Pope Francis

VATICAN CITY (CNS)—While a juridical process is necessary for making accurate judgments, the Catholic Church’s marriage annulment process must be quicker, cheaper and much more of a pastoral ministry, Pope Francis said.

Rewriting a section of the Latin-Rite Code of Canon Law and of the Code of Canons of the Eastern Churches, Pope Francis said he was not “promoting the nullity of marriages, but the quickness of the processes, as well as a correct simplicity” of the procedures so that Catholic couples are not “oppressed by the shadow of doubt” for prolonged periods.

The Vatican released on Sept. 8 the texts of two papal documents, “Mitis Iudex Dominus Iesus” (“The Meek and Merciful Jesus”) for the Latin-rite Church, and “Mitis et misericors Iesus,” (“The Meek and Merciful Jesus”) for the Eastern Catholic Churches.

The changes, including the option of a brief process without the obligatory automatic appeal, go into effect on Dec. 8, the opening day of the Year of Mercy.

Archbishop Joseph W. Tobin in July announced the elimination of annulment fees in the Archdiocese of Indianapolis.

The rules for the Latin and Eastern Churches are substantially the same since the differences in texts refer mainly to the different structures of the hierarchy, with the Latin Church having bishops and Eastern Churches having eparchs and patriarchs.

Pope Francis said the changes in the annulment process were motivated by “concern for the salvation of souls,” and particularly “charity and mercy” toward those who feel alienated from the Church because of their marriage situations and the perceived need for “charity and mercy” toward those “concern for the salvation of souls,” and much more of a pastoral ministry.

Prayer ministry at Bloomington parish hopes to serve as model for others

By John Shaughnessy

BLOOMINGTON—Paul Heerdink smiles when people approach him with looks of joy and even amazement as they share their stories of how they finally found a job, sold their house or recovered from a devastating injury after they began to pray for those results.

After listening to their stories, Heerdink sometimes shares his own, including how prayer transformed the health of his wife.

“My wife suffered so long with her back,” he recalls. “Some people prayed with her one weekend. On the following Monday, she was lying in bed like she often had to, and she heard the Lord say, ‘Get up, I’m healing you.’ She felt her legs stretch out. When I came home, she was at the sink, washing dishes. I asked her what she was doing. She said, ‘I got healed.’ ”

Fueled by his belief in the power of prayer, Heerdink has led an inspiring and difference-making ministry at St. John the Apostle Parish in Bloomington for the past year—a ministry that he hopes will be a model for other parishes in the archdiocese.

It can all start with just a prayer station, a prayer book and a group of “prayer warriors”—some of the key parts of the prayer support team at St. John. Of course, everything relies upon the most important part, Heerdink says: Offering your prayers to God with a trust that he will listen to and answer them.

“I didn’t know I could ask God for that”

The story of the prayer station at St. John begins shortly after Father Daniel Mahan became the pastor of the parish in the summer of 2013.

As a long line of parishioners formed to greet him, a young couple approached him asking for prayers. Father Mahan spent time with the couple. He also wanted to make sure that someone else with a prayer request wouldn’t drift away because of a long line or a lengthy conversation.

Heerdink volunteered to lead the effort, based upon his wife’s results from prayer and his own.

“They discovered I had Parkinson’s disease in 2009,” notes Heerdink, who is 72. “I take medication every day, and I pray a lot. My doctor is amazed I’m as active as I am.”

With Father Mahan’s help, he developed a plan for the prayer station, including training for the parishioners who would staff it. He also encouraged people to approach the prayer station.

Catholics offer ‘dialogue’ and ‘connecting point’ during Festival of Faiths in Indianapolis

By Natalie Hofer

As the St. Rita Parish Gospel Choir lifted their voices in song, the crowd lifted their hands clapping in appreciation.

They were hands of not just Catholics, but also Buddhists, Sikhs, Jews, Muslims and more.

The religious mix took place outdoors at the Festival of Faiths at Veterans Memorial Plaza in downtown Indianapolis on Aug. 30. It was the third year for the event, sponsored by the Center for Interfaith Cooperation (CIC), a multi-religion member organization that promotes peace through understanding and cooperation among those of different faith traditions.

“The organization is really there to provide an opportunity for people to have a greater understanding of one another,” explained Glenn Tribble, executive director of the Indiana Catholic Conference and a member of St. Mary Parish in Greensburg. “You do that a lot of times through sport effort.”

“So the CIC allows for the opportunity to come together

See FESTIVAL, page 20

See related story, page 13

See ANNULMENT, page 2

See PRAYER, page 2

See FESTIVAL, page 20

“Principles and Choices” Read about this program in our annual Religious Education Supplement, pages 9-12.
A path to connect with God and others

In fall 2012, Annette Danielson broke her left knee cap—after breaking her right knee previously. She seemed destined for a future in a wheelchair because of the combination.

“My doctor said, ‘The only thing I can do is stretch you in a brace for three months,’ because of my brittle bones,” Sawyer recalls. “He said it was my one shot, but he wasn’t promising anything.” A week later, in a wheelchair on the very first Sunday after that, I was immediately prayed over, and the prayer warriors because of the baby problems at all now. I can bend the knee. I was very blessed.

Part of the parish’s prayer effort involves making it possible for people to share a “praise report,” which is essentially “a way to God” for answering a person’s prayer, Heerdink says. Prayer requests have been written for new jobs, for stability in a child’s life, a little girl’s ability to eat and breathe on her own after a difficult birth, and for a drastic change in a young man’s behavior of drinking and being violent.

Heerdink is adamant about making people understand who deserves the credit.

“I train our support team members to ask, ‘What would you like God to do for you?’ We want them to realize we’re just people said, ‘I didn’t know I could ask God

Prayer support team also has another feature that makes Heerdink smile.

“At a prayer request involves healing, we hand out a list of ‘healing Scriptures.’ They’re promises of healing from God,” he says. ‘We suggest the person read two of these ‘gut-pulls’ [Exodus] a day, just like a doctor asks you to take two pills a day.

We know by reading the Scripture it gets into your heart and builds hope and faith. When you have hope, it helps you turn the corner.’

The prayer station has also helped the parish in its evangelization efforts.

‘Parishioners’ neighbors ask for prayer in the book,” Heerdink says. ‘It’s extending St. John’s from where we are.” Sawyer agrees: “Catholics sometimes aren’t really good at welcoming people. When visitors come in and see the prayer station and learn that prayers are being offered, it lets them see that people care about each other here. It shows a sense of community—that you’re welcome here, that we’re praying for you.’

**ANNULMENT**

Brown showed the new rules replace canons 1671-1691 of the Code of Canon Law and canons 1357-1337 of the Eastern Code. Pope Francis also provided a “demonstrated new pastoral regulations” outlining how his reforms are to take place, encouraging bishops in small dioceses to train personnel who can issue a declaration of nullity after an appeal was automatic and a declaration

That comfort is especially needed when prayers who are not answered by God in the way people hope.

“Sometimes, the healing isn’t physical,” Sawyer says. “Sometimes, it’s spiritual. It’s accepting one of the crosses we have. It makes it easier to deal with. You see the things you still can do.”

Building faith and hope

The support team is the parish’s latest effort to make prayer a visible part of our outreach. The team includes a young man with a prayer shawl ministry. As they knit the shawls, parishioners pray for the people who will eventually receive them—

including people who are ill and who have lost a loved one.

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**Catholic Center in Bloomington.**

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Festival celebrates 20 years of Irish blessings of faith, family, fun

By John Shaughnessy

Mary Coffey laughs as she describes the way she ended up being in charge of what she considers “the largest parish picnic” in Indianapolis.

“You know how they ask for volunteers, and everyone else takes a step back?” she says with a laugh.

Actually, you could trace Coffey’s role as the chairperson of the 20th annual Indy Irish Fest to two major influences that marked her childhood in the home of her parents, Michael and Genevieve Coffey.

“I loved to hear the stories of the ‘kitchen parties’ at my dad’s house when he was growing up—how the relatives came over and brought their musical instruments, and how they sang and danced into the wee hours,” she says.

Then there was the role that the Catholic faith played in her life—and still does.

“It was ingrained in the way we were educated. It was a daily thing in our house. Prayers at meals. Prayers before going to bed. Our faith brings us together in celebrations. It brings people into the world and sends them off. It all makes for a very good conversation when people talk about their lives and they mention they’re Catholic, especially Irish Catholic.”

All those elements—family, music, dancing, celebration, memories, stories and faith—will flow together when the Indy Irish Fest is held on Sept. 17-20 at Military Park in Indianapolis.

Coffey has been a volunteer for all 20 Indy Irish Festivals, including serving as co-chairperson or chairperson for the past 15 years. Brian Cunningham has also matched that streak in a different way, being the only musical performer who has played at every Irish festival in Indianapolis.

“I’m proud of my heritage, just like someone would be from Germany or Japan or any place else. America is a place where each culture should share its heritage and be proud of it, too,” says Cunningham, who moved from Ireland to the United States—and Indianapolis—in 1977.

“It was ingrained in the way we were educated. It was a daily thing in our house. Prayers at meals. Prayers before going to bed. Our faith brings us together in celebrations. It brings people into the world and sends them off. It all makes for a very good conversation when people talk about their lives and they mention they’re Catholic, especially Irish Catholic.”

The model for Coffey’s role that the Catholic faith played in her life—and still does.

“The very first public appearance of Joe Kernan as governor was at our Mass on Sunday morning,” Coffey notes.

The criterion, Friday, September 11, 2015

For more information about the Indy Irish Fest, visit the website, www.indyirishfest.com. †

Left, Mary Coffey holds her grandson, Dean Michael Coffey, during the 2010 Indy Irish Fest. Coffey is the chairperson of the festival which is on Sept. 17-20 this year at Military Park in Indianapolis.

ABOVE, Participants in the Indy Irish Fest hold hands during the praying of the “Our Father” at the annual celebration on Sept. 17-20 at Military Park in Indianapolis.

Known for his gifts as a storyteller and his love of his Irish heritage, Father Noah Casey, who died on July 10, celebrated a Sunday Mass at the Indy Irish Fest in 2012. (Submitted photo)

At the FEST, you will:
• Learn more about the role of devotion and prayer in the life of the people of God.
• Participate in workshops that will nourish your love for pastoral music, history, spirituality, and sustainability.
• Radiate the foundation story of the Sisters of Providence and meet Joseph Costello, OFM Cap.
• Enjoy keynote speaker, Father Mark Kernan, subsequently became the state’s leader.
• Relive the foundation story of Saint Mother Theodore Guerin and the oldest of 13 children whose parents provided a firm foundation of faith and family.
• “Hearing him here will make it a wonderful celebration of all things Irish and all things Catholic,” Coffey says. “It will make our 20th festival all the more memorable.”
• Coffey pauses, smiles and adds, “And I expect him to enjoy himself, too.”

(For more information about the Indy Irish Fest, visit the website, www.indyirishfest.com)†

By Joseph W. Tobin

This year, Archbishop Joseph W. Tobin will celebrate Mass at the festival at 10:30 a.m. on Sept. 20. The archbishop is the grandson of Irish immigrants and the oldest of 13 children whose parents provided a firm foundation of faith and family.

“The festival is a more authentic portrayal of Irish culture than St. Patrick’s Day,” he says. “There’s just a whole cultural feel to it, from the food to the Gaelic games to the music and dancing. It’s great to see people from other backgrounds come and join us, too. I’m so proud to be a part of it.”

So is Coffey, who notes that the year-round effort to prepare for the festival is done by an all-volunteer staff.

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Left, Mary Coffey holds her grandson, Dean Michael Coffey, during the 2010 Indy Irish Fest. Coffey is the chairperson of the festival which is marking its 20th annual celebration on Sept. 17-20 at Military Park in Indianapolis.

Above, Participants in the Indy Irish Fest hold hands during the praying of the “Our Father” at the Sunday Mass, a tradition that begins the last day of the festival which is on Sept. 17-20 this year at Military Park in Indianapolis.

Known for his gifts as a storyteller and his love of his Irish heritage, Father Noah Casey, who died on July 10, celebrated a Sunday Mass at the Indy Irish Fest in 2012. (Submitted photo)
Be Our Guest
Rhonda Branham

Evangelizing Alta California

Help build a culture of life, participate in upcoming 40 Days for Life campaign

Abortion is the greatest and most tragic injustice our world faces today. It remains the leading cause of death, claiming the lives of more than a quarter of the world’s population. Sadly, the lives that are persecuted by the abortion industry lead many souls away from God and into a state of mortal sin. Most of the world remains in the dark when it comes to the truths of abortion, and many people do not even realize that it is happening in their own backyard.

In 2004, four individuals active in the pro-life movement took a leap of faith and began a 24-hour vigil for 40 days outside their local Planned Parenthood facility in College Station, Texas. Abortions had dropped by 28 percent during this time of prayer and fasting. The momentum from this one-time vigil created an explosion into the most powerful and effective pro-life crusade this world has ever seen. Forty Days for Life is an international campaign committed to converting hearts and saving lives through prayer and sacrifice.

Mothers contemplating abortion anguish over the decision to abort their unborn babies, and many pray for a sign to help them make this most difficult decision. When mothers approach the clinics where volunteers are praying outside, they receive their sign and realize that this is not God’s will.

Even after mothers walk into the clinics, the powerful image of volunteers praying outside is sometimes enough to cause a change of heart. And for those mothers who walk out of the clinic after having an abortion, they can see God’s endless mercy on the loving faces of the volunteers praying for them.

Since the first coordinated 40 Days for Life campaign in 2007, local campaign leaders have witnessed God’s answers to their prayers. There have been 3,588 total campaigns in 579 cities and 30 countries. A total of 650,000 individuals and 17,500 churches have participated, and 118 abortion workers have quit their jobs and 60 abortion facilities have permanently closed. And the greatest benefit of all—over 10,000 lives have been saved from abortion!

The Catholic Church firmly teaches that “human life must be respected and protected absolutely from the moment of conception. Since the first century, the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law. Formal cooperation in an abortion constitutes a grave offense” (Catechism of the Catholic Church, # 2270-2272).

It is not enough for a Catholic to simply say, “I am pro-life.” Billions of innocent and defenseless human lives have been tragically lost worldwide because so many people feel that it is not their place to interfere with a woman’s right to choose.

As followers of Christ, we are called to live our faith through our prayers, sacrifices, and witness to the truth. We are all called to be a voice for the voiceless, to reach out to mothers who are troubled and need spiritual direction, and to vote for leaders who will defend all human life from the moment of conception to natural death.

Please consider participating in the upcoming 40 Days for Life campaign on Sept. 23 through Nov. 1 in Bloomington, Indianapolis or Fishers. You can sign up at 40daysforthelife.com.

If we live our Catholic faith and stand up for the truth, God will convert hearts and transform our world into a loving culture of life.

(Rhonda Branham is a member of St. John the Apostle Parish in Bloomington.)

Opinion

What to expect during Pope Francis’ visit to the U.S.

You might have heard: Pope Francis is coming to the United States. Yes, pope has come to the United States before, but this visit is historic for various reasons.

First of all, this particular pope has never been here before. Second, he will be the first pope to speak to a joint session of the U.S. Congress in Washington, which he will do on Sept. 24. While he will also speak to the United Nations in New York on Sept. 25 and will attend the World Meeting of Families in Philadelphia on Sept. 26 and 27. He will meet with the U.S. bishops while in Philadelphia.

Here are two other things he will do that previous popes have not done, but which are typical for this pope: He will visit Our Lady of Angels School in East Harlem, and he will visit prisoners at the Curran-Fromhold Correctional Facility in Philadelphia.

One more historical event: For the first time, a pope will speak to Congress. He will do that on Sept. 24 during a Mass on the west side of the U.S. Capitol. Pope Francis has a planned visit to the prison on Sept. 27 during his two-day visit to the city. (ChS photo/Sarah Webb, CatholicPhilly.com)

Correctional Facility in Philadelphia pray during Pope Francis’ visit to the prison on Sept. 27 during his two-day visit to the city. (ChS photo/Sarah Webb, CatholicPhilly.com)
We are stewards of all God’s creation

Praised be, my Lord, through Sister Water, Who is very useful and humble and precious and chaste.
Praised be, my Lord, through Brother Fire, Through whom you light the night, And he is beautiful and playful and robust and strong.

—St. Francis of Assisi, Canticle of the Sun

The new encyclical of Pope Francis, “Laudato Si’” (“Praised be to you”), is about adopting a wholly new attitude toward “our common home,” the world we live in and are an integral part of. Drawing his inspiration from his patron, St. Francis of Assisi, the Holy Father passionately urges us to see the created universe—all things visible and invisible—as our sisters and brothers.

The profound change in attitude that Pope Francis prays will take place in the minds and hearts of all people of good will: “It should always be accompanied by profound consequences. ‘We are not God,’ the pope reminds us. ‘The Earth was here before us, and it has been given to us’. (67).

Human beings are called to be stewards of all God’s gifts. We are not owners, and certainly not “masters of the universe” who are free to dominate, abuse or waste the precious resources entrusted to our care by a generous and loving God. Pope Francis reminds us that we belong to the earth; the Earth does not belong to us. As the Holy Father says, “This responsibility for God’s Earth means that human beings, endowed with intelligence, must respect the laws of nature and the delicate equilibria existing between the creatures of this world, for ‘he commanded and they were created; and he established them for ever and ever: he fixed their bounds and he set a law which cannot pass away’” (68; Ps 145:18-20).

The canticle of St. Francis emphasizes that we are called to develop fraternal relationships with all God’s creatures. Certainly we are to be brothers and sisters to one another, even to strangers and enemies. But we are also called to relate to animals, plants and minerals as if they were our kinfolk. For most of us, this is a very strange notion to think about things, especially inanimate objects. And yet, it reveals a sensitivity to—even a form of reverence for—the giftedness of God’s creation and our responsibility to nurture, cultivate and share generously all that has been given to us as stewards.

In “Laudato Si’,” Pope Francis reminds us that “The laws found in the Bible dwell on relationships, not only among individuals but also with other living beings. You shall not see your brother’s donkey or ox fallen down by the way and withhold your help. … If you chance to come upon a bird’s nest in any tree or on the ground, with young ones or eggs and the mother sitting upon the young or upon the eggs; you shall not take the mother with the young’” (68; Dt 22:4-6). Along these same lines, rest on the seventh day is meant not only for human beings, but also so “that your ox and your donkey may have rest” (68; Ex 23:12).

Profound reflection on the responsibility to care for all God’s creation leads us to a new awareness of what Pope Francis calls “integral ecology.” This is the realization that everything God has made is interconnected. It is not possible, or deeply, or authentically, for the environment if we are not concerned about the dignity, welfare and rights of our fellow human beings, especially those who are most vulnerable. “A true ecological approach always becomes a social approach,” the pope writes. “It must integrate questions of justice in debates on the environment, so as to hear both the cry of the Earth and the cry of the poor” (489).

This is why Pope Francis urges us to see that we are not dealing with separate crises—environmental, social, economic or political. “Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature” (139).”

“Laudato si’, mi Signore” (“Praised be to you, my Lord”) sings the great saint from Assisi who reminds us that the Earth we inhabit, our common home, is more like a sister or a mother than an indifferent material object or a place where we happen to dwell. Mother Earth opens her arms to embrace us, but how do we respond?

Let’s pray that God’s grace will help us to see the world with new eyes and open hearts, and learn to respond generously to all our sisters and brothers in the one family of God. May we praise God by our loving care for all God’s gifts.

Tamos somos correspondentes de la creación de Dios

“Alabado seas, mi Señor, por la hermana agua, la cual es muy humilde, y preciosa y muy pura.”

Alabado seas, mi Señor, por el hermano fuego, por el cual ilumina la noche, y es bello, y alegre y vigoroso, y fuerte.”

—San Francisco de Asís, Cántico de las criaturas

La nueva encíclica del papa Francisco, titulada “Laudato Si’” (“Alabado seas”), habla sobre adoptar una actitud completamente nueva frente a “nuestro hogar común.” el mundo en el que vivimos y del cual somos parte integral. Tomando como fuente de inspiración a su patrono, San Francisco de Asís, el Santo Padre nos exhorta con vehemencia a ver a todas las criaturas del universo —a todo lo invisible y lo invisible— como nuestras hermanas.

El papa Francisco ora para que ocurra un profundo cambio de actitud en las mentes y los corazones de todos. Pero esa transformación también vendrá acompañada de enormes repercusiones. El Papa nos ruega que “No somos Dios. La tierra nos precede y nos ha sido dada.” (67).

Los seres humanos están llamados a ser correspondientes de todos los obsequios divinos. No somos los duenos y ciertamente no somos los “amas del universo” para poder dominar, maltratar o desperdiciar a nuestro antojo los valiosos recursos que han sido dadas nuestro generoso y amoroso Dios. El papa Francisco nos recuerda que “de ahí que la legislación bíblica se detenga a proponer al ser humano varias normas, no sólo en relación con los demás seres humanos, sino también en relación con los demás seres vivos: ‘Si ves caído en el camino el asno o el buey de tu hermano, no te desentenderás de ellos. […] Cuando encuentres en el camino un nido de ave en un árbol o sobre la tierra, y esté la madre echada sobre los pichones o sobre los huevos, no tomarás a la madre con los hijos’” (Dt 22:4-6).

El cántico de San Francisco hace énfasis en que estamos llamados a entablarse relaciones fraternas con todas las criaturas divinas. Ciertamente debemos comportarnos como hermanos y hermanas del protigé, incluso con los extraños y los enemigos. Pero también estamos llamados a identificarnos con animales, plantas y minerales, como si fuéramos de la misma raza. Para la mayoría de nosotros, esta novación resulta muy extraña de comprender, especialmente en referencia a los objetos inanimados. Y sin embargo, esto revela una sensibilidad —inclusive, una forma de reverencia— para con los talentos de la creación de Dios y nuestra responsabilidad de nutrir, cultivar y compartir generosamente todo lo que se nos ha entregado en calidad de administradores.

En “Laudato Si’” el papa Francisco nos recuerda que “‘de ahí que la legislación bíblica se detenga a proponer al ser humano varias normas, no sólo en relación con los demás seres humanos, sino también en relación con los demás seres vivos: ‘Si ves caído en el camino el asno o el buey de tu hermano, no te desentenderás de ellos. […] Cuando encuentres en el camino un nido de ave en un árbol o sobre la tierra, y esté la madre echada sobre los pichones o sobre los huevos, no tomarás a la madre con los hijos’” (Dt 22:4-6). En esta línea, el descanso del séptimo día no se propone sólo para el ser humano, sino también ‘para que reposen tu buey y tu asno’” (68; Ex 23:12).

Una profunda reflexión sobre la responsabilidad de cuidar de toda la creación divina crea una nueva conciencia sobre lo que el Papa Francisco denomina “la ecología integral.” Esto es, tomar conciencia de que todo lo que Dios creó está interrelacionado.

No es posible preocuparse profunda o autenticamente por el medio ambiente si no somos partícipes del cuidado del medio ambiente y de los derechos de los demás seres humanos, especialmente aquellos que son más vulnerables. El Papa escribe que “un verdadero planteo ecológico se convierte siempre en un planteo social, que debe integrar la justicia en las discusiones sobre el medio ambiente, para escuchar el clamor de la tierra como el clamor de los pobres” (489).

Es por ello que el papa Francisco nos exhorta a que entendemos que no nos enfrentamos a crisis distintas: ambiental, social, económica o política. “Las líneas para la solución requieren una aproximación integral para combatir la pobreza, para devolver la dignidad a los excluidos y simultáneamente para cuidar la naturaleza” (#139).”

“Laudato si, mi Signore” (“Alabado seas, mi Señor”) canta el gran santo de Asís quien nos recuerda que la tierra que habitanos, nuestro hogar común, se parece más a una hermana o una madre que a un objeto material indiferente o un lugar en el que simplemente vivimos.

La Madre Tierra nos abre los brazos para recibirnos pero, ¿de qué forma le respondemos?

Oremos para que la gracia de Dios nos ayude a ver el mundo con nuevos ojos y corazones abiertos. Que aprendamos a responder generosamente al llamado de todos nuestros hermanos en la única familia de Dios. Que alábemos a Dios mediante el cuidado y la preservación amorosa de todos sus obsequios.

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

September 11-13 St. Mary Parish, 2212 Washington St., North Vernon. Parish Festival, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m., St. Walburga, rides, music, silent auction, food, kickball tournament. Information: 812-346-3604.


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

Mary Parish, 415 E. Eighth St., New Albany. Latin Fiesta, 6-11 p.m., foods from Latin America, traditional Mexican music and dancing. Information: 317-944-0417.

Mexican Night, family event, food, music, folk dances. 6-8 p.m. midnight. Information: 812-522-5304 or guantehouseball@hotmail. com. St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. Yard sale, 8 a.m.-4 p.m. Information: 317-667-4115 or yarlsale@stgabriellyndy. org.

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

September 13 St. 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, ext. 1495.

St. Michael the Archangel Church, 335 W. 36th St., Indianapolis. Mass in French, 1 p.m. Information: 317-523-4193 or arcaf2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 25th St., Indianapolis. Class of ’33 monthly gathering, 6 p.m. Mass, optional dinner afterward. Information: 317-488-6936.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. Harvest Chicken Dinner, 11 a.m.-3 p.m., chicken dinner, baked goods, quilt raffle. Information: 812-282-2877.

St. Mary Parish, 512 N. Perkins St., Ruaville. Fall Festival, 10 a.m.-2 p.m., chicken dinners. Information: 765-312-2588.

St. Pius V Parish, 330 Franklin St., Troy. Fall Festival, 11 a.m.-5 p.m., soup, fried chicken and roast beef dinners, games. Information: 317-542-7974.

Benefit Inn & Conference Center, 1402 Southern Ave., Beech Grove. Abbey Casket Open House, 9 a.m.-3 p.m., open house to ask questions of Abbey Casket staff (a work of Saint Meinrad Archabbey), and view caskets and cremation urns. Information: 800-887-7880.

St. Louis Church, 13 St. Louis Place, Barreto. 75 years and parent program, “Love or Lust?” Jason Evert, presenter, 7 p.m., no charge. Information: 812-934-6678.

St. Joseph Church, 3175 S. Mickley Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-574-8808 or sheeruchannahgroup.org.

Our Lady of Peace Cemetery, 9001 Haverstock Road, Brownsburg. Monthly Memorial Mass, 2 p.m. Information: 317-574-8808 or www.abbeycachteshopgroup.org.

September 18 Northside Knights of Columbus Hall, 2100 E. 71st St. Indianapolis. Catholic Business Exchange Mass, breakfast and program. “Developing Transformational Leaders at a Great Catholic University,” Denis Brennan, president, Marian University, presenter, 7:45 a.m., members, breakfast included. Reservations and information: 317-523-4193 or saintambrosebulletin@ archindy.org.

St. Rose of Lima Parish, 114 Landlace Drive, Franklin. St. Rose Festival, Fri. 5-11 p.m., Sat. 9 a.m.-11 p.m., craft fair, hog roast dinner, pancake breakfast. Sat. 9-11 a.m. Information: 317-546-4665.

St. Rose of Lima Parish, 9833 E. County Road 750 N., Brownsburg. Country Fair and Hog Roast, Fri. 4-11 p.m., Sat. 1-11 p.m., food, entertainment, games, information: 317-738-3929.

St. Rose of Lima Parish, 114 Landlace Drive, Franklin. St. Rose Festival, Fri. 4:30-9:30 p.m., fish fry, euchre tournament; Sat. noon-9:30 p.m., hog roast, kids games. Information: 317-738-3929.

St. Thomas More Parish, 120 N. Indiana St., Mooresville. Apple Fest. Fri. 5-11 p.m., Sat. 9 a.m.-11 p.m., craft fair, hog roast dinner, pancake breakfast. Sat. 9-11 a.m. Information: 317-831-4142.

VIPs

Bernard and Myrthe (Green) Frye, members of St. Patrick Parish in Terre Haute, celebrated their 50th wedding anniversary on March 2, 2015. The couple were married by Margaret Mary Church in Terre Haute on March 2, 1965. They have five children, Gretchen Gallion, Aimee Jacobs, Theresa Kane, Jessica Ludke and Lester Frye. The couple also has 11 grandchildren and one great-grandchild. They celebrated their anniversary with a getaway to French Lick Resort.

Senior CRS communications officer to speak at Marian University on Sept. 17

Carolanne Brennan, senior communications officer for Catholic Relief Services (CRS), will speak on “At the Frontlines: Field Update from the Most Pressuring Humanitarian Crises Today” at the Evans Center, at the corner of 30th St. and Cold Springs Road on the Marian University Campus in Indianapolis, at 7 p.m. on Sept. 17.

Brennan serves as a foreign correspondent from the frontlines of crises in some of the most devastated parts of the world, from the crises in the Middle East to catastrophic natural disasters in Nepal and the Philippines. Since 2012, she has traveled frequently to the Syrian border to meet with Syrian refugees in Jordan and Lebanon. In late 2013 and early 2014, she traveled to the Filipino islands struck by Typhoon Haiyan.

Recently, she has spent time in Nepal, Iraq, Gaza, the Central African Republic and eastern Ukraine.

The event is free and open to the public. It will be followed by a reception with light refreshments for the audience and speakers.

The Marian University CRS Campus Ambassadors will also be selling Fair Trade Divine Chocolate at the event. Proceeds benefit Catholic Relief Services.

For more information, log on to http://SNIRFRED.

Catholics and the Civil Rights Movement: Focus on Selma’ seminar to be held in Indy on Sept. 12

Historian Dr. Cecilia Moore will speak on “Catholics and the Civil Rights Movement: Focus on Selma” at the Intercultural Ministry, 4838 Fisher Ave., Indianapolis from 8:30 a.m.-2:30 p.m. on Sept. 12. This seminar will focus on the work of Catholics in the Selma, Ala., campaign. It will also look at the roles that Catholics, particularly Black Catholics, played in the civil rights movement, which stretches back to the 1890s when Black Catholics in New Orleans organized to challenge Jim Crow transportation laws.

Dr. Cecilia A. Moore has a doctorate in American religious history, specializing in U.S. Catholic history.

She is associate director of the degree program for the Institute for Black Catholic Studies at Xavier University of Louisiana, and is currently working on a history of black conversion to Roman Catholicism in 20th century.

The cost for the event is $20, which includes lunch. All are welcome, and no registration is required. For more information, contact Francine Sister Jeanette Pruitt at 317-236-1424, 800-382-9836, ext. 1474, or pruitt@archindy.org.
VATICAN CITY (CNS)—Given the ongoing crisis of people fleeing from war and poverty, Pope Francis asked every parish and religious community in Europe to take in a family of refugees as a concrete sign of hope and God’s mercy.

“The Gospel calls us, asks us to be near the least and the abandoned. To give them concrete hope, not just say ‘Hang in there, have patience!’ ” he said in an appeal after praying the Angelus with those gathered in St. Peter’s Square on Sept. 6.

“Christian hope has a fighting spirit with the tenacity of someone who is heading toward a sure goal,” he said, while he encouraged all of his “brother bishops of Europe—true shepherds,” to support his appeal in their dioceses.

“In the face of the tragedy of tens of thousands of refugees, who are fleeing death because of war and hunger,” and are seeking a new life, the pope called on “parishes, religious communities, monasteries and sanctuaries all across Europe to give concrete expression of the Gospel and receive a family of refugees.”

God’s mercy is expressed through the works of regular men and women, he said, reminding people that Christ taught that “whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40).

He said the gesture would also be a concrete way to prepare for the Holy Year of Mercy, which begins on Dec. 8.

The Vatican newspaper, L’Osservatore Romano, said St. Peter’s Basilica and the Vatican’s St. Anne Parish would sponsor their first refugee families soon, as well as seek employment for each head of the household.

The pope asked that two apartments near the Vatican be made available for the two families, said Cardinal Angelo Comastri, archpriest of St. Peter’s Basilica.

“The pope wants the apartments to be near where he is, also to guarantee health care,” and other services available in Vatican City State and not put a burden on the Italian government, the cardinal said.

Before the Angelus prayer, the pope said Christians must not be closed up inside themselves, as is often the case. “We create so many inaccessible and inhospitable islands,” he said.

The most basic relationships sometimes can become incapable of openness and mutual exchange, such as families, associations, parishes, even nations, demonstrating yet another example of human sin, he said.

He reminded Christians they are called to open themselves up to God and his word, and to others, sharing the Word with those who “have never heard it or to those who have forgotten it—buried under the brambles of the worries and deceptions of the world.”

Meanwhile, people of all religious beliefs must never give up and give in to war, the pope said in a message to an international gathering for peace in Tirana, Albania.

“We must never resign ourselves to war, and we cannot remain indifferent before those who suffer because of war and violence,” he said in a written message to those gathered for the interreligious meeting sponsored by the Catholic lay movement, the Community of Sant’Egidio.

“Violence can also be building up walls and barriers to block people who are seeking a place of peace. It is violence to turn away people who flee inhumane conditions in their hopes of a better future,” the pope wrote.

Believing that peace is always possible is not a sign of naivete, he said, but an expression of one’s belief that “nothing is impossible” with God.

‘The Gospel calls us, asks us to be near the least and the abandoned. To give them concrete hope, not just say “Hang in there, have patience!”’

—Pope Francis
Oldenburg Franciscan sisters celebrate jubilees

Sister Mary Ann retired in 2012, and now resides in St. Clare Health Facility in Oldenburg.

70-year jubilarians
• Sister Francis Joan Clements, a native of Clementsville, Ky., entered the order in 1945 and professed final vows on Aug. 12, 1951.

She earned a master’s degree in music from Butler University in Indianapolis.

In the archdiocese, Sister Francis ministered as a teacher at St. Michael School in Brookville and at the former St. Francis de Sales Church in Indianapolis, and on the staff of Oldenburg Academy in Oldenburg.

She also taught in the Diocese of Evansville, Ind., and in Ohio and Missouri.

Sister Francis Joan ministered at the motherhouse in Oldenburg for 15 years, raising money for the missions. She retired to a convent in 1993, and now resides in St. Clare Health Facility in Oldenburg.

• Sister Mary Ann (formerly Hobart) Miles, a native of Cincinnati, Ohio, entered the order in 1945 and professed final vows on Aug. 12, 1951.

She earned a master’s degree in music from Butler University in Indianapolis.

In the archdiocese, Sister Mary Ann served in music ministry at St. Louis Parish in Batesville; St. Therese of the Infant Jesus (Little Flower) Parish and the former Holy Trinity Parish in Indianapolis; and Oldenburg Academy in Oldenburg.

She also ministered in Ohio.

In 1991, she returned to the motherhouse, serving as an organist and as clerk in the order’s communications office.

Sister Mary Ann retired in 2013, and now resides in St. Clare Health Facility in Oldenburg.

60-year jubilarians
• Sister Jane (formerly Mary Kevin) Frey, a native of Cincinnati, Ohio, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She earned a bachelor’s degree from Marian University in home economics, a master’s degree from St. Louis University in home economics and a master’s degree from Loyola College in Baltimore in pastoral counseling.

In the archdiocese, Sister Jane ministered as a teacher at Cardinal Ritter Jr./Sr. High School and the former St. Mary Academy, both in Indianapolis, and at Oldenburg Academy in Oldenburg.

She received a license as a professional counselor and independent marriage and family therapist, and ministers in this capacity in Ohio.

• Sister Francis Assisi Kennedy, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1960.

She graduated from Marian University in Indianapolis with a bachelor of arts degree, and earned a master’s degree in English from John Carroll University in Cleveland, Ohio.

In the archdiocese, Sister Francis Assisi ministered as a teacher at Scecina High School and Cardinal Ritter High School, both in Indianapolis, and at Oldenburg Academy in Oldenburg.

She graduated from Marian University in Indianapolis as an assistant professor of English, and both taught and was archivist at Martin Center College (now Marian University) in Indianapolis.

She also taught in the Diocese of Evansville.

She is also author of The Archdiocese of Indianapolis, 1884-2009: Like a Mustard Seed Growing, a book published on the occasion of the 175th anniversary of the founding of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

She served for 14 years as an archivist at the motherhouse. She retired in 2010, and now resides in St. Clare Health Facility in Oldenburg.

• Sister Evelyn Lindenmaier, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a degree in education/psychology.

In the archdiocese, she ministered as a teacher at Holy Name School in Beech Grove and the former St. Michael School in Charlestown.

Sister Evelyn also ministered in Ohio as a teacher and in tele-ministry at St. Anthony Messenger Press.

She is now retired, and lives at the motherhouse.

• Sister Rachel Linel Jesus, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a degree in education.

In the archdiocese, Sister Rachel ministered as a teacher at the former Sacred Heart School in Clinton; All Saints School (now St. Anthony School), the former St. Gabriel the Archangel School and the former St. Rita School, all in Indianapolis; and at St. Lawrence School in Lawrenceburg.

She also ministered in Ohio as an assistant minister in tele-ministry at St. Anthony Messenger Press, and as secretary in the vocation office of the Friars Minor in Cincinnati.

She returned to the motherhouse in 2003 as supervisor of the housekeeping staff.

She retired to the motherhouse in 2012.

• Sister Davida Lindenmaier, a native of Indianapolis, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a bachelor’s degree in psychology and history, and from the University of Dayton with a master’s degree in education.

In the archdiocese, Sister Davida ministered as a teacher at St. Gabriel School in Connerville, St. Christopher and St. Therese of the Infant Jesus (Little Flower) schools in Indianapolis; and St. Nicholas School in Ripley County.

She also ministered as a teacher in the Diocese of Evansville and in Illinois and Ohio; as a receptionist at St. Anthony Messenger Press in Ohio; and as a pastoral associate in Kentucky.

Sister Davida returned to the motherhouse in 2010 where she has since served as phone operator/receptionist.

• Sister Maureen (formerly Zita) Mahon, a native of Cincinnati, Ohio, entered the order in 1955 and professed final vows on Aug. 12, 1961.

She graduated from Marian University in Indianapolis with a degree in education.

Sister Maureen ministered as a teacher and pastoral minister in Missouri and Ohio and as a missionary in Papua New Guinea.

She retired to the motherhouse in 2014.
At first glance, the theme for this year’s Catechetical Sunday—“Safeguarding the Dignity of Every Human Person”—looks like it shouldn’t have to be a theme. Who doesn’t think that people have dignity? Why would we need to be reminded about safeguarding humanity? Human dignity is like Mom, apple pie and America: Who would be against it? A closer look reveals why this theme is profoundly important. It’s a matter of life or death.

Safeguarding

We guard things that are under attack. The messages that bombard us throughout many of our days speak against the dignity of every human person. People are often treated as objects, as ways to achieve a desired goal. If you produce, if you provide me with pleasure, then you have value. The small, the weak, the poor are nuisances to be ignored or eliminated.

Human dignity is under attack by way of undermining our confidence in God’s deep love for each woman and man he’s ever created—and ever will.

Dignity

Respect and love don’t have to be earned. You might not like every person you know. And some folks are certainly more admirable than others. But each person existed in the mind and heart of God before time as we know it began.

Once called into being by God, every human person will always exist. Though not eternal like God, each woman and man is an immortal being. Earthly life ends; at that point, eternal life begins. How awe-inspired we should be in the presence of every person we meet.

How deep must God’s love for each human person be? What dignity each woman and man possesses simply because God took time to create her or him in his deep love. Sometimes we need to be reminded of that.

The human person

When catechetical textbook content largely from the 1970s and 1980s was examined in light of the Catechism of the Catholic Church, one doctrinal deficiency was an inadequate presentation of what it means to be a human person.

“By and large the catechetical texts do not seem to integrate the fundamental notions that human persons are by nature religious, that the desire for God is written in the human heart and that the human person is inherent spiritual and not reducible to the mere material. Neither are the texts generally clear that it is precisely in Christ that we have been created in the image and likeness of God. Nor do they emphasize that Christ has restored to us the divine image of God, an image disfigured by sin.”

“Rather, too often the impression is left that the human person is the first principle and final end of his/her own existence.

The question is from a report delivered by Archbishop Emeritus Daniel Buechlein to his brother bishops in 1997. While textbooks have improved dramatically, the wounds of our culture’s often distorted presentation of people as material-only, moral-deficient persons without any understanding of a person’s fullness remain in need of healing.

A theme we can embrace

“Safeguarding the Dignity of Every Human Person,” then, turns out to be an urgent reminder that how deep Christ has restored to us the divine image of God, is precisely in Christ that we have been created in the image and likeness of God. Nor do they emphasize that Christ has restored to us the divine image of God, an image disfigured by sin.

“Rather, too often the impression is left that the human person is the first principle and final end of his/her own existence. The question is from a report delivered by Archbishop Emeritus Daniel Buechlein to his brother bishops in 1997. And while textbooks have improved dramatically, the wounds of our culture’s often distorted presentation of people as material-only, moral-deficient persons without any understanding of a person’s fullness remain in need of healing.

For many years, Peggy Geis taught a pro-life curriculum in Catholic schools.

“It’s something she said seems to have fallen by the wayside. She felt it was important to reintroduce such teaching back into Catholic schools, but at 81, she wasn’t sure where or how to begin.

So she gathered pro-life ministry coordinators from eight of the Indianapolis West Deanery parishes about eight months ago for a meeting.

To her surprise, she said, “they felt the same way I did. 

“We all want so much to have some kind of formal [pro-life] education that we know the archdiocese would approve of, and teachers would accept, and principals.”

Geis, pro-life ministry coordinator at St. Michael the Archangel Parish in Indianapolis, introduced the group to a pro-life curriculum geared toward youth in seventh through 12th grades through an organization called Healing the Culture, which is based in Kenmore, Wash.

The pro-life program, called “Principles and Choices,” is approved by the U.S. Conference of Catholic Bishops and has received a bishop’s imprimatur, or right to publish.

“They all got excited about it,” Geis said of the West Deanery pro-life coordinators’ reaction to Principles and Choices.

The group formally created the West Deanery Pro-Life Action Committee, and “decided to sponsor a workshop on this curriculum as our first action,” said Geis.

The workshop, called “Life Principles,” was held at St. Michael the Archangel Parish on July 25. More than 80 teachers, catechists and students turned out for the seminar.

According to the Principles and Choices website, the program “helps students master the principles of logic, ethics and justice that inspire them to live with purpose, moral integrity and care for human life,” and “gives students a strong philosophical education in 10 core principles that ground Church teachings on respect for human life, social justice and many other contemporary issues.”

In her presentation at St. Michael the Archangel, Principles and Choices creator and curriculum author Camille Pauley explained the first portion of the curriculum.

That section, she said, addresses how decisions are made from four basic levels of happiness: physical pleasure and possession; ego gratification, good beyond self; and ultimate good.

“Levels one and two are natural defaults,” she said. “But the goal is to get people to levels three and four. That’s when people act for the good of others and not as a means to their own personal happiness.”

By helping others move to the third and fourth stages of happiness, said Pauley, more individuals will work for the good of those at risk in the culture of death, and more individuals will seek to preserve life.

Addressing the importance of the source of one’s happiness to making decisions in favor of life, the program tackles the topics of truth and reason.

Using the philosophies of Plato and Aristotle, the program explains how opinions or theories cannot have internal contradictions.

“In other words, a real being cannot be both ‘X and ‘not X,’” Pauley said.

“To use this logic in the realm of life, she continued, an unborn baby cannot be “life” to some and “not life” to others—the unborn child is either life, or it isn’t.

“How then is the “truth” determined? That is the topic of the last portion of the Principles and Choices program.

In this section, the program again relies on heavy philosophical hitters like Plato, Aristotle and Socrates, who taught that truth is recognized by quantity and quality of evidence. By approaching discussions about life with much solid evidence, said Pauley, those defending life can go much further than by using only faith-based arguments.

“I’ve never seen this much philosophy used to justify the pro-life plan,” said Justin Simmons, director of religious education at St. Thomas More Parish in Mooresville.

“I really like the inclusion of so much philosophy addressing secular mentality rather than just using a lot of theology and religion.”

Matthew Fallon, administrator of religious education and youth ministry coordinator at Mary, Queen of Peace Parish in Danville, agreed.

He said he likes “the idea that there’s a curriculum to go beyond just saying. ‘Hey, this is the teaching of the Church,’ but [addresses] why does the Church teach this.”

Fallon said that if students don’t understand the reasoning behind Church teaching on pro-life issues, then they could fall prey to the “flawed but deeper reasoning” of those in opposition to Church teaching. This lack of understanding could put students at risk of believing that the non-pro-life reasoning is “on an even level” with Church teaching.

For more information, visit Principles and Choices at PrinciplesandChoices.org.
World Meeting of Families’ pilgrims hope to share Church’s vision for family life

By Sean Gallagher

Doug and Julie Bauman describe themselves as “opportunity getters.” So what the couple heard last fall about an archdiocesan-sponsored pilgrimage to Philadelphia for the World Meeting of Families that will take place later this month, they jumped at the chance to go. “We reach out for ways to enrich our lives,” Julie said.

“Life is too short not to jump out and reach,” added Doug.

This is their 14 years of marriage, in which they have been blessed with three daughters, the Baumans have also sought ways to enrich the lives of others with that faith as their foundation.

Both are teachers at St. Barnabas School in Indianapolis. They help engaged couples prepare for marriage at St. Barnabas Parish, where they are members. And Doug assists in the parish’s confirmation preparation program.

They will join other pilgrims from across central and southern Indiana, who hope that their participation in the World Meeting of Families will help them share the good news about the Church’s vision of marriage and family life where they live.

“It is a chance to hopefully learn some ideas and strategies on how to strengthen the family, because it’s at the core of who we are as a couple and as a Church,” Doug said. “Family is everything. We saw this as an amazing, once-in-a-lifetime opportunity to really dig deep and think about what truly are the values that make a family strong.”

Scott Seibert, marriage and family enrichment coordinator for the archdiocesan Office of Pro-Life and Family Life, said that potential pilgrims had to describe in their application for the pilgrimage how they would share what they learned at the World Meeting of Families with other people when they returned.

He was impressed by the pilgrims’ hopes and plans for spreading the Church’s message on marriage and family life.

“I think their creativity is incredible,” Seibert said. “Each one has his or her own unique way of bringing this to other families and reaching out to other people. It’s inspiring.”

While the Baumans see a broad array of ways they can share what they will learn in Philadelphia, Julie knows that it will be based on how the pilgrimage strengthens their marriage.

“Anything that you can do to add to it and make it better in any aspect of your life is going to be a benefit, not only to us, but to our family, our students and our community,” Julie said. “It will trickle down from there.”

Samantha Woodson, a member of St. Rita Parish in Indianapolis, will also be on the archdiocesan pilgrimage. She hopes that it will help her and her two children be more open to sharing the faith with the broader community.

She said she felt comfortable doing things this past, but finds it more challenging in today’s cultural climate. “We were all a family,” said Woodson of the neighborhood in which she grew up. “I have a humanitarian side from my mom. I would take other kids to church with me, and sometimes talk to their parents about it, and attend their churches with them.”

Now the single mother feels differently about sharing her faith.

“We all tend to be guarded about our spirituality,” said Woodson. “My children and I may wait for someone else to bring it up. In addition to us becoming closer to our faith [through the pilgrimage], hopefully we’ll be able to spread it around more.

She is also looking forward to meeting families from around the world in Philadelphia and worshipping with Pope Francis at a Mass on Sept. 27 that organizers expect to draw more than 1 million people.

“I think it’s so important to celebrate our differences, especially at times like this with everything that’s going on, and to learn and really be in fellowship and pray with each other,” Woodson said.

Woodson and the Baumans are looking forward to how they can share what they learn at the World Meeting of Families once they return home.

David Dellacca hopes to do this while he is in Philadelphia through social media.

The vice president of technology at Father Thomas Scecina Memorial High School in Indianapolis, Dellacca will travel to Philadelphia with his wife DeInda, their three children and a fourth that they expect to be born in a couple of months.

Ultimately, especially with us taking our family, we are just trying to walk the walk and talk the talk at the same time to some degree, looking at the way that our society puts a lot of other things above direct family relationships,” said Dellacca, who, along with his family, is a member of St. Michael Parish in Greenfield. “Family is really important in its relationship with God, both individually and as a unit.

He hopes that he and his family will be able to discuss in Philadelphia what they have learned from the various keynote addresses and breakout sessions at the World Meeting of Families.

Those discussions, he said, “could be a launch point through which I could share some ideas and thoughts through social media.

He plans on sharing his thoughts on a blog at brothersjourney.org and on Twitter @deindash.

Whether it’s in parish or school settings, in neighborhood relationships or on social media, Seibert foresees the pilgrims, with their own experiences of marriage and family, helping each other grow in their knowledge and love of the Church’s vision for both and their desire to share it with others.

“I hope that through this learning, this time together and sharing their stories and listening to one another over these eight days,” Seibert said, “that they’ll be able to see that we’re not alone, and we all have struggles, and God is alive in all of this.”

Ten themes shape the message of the World Meeting of Families

All of the keynote addresses and breakout sessions at The World Meeting of Families that will take place on Sept. 22-25 in Philadelphia are guided by 10 themes that summarize the Church’s teaching on marriage and family life.

These themes are explored in Love Is Our Mission: The Family Fully Alive, a preparatory catechetical resource for the World Meeting of Families published by Our Sunday Visitor and available online at www.worldmeeting2015.org/about-the-event/catechesis.

The following is a summary of the 10 themes.

• Created for Joy—God created humanity, not through an “accident of evolution,” but through his love and desire for us to share in his joy, especially through his Son, Jesus Christ.

• The Mission of Love—God has given humanity the mission to receive his love, share it with others and help heal a world broken through sin.

• The Meaning of Human Sexuality—Creation “reflects God’s glory.” This includes our bodies and the ability to share in his creative love through human sexuality.

• Two Become One—God calls humanity to community.

“Marriage is a uniquely intimate form of friendship” in which a man and woman “love each other in the manner of God’s covenant.” Married love is fruitful and offered without reservation. This love is in the image of Jesus’s faithfulness to his Father.

• Creating the Future—Married couples are called to be open to new life. “Children reared with love and guidance are the foundation for a loving future. … Families are the bedrock for all larger communities.”

• All Love Bears Fruit—Families teach what it means to be human by instilling and being witnesses to “love, justice, compassion, forgiveness, mutual respect, patience and humility.”

• Light in a Dark World—The family is a school of love, justice, compassion, forgiveness, mutual respect, patience and humility. In these ways, the family teaches what it means to be human. Things such as poverty, affluence, pornography, contraception, philosophical and other intellectual mistakes can all create contexts that challenge or threaten healthy family life. The Church resists these things for the sake of protecting the family.

• A Home for the Wounded Heart—Poverty, illness, same-sex attraction and unemployment are a few of the many situations that give people pain today. “Christian families and networks of families should be sources of mercy, safety, friendship and support for those struggling” with such issues.

• Mother, Teacher, Family: The Nature and Role of the Church—The Church serves in this life as “our mother and comforter and guide [and] our family of faith.”

• Choosing Life—God’s love is “our life mission.” By embracing God’s mission, we will have a new perspective on many issues, not just family. “Our mission of love will require courage and fortitude. Jesus is calling, and we can respond, choosing lives of faith, hope, charity, joy, service and mission.”
Faith, fun and friendship draw people with special needs closer to God

By John Shaughnessy

Christina Flum’s voice fills with emotion as she recalls the touching moment between a mother and her son.

The moment happened as Flum led a group of Catholics with special needs in a May crowning ceremony for the Blessed Mother.

“We made flower bouquets, had a little procession and had a May crowning,” recalls Flum, the director of catechetical ministry at the Aquinas Center in Sellersburg.

A resource center for the New Albany Deanery, “After the ceremony, we told them to take the flowers home for their mothers for Mother’s Day. ”

“One of the members of our group is non-verbal, but you could see his excitement by his face and by his clapping of his hands. It was like, ‘I have a present for my mom!’ ”

When he gave her the flowers, the look on his face and the look on her face was priceless.”

That moment captures many of the great gifts that religious education leaders across the archdiocese receive as they teach and share the Catholic faith with people who have special needs.

“Being with them has made an impact on my faith,” says Flum, a member of Our Lady of Perpetual Help Parish in New Albany. “Just seeing their hope and their unconditional love—that’s what God has for all of us. And I see it in them.”

She also has learned from their parents.

“I’m the caregiver of my mother,” she says. “My mom is 80, she’s had four strokes and blood cancer, and she has back issues. As her caregiver, I think of the faith and the unconditional love these parents have for their children. It’s such a motivation for me, and it helps me when I go home to take care of my mom.”

Flum works with the group in a program called “Faith, Fun and Friends.”

“We wanted a name that wouldn’t be intimidating for someone to join us,” she says. “They become friends very easily. It’s also important, no matter our age or mental capacity, to know what it means to be Church, what it means to be Catholic. I’m amazed at how much they know. When they receive Communion, they say, ‘That’s Jesus.’”

That combination of faith, fun and friendship also pervades the religious education program for children with special needs at St. Ambrose Parish in Seymour.

Eighth-grade students from the parish’s Sunday religious education program volunteer to work side by side with the children with special needs.

“We’ve found that most of our kids are more open to following the model of our eighth-graders,” says Christina Smith, the coordinator of religious education at St. Ambrose. “It’s created special bonds between them. Our middle-school kids are learning to love their peers in a special way. They learn how we’re ‘all just human.’ It’s great to have a Church environment that shows these kids that God loves them where they are.”

And sometimes the children with special needs offer their own lessons about love and faith.

Smith shares the story of a child with autism who was initially so excited to serve as a lector during the parish’s annual Mass specifically for children with special needs. Yet before the Mass started, something happened, and the child didn’t want to participate.

So Smith sat with him in the church’s “cry room.”

At different parts of the Mass, she asked him if he wanted to pray the “Our Father,” but he was blessed by the pastor.

“Whether it was making an impact on my faith,” says Flum, a member of Our Lady of Perpetual Help Parish in New Albany. “Just seeing their hope and their unconditional love—that’s what God has for all of us. And I see it in them.”

Grant Bishop and Christina Flum share a moment of joy together during a recent session of “Faith, Fun and Friends”—a weekly program at the Aquinas Center in Sellersburg, a resource center for the New Albany Deanery. Flum leads the program that is designed to enhance the Catholic faith of people with special needs in the deanery. (Submitted photo)

Pro-life and catechetical leaders collaborate to spread the Gospel of life

By Sean Gallagher

In his message for Lent earlier this year, Pope Francis invited parishes around the world to be “islands of mercy in the midst of a sea of indifference.”

Pro-life and catechetical leaders in SS. Francis and Clare of Assisi Parish in Greenwood heed the pontiff’s call by helping parishioners grow in awareness of homelessness and reach out to help homeless youths in Johnson County.

Collaboration between pro-life advocates and parishioners involved in catechesis at the Indianapolis South Deanery faith community has sparked interest from other pro-life organizations that give support to mothers in crisis pregnancies.

As a parish, we’ve gotten into an ongoing relationship with KIC-IT to help these moms through the Gabriel Project.”

The Gabriel Project is a parish-based pro-life organization that gives support to mothers in crisis pregnancies.

Patricia McGill, SS. Francis and Clare Parish’s coordinator of religious education, said that children in the catechetical program learned last spring about homelessness in age-appropriate ways, and “how it’s our responsibility as Christians to help end that cycle for them.”

Young women from SS. Francis and Clare of Assisi Parish in Greenwood pose on Feb. 8 wearing clothes highlighted at a fashion show at the Indianapolis South Deanery faith community. Several events that day raised awareness of human trafficking. The clothes in the fashion show were designed and created by Cambodian women rescued from human trafficking. The events of the day were organized by parish leaders of pro-life, catechetical and other ministries. (Submitted photo)
The relationship between the parish and KIC-IT that began with this collaboration has been sustained, says Monica Robinson, coordinator of youth ministry at SS. Francis and Clare Parish.

“There are people from our parish who are volunteering there now,” she said. “So the beauty and gift [of working together] has just been amazing. And it’s because of the collaboration.”

The common effort to learn about homelessness and to help those who suffer from it at SS. Francis and Clare came on the heels of a similar initiative on Feb. 8 when pro-life, catechetical and other ministries came together to help the parish and the broader community learn about human trafficking and to help its victims.

They worked with Center for Global Impact, a Greenwood-based Christian ministry that helps women who were victims of human trafficking in Cambodia.

The day dedicated to human trafficking at SS. Francis and Clare fell on the feast of St. Josephine Bakhita, a Sudanese saint who died in 1947 and had been sold into slavery. It included talks about human trafficking on the local and international levels, sampling of dishes made from recipes of women rescued from human trafficking in Cambodia, and a fashion show featuring clothes designed and made by the women.

According to Robinson, the event was publicized widely and was attended by several hundred people, many from beyond the parish.

“Our goal was not just parish awareness, it was community awareness,” she said. “We had a lot of people from the community attend.”

And all of this happened because of the common effort of parish pro-life, catechetical and other ministry leaders.

“These efforts helped open our minds and hearts a little more to the power of the working together, and the impact that we can make in working together,” Robinson said. “That’s been a fruit from it, for sure.”

“For me, it’s almost essential,” said Recasner of the collaboration. “The youths and young people are the future of our Church. To be able to work together with the ministries that help develop their faith is important.”

Such collaboration has also taken place at St. Joseph University Parish in Terre Haute.

Members of its Pro-Life Committee and the men and women’s ACTS teams (a retreat and faith renewal program) worked together to sponsor a day of reflection in September 2014 on the Divine Mercy devotion and its relevance for pro-life advocacy. Catholics from across the Terre Haute Deanery attended it.

Middle school students in St. Joseph’s religious education program have learned about the Church’s teachings on the sanctity of life from catechist Amy Langham.

“I try not only to teach them, but for them to have dialogue about the life issues,” she said. “I encourage them to dialogue about life issues because they want to have a voice, and we need to have the teenagers know more about their Catholic faith so that they can express it to others that may not see what Catholics are like.”

Connie Fitch, a leader on St. Joseph’s Pro-Life Committee, has encouraged such collaboration at the parish level and beyond with such community pro-life organizations as Wabash Valley Right-to-Life.

“It’s important to collaborate because you can spread the message,” Fitch said. “You have a larger audience to share the message with. And I think it’s important that we not only educate our fellow parishioners, but our community about what a precious gift from God that life is.”

“Now we’ll just wait for the Holy Spirit to work, like either one could be right,” he said.

Fallon feels the Principles and Choices curriculum could “get the kids to understand why we believe what we do. I think once they understand that, they’ll be all for it.”

While the program is geared for those in seventh through 12th grade, Patrick Verhiley sees the program and its approach as applicable to those beyond high school. Verhiley serves as director of recruitment for the San Damiano Scholars Program for Church Leadership at Marian University in Indianapolis.

He and the students he brought to the workshop found the information “thought-provoking.”

“I love how she’s built up from, ‘If we don’t have people define happiness for themselves, everything else is going to be for naught.’” Verhiley said.

“It made us question if we’re there yet [at stages three or four of happiness]—you can’t move someone to levels three and four if you’re not there yet.”

For youths, Pauley said the Principles and Choices program can be incorporated into existing religious education programs, or could be done separately.

“We’ve made user guides to show you how it works with any of the major religion textbooks you may be using, whether it be Ave Maria Press or St. Mary’s Press or the Didache series, or whatever you’re using,” she said.

“We show you how to implement it fully in line with the framework guidelines, and it has received all the appropriate approvals.”

The program consists of three books that can be covered in a few weeks a year over the course of two to three years. It includes other supplemental material, including slides, lecture notes, a minute-by-minute learning plan, a play, a video, a game and more. How effective is the program? Very, said Pauley.

“We’ve done quantified studies where we test students’ attitudes and opinions before they get any of this learning, and then we test them afterward to see where their opinions have changed,” she explained. “We get about an 80 percent shift from pro-choice students who move to be pro-life, or students who were pro-life but silent who move to wanting to be vocal about it.”

Geis is anxious to see what fruit blossoms in the archdiocese by the seeds sown in the workshop.

“At first we expected 50 people, then 60, and then we got more than 80!” the octogenarian exclaimed.

“Now we’ll just wait for the Holy Spirit to see what he does.”

(For more information on the Principles and Choices pro-life curriculum, log on to www.principlesandchoices.com)
Divorce ministry: helping divorced Catholics find ‘being and belonging’

By Natalie Hoofer

After starting the divorce process in August of 2009, Gary Reding found himself a transplant from New York, knowing no one, and out of the farming job he’d been doing with his in-laws for 31 years.

“I never looked at divorce as an option,” he says. “But it turned out to be the way I needed to go.”

“But I had no one. I was alone and without a job.”

Fortunately, the member of St. Michael Parish in Greenfield heard about a retreat offered by the Archdiocese of Indianapolis called “Being and Belonging.” The retreat is designed for separated and divorced Catholics.

“It was a good, healing environment,” says Reding. “I was impressed with what the session did in helping me heal.”

The retreat had such a positive impact on Reding that he then participated in the archdiocese’s “Divorce and Beyond” peer support group. He went on to become a group facilitator for the program shortly thereafter, and remains involved in divorce ministry.

The Being and Belonging retreat and Divorce and Beyond sessions are part of the Catholic Church’s outreach to those affected by the pain of divorce in central and southern Indiana.

“God doesn’t lie divorce,” says Debra Van Velse, archdiocesan divorce and bereavement ministry coordinator. “But the Church understands that sometimes there’s nothing you can do. In Indiana, it’s no fault divorce—it only takes one person to initiate a divorce. The Church is compassionate toward those hurting from divorce.”

Divorce and Beyond is a peer support group program that meets for two hours on the same night for six consecutive weeks. During the sessions, topics such as loneliness, shame, guilt, blame, anger and forgiveness are covered.

“It’s a peer ministry group, so the facilitator leads, but allows the group to take ownership,” Van Velse explains. “The facilitators are trained volunteers who have been through divorce recovery. If you haven’t been divorced, you can have empathy, but you can’t feel what it’s like to have your marriage fail. Our facilitators have experienced the healing power of peer-to-peer support.”

After the first session, she says, “[the participants] minister to each other by sharing their stories. They find out that they’re not alone in their grief.”

Reding adds, “The small groups [of five to eight people] is where you really get to know people—that’s where the real healing process takes place.

“Anytime you interact at a close level like this with people’s heartfelt feelings, good or bad, you tend to learn and grow from it. You get another perspective, that broad vision beyond the narrow focused issues of your own. Your issues are serious enough, but when you find others in pain, you’re no longer alone, and you help each other.”

And in turn, others affected by the divorce are also helped by these programs, says Van Velse.

“As [the participants] become more functional, as they get on more solid ground, it helps the entire family—which can affect children, grandparents and whole generations,” she says.

And just as important as the network of support and family assistance is the sense that the Church embraces those whose marriages end in divorce.

“The ‘being’ and ‘belonging’ part is about being strong and healthy again,” she explains. “The ‘belonging’ part is about belonging again to your Church community.”

She says that during the Friday evening through Sunday noon retreat, participants can expect “to get answers to the questions of who am I and where do I belong,” and maybe even a better understanding of God’s will. Because when you’re married, you know what to expect, and when you’re divorced, you’re in a world you had no intention of being in. That’s a hard place to be.”

It’s a place Aramount has moved to eight times.

“It’s a place Aramount has moved to eight times. Now Aramount not only serves as a facilitator for the archdiocesan divorce ministry, Aramount became a facilitator for the archdiocesan divorce ministry’s Being and Belonging retreat.

After being involved in other divorce ministries, Aramount became a facilitator in the Divorce and Beyond program. She wanted to share with other divorcees that it is possible “to see the future in a positive way, to see hope, to see that you can be divorced and be Catholic, and still be involved in the Church, that you’re not an outcast.”

Now Aramount not only serves as a Divorce and Beyond facilitator, but she also helped create and currently volunteers as a facilitator for the archdiocesan divorce ministry’s Being and Belonging retreat.

“The ‘being’ part is part of being strong and healthy again,” she explains. “And the ‘belonging’ part is about belonging again to your Church community.”

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At the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on July 1, the “Being and Belonging” team prepares for the upcoming divorce ministry retreat on Oct. 2-4. Judy Aramount, one of the creators of the retreat, is seated second from left. (Submitted photo)

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The next Being and Belonging retreat will be held at Fatima Retreat House in Indianapolis on Oct. 2-4. Registration is available at www.archindy.org/fatima or by calling Fatima Retreat House at 317-545-7683. Other retreat centers throughout the archdiocese are being researched as potential sites for the retreat. To start a Divorce and Beyond session in your parish or deanery, contact Deb Van Velse at 317-236-1556, 860-382-8856 x. 156, or jvanvelse@archindy.org.

For more information on archdiocesan divorce ministries or to download a retreat brochure, log on to www.archindy.org/divorcesupport.
Pope to celebrate ‘simple weekday Mass’ for 20,000 in New York

NEW YORK (CNS) — A “simple weekday Mass” is in the works when Pope Francis celebrates the liturgy with 20,000 people at Madison Square Garden during his U.S. visit.

“Simple” takes on a new dimension when the pope is the celebrant, and the congregation clears security checkpoints hours before the opening notes of the entrance hymn at the Sept. 25 celebration.

“In substance, every Mass is the same. This one is a little bit more elaborate,” New York Cardinal Timothy M. Dolan said of the archdiocese’s planning effort on Sept. 2.

The liturgical option for the day is the Mass for Peace and Justice. Cardinal Dolan said, explaining that the choice reflects the “high emphasis Pope Francis puts on this, and because that day he will be at the United Nations and also visit two sites in the archdiocese devoted to that.

“The readings and prayers are a given,” Cardinal Dolan said. But the music, the gifts, the intercessions, the readers and other elements have been carefully selected to represent the diverse “languages, families, apostolates, parishes and ministries of this vast region,” he said.

Father Matthew Ernest, director of the archdiocesan Office of Liturgy, told Catholic News Service that some of the liturgical options selected “will make it more like a simple weekday Mass,” including eliminating the Gloria and Creed, and using only one reading before the Gospel.

Father Ernest said the first reading will be in Spanish, the Gospel will be sung in English, and Pope Francis will offer the second eucharistic prayer in Latin. He is expected to preach the homily in English and Spanish. Intercessions will be offered in English, Spanish, Polish, Gaelic, German, Tigrinya and Italian.

The liturgist said the pope will concelebrate the Mass with cardinals, bishops from the New York province and an as-yet-undetermined number of local priests. Other participants include “faithful parishioners” who represent communities or ministries and seminarians studying at St. Joseph’s Seminary in Yonkers, N.Y.

“The seminarians will be the servers and, as you can imagine, they’re thrilled,” Father Ernest said. “We’re putting all the seminarians to work. They’re not simply attending the event. Some are singing, some are serving, some will direct traffic in the halls.”

Jennifer Donelson, director of sacred music at the seminary, said 10 seminarians from the school’s Schola choir will sing the communion antiphon.

Father Ernest said the Catholic made few requests beyond keeping the liturgy simple. The Vatican asked that the gifts be presented by a multigenerational family, he said.

Initial planning for the papal Mass began in April, Father Ernest said. He consulted with the priest who planned Pope Benedict XVI’s Mass in Washington in 2008. Volunteers were recruited and committees formed. Father Ernest praised the work of the committee members and their willingness to review the event’s details.

“This is Mass on a stage. It requires forethought with regard to the movement and placement of people,” he said.

One of the challenges is providing for the distribution of holy Communion to 20,000 people.

More than 200 permanent deacons from the archdiocese and the dioceses of Brooklyn and Rockville Centre will be deployed throughout Madison Square Garden as eucharistic ministers. They will be assisted by 150 volunteers from groups including the Knights of Columbus, Knights of Malta, Knights of the Holy Sepulchre and Ancient Order of Hibernians.

Father Ernest said immigrant women from the Otteros Unidos Mission in Yonkers are embroidering the altar linens and purificators. Many of the items used at the Mass may look familiar. The simple ciboria will be the same design as those used for Pope Benedict XVI’s Mass at Yankee Stadium. Their lids have a commemorative inscription and the sides bear the papal coat of arms and the seal of the archdiocese. As in 2008, they will be given to New York parishes after the visit.

Pope Francis will use the same chalice Blessed Paul VI used when he celebrated Mass in Yankee Stadium on Oct. 4, 1965. It is currently on display at St. Joseph’s Seminary. Cardinal Dolan said the Holy Father will carry a pastoral staff that is a replica of one used in New York by Paul VI, St. John Paul II and Benedict XVI.

Speaking courtside at Madison Square Garden, the cardinal unveiled the oak presider’s chair Pope Francis will use at the Mass. It was built by immigrant day laborers from the Don Bosco Workers, Inc. in Port Chester, New York.

“The chair is very important in Catholic imagination,” Cardinal Dolan said. “It is a great symbol of unity and the teaching authority the pope has.”

He described the wooden chair as “very simple, with no designs,” according to the wishes of the pope.†

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Spiritual guides provide support and example to emulate

By David Gibson

An appreciation for “the givenness of life” helps people thrive in their daily existence. The world around them needs this appreciation, too. But what is “the givenness of life”? To speak of life’s givenness is to speak of “the eternal truth that God’s grace is never exhausted,” Chicago Archbishop Blase J. Cupich said in his May 16 communion address at Jesuit-run Boston College. Children, he remarked, “instinctively grasp” life’s givenness. “They sense that “more” is always coming, and the ‘more,’ because it is beyond their making, is inexhaustible, leaving them unafraid of their God given gifts.”

Others who surround a person often stand as reminders of life’s givenness, Archbishop Cupich suggested. He told the graduates: “These are the folks who have been there for you in your steady and supportive presence, by the example of fidelity to their own relationships to one another, in their commitments to work and family on your behalf and in the many second chances they gave you.”

While others around us fulfill the role of supporting our appreciation for life’s givenness, however, we may well see at many points along life’s road that others need us to fulfill a similar role for them.

“The world needs the hope of those who know the givenness of life.” Archbishop Cupich said, “Keeping fresh that sense of givenness will have an impact not only on you, but on our world.”

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“The world needs the hope of those who know the givenness of life.” Archbishop Cupich said, “Keeping fresh that sense of givenness will have an impact not only on you, but on our world.”

It makes a big difference when the sense of life’s givenness is kept fresh, the archbishop made clear. He explained, “Keeping fresh a sense that grace is ever breaking into our existence is what we mean by living a truly free, authentic and rewarding life. Trusting that God in His own way will sustain you in moments of doubt about your future.”

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While others around us fulfill the role of supporting our appreciation for life’s givenness, however, we may well see at many points along life’s road that others need us to fulfill a similar role for them.

“The world needs the hope of those who know the givenness of life.” Archbishop Cupich said, “Keeping fresh that sense of givenness will have an impact not only on you, but on our world.”

It makes a big difference when the sense of life’s givenness is kept fresh, the archbishop made clear. He explained, “Keeping fresh a sense that grace is ever breaking into our existence is what we mean by living a truly free, authentic and rewarding life. Trusting that God in His own way will sustain you in moments of doubt about your future.”

A fourth-century painting of St. Peter is seen on the ceiling in the burial chamber of a Roman noblewoman in the Catacombs of St. Thecla in Rome. The faithful painting of Peter is believed to be the oldest in existence. (CNS photo/Nicola Forenza, Pontifical Commission for Sacred Archaeology)
Problems between the Eastern and Western Churches arose over the election of Patriarch Photius, who sought to promote the interests of the Byzantine Empire. In the East, the Patriarch Photius was accused of trying to extend the influence of the Eastern Church into Europe and the Slavic territories. However, this ambition was not well-received by the Western Church, which saw it as a threat to its own authority.

In response, Pope Nicholas I excommunicated Photius, leading to a schism between the two churches. This schism, known as the Photian Schism, lasted for nearly 200 years, until it was resolved by the Second Council of Nicaea in 869.

The consequences of this schism were far-reaching, leading to a divide in the Christian world that would last for centuries. It also marked the beginning of a new era of political and religious conflict between the East and West, which would shape the course of European history for centuries to come.
Sunday Readings
Sunday, September 13, 2015

• Isaiah 50:5-9a
• James 2:14-18
• Isaiah 50:5-9a

Msgr. Owen F. Campion

Sunday, September 13, 2015

Mark 8:27-35

Isaiah 50:5-9a

St. Mark’s Gospel furnishes the last reading this weekend, the Church gives us a passage from the Epistle of St. James. This reading affirms the Church gives us a passage from the Epistle of St. James. This reading affirms the classic Catholic understanding of the Church as the servant being a collective loyal and devoted follower of God who is steadfast. Hardships are symbol for them.

The servant being a collective loyal and devoted follower of God who is steadfast. Hardships are symbol for them. People, the servant being a collective loyal and devoted follower of God who is steadfast. Hardships are symbol for them. Was it the author? Was it another written? Was it the author? Was it another written? was it? Or a symbol for them? Is this section of Isaiah as these songs were written? (Minnesota)

Our example is the crucified and risen Jesus, so beautifully depicted as the Servant of the Lord. Jesus, so beautifully depicted as the Servant of the Lord. Jesus, so beautifully depicted as the Servant of the Lord. For me. I opened it to find serious question for me. I opened it to find serious question for me. I opened it to find serious question for me.

The primary focus currently seems to be evangelization—how to give the Catholic Church greater relevance with African-Americans, in part through the joy and enthusiasm of liturgical celebrations. Attention also is given to societal issues that impact black people in particular. The 2015 joint conference of the National Black Sisters Conference, the National Association of Black Catholic Deacons, the National Black Catholic Seminarians Association and the National Black Catholic Clergy Caucus in 2015, for example, called for an end to the death penalty and referenced studies that show race and poverty are often determining factors in our criminal justice system.

My Journey to God

Memory Composed Out of Dust

By Norbert Krapf

Days after flame ignited all into dust and ash
I step out onto the front porch
twenty-four miles to the east
on an island that is Long,
to find out what is that ash.

I inhale invisible particles of dust
that were man-made buildings
and human flesh and bone
and now the remains of spirit
that become part of me
which I carry inward
three years later
when I move to Indiana.

Six years beyond the return west
I compose this prayer out of their spirit to remember
those who breathed with us.

(Norbert Krapf is a member of St. Mary Parish in Indianapolis and was the Indiana Post Laureate from 2006-10. Krapf and his family were living on 40 Hopewell St. Albany, N.Y. 12208.)

Black clergy and religious promote the faith, advocate on issues of racial justice

I ceased my children to respect all people, to understand differences in nationalities, races and family traits and to know that God created everyone. You may have not seen it for 30 years, but it is something common in my experience, at least as I’ve observed it in one individual. Up until a few weeks ago, there was a man in my parish who consistently refused to receive the consecrated host from a layperson. (I say it up until a few weeks ago because the man has since passed away.)

When the distribution of Communion began, he would remain in the back of the church. At the end, when I would go up to give Communion to those who experience various physical disabilities, he would walk over to me, fall to his knees and receive the host on his tongue.

I realize his choice and never made an effort to change his behavior. In the full scope of things, I felt that his preference was a small issue. In any case, the Church does not prohibit people from receiving Communion only from a member of the clergy and specifically allows people to receive Communion while kneeling. For safety reasons, I did, some years ago, speak to him about his habit of walking down the Communion aisle and suddenly dropping to his knees when he reached the priest. Leaving him behind him—hardly pressed not to fall in a pile on top of him!

(Questions may be sent to Father Kenneth Doyle at kdoyle@archindy.org and 40 Hopewell St. Albany, N.Y. 12208.)

Readers may submit prose or poetry for faith column

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Daily Readings

Monday, September 14
The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1b-2, 3-48
Philippians 2:6-11
John 3:13-17

Tuesday, September 15
Our Lady of Sorrows
1 Timothy 3:1-13
Psalm 101:1b-3, 5-6
John 19:25-27
or Luke 2:33-35

Wednesday, September 16
St. Cornelius, pope and martyr
Psalm 111:1-6
St. Cyprian, bishop and martyr
Luke 7:33-35

Thursday, September 17
St. Robert Bellarmine, bishop
and doctor of the Church
1 Timothy 4:12-16
Psalm 111:7-10
Luke 7:36-50

Friday, September 18
1 Timothy 6:2c-12
Psalm 6:10, 17-20
Luke 8:1-3

Saturday, September 19
St. Januarius, bishop and martyr
1 Timothy 6:13-16
Psalm 100:1b-5
Luke 8:4-15

Sunday, September 20
Twenty-fifth Sunday in Ordinary Time
Wisdom 2:12, 17-20
Psalm 34:3-4, 5-8
James 3:16-4-3
Mark 9:30-37

Question Corner/Fr. Kenneth Doyle

Black clergy and religious promote the faith, advocate on issues of racial justice

I find such a preference difficult to understand. How can one second deal with this? How might those who witness it best react (Minnesota)?

It is, of course, the same Eucharist—whether received from a priest or from a laywoman, a minister of holy Communion. You may have not seen it for 30 years, but it is something common in my experience, at least as I’ve observed it in one individual. Up until a few weeks ago, there was a man in my parish who consistently refused to receive the consecrated host from a layperson. (I say it up until a few weeks ago because the man has since passed away.)

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Franciscan Sister Ruth Greiwe served as educator, missionary in Papua New Guinea

Franciscan Sister Ruth Greiwe died on Aug. 6 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 95.

The Mass of Christian Burial was celebrated on Aug. 10 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Ruth Kathryn Greiwe was born on Feb. 13, 1920, in Greensburg. Prior to entering the Sisters of St. Francis, she was educated in public schools in Decatur County and worked on her family’s farm.

She entered the Sisters of St. Francis in the Class of 1940, and professed final vows on Aug. 12, 1946.

During 75 years as a Sister of St. Francis, Sister Ruth ministered as an educator in Catholic schools in Indiana and Ohio for 30 years. In the archdiocese, she served in Indianapolis at Father Thomas Cline. Sister Ruth authored a history of her community’s 50-year mission work there titled Chronicle Account of the Sisters of St. Francis of Mary, a religious community made up of natives of Papua New Guinea.

In 1975, Sister Ruth began 20 years of ministry as a missionary in Papua New Guinea with other members of her community there. She ministered in a high school, and helped establish the Franciscan Sisters of Mary, a religious community made up of natives of Papua New Guinea.

After returning from the island nation north of Australia, Sister Ruth authored a history of her missionary work there titled Chronicle Account of the Sisters of St. Francis of Oldenburg, Indiana Serving in Papua New Guinea, which was published in 2008.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †
JUBILEES

continued from page 8

• Sister Carol Slinger, a native of Muncie, Ind., entered the order in 1955 and professed final vows on Aug. 12, 1961. She graduated from Marian University in Indianapolis with a bachelor’s degree in mathematics, and from St. Louis University with a master’s degree in physics. In the archdiocese, Sister Carol ministered as a teacher at Oldenburg Academy in Oldenburg, as a teacher and principal at the former St. Mary Academy in Indianapolis; and in various academic roles at Marian University in Indianapolis. She retired in 2014, and now resides in Indianapolis.

50-year jubilarians

• Sister Melanie Bair, a native of Richmond, Ind., entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University in Indianapolis with a bachelor’s degree in history, from Cardinal Stritch University in Milwaukee with a master’s in special education, and from St. Paul University in Ottawa, Canada, with a doctorate in educational law. In the archdiocese, Sister Melanie ministered as a teacher at St. Louis School in Oldenburg and the former St. Rita School in Indianapolis. She also ministered in various roles in Missouri and Colorado, and Indiana. Sister Melanie is currently serving as corporate benevolence coordinator for Professional Corporations in Ohio.

• Sister Marjorie (formerly Janese) English, a native of Indianapolis, entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University with a bachelor’s degree in English, from the University of Dayton in Dayton, Ohio, with a master’s in education/counseling, and completed an internship in spiritual direction at Jesuit Renewal Center in Milford, Ohio. In the archdiocese, Sister Marjorie ministered as a teacher at St. Mark and St. Monica schools, both in Indianapolis. She also taught in the Diocese of Evansville and in Illinois. At the motherhouse in Oldenburg, she ministered for five years as a spiritual director and guide for prospective members of the congregation, and was elected to serve a ten-year term as a member on the leadership team. Sister Marjorie ministered for six years as a spiritual director and retreat facilitator in Indianapolis.

She currently ministers as coordinator of pastoral services at the Franciscan Spirituality Center in Iowa.

• Sister Christa Franzer, a native of Dayton, Ohio, entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University with a bachelor’s degree in mathematics, and from the University of Notre Dame in northern Indiana with a master’s degree in administration. In the archdiocese, Sister Christa ministered as a teacher at Oldenburg Academy in Oldenburg, where she later served as principal, and at the former St. Mary Academy in Indianapolis. She also served as director of human resources and vice-president of mission effectiveness at Marian University in Indianapolis. At the motherhouse, Sister Christa served two terms as councilor on the Leadership Team in Oldenburg from 1994-2000 and from 2006-2012. She currently ministers as finance assistant at the motherhouse and as institutional research analyst at Marian University.

• Sister Annette Grisely, a native of Loganport, Ind., entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University with a bachelor’s degree in education, from Xavier University in Cincinnati with a master’s degree in education, and from St. Louis University in Winona, Minn., with a master’s degree in pastoral ministry. In the archdiocese, Sister Annette ministered as a teacher at the former St. Charles School in Charlestown, the former Sacred Heart School in Clinton, and St. Elizabeth Ann Seton School and the former Holy Family School in Richmond. She currently serves in music ministry and as a pastoral associate in Indiana.

• Sister Maureen (formerly Colene) Irvin, a native of Bloomington, Ind., entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University with a bachelor’s degree in education, from St. Louis University with a master’s degree in history. Sister Maureen has ministered as a teacher in Missouri and Ohio, and as justice and peace coordinator with the Hospital Sisters of St. Francis in Illinois at Oldenburg. At the motherhouse, she served as director of vocations and was elected a councilor to the Leadership Team.

Sister Maureen currently ministers at the motherhouse in her elected role as congregational minister.

• Sister Joannita Koors, a native of Greensburg, entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University in Indianapolis with a degree in elementary education, from Clarke College in Dubuque, Iowa, with a master’s degree in elementary education, and earned a certification in elementary education administration and supervision from Indiana University Southeast.

In the archdiocese, Sister Joannita ministered as a teacher in Indianapolis at St. Michael the Archangel School and the former St. Gabriel the Archangel School; Our Lady of Perpetual Help School and the former St. Mary School, both in New Albany; the former St. Mary School in Lanesville; and St. Elizabeth Ann Seton School in Richmond. She also ministered as principal at St. Mary School in North Vernon.

Sister Joannita also ministered as a teacher at the Diocese of Evansville. She is currently ministering at the motherhouse in the elected position of councilor on the Leadership Team.

• Sister Charity Kraeszig, a native of Indianapolis, entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University in Indianapolis with a bachelor’s degree in religious education, and received a license in library/auditory visuals from Indiana University-Purdue University Indianapolis in Indianapolis.

In the archdiocese, Sister Charity ministered as a librarian at Cardinal Ritter Jr./St. High School and Marian University, yoch, and as a pastoral associate in Ohio.

Sister Charity currently ministers as a librarian at the Batesville Memorial Public Library and also serves as a part-time phone operator and receptionist at the motherhouse.

• Sister Janet Linz, a native of Cincinnati, Ohio, entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University with a bachelor’s degree in education, and from Miami University in Ohio with a master’s of arts degree.

In the archdiocese, Sister Janet ministered as a teacher at St. Louis School in Batesville, and St. Michael the Archangel School in Indianapolis. She also ministered as a teacher and principal in the Diocese of Evansville, and as a teacher in Missouri and Ohio.

• Sister Jane McConnell, a native of Princeton, Ind., entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University in Indianapolis with a degree in elementary education, Creighton University in Omaha, Neb., with a degree in Christian spirituality and theology; and St. Louis University in Allegheny, N.Y., with a degree in Franciscan studies.

In the archdiocese, she ministered as a teacher at the former St. Gabriel the Archangel School in Indianapolis, and the former Holy Family School in Oldenburg. At the motherhouse, Sister Jane ministered as director of novices. She also ministered as a teacher, director of religious education, pastoral associate and spiritual chaplain in the Diocese of Evansville.

Sister Jane currently ministers as director of mission integration at St. Mary’s Medical Center in Evansville, Ind.

• Sister Marie (formerly Paul Mary) Nett, a native of St. Louis, entered the order in 1965 and professed final vows on Aug. 12, 1973. She graduated from Marian University in Indianapolis with a bachelor’s degree in religious education, and from Seattle University in Seattle with a master’s degree in ministry. In the archdiocese, Sister Marie ministered as a teacher at Our Lady of Lourdes School in Indianapolis, served in parish ministry at St. Joseph Parish in Indianapolis; and lived for a while as a hermit and caretaker in Princeton, Ind.

She also served as pastoral minister in the Diocese of Evansville and in Illinois, Kentucky and Ohio, and as a teacher in Missouri.

At the motherhouse, Sister Marie ministered as a sacristan, and as a gardener at the sisters’ Michaela Farm. She currently ministers as assistant gardener at Michaela Farm, and serves part time as chaplain and organist in the motherhouse chapel.
and that this festival is just an expression of that [coming together].” Interaction was encouraged at the four-hour festival, which included 80 tents representing different religious churches, organizations and societies, as well as food, merchandise vendors and a performance stage.

The Archdiocese of Indianapolis offered information and interaction at three of those tents.

“The archdiocese always needs to be in the midst of [interreligious efforts],” said Father Rick Ginther, director of the archdiocesan Office of Ecumenism and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute. “It was ‘Nostra Aetate’ [the Second Vatican Council’s ‘Declaration on the Relation of the Church with Non-Christian Religions’] that broke this open for the world religions to be able to start to talk to each other.”

The goal of the archdiocesan presence at the festival, said Father Ginther, was “to show three different aspects of Catholicism: our charitable outreach, how we worship.”

At that moment in the interview, passersby stopped by the tent of the Office of Ecumenism. Father Ginther greeted them warmly, chatted with them, gave them some material and shook their hands before they left.

“Most people who stop by are curious,” he explained afterward. “Many of them are shy and don’t know what to ask. I try to ask them what their religious background is, if they have a faith. That helps them to interact.”

At the ecumenism tent, rosary rings were available for the taking. Andrew Motyka, who was working at the archdiocesan tent next to Father Ginther’s, said the rosary rings were popular.

“The most interesting things we’ve been answering are questions about the rosary rings,” said Motyka, archdiocesan director of liturgical music and cathedral music. “People had never seen those. The rosary seems to be something people connect to whether they’re Catholic or not. It has its own cultural identity, so to have these rings to give out and say, ‘Hey, here’s another way to pray,’ has been a nice connection point with people.”

In the archdiocesan Office of Worship tent where Motyka stood, several sacramentals and items used during Mass adorned the table, including a crucifix, unconsecrated hosts and wine, candles, oil and other items.

“People have a lot of questions about the sacraments because frequently the only time they come to a Catholic church is for a baptism or a wedding,” he said. “So they might not realize exactly what’s going on, and there’s not time at that point to teach about it. I’m glad to be able to answer some questions and have a connecting point to be able to talk to people.”

Deacon Ronald Pirau found himself also clarifying misconceptions at the Catholic Charities tent.

“There were some folks here talking about some ministries at a [Catholic] church in their neighborhood, like a soup kitchen,” he recalled. “They thought that was what Catholic Charities did. I find a lot of people think that the face of Catholic Charities is all the things going on in the parish. But it’s good that people recognize good works.”

A running theme in this year’s Festival of Faiths was how various religions celebrate weddings. Demonstrations of Jewish, pagan and Sikh ceremonies were held during the afternoon.

“When you boil it down, our weddings are pretty simple,” said Father Ginther of Catholic wedding ceremonies. “It’s two rings, a vow formula, two witnesses and a priest. It’s much simpler than going to a Jewish wedding where there’s the breaking of the glass.”

“Other cultures that are Catholic, you see a lot of things added like the lasso and coins with Filibinos and Hispanics [ceremonies], but the Anglos are pretty sober,” he added with a smile. The existence of weddings and marriage are one of many commonalities among people of different religions.

“We’re all parents and grandparents,” said Maria Pimentel-Gannon, a CIC board member and member of St. Monica Parish in Indianapolis. “We all have parents and children. We all want the same things—peace, food on our table, employment and to be a contributing member of society.”

“Even though some may be at different ends of the [religious] spectrum, there must be respect and a willingness to try to understand, talk and dialogue. Dialogue is the way to peace.”

(For more information on the Center for Interfaith Cooperation, log on to www.centerforinterfaithcooperation.org.)

What was in the news on Sept. 10, 1965? The pope to visit the United Nations, sympathy for flood victims and a prediction for a long council session

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 Sept. 10, 1965, issue of The Criterion:

- Pope Paul VI to visit UN on October 4 in appeal for peace
- VATICAN CITY—Pope Paul VI will go to the United Nations on Monday, Oct. 4, to make a personal appeal for world peace, the Vatican announced on Wednesday. Observers stated that the current hostilities in Pakistan have heightened the pontiff’s concern, and prompted his decision to make an historic visit to UN headquarters in New York. The pope’s visit will mark the first time that a Roman pontiff has set foot in the Western Hemisphere in the 2,000-year history of the papacy.
- Weeping pope tours flood area
- PRIMA PORES, Italy—His face bathed in tears and sweat, his slippers covered with mud, the Bishop of Rome moved about amid the midst of the flood-victimized people here, extending his compassion and blessing. There has been no scene quite like this since Pope Pius XII walked through the bombarded rubble of the San Lorenzo district of Rome during the Second World War.
- Pope again asks prayer for council
- Requests total $60,000
- Catholic position on birth control
- Catholic and Luthern hold ecumenical meeting in France
- Vernacular poses mission problem
- Display fashion for nuns
- Pope pays tribute to U.S. seminarians
- Koreans baptized in group rite
- Clergy ‘conversation day’
- Aids in teaching social doctrine
- First Communion at age 100

- Rome cites role of contemplation
- Hymns are revised in Marian novena
- Stillman given Newman Award
- L.T.H. hails ‘Youth Week’
- Widower, 60, set to join 2 sons in Benedictine abbey
- Cities need for dignity in liturgical art
- New Basilica doors installed
- S., Dakota priest heads liturgy body
- School integration target date set
- Work seen progressing on plan for ‘Liturgical Common Market’
- Radiation center on ND campus
- Parish concelebration allowed in Paris
- Attacks on Catholics, Church grow in Mexico
- Predicts council may not end until Easter
- ‘NEW YORK—The fourth session of the Vatican council, which begins September 14, may last until Easter, April 10, 1966, Bishop Ernest J. Primeau of Manchester, N.H. said here. … Bishop Primeau said the pope’s visit will be ‘a great event for the first time, and we have found that the gestation period of any cycle is two sessions, up to now. Now we are being asked to do four of them in one session.’” Bishop Primeau said, ‘particularly since four of the constitutions are to be discussed as the first time, and we have found that the gestation period of any cycle is two sessions, up to now. Now we are being asked to do four of them in one session.’”
- Council Box Score
- Peru institution to benefit from project at ND

(Read all of these stories from our Sept. 10, 1965, issue by logging on to our archives at www.criteriononline.com.)