central and southern Indiana who have been married for 50 years worshipped together on Aug. 23 at SS. Peter and Paul Cathedral in Indianapolis.

The occasion was the annual archdiocesan Golden Wedding Jubilee Mass. Archbishop Joseph W. Tobin, the principal celebrant of the liturgy, greeted them warmly.

“All these young brides and grooms have come back after 50 years to say ‘yes’ to each other in the Lord Jesus,” said Archbishop Tobin with a laugh. “What a great sign for us as we make our pilgrim way home to God.”

In years past, the Golden Wedding Jubilee Mass, organized by the archdiocesan Office of Pro-Life and Family Life, has honored couples married for at least 50 years, and included many husbands and wives married for 60 or more years.

But the number of couples celebrating such longstanding faithfulness has grown so much that it was decided that the Golden Wedding Jubilee Mass would be open only to couples married for 50 years and members of their family. Another Mass, to be celebrated on April 24, 2016, at the cathedral, will honor all married couples in the archdiocese, with special honor to be given to couples married for 60 or more years.

See list of Jubilee couples, page 11.

During his homily, Archbishop Tobin referred to the second reading from St. Paul’s Letter to the Ephesians in which Paul compared the relationship of husband and wife to the mystical relationship of Christ and the Church.

Paul, Archbishop Tobin noted, taught in this passage that “marriage is divinely instituted and, we might have to add today, not simply a civil right, much less, the concession of any government.”

Archbishop Tobin went on to thank the golden jubilarians for their faithfulness to their vocation to married life.

“Brothers and sisters, we give thanks to God for the choice you made, which has enriched not only your families but your parishes and the whole archdiocese,” he said. “The ‘I do’ that you pronounced on your wedding day was decisive, but no less important are the commitments you have made since.

“Because of your choice, the Lord has been able to weave all the ‘I do’s’ of your life—the ‘I do’ pronounced in financial insecurity, physical ailment or emotional pain, as well as the ‘I do’ shared in the birth of a child, career success and the warmth of friendship—into a rich tapestry of love. You remind us of the faithful, life-giving love that Christ has for the Church.”

In concluding his homily, Archbishop Tobin praised the jubilarians for their witness of permanence in marriage in the midst of a society where so much, including marriage, is treated as temporary and changeable.

“In the throwaway culture that drives and dominates this world,” he said, “you testify that what was given to you 50 years ago was not Kleenex, but rather a plan, a tapestry prepared for you by God, a path for your salvation.”

Ralph and Sandy Pinnick were married at St. Mary-of-the-Knobs Church in Floyd County 50 years ago, and have been members of the New Albany Deanery faith community for much of their married life. They are the parents of three sons and have three grandchildren.

Sandy was pleased to have worshipped with so many other couples who were married around the same time that she and Ralph exchanged their wedding vows.

“It was a blessing, an absolute blessing to be in the presence of the commitment that people had and continue to have,” she said. “Hopefully, we’ll pass it down.”

Ralph and Sandy noted that their shared Catholic faith has been crucial to their faithfulness over half a century.

“Without it, I don’t think that we would have made it,” said Ralph.

“I know I can depend on him just as I can depend on God to get us through,” Sandy said. “Without faith, nothing is possible.”

The couple had simple advice for couples preparing for marriage.

“Be very patient with each other and forgive each other,” Sandy said.

“Be understanding and forgiving,” Ralph added.

Jim and Loretta Miller exchanged their wedding vows on Aug. 14, 1965, and have been members ever since of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

They raised six children and have 18 grandchildren.

“A great deal of love for God and knowing how he loves us makes us feel a lot of joy in our life,” Loretta said. “It’s got us through hard times. You just feel that he’s there helping you all the time.”

The advice that Loretta had for couples preparing for marriage was marked by faith—and some fun.

“The most important thing is to keep God first in your life, be best of friends, communicate and accept each other’s shortcomings,” she said with a laugh as she tapped her husband’s arm.

“What’d she mean by that?” Jim asked with a smile.

“Try to have fun in life if you can,” Loretta replied. “Don’t take yourself too seriously. He has a great sense of humor.”

(For more photos from the Aug. 23 archdiocesan Golden Wedding Jubilee Mass, visit www.CriterionOnline.com.) †



Richard and Maribeth McKaig, members of St. John the Apostle Parish in Bloomington, hold hands while renewing their wedding vows during the archdiocesan annual Golden Wedding Jubilee Mass on Aug. 23 at SS. Peter and Paul Cathedral in Indianapolis. The McKaigs and 102 other couples from across central and southern Indiana were honored during the liturgy for their faithfulness to marriage during 50 years. (Photos by Sean Gallagher)



Linda and Bruce Hammerschmitt, members of St. Barnabas Parish in Indianapolis, share a happy moment with their granddaughter Lucy Hammerschmitt during the Golden Wedding Jubilee Mass. Linda and Bruce, married for 50 years, renewed their vows during the Mass.



Above, Archbishop Joseph W. Tobin elevates a host during the Golden Wedding Jubilee Mass on Aug. 23. Concelebrating at the Mass are Chaldean Catholic Archbishop Bashar Warda of Erbil, Iraq, left, who was visiting Indianapolis at the time, and retired Father John Geis.



Left, Danielle Korson, a member of Holy Trinity Parish in Edinburg, receives Communion during the Golden Wedding Jubilee Mass. She and her husband Joseph have been married for 50 years, and were joined by 102 other jubilarians couples from across the archdiocese at the liturgy.

Golden wedding jubilarians come from throughout central and southern Indiana

On Aug. 23, 103 married couples from 50 parishes across central and southern Indiana who are celebrating 50 years of marriage in 2015 were honored at SS. Peter and Paul Cathedral in Indianapolis during the annual archdiocesan Golden Wedding Jubilee Mass. Following are the names of the golden jubilarians.

- Robert and Barbara Aemmer.....Our Lady of Perpetual Help Parish, New Albany
- Steve and Karen Balmer.....St. John the Baptist Parish, Starlight
- James and Joyce Bandy.....SS. Francis and Clare of Assisi Parish, Greenwood
- Ronald and Sheryl Barnes.....St. Paul Catholic Center, Bloomington
- Leroy and Elizabeth Bateman.....St. Susanna Parish, Plainfield
- Irvin and Joyce Bittner.....All Saints Parish, Dearborn County
- Sherman and Joyce Black.....St. Jude Parish, Indianapolis
- John and Rita Bott.....St. Mary Parish, North Vernon
- Isaac and Joyce Brooks.....St. Monica Parish, Indianapolis
- William and Sallie Bruns.....St. Barnabas Parish, Indianapolis
- David and Cheryl Camp.....St. Roch Parish, Indianapolis
- Robert and Jan Campbell.....St. Simon the Apostle Parish, Indianapolis
- Ollie and Janice Capshaw.....St. Philip Neri Parish, Indianapolis
- Al and Marcia Capuano.....St. Luke the Evangelist Parish, Indianapolis
- Elvin and Kathy Cassity.....Mary, Queen of Peace Parish, Danville
- Michael and Marcia Cleary.....Holy Name of Jesus Parish, Beech Grove
- Ken and Judy Corbett.....St. Luke the Evangelist Parish, Indianapolis
- John and Pat Dalidowicz.....St. Michael Parish, Greenfield
- Joe and Cathy Dezelan.....St. Pius X Parish, Indianapolis
- Bernard and Jerry Biekhof.....Immaculate Conception Parish, Millhouses
- Bram and Shirley Dirks.....St. Charles Borromeo Parish, Bloomington
- Jim and Beverly Donnelly.....St. Malachy Parish, Brownsburg
- Robert and Rose Marie Faust.....Holy Name of Jesus Parish, Beech Grove
- Andrew and Darlene Frank.....St. Gabriel Parish, Connersville
- Floyd and Alexandria Frenia.....SS. Francis and Clare of Assisi Parish, Greenwood
- Jerry and Jill Garvey.....St. Luke the Evangelist Parish, Indianapolis
- Thomas and Elizabeth Gawlik.....St. Benedict Parish, Terre Haute
- Philip and Rita Glassley.....St. Pius X Parish, Indianapolis

- Robert and Loren Grahek.....St. Mary Parish, Navilleton
- Joe and Nancy Green.....Nativity of Our Lord Jesus Christ Parish, Indianapolis
- John and Ellen Griffin.....SS. Francis and Clare of Assisi Parish, Greenwood
- Gary and Sandra Grose.....St. Simon the Apostle Parish, Indianapolis
- Bruce and Linda Hammerschmitt.....St. Barnabas Parish, Indianapolis
- David and Joyce Hatfield.....Our Lady of Perpetual Help Parish, New Albany
- Ronald and Rosalie Hawthorne.....Nativity of Our Lord Jesus Christ Parish, Indianapolis
- Bernard and Anita Hayes.....St. Pius X Parish, Indianapolis
- Ted and Rita Heede.....Holy Name of Jesus Parish, Beech Grove
- Charlie and Carol Helton.....Immaculate Conception Parish, Millhouses
- Michael and Kathryn Hickam.....St. Susanna Parish, Plainfield
- Joseph and Eleanor Hingtgen.....St. Joan of Arc Parish, Indianapolis
- Stephen and Linda Hoog.....All Saint Parish, Dearborn County
- John and Pat Huter.....Our Lady of the Greenwood Parish, Greenwood
- Paul and Naomi Jacobi.....St. Mary Parish, Lanesville
- Ted and Joyce Kaminski.....Our Lady of the Greenwood Parish, Greenwood
- Thomas and Patricia Kicinski.....St. Martin of Tours Parish, Martinsville
- Robert and Nancy Klueg.....St. Susanna Parish, Plainfield
- Richard and Martha Knecht.....St. Michael Parish, Greenfield
- Joseph and Danielle Korson.....Holy Trinity Parish, Edinburgh
- Robert and Margaret Kress.....St. Benedict Parish, Terre Haute
- Thomas and Marie Kress.....Our Lady of the Greenwood Parish, Greenwood
- Merle and Dorothy Kruer.....St. John the Baptist Parish, Starlight
- Joseph and Ida Lamberti.....St. Luke the Evangelist Parish, Indianapolis
- Paul and Mary Loner.....St. Malachy Parish, Brownsburg
- Don and Marge Long.....Our Lady of the Greenwood Parish, Greenwood
- Ted and Sue Mandabach.....Holy Name of Jesus Parish, Beech Grove
- Larry and Marlene Mason.....St. Teresa Benedicta of the Cross Parish, Bright
- Bill and Teresa Maxson.....St. Joseph Parish, Indianapolis
- Walter and Margaret McCarthy.....St. Susanna Parish, Plainfield
- Charles and Helen McGuire.....St. Jude Parish, Indianapolis
- Bernard and Elizabeth McGuirk.....St. Mary Parish, Navilleton
- Richard and Maribeth McKaig.....St. John the Apostle Parish, Bloomington
- Clement and Carole Miller.....St. Pius X Parish, Indianapolis
- Jim and Loretta Miller.....St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis



Loretta and Jim Miller, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, smile during a reception following the Aug. 23 archdiocesan annual Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis. The Millers and 102 other couples celebrating 50 years of marriage this year were honored during the Mass. (Photo by Sean Gallagher)

- Eugene and Norma Miller.....St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis
- Rogelio and Helfa Mirasol.....Holy Spirit Parish, Indianapolis
- Charles and Beverly Morgan.....St. Christopher Parish, Indianapolis
- Dennis and Noreen Murphy.....St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis
- Paul and Betty Nicholas.....St. Jude Parish, Indianapolis
- Francis and Marianne Noone.....St. Barnabas Parish, Indianapolis
- John and Janice O'Brien.....Our Lady of Lourdes Parish, Indianapolis
- Gerald and Nancy Ollier.....St. Louis Parish, Batesville
- Steven and Mary Kay Overbeck.....St. Pius X Parish, Indianapolis
- Victor and Carla Pagani.....St. Charles Borromeo Parish, Bloomington
- Joe and Barbara Payne.....St. Joseph Parish, Corydon
- William and Visitacion Perkins.....St. Andrew Parish, Richmond
- John and Alice Perry.....SS. Francis and Clare of Assisi Parish, Greenwood
- Ralph and Sandy Pinnick.....St. Mary-of-the-Knobs Parish, Floyd County
- Vernon and Theresa Ploughe.....St. Malachy Parish, Brownsburg
- Paul and Sharon Primavera.....St. John Paul II Parish, Clark County
- Richard and Jane Remien.....St. Pius X Parish, Indianapolis
- Ed and Paula Roessler.....Holy Name of Jesus Parish, Beech Grove
- Leonard and Kaye Rumsey.....St. Margaret Mary Parish, Terre Haute
- Michael and Susan Sample.....St. Lawrence Parish, Indianapolis
- Paul and Gay Scherrer.....St. Pius X Parish, Indianapolis
- Frank and Roseann Schonfeld.....St. Joseph Parish, Shelbyville
- Richard and Linda Schubert.....St. Malachy Parish, Brownsburg
- Jack and Dorothy Smith.....St. Pius X Parish, Indianapolis
- Ray and Chere Smith.....St. Susanna Parish, Plainfield
- Tim and Linda Stapleton.....St. Matthew the Apostle Parish, Indianapolis
- Harry and Bobbi Steele.....Our Lady of the Greenwood Parish, Greenwood
- Anthony and Donna Steinmetz.....Mary, Queen of Peace Parish, Danville
- Raymond and Linda Struewing.....St. Gabriel Parish, Connersville
- Robert and Helen Talbott.....St. Anne Parish, New Castle
- Francis and Mary Jane Telles.....St. Louis Parish, Batesville
- Bruce and Mary Timberman.....St. Simon the Apostle Parish, Indianapolis
- Leonard and Martha Werner.....Holy Family Parish, Oldenburg
- Robert and Wilma Werner.....St. Teresa Benedicta of the Cross Parish, Bright
- Don and Sharon Wickens.....St. Mary Parish, Greensburg
- Jim and Barbara Williams.....St. Augustine Parish, Jeffersonville
- Darwin and Mary Winters.....Holy Spirit Parish, Indianapolis
- James and Carol Wise.....St. Michael Parish, Bradford
- John and Donna Withem.....Holy Name of Jesus Parish, Beech Grove
- Alex and Nancy Yovanovich.....St. Malachy Parish, Brownsburg

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From the Editor Emeritus/John F. Fink

Medieval Church: Charlemagne overshadowed the pope

(Third in a series of columns)

In last week's column, I wrote about the way Charlemagne (Charles the Great), the King of the Franks, came to the aid



of Pope Adrian I and destroyed the Lombard Kingdom in 774.

Adrian died in 795, and was succeeded by Pope Leo III. This pope, though, was not popular among Rome's aristocracy. At one point, in 799, they captured him and tried

to put out his eyes and cut off his tongue. They shut him up in a monastery. However, with the help of friends, Leo escaped and fled to Charlemagne's protection.

In November in the year 800, Charlemagne traveled to Rome from his home in Aachen, Germany, and held a council. Leo's opponents leveled formal charges of perjury and adultery against him. On the advice of the scholarly Alcuin, who said that no power on Earth could judge the pope, Charlemagne ruled on the side of Leo

and restored him to his throne.

On Christmas Day in 800, Charlemagne was in St. Peter's Basilica in Rome. As he rose from prayer before the tomb of Peter, Pope Leo III placed an imperial crown on his head, proclaiming him emperor. He was the first emperor in the West since 476. He went on to unite most of continental Western Europe, except for Muslim Spain.

Charlemagne believed that his function was to defend the Church and consolidate it by promoting the faith, while the pope's role was to pray like Moses for the realm and the victory of its army. Pope Leo enjoyed his confidence and traveled to Aachen to spend Christmas in 804 with him, but Charlemagne completely overshadowed the pope.

Charlemagne exerted more control over the religious affairs in his realm than any emperor since Constantine. He made reforms to improve the moral quality of the clergy, standardized liturgical practices, and rooted out paganism. He disciplined clerics and controlled ecclesiastical property.

He even called a council in Aachen in 809-810 that confirmed the belief in the western Church that the Holy Spirit

proceeds from both the Father and the Son (rather than only the Father), and approved this addition to the Nicene Creed. Pope Leo III, although he approved the doctrine, opposed this addition to the Creed, but it was done anyway. It remains today a major disagreement between the Orthodox and the Catholic Churches.

Although he was so involved in Church reform, Charlemagne's personal life was somewhat of a mess. He had 18 children with eight of his 10 wives or known concubines.

He died in 814, a little more than 13 years after being declared emperor. His cathedral, his sarcophagus, and many of his jewels are tourist attractions in Aachen today. I've visited them several times over the years, and they're worth viewing. There are also some relics of saints that are dubious at best.

After his death, Charlemagne was immediately beatified by a bishop in Aachen, an action that was confirmed by Pope Benedict XIV in the 18th century. The antipope Paschal III canonized him in 1166, but that is not recognized by the Catholic Church. †

Cornucopia/Cynthia Dewes

Nostalgic living can sometimes be good for the soul

The Bay View neighborhood in Petoskey, Mich., started out as a Chautauqua community sponsored by the Methodist



Church, one of many such places scattered across our country. The movement began in the 19th century in the city of the same name in the state of New York as an effort to bring cultural opportunities and religious insights to the largely rural population.

Musicians, poets, authors, lecturers and others traveled around the U.S. visiting smaller towns, where they presented the locals with entertainment and knowledge they would otherwise not have had access to. Mark Twain and Charles Dickens gave lectures and readings, and Swedish singer Jenny Lind appeared on the circuit.

World-famous philosophers, string orchestras and experts on every subject imaginable offered ordinary people the chance to learn and expand their horizons. Happily, vestiges of the movement still exist, as in Bay View.

There are large lecture halls where people would attend the sessions, and dormitories where they could stay overnight during the week or so that the Chautauqua was in town.

Emmaus Walk/Debra Tomaselli

A hope, a life and a prayer that my struggles glorify God

Life's struggles can really be a blessing. Twenty years ago, I was diagnosed with cancer. The lymphoma was in its



early stages, so the oncologists suggested we delay treatment and monitor its progression to determine the best time to start chemotherapy.

"It's like we have only one bullet to shoot it with," they said. "If we use it too soon, when it comes back, as it typically does, we have nothing to attack it with."

Months later, I struggled with fatigue. Physician visits, concerns and labs escalated. Then, somehow, without intervention, my strength returned.

"What are you doing differently?"

Dr. Reynolds asked. "Have you changed your diet? Have you started taking vitamins?"

"I'm not doing anything different," I said.

But his pen was poised above the clipboard, ready to record the changes.

I looked him in the eye and said, "You want to know what I'm doing?"

He nodded.

"I pray a lot—all the time. Every breath is a prayer," I said. "And I don't tell God what to do. I just pray for courage and strength to carry out his will—and if he sends me down this road of lymphoma tomorrow, I trust his timing and have faith that this, too, will somehow glorify the Lord."

Dr. Reynolds sat back in his chair. "Well, keep it up," he said, "because it's working."

When I got home, I wrote that story and distributed copies to friends. "Someday, I'll have to eat those words," I said. "Please remind me of what I said."

I'd already surrendered my life to God. Years earlier, when my younger brother's death rocked my world, my faith grew in unfathomable ways. There was nowhere else to go.

So the diagnosis heightened my appreciation for each moment. My husband and I attended our daughters' cheerleading events, horseback riding lessons and gymnastics competitions. We celebrated first Communions, confirmations and graduations.

Our oldest daughter graduated from college on a sunny spring day. As I was walking through the parking lot, there was an unforgettable moment when the sun warmed

suitable in the days of multi-generational families living together.

Today, large houses tend to be pretentious rather than family-minded. The pace of life is much faster, attention spans are short, and all manner of information assaults our senses constantly. Going to the beach seems to need extreme something-or-other in order to grab our interest. People eat standing up or on the run more often than they read a book.

So it took us a while to adjust, to change our concept of time and just relax. Finally, we spent hours sitting on the porch or the beach basically doing nothing. At one point, all of us were sitting quietly reading in the living room, something so remarkable that we all noticed it. Of course, we were all reading some technical device or other, but we were reading.

For a wonderful few days, we took the time to communicate, to reflect, and to restore our bodies and souls. We could appreciate some of the many gifts God has given us, just as the long-ago Bay View residents must have done. It's easy to believe that the "old days" were better than now, but in this case I think it may be true.

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

my cheek. I thanked God that I was here to celebrate this milestone.

Likewise, when our youngest daughter got married, a splash of sunshine filtered through a canopy of trees, touching me with intense gratitude. I realized that my unspoken prayer was that I'd be around until my children were grown.

Recently, however, health problems arose. After several tests and consultations, the day has come. It's time for battle. The cancer is damaging my system. We must use that bullet.

Thankfully, the prognosis is good. "This will work," Dr. Reynolds said. I believe him.

But I know it's out of my hands, it's out of his hands. It's in the hands of the Lord. And I stand firm:

"I pray a lot—all the time. Every breath is a prayer. And I don't tell God what to do. I just pray for strength and courage to carry out his will—and if he sends me down this road of lymphoma tomorrow, I trust his timing and have faith that this too will somehow glorify the Lord."

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

Faith and Family/

Sean Gallagher

Life is about being ready for big changes

As I write this column, morning light has just won another victory over the darkness of night. It's about 7:15 a.m.



No one else in my family is awake except my almost 2-year-old son Colin, who's not gotten into too much trouble yet. Give him time.

Yet outside the house, I see lots of traffic on the

usually quiet streets by my family's home in Indianapolis. Many parents are driving their children to a grade school a few blocks to the west. And other parents and some teenagers themselves are driving to a high school a few blocks to the north.

The academic year at these two schools has begun, just as schools across central and southern Indiana began classes earlier this month or in late July.

And they will begin in a few days at the school where my four older sons are enrolled. So the blessed repose that my boys are enjoying at present, to paraphrase St. Paul, will soon be over in the twinkling of an eye. And I just might need the last trumpet to get them out of bed in time.

We who live in the adult world may think that such rapid changes in our daily lives are a thing of the past. Now we work day in and day out to earn a living. No more summer vacations for us.

We make a mistake though, if we live with such presumption. Changes can happen for us just as quickly as they do for our children. In many cases, however, to paraphrase our Lord, we adults know neither the day nor the hour when these changes will occur.

Unlike children who can look with dread at a calendar and know that the first day of school is approaching, we adults might have a job one day and lose it the next. A friend or loved one might die unexpectedly. We might be struck with a debilitating illness with no advance warning.

Other rapid changes for us adults can be more positive. For us husbands and fathers, we might be given the joyful news by our wives that we are expecting the birth of a child. A promotion or a new and better job might come along when we least expect it. A day may come when a family whom we've never met moves in next door and we end up building good friendships with them.

In any case, all of us are faced each day—whether we consciously acknowledge it or not—with the reality that this day could very well be our last in this life. However, this irrefutable fact need not, indeed should not, darken our days.

With faith in Christ, the knowledge that one day we will die and that this day may be today should help us appreciate more intensely the blessings we have here and now, and remind us that they are but a shadow compared with the infinite happiness that awaits us in heaven.

It should also motivate us to give as good an example as we can of Christian discipleship to our family, friends and everyone we meet so that they, too, might embrace the life of grace that Christ offers to everyone.

In a few days when our four older boys go off to their first day of school, I suspect that they'll wake up early and be ready when it's time to go. Jesus calls all of us who follow him to be ready each day to make the biggest trip of our lives—to the school of unending love in heaven. †

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

Sunday Readings

Sunday, August 30, 2015

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy provides this weekend's first reading. In this reading,



Moses presents to the people the revelation that he received of God's law. It is God's law, revealed by God, not the invention of Moses given on the authority of Moses.

While a towering, indeed unsurpassed, figure in Jewish religious history, Moses was only human. As are all humans, Moses was limited, lacked insight, knowledge and a view into the future. He was therefore impaired from making decisions wisely, and was open to missteps and their consequences.

The good news in the face of these universal human limitations is that God constantly and lavishly gives guidance and forgives.

The "law" in this context is not an arbitrary edict. It is not relative. It is not necessarily a test. Instead, it is like the "law of gravity." It is reality. To violate God's law introduces confusion, or worse, into life. So when humans behave in ways counter to God's law, they upset things. They create the punishment that befalls them.

The Epistle of St. James furnishes the second reading.

Several men in the New Testament bear the name of James. Any of these men, or another, could have been the author of this book, but scholars today tend to think that the author was James, possibly a foster brother of Jesus.

Reference to James as a brother of the Lord always raises questions. What about the most ancient Christian belief is that Mary always was a virgin? Was Jesus her only child? Who actually were James and the other "brothers and sisters" of the Lord mentioned in the New Testament?

The oldest thought among Christians, recorded in the centuries immediately after Christ, and not at all contradicted by the Scriptures, were that they were Joseph's

children from an earlier marriage. Under Jewish custom of the time, any foster siblings of Jesus legally would have been regarded as full brothers and sisters.

This tradition influenced classical religious art, which depicted Joseph as an old man, but Mary was young. Here again, the implication in this art is that she was his second wife. This reading insists that every good thing comes from above. Every good thing is from God.

Maybe less likely, drawing upon other interpretations, they were the cousins of Jesus.

St. Mark's Gospel is the source of the last reading.

In this story, some bystanders notice that some of the Lord's disciples were careless in observing the law of Moses. It should be remembered that this law provided for virtually every circumstance a human would encounter, great or small.

Jesus replied that some gave God mere lip service or went through the motions of obedience. Instead, the Lord called for a true conversion of the heart, founded upon love for God and others, and manifesting itself in actual deeds and words.

Jesus' comments indicate that he, as God, the law-giver, could and did interpret the law.

Reflection

These readings repeat a theme. Theologians say that the most devastating effect of Original Sin was its leaving humans convinced that they are much more self-sustaining than they are. Every generation thinks that it possesses the final answers to the questions of life.

New generations come, and indeed they improve on the past, but so very often notions taken once as state-of-the-art are considered as old fashioned as the steam engine is regarded today.

In their conceit, humans have blundered much. They have brought into human history extraordinary destruction, such as in the Holocaust. They have brought into individual lives untold instances of heartbreak and worse.

We are quite fallible, even foolhardy, but God does not leave us to our doom. His greatest gift was, and is, Jesus, the "way, the truth and the life" (Jn 14:6). †

Daily Readings

Monday, August 31

1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

Tuesday, September 1

1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, September 2

Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, September 3

St. Gregory the Great, pope and doctor of the Church
Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, September 4

Colossians 1:15-20
Psalm 100:1b-5
Luke 5:33-39

Saturday, September 5

Colossians 1:21-23
Psalm 54:3-4, 6, 8
Luke 6:1-5

Sunday, September 6

Twenty-third Sunday in Ordinary Time
Isaiah 35:4-7a
Psalm 146:7-10
James 2:1-5
Mark 7:31-37

Question Corner/Fr. Kenneth Doyle

Mental illness can decrease the culpability of people who take their own lives

QI need an answer. Our son had been suffering from clinical depression since he was 4 years old. All of the doctors and



all of the medications we tried over the years seemed to do little to help. One year ago, his own son died in an auto accident at the age of 24, and that seemed to be more than our son could handle. Last week, we received a phone call that our son, aged 50, had taken his own life.

The priest from our church spent that evening with us. He told us that our son was forgiven because it was mental illness that caused him to take his life. Since my sister found out about my son's self-inflicted death, she has refused to speak with us. I am wondering whether she believes that someone who commits suicide, no matter what the reason, is condemned forever.

I am writing to you because I would like to have someone who is removed from the scene tell me what the Catholic Church's

thinking is on this subject. (City of origin withheld)

ASuicide, objectively, is a grave sin. God has blessed us with life. We are only its stewards, not its masters. But in reminding us of that, the *Catechism of the Catholic Church* in #2282 is quick to note that the moral responsibility for a suicide may be diminished because the inner turmoil a person was going through precluded sound reasoning.

The catechism goes on to say that "we should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives" (#2283).

Moral judgment in such cases is best left to God. The Church's approach to the tragedy is pity, not condemnation, and your parish priest had a sound basis for the comfort he offered you.

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

My Journey to God

When the World Has Gone too Crazy

By Ann Wolski

Up is down. Down is up.
Impossible to tell,
what is right could be wrong.
Makes me want to yell.
I do not know what to say.
I do not know what to do.
The world has gone quite crazy,
leaving me confused.

Then a quiet God voice
whispered in my head,
"Listen with your heart,
follow where you're led.
I will guide you to the truth of
what is up, what is down.
I will shine a light to show you
what is right, what is wrong.
Just know that I will be there
to offer you relief.
When the world has gone too crazy,
I will give to you My peace."



(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. A woman supporting traditional marriage stands outside the U.S. Supreme Court in Washington on April 28. The Supreme Court later struck down on June 26 state laws and constitutional amendments across the nation defining marriage as a union of one man and one woman.) (CNS photo/Tyler Orsburn)



Blessed Teresa of Kolkata

1910-1997
September 5

Long before her 2003 beatification, this tiny nun in a blue and white sari was considered saintly for her huge heart and loving care of India's destitute and dying. Born Agnes Gonxha Bojaxhiu in Skopje, Macedonia, she left home at 18 to join the Loreto Sisters in Dublin, Ireland, and was assigned to teach at a fashionable Catholic girls' school in Kolkata (Calcutta), India. In 1946, she received from Jesus a "call within a call" to serve the poorest of the poor. In response, she founded the Missionaries of Charity congregation, first for nuns, then for brothers and priests. Mother Teresa, the "saint of the gutters," was awarded the Nobel Peace Prize in 1979 and the U.S. Congressional Gold Medal in 1997.

CNS Saints



Nativity of the Blessed Virgin Mary

Seventh century
feast – Sept. 8

One of 14 Marian feasts set by the universal Church in the 1969 revision of the Roman Calendar, Mary's birthday has been celebrated on this date since the seventh century. This feast was brought to Rome from the East by Christian communities that had been banished by Muslims. Like other ancient Marian feasts such as the Presentation and Assumption, this one commemorates an event in Mary's life. Later Marian feasts honor her interventions, often occurring through private devotions. The feast does not celebrate the where and when of Mary's birth, which are unknown, but reminds Christians of God's fidelity to old and new covenant promises, especially their fulfillment in Jesus Christ, her son.

CNS Saints

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BERGER, Luca J., 13, SS. Francis and Clare of Assisi, Greenwood, Aug. 15. Son of Michael and Michelle Berger. Brother of Aris, Brandon, Elijah and Mikey Berger. Grandson of Mike and JoEllen Berger, JoAnn Dawson, Joe and Susie Dawson, and Debbie Ray.

BOSTIC, Lester, 84, St. Mary, Greensburg, Aug. 17. Husband of Mary (Korman) Bostic. Father of Gayle McIntyre. Brother of Bob and Tom Bostic. Grandfather of three. Great-grandfather of two.

BRIZENDINE, Alma Jean, 90, St. Mark the Evangelist, Indianapolis, Aug. 15. Mother of Lydia Jurgen, Paula Lawhorn, Bibiana Phillips, Brian, Daniel, Peter and Vincent Brizendine. Grandmother of 15. Great-grandmother of 13.

BROOKS, Karen Jo, 68, St. Luke the Evangelist, Indianapolis, Aug. 2.

CARPENTER, Joan M. (Bohall), 60, St. Ambrose, Seymour, Aug. 11. Wife of John Carpenter. Mother of Jessica Payne and Jennifer Urbanski. Grandmother of three.

DOUGHERTY, Larry L., 69, St. Barnabas, Indianapolis, Aug. 15. Husband of Susan (Utterback) Dougherty. Father of Jeffrey, Nicholas and Thomas Dougherty. Brother of Jeannette Hoff, Sharon Jefry, Meghan Utterback, Dennis and Douglas Dougherty.

DREYER, Shirley L., 87, St. Jude, Indianapolis, Aug. 14. Mother of Donna Ahlbrand, Darlene Carrao, Diana Dugger, Denise Mullins, Daniel and Dennis Dreyer. Grandmother of 24. Great-grandmother of 41.

DWENGER, Ralph R., 88, St. Bartholomew, Columbus,

Aug. 9. Husband of Mary Lou Dwenger. Father of Wendy Baldwin, Pamela, Dr. Randall, Rick and Ronald Dwenger. Brother of Russell Dwenger. Grandfather of 12. Great-grandfather of eight.

EHRHARDT, Phillip, 86, St. Malachy, Brownsburg, Aug. 3. Husband of Barbara Ehrhardt. Father of Karen Starkey, Kurt and Philip Ehrhardt. Grandfather of six. Great-grandfather of one.

ELLIOTT, Anne Elizabeth, 89, St. Luke the Evangelist, Indianapolis, Aug. 12. Mother of Ellen McCallum, Eileen Vacheresse, Elizabeth, Benjamin, Edward, Layton and Thomas Elliott. Grandmother of 23. Great-grandmother of 10.

ENDRIS, Mark K., 60, St. Vincent de Paul, Bedford, Aug. 5. Brother of Jackie Robbins.

GAVAGHAN, James M., 65, St. Therese of the Infant Jesus (Little Flower), Aug. 1. Husband of D.Deer Gavaghan. Father of Katie Masionis and Ryan Gavaghan. Brother of Pattiann Johnson, Bob and Dennis Gavaghan. Grandfather of three.

HUTCHENS, Elwood E., 97, Holy Family, New Albany, Aug. 10. Husband of Mary (Yochem) Hutchens. Father of Alice Crady, Phyllis Kaiser, Beth Ann Lockett, Laura Schnell, Judith Schroeder, Dr. Mary Smith, Elwood, Mark, Richard, Robert and Tom Hutchens. Grandfather of 34. Great-grandfather of 68. Great-great-grandfather of five.

LANSING, Mary, 86, St. Lawrence, Lawrenceburg, Aug. 15. Mother of Beth, Bill, Danny, Mike, Tim, Tom and Tony Lansing. Grandmother of 12. Great-grandmother of eight.

LEAHY, Lillian A., 93, St. Vincent de Paul, Bedford, July 24. Mother of Paula Leahy Harris and John Leahy. Grandmother of seven. Great-grandmother of five.

LEWIS, Phyllis, 64, Most Sacred Heart of Jesus, Jeffersonville, July 28. Mother of Jeanna McDermott. Sister of Mary Exton, Larry and Michael Martin. Grandmother of two.

MARTIN, Raymond J., 82, St. Anthony of Padua, Clarksville, Aug. 4. Husband of Patricia Martin. Father of Kathryn Shouse, Mary Pat Taylor and Gregory Martin. Brother of Elizabeth Edwards, Vera Feldkamp, Lois Miller and William Martin. Grandfather of five. Great-grandfather of two.

NILES, Mildred, 103, St. Teresa Benedicta of the Cross, Bright, July 25. Mother of Carol McMahon and James Niles. Grandmother of eight. Great-grandmother of 14.

OBERHAUSEN, Mark A., 73, St. Paul, Tell City, Aug. 14. Husband of Meredith (Becker) Oberhausen. Father of Christie Ensor and Kim Garrett. Brother of Ann Manley and John Oberhausen. Grandfather of six.

ORTH, Donald, 88, St. Joan of Arc, Indianapolis, Aug. 1. Husband of Janet Orth. Father of Carol Kozak, Julie Price, Mary Strohm, David and Paul Orth. Brother of Mary Ann Gates and Bob and Jim Orth. Grandfather of eight.

SPRAGUE, Doris M., 87, St. Teresa Benedicta of the Cross, Bright, July 15. Mother of Joyce Grandstaff, Robert and Scott Sprague. Sister of Loraine Loth. Grandmother of 11. Great-grandmother of 14.

TOVSON, Cecilia, 91, St. Matthew the Apostle, Indianapolis, Aug. 14. Mother of Joanne Drew, Jeanette Schriener, David and Richard Tovson. Grandmother of 10. Great-grandmother of three.

VEERKAMP, Mildred M., 90, SS. Francis and Clare of Assisi, Greenwood, Aug. 12. Mother of Sharon Howat, Kathy Sexton, Barb Smith, Bob and Ron Veerkamp. Sister of Shirley Hill. Grandmother of 11. Great-grandmother of 13.

WALDRON, James, 74, St. Joan of Arc, Indianapolis, July 31. Husband of Mary Ann Waldron. Father of Abigail Flavin and Emily Waldron. Brother of Donna O'Donnell and Kathy Turpin. Grandfather of four.

WILLIAMS, Rosie Marie, 75, St. Bartholomew, Columbus, Aug. 7. Mother of Missy Hall, Annie Lickliter, Mandy and Troy Williams. Sister of Judy Carmer, Rita Dell and Davey Pelley. Grandmother of five. †



Historic pilgrimage

Worshippers crowd to take photos of a statue of Santo Nino, the Holy Child Jesus, during the 450th anniversary of the pilgrimage in Manila, Philippines on Aug. 16. Historically, the image of Santo Nino is said to be the oldest religious relic in the Philippines. (CNS photo/Czeasar Dancel, EPA)

Providence Sister Margaret Kern taught, provided financial and spiritual leadership

Providence Sister Margaret Kern died on Aug. 3 in Mother Theodore Hall at St. Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on Aug. 7 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Margaret Mary Kern was born on March 28, 1926, in Bloomington. She was a member of St. Vincent de Paul Parish in Bedford when she entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1951. She professed final vows on Jan. 23, 1959. Sister Margaret earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in business administration from the University of Notre Dame in northern Indiana.

During her 64 years as a member of the Sisters of Providence, Sister Margaret ministered for 17 years in high schools in Illinois, Indiana and Oklahoma and taught at Saint Mary-of-the-Woods College for five years.

She served as general treasurer of her order from 1966-81, and later ministered as the director of finances for the Diocese of Covington, Ky. In 1993, she entered into training for spiritual direction and served as a spiritual director for many people around the motherhouse. Sister Margaret also helped lead the Providence Spirituality and Conference Center and served as the director of the Our Lady of Providence Shrine from 1994-99.

In addition to the various ministries she carried out at the motherhouse, Sister Margaret also ministered in the archdiocese at Our Lady of Providence Jr./Sr. High School in Clarksville from 1963-66.

She retired from ministry in 2011 and dedicated herself at that time to prayer. 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. †

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Sun, Oct 11, 2015

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Intercultural Pastoral Institute

4838 Fletcher Ave, Indianapolis

Latino Catholic

Fri, Oct 23, 2015

6-8 pm

Intercultural Pastoral Institute

4838 Fletcher Ave, Indianapolis

Latino Catholic

Fri, Nov 13, 2015

7-9 pm

St. Mary's Catholic Church

415 E 8th St, New Albany

These sessions are opportunities for parishioners to share their vision of effective vocations ministry and outreach in our many cultural communities in the Archdiocese of Indianapolis. Each session will have a particular focus, but all are welcome to any session (ages 14 and older).

RSVP helpful, but not required.

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Priest says program illustrates pope's emphasis on serving poor

WASHINGTON (CNS)—The Gospel of St. Matthew records Christ telling his disciples that whatever they do for “the least of these” (Mt 25:45), they do for him.

One way Catholic Charities of the Archdiocese of Washington is serving Christ is by providing hot meals to homeless and other disadvantaged people every Wednesday evening outside the agency’s headquarters in downtown Washington, adjacent to St. Patrick in the City Catholic Church.

The St. Maria’s Meals program serves between 300 and 500 individuals, with the line beginning around 4 p.m. and wrapping around the building.

Robert Dolan, a homeless man who has lost two homes through foreclosure, was among those getting a meal on a recent Wednesday evening.

He told Catholic News Service (CNS) he is so grateful for the weekly meal and Catholic Charities.

“Some days I don’t eat at all because I don’t have any food, but this is wonderful. I would starve if I did not have this on some days,” he said.

Shelters provide meals to their residents, but those meals cost an average of \$1.10 per person, per meal, per day and are not as robust as what Catholic Charities provides, according to Msgr. John

Enzler, president and CEO of the agency.

“We serve ... a real good solid meal” prepared by staff and volunteers, he said. A typical dinner is a chicken sandwich with potatoes, salad and dessert, “like our own old Sunday meals when we were kids,” he added. “They love coming here because they get a good meal once a week.”

In September, the diners will have a special guest—Pope Francis.

The pontiff will pay a visit on Sept. 24, the second of two full days he will spend in the nation’s capital.

“We can’t wait till he comes and blesses our efforts to reach out and take care of the poor,” Msgr. Enzler said. “The bottom line is for him is he’s coming because he truly believes our ministry is our call [as the Church]. Our Church is called to take care of those in need, the vulnerable.”

The priest said the pope will “bless this program, people who come for meals, volunteers, the staff.”

Beforehand, the pope will address a joint meeting of Congress in the Capitol, or as the priest described it, “He’s going to see all the power people of this country [in] Congress, then he’s going to leave there and come here to Catholic Charities [and] have a

chance to see the poor.

“I’m convinced it’ll be his chance to really celebrate what he believes in: Make sure that you’re in solidarity with the poor, in solidarity with those in need,” Msgr. Enzler said. “We talk about basically being a Church that [gives] a preference for the poor and ... before he leaves, he makes sure the poor are taken care of.”

He thinks the pope is “going to walk among the people and greet them. ... We don’t know for sure, but we’re convinced he’ll do that because once he sees people, he can’t stay away. He wants to get in among the people, greet them.”

Kristen Vibbert, a frequent volunteer at the meal service, said Pope Francis “is going to see a really good community of engaged individuals who are responsible and willing to reach out.”

She added that St. Maria’s Meals is just one of many services the archdiocesan Catholic Charities agency provides to those in need.

“Pope Francis hopefully will be quite impressed with what he sees, and how engaged Catholic Charities is in the community here.”

“We’re really trying to make a difference, to create a little more sustainability, a little bit better life for those in the community,” she said.

Erik Salmi, the director of communications of the Catholic



Washington volunteer Kristen Vibbert greets homeless men and women on July 29 at a Catholic Charities-sponsored St. Maria’s Meals Program dinner held every Wednesday evening in the nation’s capital. Pope Francis is scheduled to visit the homeless food initiative on Sept. 24 during the Washington leg of his U.S. visit. (CNS photo/Chaz Muth)

Charities location, echoed the comments that the meals program is living out the mission that Pope Francis is trying to promote.

“I think we are definitely a Church on the street, or a field hospital, or any of the wonderful metaphors he has used about the Church. We are out here, we are working with people, we meet them where they are, and we serve them. I think that’s 100 percent what Pope Francis is all about,” he told CNS.

When the pope comes to St. Patrick’s, the street where

meals are served will be closed and Secret Service agents will be present—but other than that, what takes place will be similar to the weekly protocol.

“Our hope is that he is going to have a few minutes to spend with folks, hear their story, and hear what it’s like [in their lives],” Salmi said. We often say the United States is one of the wealthiest countries in the world, but it’s very clear that there are a lot of people who are suffering as there are anywhere else in the world.” †

What was in the news on August 27, 1965? Opposition to a federal program for birth control is voiced, and the Lafayette Diocese gets a new bishop

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 August 27, 1965, issue of *The Criterion*:

• **Opposition is voiced to federal program for birth control**

“WASHINGTON—A spokesman for the National Catholic Welfare Conference and the Pennsylvania Catholic Welfare Committee said those agencies oppose use of ‘public power and public funds’ for birth control programs on civil liberties grounds. Provisions of birth control legislation before the Senate Government Operations sub-committee pose ‘serious dangers to civil liberty, while offering no genuine prospect of relieving the problems of poverty, crowding and disease which they purport to solve,’ declared William B. Ball, representing the national and state bishops’ secretariats. ... ‘If the power and prestige of government is placed

behind programs aimed at providing birth control services to the poor, coercion necessarily results and violations of human privacy become inevitable,’ he stated.”

• **Abp. Schulte installs Bishop Gallagher**

“LAFAYETTE, Ind.—The age of renewal in the Church obliges the faithful ‘to bear witness to the truth that unites us and not to the confusions which may divide us,’ a bishop declared here. Preaching at the enthronement of Bishop Raymond J. Gallagher in St. Mary’s cathedral here [on Aug. 23], Bishop Leo A. Pursley of Fort Wayne-South Bend stated: ‘If the present situation, with all its challenge, increases our burdens, it also enlarges our opportunities; and if it allows us a broader scope of freedom, it also demands a more exacting sense of responsibility.’”

- Integration of schools is mandated
- Dearth of vocations is probed
- Fr. Andrew O’Keefe dies at age of 66
- Chancery lists clergy assignments
- 97 percent of adults believe in God, survey indicates
- To start Home for the Aged

- Mass at Fair
- Gives dispensation from abstinence
- Pope refers to mission of layman
- CYO Talent Show is ‘dominated’ by Holy Name Parish
- Play is scheduled by Christ the King teenage thespians
- Abbey ruins put on block
- Aussie Catholics double in number
- Petition planned: Nuns want active role in revising Canon Law
- Archbishop Cody cites Chicago race problem
- Convention action: K of C mobilizes for war on smut
- CFM meet slated at Notre Dame
- Germany gives help to missions
- Adult Education course expanded at Marian College

(Read all of these stories from our August 27, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †

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Employment



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