



The

Criterion

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Rejoice in the Lord

Stewardship of creation calls us to conversation and action, page 5.

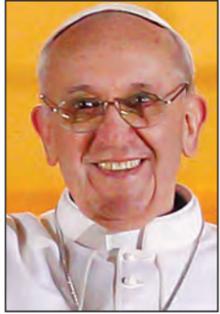
CriterionOnline.com

September 18, 2015

Vol. LV, No. 49 75¢

Pope visits Cuba amid increasing support for end to U.S. embargo

SANTO DOMINGO, Dominican Republic (CNS)—Pope Francis' visit to Cuba and the United States comes as people and politicians in both countries increasingly support ending an economic embargo that has been in place for more than five decades.



Pope Francis

U.S. President Barack Obama, Cuban President Raul Castro and the Vatican have called for a lifting of the embargo, which was first put in place in 1960 and repeatedly

strengthened in the years since in response to growing strains between the countries.

Yet, despite public support for the embargo to end, U.S. Congress remains separated on the issue, with several bills stalled in subcommittees. Congressional approval is needed to roll back the sanctions.

Several members of the House and Senate have said Cuba needs to transition to an open democracy with free elections before they lend support to ending the embargo.

"Our extensive experience with transitions from communism has shown that economic opening and diplomatic engagement do not automatically lead to political freedom," Sen. Marco Rubio, R-Florida, outspoken supporter of the embargo, wrote in an op-ed in *The New York Times* in July.

Pope Francis, who helped broker a diplomatic rapprochement between Cuba and the U.S., could lend a powerful voice to the argument against the embargo when he addresses a joint meeting of Congress on Sept. 24.

But the pope is unlikely to wade into specific policy matters, Archbishop Thomas G. Wenski of Miami said in an appearance on "This Week in South Florida" on Sept. 13.

"The pope likes to make gestures that are

See CUBA, page 8

Trusting in the Lord



Sebastian and Angie Moster pose with their children Caleb, left, Ella, Benjamin and Adam during a trip in June to Capital Reef National Park in Utah. Members of St. Louis Parish in Batesville, the family will participate in the archdiocesan pilgrimage to the World Meeting of Families from Sept. 22-25 in Philadelphia. (Submitted photo)

Archdiocesan World Meeting of Families' pilgrims take varied paths to God

By Sean Gallagher

Angie Moster and her family were "ecstatic" when they learned that they had been selected to participate in an archdiocesan-sponsored pilgrimage to the World Meeting of Families to be held from Sept. 22-25 in Philadelphia.

The meeting, which the Church holds every few years to help strengthen families and share with the broader world its vision for marriage and family life, will

culminate on Sept. 27 when Pope Francis will celebrate a Mass with a congregation expected to number 1.5 million.

That is what Moster and her family are most looking forward to.

"This is the pope," she said. "This is our leader. This is the universal Church. I'm excited for our children and for myself to be able to experience the universal Church. It's not just us. It's bigger than us, bigger than anything we could imagine."

The families from around the world and across the archdiocese who will participate in the World Meeting of Families are all on a pilgrimage whose ultimate destination is heaven.

The 46 people participating in the archdiocesan pilgrimage to Philadelphia have all followed their own path in this broader journey of faith. But they share a common conviction that marriage and family life are keys in finding their way to their heavenly home.

The following are profiles of three groups of pilgrims who will travel together from central and southern Indiana to the World Meeting of Families.

'A family experience'

The family of Sebastian and Angie Moster, members of St. Louis Parish in Batesville, might seem on the surface to be taking a short pilgrimage to heaven.

Sebastian and Angie were both raised in faith-filled Catholic families where divorce was hardly known and where

children—lots of them—were seen as tremendous blessings.

Married for 18 years, Sebastian and Angie have dedicated themselves through much of that time in handing on the faith and a good example of marriage and family life to their four children Caleb, Adam, Benjamin and Ella, who range in age from 16 to 9.

"We had great role models of married Catholic life," said Angie, who is the second oldest of seven siblings. "And our relationship certainly has developed throughout our marriage to those deeper levels."

But their desire to do God's will in their marriage has become more conscious over the years as they've participated in catechetical programs focused on family life, learned more about natural family planning, and served in marriage preparation and youth ministry programs at their parish.

"We've really learned through those programs what God's plan is for our marriage and for our family," Angie said. "I don't think we had that clear vision when we were engaged. But, I think we knew in our heart of hearts because we had such good examples all along."

Part of the plan that God allowed for their lives that they didn't foresee was the four miscarriages that have marked their family's life.

"Those certainly have been some of our hardest times," Angie said. "We've also had job losses. But, because of our faith, we

trust that the Lord has a greater plan than we can envision for ourselves. So, when we have these hardships, our first thought is to turn to him."

Three of their miscarriages have occurred since Ella was born, and Angie and Sebastian have used these tragedies to help develop their life of faith.

"We mourn the loss and wonder what might have been," Sebastian said. "At the same time, we have definitely talked about how great it is that their souls are able to be in heaven. They're always looking out for us."

See FAMILIES, page 2



'This is the pope. This is our leader. This is the universal Church. I'm excited for our children and for myself to be able to experience the universal Church. It's not just us. It's bigger than us, bigger than anything we could imagine.'

—Angie Moster

FAMILIES

continued from page 1

Sebastian hopes that the World Meeting of Families will help him and his family better strengthen other families when they return to their home in Batesville.

“What better way could there be to try to live out our faith and be a good example than to spend our time and effort in being part of this kind of thing,” he said. “You can’t help but be strengthened.

“The family is such an important part of society. If we can somehow work on building society back up starting at the basic level, we’ll promote that as best we can and learn how to support it and spread that message.”

Benjamin Moster, a sixth-grader at St. Louis School in Batesville, is glad that his entire family is making this pilgrimage together.

“It’s a family experience,” he said. “It’s not just one person going. Then we can share it together with other people. All of the work won’t be on one person.”

‘A warm feeling of family’

Like Sebastian and Angie Moster, Tamara Koehl was raised in a large family with a strong Catholic faith. Although her experience of marriage and family life as an adult has led her on a path with many twists and turns, she knows that, through it all, God has been her destination.

Twelve years ago when she was in the final stages of awaiting the birth of her third son, Theo, she was forced to separate from her husband who was abusing her.

Koehl and her two other young sons were soon homeless, living in a van for a while and then with one of her sisters. She gave birth to Theo while homeless.

“That was kind of rough,” said Koehl, who, with her sons, is a member of Our Lady of the Greenwood Parish in Greenwood.

It was also a period in which Koehl questioned the Catholic faith in which she had been raised.

“I checked out for a while,” she said.

But it was a “lightbulb moment” for her that led Koehl back to the Church.

“I was like, ‘You know? Things aren’t getting better and things aren’t changing,’ she said. ‘I’ve got to do something. What can I do? I can turn to God.’ I didn’t have anything else I could do.”

Koehl later enrolled her sons at Our Lady of the Greenwood School.

“Everybody embraced my children, embraced me,” she said. “It was that warm feeling of family. They loved me no matter what. It’s been nothing but great since then. I have hundreds of new friends and acquaintances.”

Life was still challenging for Koehl. As a single mom, she was “barely making it by” working at a pre-school. She and her three sons lived in a publicly subsidized two-bedroom apartment.

Then she learned about Habitat for Humanity, an organization that seeks to build homes for families caught in the cycle of poverty so that they can help themselves move beyond their economic circumstances.

About four years ago, she was approved for a home to be built by the organization

in Greenwood.

“I remember the day: October 8,” Koehl said. “Someone called me when I was at work and they said, ‘You qualified.’ A happy, happy day.”

Now she works for Habitat for Humanity and has had her faith strengthened by seeing Christians of various traditions coming together to help people in need.

Koehl is used to seeing God work to help people because she’s used to it happening in the life of her family.

“Had I not had God in my life, I don’t think that we would be where we are at all,” she said.

Koehl often sees God’s grace through the help given her by the family in which she grew up.

“Throughout all of my bad decisions or the roads I was forced down, my family was always there regardless,” she said. “There was no judgment. There was no, ‘I told you so.’”

“I thank God for them every day. Had it not been for a lot of my family just being there, I don’t know what I would have done.”

Koehl is excited about learning from other families on the archdiocesan pilgrimage about how the life of her own family can be improved.

“Getting to know them, their stories and how they’re keeping the faith through their families is something that I’m pretty excited about,” she said. “I’m interested in seeing how other families work.”

Theo is similarly excited about meeting other children his age from around the globe who will attend the World Meeting of Families.

“It’s going to be cool to see them,” he said. “We are going to meet so many different people.”

‘A joy that you cannot buy’

At 72, Gloria Mahor is among the older members of the pilgrimage group from the archdiocese.

But the deep and active life of faith that led her to seek to be a part of the group has only taken hold in the past five years after participating in a March for Life trip to Washington.

Mahor came to the U.S. in 1970 for residency after finishing medical school in her native Philippines. She worked as a pediatrician until her retirement in 2005, and is a member of St. Margaret Mary Parish in Terre Haute.

During much of her adult life, she was far from the Church. Her first husband, who died in 2000, was a Buddhist from China who worked as an obstetrician and gynecologist.

Their five children were all baptized, but none were raised in the faith in any way nor practice it today.

The fact that she did not raise her children in the faith has troubled Mahor since she began to deepen her life of faith.

“I felt so guilty after I became deep in my faith that I did not raise my children as Catholics,” Mahor said with emotion.

She hopes that participating in the World Meeting of Families might help her to become a better witness of the Catholic faith and the Church’s vision for marriage and family life for her broader family.

Mahor has also had to come to terms



Tamara Koehl, right, poses with her sons Jaylen, left, Theo and Arthur in Chicago. They are members of Our Lady of the Greenwood Parish in Greenwood, and will participate in the archdiocesan pilgrimage to the World Meeting of Families from Sept. 22-25 in Philadelphia. (Submitted photos)



Gloria Mahor and her husband Rogelio, both natives of the Philippines, visit Barcelona on the southern tip of the island of Luzon in the south Asian island nation. Members of St. Margaret Mary Parish in Terre Haute, the Mahors will participate in the archdiocesan pilgrimage to the World Meeting of Families from Sept. 22-25 in Philadelphia.

with the decision she and her husband made in 1977 to abort their third child.

At the time, Mahor’s husband was away on a trip and she was experiencing great pain in her foot. She took a medication that can cause birth defects, although she did not know she was pregnant at the time.

After speaking about the situation with her husband, they contacted a doctor that they knew performed abortions.

“It was so easy to just call him and put me in,” Mahor said. “I went directly to the operating room and had my abortion. I cried after the operation. After that, I tried to forget it and got busy with my practice.

“I did not feel much of the pain until I retired. I kind of shoved it off. Post-abortion syndrome can happen 40 or 50 years later.”

She has since found peace and mercy with God through participating in a Rachel’s Vineyard retreat for women who have experienced abortions.

Looking back on much of her adult life, she likened herself to a lost sheep that Christ, the Good Shepherd, never abandoned.

“I really believe that he never left me,” Mahor said. “In all my life, he allowed me to get out of the gate and wander around, but he was always there trying to take me

back. All I had to say was, ‘Yes.’ That happened in 2010.”

Mahor now volunteers with Birthline, an archdiocesan pro-life ministry that helps mothers in crisis pregnancies and mothers of young children. She also helps people in need in a soup kitchen at St. Patrick Parish in Terre Haute.

“The joy that you get from [volunteering] is a joy that I cannot find anywhere else,” she said. “It’s a joy that you cannot buy. It’s different from the happiness you have from what you have gained and own. It’s a joy of being able to serve and help someone, to touch somebody’s heart.” †

Pilgrimage coverage is available online

Follow the archdiocesan pilgrimage to the World Meeting of Families and Mass with Pope Francis and an estimated 1.5 million worshippers through a blog and photos galleries that can be accessed at www.archindy.org/wmof. Coverage can also be found on Twitter @CriterionOnline and on Facebook at www.facebook.com/ArchdioceseofIndianapolis. †

The Criterion

Phone Numbers

Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

Postmaster:
Send address changes to:
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1400 N. Meridian St.
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The Criterion

9/18/15

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St. Monica members hopeful 'God will work through the ashes' after fire destroys narthex

By Natalie Hoefler

Driving onto the grounds of St. Monica Parish in Indianapolis on the morning of Sept. 9, the first noticeable change was the partially missing, partially sagging burned roof of the church's narthex. What remained of the roof seemed to be draped in a banner of mournful black.

The pungent smell of wet, charred wood permeated the air, intensified by a light drizzle of rain. But the spirit of the parish was not dampened.

Despite the two-alarm fire that started around 4 a.m. and destroyed the church narthex, the 8 a.m. Mass was still celebrated, albeit in the gym rather than the sanctuary.

"A building, while it may have sentimental value, at the end of the day is still just a building," said Father Todd Goodson, pastor of St. Monica Parish, during the homily. "And we, united by the Eucharist, are the Church. We are the body of Christ sent out into the world. ... We will go on proclaiming the Gospel. Us gathering around the Eucharist and praying together is, in fact, what makes us the Church."

No one was injured in the fire, which has been ruled accidental, although an official cause has not been declared.

The narthex was destroyed, and the sanctuary, parish offices and surrounding areas sustained extensive water and smoke damage.

While the school did not incur any damage, classes at St. Monica School were cancelled until Sept. 14.

Archbishop Joseph W. Tobin expects the parish to surmount the challenges of the fire. He said his experience with members of the parish "lead me to believe that the parish will not only recover, but will prosper from this tragedy. They will emerge from this even stronger as a community."

During the parish's Sept. 12 Vigil Mass three days after the fire, Father Goodson said that the parish will continue to celebrate its regular Mass and eucharistic adoration schedule in the gym until the church can be used again.

While he expressed hope that the parish church might be restored within three months, no specific time table for reuse of the church or reconstruction of the narthex has been set. The archdiocese is working with St. Monica and insurance companies to establish a loss value and schedule for moving forward.

"We're all reacting and trying to keep things moving forward as best we can," Father Goodson said on the morning of the fire. "It's a little emotional. No pastor wants to have a fire in his church."

But there were blessings to be counted, as Father Goodson pointed out in a message posted on the parish's website.

He praised the Indianapolis and

Pike Township fire departments "for their quick response to the fire. They very quickly contained the fire in the narthex and saved the church building, our chapels and school."

St. Monica School principal Michelle Boyd found blessing in the time of the blaze.

"When it happens at four in the morning, you're blessed no one is in the building at that time," she said.

Around 5:15 a.m., Father Goodson called Archbishop Joseph W. Tobin to inform him of the fire.

"I only live a few miles from [the parish]," the archbishop said. "I put on my blacks and got there as quickly as I could," arriving while the flames were still being extinguished in the early morning darkness.

Deciding to move forward with the scheduled 8 a.m. school Mass despite the cancellation of classes, Father Goodson, the archbishop, parish staff and parishioners moved an altar and other items for the Mass from the parish's Daily Chapel to the gym.

"We had to move [the items] by the light of our cell phones because they had cut off the electricity," the archbishop said.

At the close of the Mass attended by approximately 100 people, parishioner Jane Fischer spontaneously started singing the spiritual song, "This Little Light of Mine," and was soon joined by many others in the congregation.

"At first my heart was sad," Fischer recalled upon hearing word of the fire via an early morning text message from a friend. "Then I knew everything would be fine. It's a very spirit-filled parish."

St. Monica School fourth-grade student Simon Lehmkuhler wasn't so sure at first.

"I was scared the church would be demolished from the fire," he said after the early morning Mass. "[The church] is important because it's God's house."

His mother, Sarah, said she and her husband, Phil, brought Simon and his two first-grade siblings to the Mass because the children "were very upset, and they needed to come see that we would still be active as a church."

"[The Mass] was pretty emotional," Lehmkuhler said. "I was fighting back tears. It's a great community, and like Father said, we're still going to be a great community."

St. Monica parishioner Dyan Huey was optimistic and hopeful as she left the early morning Mass in the gym after the fire.

"When the fire happened three years ago at St. John [the Evangelist Parish in Indianapolis], it was a real catalyst for the parish," she said. "They pulled together, and what came out of the ashes was more beautiful spiritually and physically."

"God will work through the ashes here, too."

(Criterion reporter Sean Gallagher contributed to this article.) †



Above, St. Monica School fourth-grade student Simon Lehmkuhler, left, Karen Korbiak, Simon's mother Sarah Lehmkuhler, and St. Monica Parish sacristan Kimberly Marks pray the Our Father during a Mass celebrated in the St. Monica School gym a few hours after a fire destroyed the church's narthex on Sept. 9. (Photo by Sean Gallagher)

Top page photo, aerial hoses were used from two Indianapolis and Pike Township fire departments to extinguish a fire in the narthex of St. Monica Church in Indianapolis early in the morning on Sept. 9. (Submitted photo by Rita Reith/Indianapolis Fire Department)

Right, overcast sunlight filters through the gaps of the burned roof onto the ashes and clutter of St. Monica Parish's narthex on Sept. 9. Fire destroyed the narthex of the northwest side Indianapolis church earlier that morning. (Photo by Natalie Hoefler)



Left, seen through a broken window and charred remains, Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, replaces the Easter candle in the church's narthex, which was destroyed by fire early on the morning of Sept. 9. Viewing the damage with him are church sacristan Kimberly Marks and deaconate candidate Bob Beyke. (Photo by Natalie Hoefler)



Above, news crews interview Father Todd Goodson, left, pastor of St. Monica Parish, and Archbishop Joseph W. Tobin early in the morning on Sept. 9 following the fire in the narthex of St. Monica Church. (Submitted photo by Rita Reith/Indianapolis Fire Department)



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Editorial

We are most like God when mercy seasons justice

*The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown ...
But mercy is above this scepter'd sway;
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show liest God's
When mercy seasons justice.*

—Shakespeare, *The Merchant of Venice*

Pope Francis probably wasn't thinking of Shakespeare when he wrote his recent letter regarding the extraordinary Jubilee of Mercy, but the message is the same. We are most like God "when mercy seasons justice."

News reports about the pope's letter understandably focused on the Holy Father's decision to give all priests worldwide the authority "to absolve from sin those who have resorted to abortion, repenting and asking for forgiveness with a sincere heart."

Pope Francis clearly wants everyone, regardless of his or her past sins, to have "a genuine experience of God's mercy." That's why he focuses attention on those who have committed gravely serious sins, but who repent and earnestly seek God's forgiveness, including incarcerated prisoners and women and men who have "resorted to abortion."

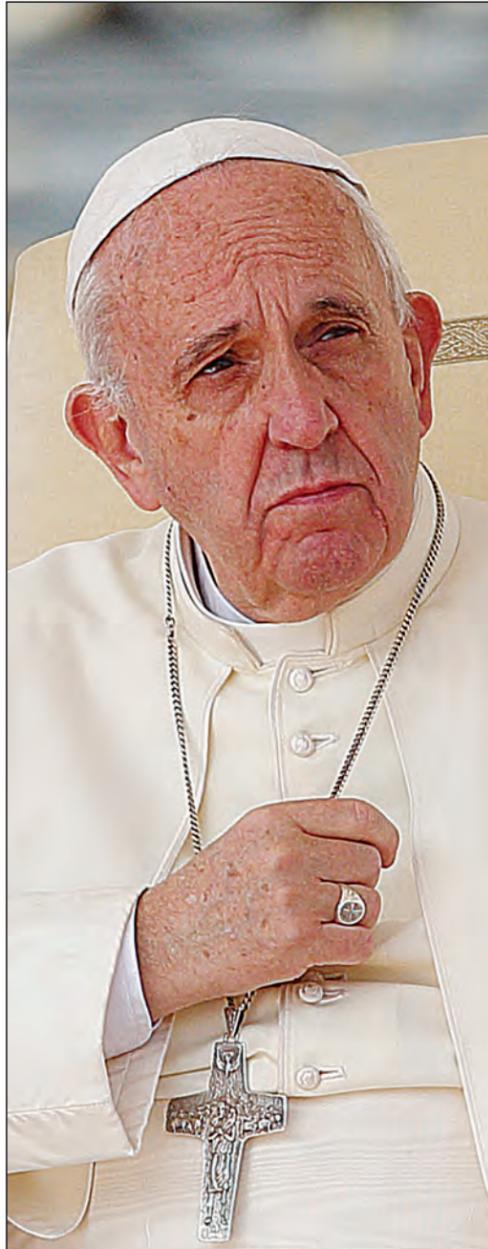
Any suggestion that the pope's action signals a watering down of the Church's opposition to abortion misses the point entirely. It is because abortion is an unspeakable evil, the taking of an innocent human life at a time when it is most vulnerable and defenseless, that the reaffirmation of God's forgiveness is so startling and powerful. God can, and does, forgive us even when our offenses are, humanly speaking, unforgivable.

This is a great mystery, a paradox of faith that is not easy to comprehend. Our God is a just judge who is especially harsh to hypocrites and self-righteous people who lord their authority over others and refuse to show mercy.

Pope Francis himself has hard things to say about the hardness of heart that causes us to be indifferent to the suffering of others. He reminds us that Jesus refused to cast stones at the woman caught in adultery—not because he approved of her actions, but because he wanted her to have "a genuine experience of God's mercy" as an encouragement, and a warning, to change her life and sin no more.

The words of Pope Francis make clear what the sound bites and news reports obscure. "One of the serious problems of our time is clearly the changed relationship with respect to life," the Holy Father writes. "A widespread and insensitive mentality has led to the loss of the proper personal and social sensitivity to welcome new life. The tragedy of abortion is experienced by some with a superficial awareness, as if not realizing the extreme harm that such an act entails. Many others, on the other hand, although experiencing this moment as a defeat, believe that they have no other option."

Like the compassionate Lord who refused to condemn sinners, Pope Francis calls particular attention to "all the women who have resorted to abortion." He speaks sensitively "of the pressure that has led them to this decision." He says, "I know that it is an existential and



Pope Francis looks on during his general audience in St. Peter's Square at the Vatican on Sept. 9. (CNS photo/Paul Haring)

moral ordeal. I have met so many women who bear in their heart the scar of this agonizing and painful decision."

Does he approve or minimize the evil of abortion? Absolutely not. "What has happened is profoundly unjust; yet only understanding the truth of it can enable one not to lose hope. The forgiveness of God cannot be denied to one who has repented, especially when that person approaches the sacrament of confession with a sincere heart in order to obtain reconciliation with the Father."

That's why the Holy Father wants all priests everywhere to use the Jubilee of Mercy as an opportunity "to absolve of the sin of abortion those who have procured it and who, with contrite heart, seek forgiveness for it." The pope prays, "May priests fulfill this great task by expressing words of genuine welcome combined with a reflection that explains the gravity of the sin committed, besides indicating a path of authentic conversion by which to obtain the true and generous forgiveness of the Father who renews all with his presence."

What Pope Francis seeks is justice seasoned by mercy. He asks all priests to use the great sacrament of God's mercy to forgive grievous sins while clearly admonishing us to sin no more.

We are most like God "when mercy seasons justice." May the Jubilee Year of Mercy be a time of grace for all of us sinners who are called to welcome and forgive others.

—Daniel Conway

Be Our Guest/Ann Smith

Veterans' memorial, town's heritage being threatened in Church-state debate

I wanted to draw attention to what is going on in Oldenburg.

A resident of the town has taken issue with the fact that the word "God" and a cross are on a veterans' war memorial, which is on public land in the town. This memorial has been there for three years, and this resident is just now taking issue with this.

I have read an article that he is being backed by the Indiana branch of the American Civil Liberties Union (ACLU), and a group known as the Freedom From Religion Foundation (FFRF). FFRF is the same group responsible for getting a Nativity scene removed from the courthouse in Brookville.

Some will say that the resident is correct and claim separation of Church and state. What those people fail to realize is this little town was founded by Catholic German immigrants.

The only church in town is a Catholic church—Holy Family. The only school in the town, Oldenburg Academy of the Immaculate Conception, is a Catholic high school operated by the Sisters of St. Francis. Not everyone who lives there is Catholic, but most are Christian. God is very much a part of the heritage of this town, and a piece of that heritage is now being threatened.

Christians are getting very fed up with groups like these trying to take God out of every aspect of our lives. People keep saying that we Christians are trying to shove our religion at them, yet the very opposite is true. We are trying to save our faith from being suppressed, and eventually made illegal for practicing it anywhere outside of church walls.

Our country was founded upon Judeo-Christian principles. These principles guided our forefathers in creating the Constitution and in helping them to make our laws just for everyone, not just the lawmakers and special interest groups.

I ask you all to pray for this town. There was a town hall meeting last week in which the aforementioned resident made known his wishes: to either remove all religious aspects from the monument, move the monument to privately owned land, or sell the land it is on to a private group. All aspects to a resolution are being looked at by town leaders, but why should this monument or the land it is on be changed just to suit one or two people when the majority of residents wish it to stay as it is?

The next meeting is at 7 p.m. on the first Monday in October (Oct. 5), in which the town will give its response. If you are on Facebook and would like to show your support or keep up with the developments of this issue, please visit the page Oldenburg's Veterans Memorial—keeping with God, duty, country.

(Ann Smith resides in Batesville.) †

Letters to the Editor

When it comes to abortion, end justifies means in undercover reporting, reader says

This letter is in regard to the article on page 2 of the Aug. 7 issue of *The Criterion*, "Ethical issues arise from California center's 'undercover' videos."

I agree with Vicki Evans, coordinator of the San Francisco Archdiocese's Respect Life Program, and Roberto Dell'Oro, director of the Bioethics Institute at Loyola Marymount University in Los Angeles.

It seems that the article says, and quotes the *Catechism of the Catholic Church* as proof, that it may be a greater sin to lie than to do what is necessary to bring a horrible, barbaric activity to light so that it can be stopped.

Planned Parenthood is in the abortion business, plain and simple. The majority of their business is abortion. A 2011 Planned Parenthood report showed 334,000 abortions, 28,674 prenatal services, and 2,300 referrals to adoption agencies. And they do no mammograms.

For me, it is more important to stop the abortions and the sale of baby parts if I can than to be "completely truthful" and have none of the truth come out. If these women had known to whom they were really talking, none of the chilling conversations would ever have taken place and we would never have known for sure aborted baby parts (hearts, lungs, livers) were going for the most money possible.

Remember, we are talking about a totally innocent, totally defenseless human life. What, in the eyes of God, is more important than the life of one of his children? Not telling a lie?

Lowell McLaughlin
Aurora

Editorial writer's message undoes Pope Francis' pastoral outreach

I was very disappointed and hurt by John Fink's editorial in the Aug. 28 issue of *The Criterion* attempting to explain what Pope Francis said about divorced and remarried Catholics. I am divorced and remarried.

Pope Francis wrote in a compassionate and pastoral manner, whereas Mr. Fink finds it necessary to call us adulterers repeatedly. This is hardly the tone of the pope's message.

At the end of his editorial, Mr. Fink suggests more people should be barred from Communion.

Is this the role of an editorial writer—to call out those he thinks should not be receiving Communion? Is this an appropriate and respectful response to our remarkable pope's message?

I think Pope Francis would be disturbed by this attempt to undo his pastoral outreach.

How about letting the pope speak for himself?

Mia Namow
Indianapolis



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Stewardship of creation calls us to conversion, action

For the past several weeks, I've been reflecting on the new encyclical of Pope Francis, "*Laudato Si'*" ("Praise be to you"). In this letter, our Holy Father builds on the teaching of his predecessors (especially St. John Paul II and Pope Emeritus Benedict XVI), and calls for a conversion of mind and heart regarding our attitude toward the environment. He also challenges us to act in ways that are both eco-friendly and committed to resolving the problems of human society.

If you've paid attention to coverage in the news media, you know that "*Laudato Si'*" is controversial. In many ways, it is a prophetic statement that is guaranteed to make everyone uncomfortable one way or another. "A true ecological approach *always* becomes a social approach," Pope Francis insists. "We 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*" (#49).

Although it is a prophetic statement with many challenges for us to consider, "*Laudato Si'*" is also a song of hope and joy inspired by the "Canticum of the Sun" written by St. Francis of Assisi as a hymn of praise to the Lord of all creation. "Praised be you, my Lord, with all your creatures, especially Sir Brother Sun, who is the day and through whom you give us light. And he is beautiful and radiant with great splendor; and bears a likeness to you, Most High" (#87). Our world is confronted with serious challenges—social, political, economic and environmental—that the pope tells us are, in reality, one crisis of "integral ecology" (#137).

"We are not God" (#67), the Holy Father says. The Earth that we inhabit does not belong to us; we belong to

the Earth. As we are reminded vividly on Ash Wednesday, we are dust. We come from the dust of the Earth, and every one of us will return to dust one day. In the meantime, we are called to be stewards of all God's gifts, and this fundamental change of perspective (from owner to steward) changes everything.

The "dominion" over all creation that has been given to all humankind (see the Book of Genesis 1:28) is not to be exercised as a form of domination, but rather as an exercise of the kind of reverent care and nurturing cultivation and pruning that a sensitive gardener gives to his or her garden. "A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing and limiting our power" (#78), the pope tells us.

What can you and I do? We are called to conversion, to see with new eyes and an open heart. We're also challenged to act differently. How do we do this?

The classic formula—used by the bishops of Indiana in our pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*—is "see, judge, act."

First, we have to see God's creation, our common home, differently. This requires prayer (for those of us who are religious), and meditation on the wonders of the world we have been given as stewards. Then we have to make decisions on issues that are not always clear, and that people of good will can disagree about. Finally, we have to act.

As stewards of all God's creation, we have to change the way we live. We have to advocate for new laws and

policies in our local, national and world communities that respond to *both* "the cry of the Earth" and "the cry of the poor." Change does not come easily to us. That's why "*Laudato Si'*" is a prophetic statement, as well as a hope-filled song of praise.

Here are a few of the things that Pope Francis hopes will be stimulated by his new encyclical:

- Lifestyles that are simpler, healthier and less dependent on material resources.
- A new covenant between humanity and the environment based on responsible stewardship of all God's creation.
- A renewed sense of the sacredness of everyday things we use and too often take for granted.
- Substantive change in laws and social policies concerning the environment and care for the poor and most vulnerable members of our society.

"*Laudato Si'*" is a call to conversion and action, but is also a call to heartfelt prayer. So, with Mary and all the saints, let's pray:

*Triune Lord, wondrous community of infinite love,
Teach us to contemplate you
In the beauty of the universe,
For all things speak of you.
Awaken our praise and thankfulness
For every being that you have made.
Give us the grace to feel profoundly joined
To everything that is.*

Praised be to you, Lord! Amen. †

La corresponsabilidad de la creación nos llama a la conversión y la acción

A lo largo de las semanas anteriores he estado reflexionando sobre la nueva encíclica del papa Francisco, titulada "*Laudato Si'*" (Alabado seas). En su carta, el Santo Padre se basa en las enseñanzas de sus predecesores (especialmente de San Juan Pablo II y del Papa Emérito Benedicto XVI) y nos llama a la conversión de mente y de corazón en cuanto a nuestra actitud frente al medioambiente. Asimismo, nos desafía a actuar de formas que sean ecológicas y que conlleven el compromiso de solucionar los problemas de la sociedad humana.

Si ha prestado atención a la cobertura de los medios de comunicación, sabrá que "*Laudato Si'*" es una encíclica controversial. En muchos sentidos, representa una declaración profética que con toda seguridad hará que de una forma u otra todos se sientan incómodos. El Papa insiste en que "un verdadero planteo ecológico se convierte siempre en un planteo social, que debe integrar la justicia en las discusiones sobre el ambiente, para escuchar *tanto el clamor de la tierra como el clamor de los pobres*" (#49).

Si bien se trata de una declaración profética que encierra muchos desafíos para tomar en cuenta, "*Laudato Si'*" es también un canto de esperanza y alegría inspirado en el Cántico de las criaturas escrito por San Francisco de Asís como himno de alabanza del Señor de toda la creación. "Alabado seas, mi Señor, con todas tus criaturas, especialmente el hermano sol, por quien nos das el día y nos iluminas. Y es bello y radiante con gran esplendor, de ti, Altísimo, lleva significación" (#87). Nuestro mundo enfrenta grandes desafíos sociales, políticos, económicos y medioambientales, y el Papa nos dice que, en realidad, se trata de una sola crisis de "ecología integral" (#137).

"No somos Dios" (#67), nos dice el Santo Padre. La Tierra que habitamos no nos pertenece; nosotros

pertecemos a la Tierra. Tal como se nos recuerda vívidamente el Miércoles de Ceniza: somos polvo. Provenimos del polvo de la Tierra y cada uno de nosotros volverá a convertirse en polvo algún día. Mientras tanto, estamos llamados a ser administradores de todos los obsequios de Dios y este cambio de perspectiva fundamental (de dueños a administradores) lo transforma todo.

El dominio sobre toda la creación que le ha sido entregado a la humanidad (refiérase al Libro del Génesis 1:28) no debe ser ejercido como una forma de dominación, sino más bien como el tipo de cuidado reverente, el cultivo y la poda amorosa que un jardinero sensible le dispensa a su jardín. "Un mundo frágil, con un ser humano a quien Dios le confía su cuidado, interpela nuestra inteligencia para reconocer cómo deberíamos orientar, cultivar y limitar nuestro poder" (#78), nos dice el Papa.

¿Qué podemos hacer usted y yo? Estamos llamados a la conversión para ver con nuevos ojos y corazones abiertos; también se nos desafía a actuar de modo distinto. ¿Cómo podemos hacerlo?

La fórmula clásica, empleada por los obispos católicos de Indiana en la carta pastoral titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*, es "ver, juzgar, actuar."

Primero que nada, debemos ver a la creación de Dios, nuestro hogar común, desde una perspectiva distinta. Esto requiere de oración (para aquellos de nosotros que seamos religiosos) y meditación en cuanto a las maravillas del mundo que nos han sido entregadas en calidad de administradores. Seguidamente, debemos tomar decisiones en cuestiones que no siempre están claras y en las que las personas de buena voluntad tendrán desacuerdos. Por último, debemos actuar.

Como administradores de toda la creación de Dios debemos modificar la forma en que vivimos. Debemos

proponer y defender nuevas leyes y normas en nuestras comunidades locales, nacionales y en todo el mundo, que respondan tanto al "clamor de la Tierra" como al "clamor de los pobres." El cambio no es algo que nos resulte fácil. Es por ello que "*Laudato Si'*" es una declaración profética, así como un cántico de alabanza lleno de esperanza.

He aquí algunas de las cosas que el papa Francisco espera que su nueva encíclica fomente:

- Estilos de vida más sencillos, saludables y menos dependientes de los recursos materiales.
- Un nuevo contrato entre la humanidad y el medioambiente basado en la administración responsable de toda la creación de Dios.
- Un renovado sentido de la condición sagrada de las cosas que usamos a diario y que muy a menudo damos por sentadas.
- Una transformación profunda de las leyes y normas sociales relativas al medioambiente y a la atención de los pobres y los integrantes más vulnerables de nuestra sociedad.

"*Laudato Si'*" es un llamado a la conversión y a la acción, pero también es una oración sincera y sentida. Así que con María y todos los santos, rezamos:

*Señor Uno y Trino, comunidad preciosa de amor infinito,
enseñanos a contemplarte
en la belleza del universo,
donde todo nos habla de ti.
Despierta nuestra alabanza y nuestra gratitud
por cada ser que has creado.
Danos la gracia de sentirnos íntimamente unidos
con todo lo que existe.*

Alabado seas. Amén. †

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 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," Daniel J. Elsener, president, Marian University, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

September 18-19

St. Malachy 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: 317-852-3195.

St. Rose of Lima Parish, 114 Lancelot 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, 1200 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.

September 19

Holy Angels Parish, 2822 Dr. Martin Luther King Jr. St., Indianapolis. **Evangelization conference**, Deacon Alex C. Jones, guest speaker, 9 a.m.-2 p.m. Registration: 317-545-1029 or holyangelsbulletin@hotmail.com.

St. Nicholas Parish, 6469 E. St. Nicholas Road, Sunman. **Gospel presentation, "Mark's Gospel Live,"** 7:30 p.m., free-will offering. Information: 812-623-2964.

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall festival**, games, food, 4-8 p.m. Information: 812-379-9353.

St. Bridget Parish, 404 E. Vine St., Liberty. **Oktoberfest**,

3-9 p.m., food, entertainment. Information: 765-458-5412.

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Fall Festival**, BBQ, games for all ages, music, silent auction, noon-10 p.m. Information: 317-514-0095 or frontpageink@gmail.com.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Knights of Columbus, Oktoberfest**, following 5 p.m. Mass, \$25 per couple, \$15 single, \$5 children under 12 years old. Information: 317-987-4745 or VCast@outlook.com.

Convent of the Immaculate Conception, 22143 Main St., Oldenburg. **Sisters of St. Francis, Family Fun Day**, 9 a.m., hayrides to Michaela Farm, food available for purchase or bring a picnic, Mass 4 p.m. Information: 812-933-6431.

Helpers of God's Precious Infants, Indianapolis. Mass

and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

September 19-20

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, Lawrenceburg. **Fall Festival**, Sat. 5-11 p.m., fish dinner; Sun. noon-5 p.m., chicken dinner. Information: 812-656-8700.

September 20

St. Louis Parish, 13 St. Louis Place, Batesville. **Church Festival**, 11 a.m.-6 p.m., games, raffle, chicken and roast beef dinners. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **Septemberfest**, 11 a.m.-4 p.m., fried chicken dinner and traditional Mexican food, quilts, games, silent auction, Mexican music and dancing. Bilingual Mass 11 a.m. Information: 812-256-3200.

St. Meinrad Parish, 19630 N. 4th St., St. Meinrad. **Church Picnic**, 10 a.m.-4 p.m. CT, fried chicken dinner, live music, tours of St. Meinrad Archabbey. Information: 812-357-5533.

September 23

St. Mary-of-the-Knobs Parish, 5719 Saint Marys Road, Floyds Knobs. **Card party**, 7-10 p.m., desserts, door prizes, \$5 per person. Information: 812-923-3011.

St. Mary Parish, "Italian Dinner" at **Persimmon Festival**, Main St., Mitchell, 11 a.m. until food runs out. Information: 812-849-3570.

Monastery Immaculate Conception, Kordes Hall, 802 E. 10th St., Ferdinand, Ind. **Sisters of St. Benedict, "Annulment in the Catholic Church: Dispel the Myths, Journey toward Healing,"** 7-9 p.m. Information: 812-367-1411, ext. 2636 or 800-880-2777.

September 24

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, card party and quilt raffle**, 11 a.m.-2:30 p.m.. Information: 317-888-7625 or vlgmimi@aol.com.

September 24-26

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. noon-midnight, games, food. Information: 317-356-7291.

September 25-26

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival**, Fri. 5 p.m.-midnight, Sat. noon-midnight, zip line, art in the park, entertainment. Information: 317-859-4673. †

Retreats and Programs

October 2-3

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **"Aldo Leopold Benedictine Style,"** Benedictine Sisters Sheila Fitzpatrick, Kathleen Yeadon and Angela Jorboe, presenters, \$115 includes meals. Information: 317-788-7581 or benedictinn@benedictinn.org.

October 2-4

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Essential Structures of Catholic Life,"** Benedictine Father Vincent Tobin, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

October 3

Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Celebrate the Feast of Saint Mother Theodore Guérin,"** 11 a.m. Information: 812-535-2932 or provctr@spsmw.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Praying Without Words,"** Franciscan Sisters Barb Piller and Michelle Coriss, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

October 5-9

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Holy Priesthood: Sacrament of Christ's Pastoral Charity,"** priest retreat led by Cardinal Raymond L. Burke, \$270 double room, \$340 single room, includes meals. Information: 812-825-8642, ext. 1 or marianoasis@bluemarble.net.

October 7

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day: Spend a Day with God**, 9 a.m.-4 p.m. \$35 per person includes room for the day and lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

October 9

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Movie night, The Theory of Everything**, 6:30-9 p.m., freewill donation. Information: 812-933-6437 or center@oldenburgosf.com.

October 9-11

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Looking Deeper into the Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

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

Archdiocesan Health Ministry starts speaker series on Sept. 21

The archdiocesan Health Ministry, a ministry of the Office of Pro-Life and Family Life, will offer its first ever monthly Health Ministry Speaker Series in the Benedictine Room at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8:30 p.m. on the third Monday of each month, starting on Sept. 21.

The first speaker is Divine Word Father Charles Smith, chaplain at the Veteran's Administration Hospital in Indianapolis. He will speak on "A Veterans Administration Model of Spiritual and Pastoral Care from a Catholic Perspective."

Father Charles, a facilitator in recovery and wellness, will share his experience of working with those who seek sobriety and wellness. His insights look beyond short-term interventions and help individuals in recovery grow in

self-awareness and empowerment.

The speaker schedule for October through January is as follows:

- "World Meeting of Families Report" by Scott Seibert, archdiocesan marriage and family enrichment coordinator, on Oct. 19.
- "Dignity of Life: Birth to Life" by Elliot Bedford on Nov. 16.
- "Coping with Holiday Grief" by Brenda Kenyon on Dec. 7 (note this meeting will be on the first Monday of the month instead of the third Monday due to the holidays.)
- "Internet Safety" by Scott Seibert, archdiocesan marriage and family enrichment coordinator, on Jan. 18.

The speaker series is free of charge and open to all who wish to attend.

For more information, contact health ministry coordinator Joni LeBeau at 317-236-1475, 800-382-9836 ext. 1475, or e-mail her at jlebeau@archindy.org. †

VIPs



John and Patricia (Witt) Dalidowicz, members of St. Michael Parish in Greenfield, celebrated their 50th wedding anniversary on Sept. 18.

The couple was married on Sept. 18, 1965, at St. Hyacinth Church in Chicago, Ill.

They are the parents of two children, Michael and Peter Dalidowicz.

They also have three grandchildren. †



Victor and Carla (Azzarello) Pagani, members of St. Charles Borromeo Parish in Bloomington, celebrated their 50th wedding anniversary on Aug. 28.

The couple was married on Aug. 28, 1965, at Christ the King Church in Chicago, Ill.

They are the parents of three children, Tricia Miles, Christina Wrobel and Marc Pagani.

They also have six grandchildren.

They celebrated their anniversary on Aug. 16 with family and friends at the baptism of their grandchild, followed by a reception at the Indiana Memorial Union University Club. They will celebrate further with a trip this fall to Mackinac Island. †

\$1,000 raffle at St. Lawrence Parish Fall Festival in Indianapolis on Sept. 18-20

St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, will host its fall festival on Sept. 18-20.

The hours are from 5-11 p.m. on Sept. 18, 1-11 p.m. on Sept. 19 and 1-6 p.m. on Sept. 20.

Admission is free for the festival, which includes food, midway rides, kids' games, inflatables, bingo and a \$1,000 raffle. There will also be a community market from 1-6 p.m. on

Sept. 20.

Musical entertainment includes Sam Ash Rock Groups from 5:30-8:30 p.m., Shady from 6-7:30 p.m. and Jus 'Ta Band from 8-11 p.m. on Sept. 18; Scecina Rock Band from 5-7 p.m., Shaded Sound from 6-7:30 p.m. and Vinnie & the Moochers from 8-11 p.m. on Sept. 19; and mariachi bands from 1-6 p.m. on Sept. 20.

All are welcome to join in the fun. †

Catholic radio talk show host Al Kresta to speak at St. Luke the Evangelist Parish on Oct. 4

Catholic radio talk show host Al Kresta will speak on "Islam, Jihad and the Catholic Faith" at St. Luke the Evangelist Church, 7575 Holliday Drive E., in Indianapolis from 7-8:30 p.m. on Oct. 4.

Kresta is a broadcaster, journalist author, and president and CEO of Ave Maria Radio. He hosts "Kresta in the Afternoon," which is broadcast on many Catholic radio stations throughout the nation, including on Catholic Radio Indy (WSPM 89.1 FM in Indianapolis, and WSQM 90.9 FM in Noblesville) from 5-6 p.m. on weekdays.

Kresta's talk will focus on how, from the Iranian revolution of 1979 through the Sept. 11, 2001, terrorist attacks and to the current establishment of ISIS, the mainstream media has downplayed certain aspects of the politicized Islamic movement.

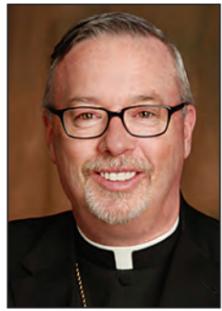
The event is free, and all are invited.

For more information, call the parish office at 317-259-4373. †

New USA Catholic Church app offers exclusive coverage of papal visit

WASHINGTON (CNS)—U.S. Catholic Church leaders have launched the USA Catholic Church mobile app offering exclusive coverage of Pope Francis' visit to the U.S. on Sept. 22-27.

"This is the most comprehensive virtual connection to the Catholic faith available," said Bishop Christopher J. Coyne, chairman-elect of the Committee on Communications of the U.S. Conference



Bishop Christopher J. Coyne

of Catholic Bishops (USCCB), which created the app. "We understand many people are looking for more ways to connect with the Church and incorporate Catholic living into their busy lives—that's exactly what this app is designed to do,"

said Bishop Coyne, who heads the Diocese of Burlington, Vt.

He made the comments in a Sept. 15 statement announcing the launch of the U.S. Church's first mobile app.

The USA Catholic Church app, available for use in the U.S., is free

to download at Google Play and Apple iTunes in English and Spanish. It also can be downloaded for free via the site www.USACatholic.church using a smartphone or tablet device.

The announcement said the app is "designed to draw millions of Catholics closer to their faith by providing access to Church information on all screens and devices.

"This is the only app that brings together information from all Catholic sources: parishes, dioceses, the U.S. bishops and even the Vatican," it said. "Not only will the app include religious news, daily Scripture readings and local parish content, it will feature exclusive, in-depth coverage of Pope Francis' September visit to the United States."

Content is available in both English and Spanish and lets users:

- Follow Pope Francis with the latest news and communications, including videos and photos.
- Access unique mobile features to view daily readings, make mobile donations, receive news alerts, and get Vatican and Catholic News Service updates, including videos and photos.

The app also will offer up-to-the minute

coverage of Pope Francis as he addresses a joint meeting of Congress in Washington on Sept. 24, the United Nations in New York on Sept. 25 and the public on Sept. 26 in Philadelphia at the Festival of Families during the World Meeting of Families.

New parish and diocese functionality will be released for the app in October. Users can stay in contact with local dioceses and parishes through individual pages that will have Mass and confession times, homilies, events, blog posts, videos and bulletins. Users also will be able to locate local parishes at home or when traveling with a "Church Finder" tool that works by location, city, state or ZIP code.

"This is the first pope to address [both] Congress and the United Nations," Bishop Coyne said. "It's truly a historic moment for the pope, and the USA Catholic Church app will provide news and coverage that people simply can't get anywhere else."

People around the world will be able to follow live coverage of the papal trip via a video livestream at www.usccb.org/live. The USCCB also is launching social media profiles on Twitter and Instagram, "Pope In US" and "Papa En USA," and will post updates to Facebook



The U.S. Conference of Catholic Bishops has introduced its first mobile app, USA Catholic Church. This is a screen grab from the app. (CNS)

at: www.facebook.com/usccb and www.facebook.com/USCCBEspanol. In addition, #PopeInUS and #PapaEnUSA are hashtags being promoted with the visit. †

Most Holy Name of Jesus Parish Oktoberfest is Oct. 2-3 in Beech Grove

Most Holy Name of Jesus Parish, 89 N. 17th Ave., in Beech Grove, will host its annual Oktoberfest on Oct. 2-3.

The gathering will be held from 5 p.m.-midnight on Oct. 2, and from 5 p.m.-11:30 p.m. on Oct. 3.

The street festival will include homemade, authentic German food, music and a raffle.

For more information, contact the parish at 317-784-5454. †

Lumen Christi Catholic School to sponsor conference for those high school age and older on Sept. 26 in Indianapolis

Lumen Christi Catholic School, 580 Stevens St., in Indianapolis, will host a conference called "In the World, Not of the World" from 10 a.m.-3:30 p.m. on Sept. 26.

The conference will be led by Father John Hollowell, pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil, and Father Christopher Roberts, a priest from the Diocese of Lafayette, Ind.

The day starts with Mass at 10 a.m. at Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis, and includes two talks, a panel discussion and lunch.

The conference is intended for those of high school age or older and costs \$15.

To register, log on to www.lumenchristischool.org or e-mail LumenChristiHeadmaster@gmail.com. †

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U.S. Catholics from Miami to be ‘ambassadors’ to Havana

MIAMI (CNS)—More than 180 South Florida Catholics planned to travel to Havana once again for a historic papal visit to Cuba.

The trip is the third Miami archdiocesan pilgrimage to Cuba for the three papal visits to the island nation, beginning with St. John Paul II in 1998, followed by Pope Benedict XVI in 2012, and now Pope Francis, who will be there on Sept. 19-22.

Led by Miami Archbishop Thomas G. Wenski, the group was making a Sept. 18-21 pilgrimage



Archbishop Thomas G. Wenski

from Miami to Havana in support of the pope's visit to Cuba before his three-city visit to the U.S., culminating in the World Meeting of Families in Philadelphia.

The Florida delegation of pilgrims to Cuba will include clergy, adults, families and young adults who will encounter Pope Francis during his events in Havana.

The Florida group was to join Archbishop Wenski for at least two private Masses in Havana churches and to join tens of thousands of Cubans attending the

Sept. 20 Mass with Pope Francis in Havana's Plaza de la Revolucion.

For logistical reasons, the Florida group did not plan to travel to the pope's two other stops, Holguin and the region of Santiago de Cuba, home of the Shrine of Our Lady of Charity, Cuba's patroness.

As in previous years, pilgrims will enter a nation suffering economic stagnation and material shortages, but also with expectations for new beginnings and an easing of U.S. travel restrictions to Cuba.

This year's papal visit to Cuba follows the Aug. 14 reopening of a U.S. embassy in Havana and the re-establishment of full diplomatic ties between the two countries. The Miami group includes some Cuban-Americans who have traveled to Cuba in recent years, and others who will be returning there for the first time in decades.

"We do have a responsibility for the people of Cuba in terms of [encouraging] freedom of speech and religion and that is our job as Catholics, as ambassadors on this trip to demonstrate how the Holy Spirit is moving and working in us," said Deacon Ralph Gazitua, a member of St. John Neumann Parish in Miami who plans to bring his Cuban-American wife and their two adult sons on the Havana pilgrimage.

Deacon Gazitua, who is

president of a free-trade-zone business in Miami and who has previously traveled to Cuba on business and was there for the 2012 papal visit, said he has personally observed greater religious participation at Sunday Masses in Havana. He also was on hand for the embassy flag-raising event in Cuba last month.

Pope Francis, he said, is a highly charismatic figure who will bring a sense of joy to Cubans amid their daily hardships. His visit will comprise a historic moment for Cubans and visitors alike.

"When you are amongst the people listening to the Holy Father, it is a celebration, and for hundreds of thousands living in a depressed environment, the people will have that one moment that they will treasure the rest of their life," said Deacon Gazitua, who also is a chaplain for the Miami Dade Police Department and longtime prison ministry chaplain.

"This will be an incredible experience with my whole family there," Deacon Gazitua added, noting that his wife, Maria Elena, is an art historian with an ongoing interest in the art of her homeland. She has been to Cuba for art research projects, but was unable to obtain a visa for the 2012 papal visit.

Cuba has permitted greater freedom of religion in the past decade, although many here are still

critical of Cuba's record on human rights and freedom of speech.

Since St. John Paul II's 1998 visit especially, the Church has steadily encouraged Cuba's gestures toward reform of the Soviet-style economy. The Vatican helped mediate renewed conversations between Cuba and the United States to foster what Archbishop Wenski has described as "soft landing" in Cuba's future transitions.

Thomas Abraham, a Miami civic leader and chairman of the Anthony R. Abraham Foundation, said he planned to travel with both the archdiocesan pilgrimage to Cuba and on the pilgrimage to Washington immediately following Havana.

It will be a first visit to Cuba for Abraham, who is the son of a prominent Lebanese-American Catholic businessman and Miami philanthropist, the late Anthony R. Abraham. The elder Abraham's car dealership business was for decades an anchor of the Little Havana business community in Miami, and the family enjoyed close ties with Cuban Americans in both Miami and Tampa.

"From a historical point of view, I thought it would be a great opportunity to witness this great pope who is very approachable and has good relationships with people," he said of the Cuba pilgrimage, noting that increasing



Donated rosaries bound for Cuba are readied on Sept. 11 at the Church of St. Marta in Miami during a planning meeting for the those traveling with Miami Archbishop Thomas G. Wenski on a Sept. 18-21 pilgrimage from Miami to Havana in support of Pope Francis' historic visit to the island. (CNS photo/Tom Tracy)

economic and commercial freedoms for Cubans will be good for the island as they were in the post-communist Soviet Union.

"It will be interesting to see this movement happening in Cuba, the spiritual environment the pope will bring to Cuba, and the [developing] relationship between Cuba and U.S.," he said. †

Complex trip to Cuba, U.S. will be Pope Francis' longest, spokesman says

VATICAN CITY (CNS)—Pope Francis' 10th foreign trip will be the longest of his pontificate and, with stops in Cuba, three U.S. cities and the United Nations, it also will be a "very complex trip," the papal spokesman said.

Briefing reporters about the trip, Jesuit Father Federico Lombardi, Vatican spokesman, said the plans were "enriched" after Pope Francis agreed to go to the World Meeting of Families in Philadelphia and, particularly, after the United States and Cuba announced they were moving toward normalizing diplomatic relations.

The pope will be away from the Vatican on Sept. 19-28 and is scheduled to give 26 formal speeches—only four of them entirely in English, Father Lombardi said. The all-English texts are prepared for Pope Francis' visit to the White House on Sept. 23, his address to a joint meeting of Congress on Sept. 24, his meeting with U.N. staff members on Sept. 25, and his thank you to trip organizers in Philadelphia on Sept. 27.

His address to the U.N. General Assembly will be entirely in Spanish, Father Lombardi said. Other speeches

in the United States either will be in Spanish or a mixture of Spanish and English, but translations will be provided.

The spokesman noted that not only will Pope Francis be the first pope to visit the U.S. Congress, but papal speeches to parliaments of any single nation are extremely rare. The Polish St. John Paul II addressed the Polish and Italian parliaments; German Pope Benedict XVI addressed the German and Italian parliaments.

Responding to rumors and questions that have arisen surrounding the trip, Father Lombardi said:

- Pope Francis has never been to Cuba, except for a one-hour, unscheduled stopover on a flight from Mexico City to Buenos Aires. "He did not leave the airport," the spokesman said.

- Pope Francis and Fidel Castro both have expressed an interest in meeting each other, but the date and time have not been finalized. Pope Francis will be in Havana, Cuba's capital, from the evening of Sept. 19 until early morning on Sept. 21.

- The pope is scheduled to meet the president of the U.N. Security Council when he visits on Sept. 25. Russia

currently holds the presidency, Father Lombardi said. If Russian President Vladimir Putin were in town, he would represent his country at the meeting, but Putin is not scheduled to be there, so the pope will meet the Russian ambassador to the United Nations.

- The Vatican, Father Lombardi said, has never announced in advance a papal meeting with survivors of clerical sexual abuse. If such a meeting takes place in the United States, the Vatican will inform the media afterward, he said. When pushed on the likelihood of such a meeting, he said, "You can't exclude anything with this pope."

- Pope Francis will canonize the 18th-century Franciscan missionary Blessed Junipero Serra in Washington on Sept. 23. Asked if the pope knew of the controversy surrounding Blessed Serra and his treatment of the native peoples of California, Father Lombardi said the pope is very familiar with debates over "evangelization and colonization," debates which are similar in areas settled by the Spanish. However, the spokesman said, there is "great consensus" about Blessed Serra's importance as a missionary and in the history of California. †

CUBA

continued from page 1

symbolic. Even the fact that he's traveling to Washington from Cuba is symbolic,"

said Archbishop Wenski, who will travel with nearly 200 people from Miami to Cuba for the papal visit. "I think that's going to speak volumes."

Pope Francis' visit comes as polls in Cuba and the United States show public

support growing for doing away with the embargo.

A Pew Research Center poll of 2,002 adults conducted on July 14-20 found that 72 percent of respondents—including 59 percent of Republicans—favored ending the trade embargo, up from 66 percent in January.

A March poll conducted for Univision Noticias found 96 percent of Cuban adults surveyed were against the embargo, or "bloqueo" as it is called there, and that Obama and Pope Francis were tied as the most popular figures.

Church leaders in both Cuba and the U.S. are opposed to the embargo and have periodically called on the U.S. politicians to lift it.

Havana Cardinal Jaime Ortega Alamino said that, in March 2014, Pope Francis told Obama that "Latin America is united against the embargo," and that lifting it would help the U.S. improve relations with countries in the region.

"The pope spoke about the embargo to Obama, and he told him that it was a totally obsolete measure that was put in place before [Obama] was born," according to an interview with Cardinal Ortega published on the Havana archdiocesan website.

Trinitarian Father Juan Molina, director of the U.S. bishops' Office for the Church in Latin America, said last month that the

embargo puts a "block between two hands, two sister Churches working together."

Members of Congress have responded to Obama's calls for the embargo to end with numerous bills, including a bipartisan measure introduced in July by Reps. Tom Emmer, R-Minnesota, and Kathy Castor, D-Florida. That bill, however, and a handful of others that deal with the embargo have failed to make it out of subcommittees.

The U.S. put the first economic embargo in place in 1960 under the administration of President Dwight D. Eisenhower. On Jan. 3, 1961, Eisenhower cut diplomatic ties with Cuba after then-President Fidel Castro nationalized foreign assets, including U.S. property. Eisenhower extended the embargo in response. Congress has strengthened the restrictions several times since.

U.S. and Cuban diplomats leading bilateral negotiations have not discussed the embargo, instead preferring to focus on issues where the two countries share common ground, such as environmental protection, civil aviation and response to natural disasters.

As for the embargo, "There's nothing Cuba can do about that," Josefina Vidal, the Cuban Foreign Ministry's chief of U.S. affairs, told reporters in early September. †

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Leading people to God through prayer, action motivates award winners

By John Shaughnessy

The doubts raced through Carol Wagner's mind when she was asked if she wanted to take on the full-time position of leading high school students closer to God.

"Is this what I want to do?" she asked herself. "And can I do it?"

Those questions led her to turn to God for help.

"I prayed about it," she recalls. "It took about two weeks of discernment. I thought the job was bigger than I was capable of. Through prayer, I saw that God thought I was capable of doing whatever I needed to do in that position. He was really calling me. I needed God to tell me, 'I have confidence in your abilities, and I will be there.' When it happened, I cried."

Five years after she became the director of campus ministry at Bishop Chatard High School in Indianapolis, Wagner recently received the 2015 Youth Ministry Servant Leader of the Year Award from the archdiocese.

She was one of five individuals honored on Sept. 2 during the Administrators' Mass at SS. Peter and Paul Cathedral in Indianapolis. (See the list of award recipients on this page.)

"It's been powerful for me," Wagner says. "I have people's spiritual journeys, their hearts and their minds under my care. I take it very seriously, and I have to be divinely inspired to do it. My hope is that I can reassure them of how much God loves them for who they are—because he created them.

"If I can get them to love themselves because God loves them, that's a start. When I can reach that point, I can help them grow in a relationship with God."

Wagner's emphasis on the power of prayer and the call to bring others to God echoed the message that Archbishop Joseph W. Tobin shared in his homily during the Administrators' Mass.

"The Gospels frequently refer to Jesus praying in solitude before he makes a decision," the archbishop told the gathering of priests, youth ministers, young adult ministers, Catholic school leaders and parish administrators of religious education.

Making time for prayer is essential in a world where many people "get caught up in the busyness of life," the archbishop continued.

"I suspect that many of us find an allure to having a hectic schedule. Checking off activities on our 'to-do' list can engender a feeling of pride, especially in societies that value productivity. When our culture values 'doing' over 'being,' then constant activity appeals to us. I know I often fall into this erroneous mindset.

"Further, perpetual motion can distract us from deeper issues that God may be calling us to explore. Confronted with a choice, I'd rather tackle the clean simplicity of pushing papers than entering the messy complexity of people's lives. Focusing on such activities can divert our attention from our more difficult personal relationships, especially those that need healing and forgiveness.

"Prayer can remind us of *why* we're busy. More importantly, for *whom* we're busy. Jesus preached and cured for the glory of God, his father and to inaugurate God's kingdom. Imitating Jesus, we too are called to work for the glory of God and to hasten the full coming of that kingdom. But we can only do this when we take time to pause in our activity and pray with God and for each other."

The archbishop ended his homily by asking the administrators to consider whether they



Five individuals were honored by the archdiocese on Sept. 2 during the Administrators' Mass at SS. Peter and Paul Cathedral in Indianapolis. The honorees, all in the front row, are Andrew Costello, left, John Paul II Young Adult Servant Leader Award recipient; Amy Wilson, St. Theodora Excellence in Education Award winner; Julie Haney, Excellence in Catechesis Award recipient; and Carol Wagner and Patty Cain, who both received the Youth Ministry Servant Leader of the Year Award. In the back row are Matt Faley, left, director of young adult and college campus ministry for the archdiocese; Gina Fleming, superintendent of Catholic schools for the archdiocese; Ken Ogorek, director of catechesis for the archdiocese; and Kay Scoville, director of youth ministry for the archdiocese. (Photo by John Shaughnessy)

view their work as a mission.

"If you consider what you do to be a mission, then the daily quiet with God is absolutely necessary," he said. "For a mission means that you and I are sent—by someone. Prayer reminds us who that person is as well as why we are sent: to bear fruit, fruit that will remain."

That approach to life has been embraced by the individuals who received awards during the Administrators' Mass.

Amy Wilson said she was humbled to receive the 2015 St. Theodora Excellence in Education Award.

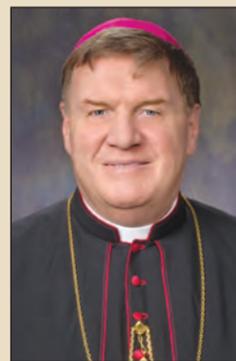
"It makes me appreciate what the archdiocese provides, and it makes me remember how much I love doing what I do," said Wilson, the assistant principal of St. Roch School in Indianapolis. "I appreciate being able to give back for what Catholic education gave to me."

Andrew Costello also views his efforts to help the homeless as a way of following Christ's call to care for people in need.

"I need to keep working in this ministry," said Costello, the founder of Operation Leftover, a young adult, volunteer program that provides food, clothing and conversation for people who are homeless in downtown Indianapolis.

Costello received the 2015 John Paul II Young Adult Servant Leader Award from the archdiocese.

"This work has helped me be more empathetic toward people," he said. "It's taken me out of my comfort zone. When I see someone in need, I have to have courage that God put them in my presence, and I have to do something." †



'If you consider what you do to be a mission, then the daily quiet with God is absolutely necessary. For a mission means that you and I are sent—by someone. Prayer reminds us who that person is as well as why we are sent: to bear fruit, fruit that will remain.'

—Archbishop Joseph W. Tobin

Individuals honored at Administrators' Mass

Five individuals in the archdiocese were honored during the Administrators' Mass on Sept. 2 at SS. Peter and Paul Cathedral in Indianapolis.

The 2015 Youth Ministry Servant Leader Award was presented to Patty Cain, former youth minister and current pastoral associate of St. Barnabas Parish in Indianapolis.

The Youth Ministry Servant Leader Award was also given to Carol Wagner, director of campus ministry of Bishop Chatard High School in Indianapolis.

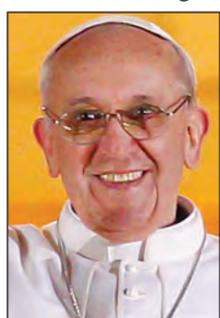
Julie Haney received the Excellence in Catechesis Award for her efforts as the coordinator of religious education at St. Rose of Lima Parish in Franklin.

Andrew Costello earned the John Paul II Young Adult Servant Leader Award for his leadership of Operation Leftover, a volunteer program that serves the homeless in downtown Indianapolis.

The St. Theodora Excellence in Education was presented to Amy Wilson, assistant principal of St. Roch School in Indianapolis. †

Pope Francis: Priests lacking mercy shouldn't hear confession; get desk job

VATICAN CITY (CNS)—To be a true Christian means being forgiving, kind, humble, gentle, generous, merciful and very patient with one another, Pope Francis said in a morning homily.



Pope Francis

Priests must be especially merciful, he added, saying if that they weren't, then they should ask their bishop for a desk job, and "never walk into a confessional, I beg you."

"A priest who isn't merciful does much damage in the confessional. He berates people," the pope said on Sept. 10 during the Mass in the chapel of the Domus Sanctae Marthae.

However, if snapping at people

is caused not by a lack of compassion, but by being high-strung, then "go to a doctor who will give you a pill for your nerves. Just be merciful," he said.

The pope focused his homily on the day's reading from St. Paul's Letter to the Colossians (Col 3:12-17), which says God's chosen ones must be holy, compassionate, kind, gentle and very forgiving because "as the Lord has forgiven you, so must you also do" (Col 3:13).

The pope said, "If you do not know how to forgive, you are not a Christian. You may be a good man, a good woman," but a Christian has to go further than that and do what Christ did, which included forgiving those who wronged him.

When people pray the Our Father and ask the Lord to "forgive us our trespasses, as we forgive those who trespass against us," it should not be a string of empty

words trying to convince God how good we are to gain his favor. Rather, it goes the other way around, the pope said. "The Lord has forgiven you, so you must also do."

God is always merciful, he continued, "he always forgives us, he always wants peace with us." If people are not merciful, too, "you run the risk that the Lord will not be merciful with you because we will be judged with the same measure with which we judge others."

It is important to "understand others, not condemn them," he said.

The pope praised those "heroic" men and women who display such needed "Christian patience" and courage: women who endure "so much brutality, so many injustices" in order to help their children and family, and men who endure difficult, even unjust, working conditions in order to support their family. "These are the just," the pope said. †

Ahead of papal visit, Catholics' attitudes sliced and diced in polls

WASHINGTON (CNS)—If Pope Francis weren't headed to the United States in a matter of days, American Catholics would never have known how much others value their opinions.



While Catholics are preparing for the upcoming papal trip, polling organizations were preparing in the way they knew best, by coming up with questions to ask them.

A Public Religion Research Institute (PRRI) survey shows 90 percent of Catholics have a favorable view of Pope Francis, and 89 percent feel that way about the Catholic Church. Of Americans overall, 67 percent view the pope favorably, and 56 percent view the Church favorably. Even 64 percent of former Catholics have positive views of the pope.

A Quinnipiac University poll conducted in August mirrors the PRRI favorability numbers: 69 percent of women, 63 percent of men, 61 percent of Protestants, 87 percent of Catholics and 63 percent with no religion have a "very favorable" or "favorable" opinion of Pope Francis.

The Church is moving in the right direction, according to the Quinnipiac poll, by bold margins: among Catholics, 70 percent to 16 percent held that view; among all Americans, 43 percent to 21 percent said so; among Protestants, 36 percent to 24 percent agreed; and among those with no religious, 44 percent to 22 percent saw it that way.

"Pope Francis is sparking a resurgent confidence in the Catholic Church," said a Sept. 3 statement from Tim Malloy, assistant director of the Quinnipiac poll.

The Catholic League for Religious and Civil Rights commissioned its own poll of 1,000 Catholics in August. Among

the results, 95 percent say their faith is important to their everyday life, 83 percent approve of Pope Francis' job as pontiff, 79 percent say he has changed things for the better, and 68 percent say their commitment toward their Church hasn't been altered "in any significant way" in "the recent past," perhaps an allusion to the clerical sexual abuse scandal that rocked the U.S. Church more than a dozen years ago, but whose aftershocks are growing more faint.

Asked if the Church should stick to its founding principles and beliefs, 52 percent said yes, but 38 percent said it should change. "In other words, some are conflicted," said an article in the September issue of *Catalyst*, the Catholic League's monthly newsletter.

By contrast, a Pew Research Center report released on Aug. 31 on Catholic attitudes and their presence in U.S. society found strong majorities of Catholics supporting certain changes in Church teaching: 76 percent to allow the use of birth control, 62 percent to allow priests to marry and to allow divorced and remarried Catholics to receive Communion, 61 percent to allow cohabitating Catholics to receive Communion, 59 percent to allow women priests, and 46 percent to recognize same-sex marriage. Although expectations that the Church will actually change its position by 2050 on ordination issues and same-sex marriage are not in the majority, majorities expect change on the other issues surveyed.

On the subject of former Catholics, PRRI found nearly half of them—49 percent, to be exact—no longer practice any religion. Of those who are now members of another faith, 16 percent said they are members of a "minority" Protestant religion, 14 percent are white evangelical Protestants, and 9 percent each are in white mainline Protestant

denominations or non-Christian groups.

Twenty percent of the U.S. population identify themselves as Catholics, according to the Pew study. Nine percent are described by Pew as "cultural Catholics"—not Catholic by religion, but identifying as Catholic aside from religion. They see belief in the resurrection, a personal relationship with Jesus and outreach to the poor as essential to Catholic identity.

Another 9 percent are ex-Catholics, raised Catholic but no longer identifying as such. Eight percent connect to Catholicism in other ways, such as through a parent or spouse. Every generational cohort, from millennials to those born in the pre-baby boom era, has a Catholic connection with at least 40 percent of its members.

Jessica Martinez, a Pew senior researcher, told Catholic News Service, that the questions on Catholic identity are new to the Pew study. She said Catholic identity, especially for those who don't call themselves Catholics, was more a matter of self-identification, in which respondents suggested what ties they had to Catholicism.

"There's certainly multiple ways that you could define 'cultural Catholic,'" Martinez said. "We acknowledge that in this report this is just one way to do it. It's used in a lot of different ways and different contexts."

The Pew study said 39 percent of Catholics attend Mass regularly, and 47 percent of cultural Catholics go to Mass at least occasionally. Attendance rates are higher for women, senior citizens, college graduates, whites and married Catholics, though in no category did any group reach the 50 percent mark for weekly attendance.

Forty-three percent of Catholics said they go to confession at least once a year, and 47 percent said they take part

in some kind of Lenten observance.

Also, 97 percent said they pray, although prayer styles vary considerably. And 56 percent of Catholics, 63 percent of cultural Catholics—and even 46 percent of ex-Catholics—say they sometimes participate in Catholic activities because they feel obligated to do so, not because they believe in the efficacy of those activities.

Pew found that 34 percent of Catholics who have ever been married have gone through a divorce, a lower percentage than adults of other faiths. Of those who have divorced, about one-fourth have sought an annulment. (After the study was released, Pope Francis approved a streamlining of the annulment process intended to provide a possible pastoral solution for those seeking annulments.)

About 15 percent of all Catholics are either cohabitating or have remarried without an annulment. The numbers are nearly twice as high for Hispanic Catholics as they are for whites.

A majority of Catholics gave their OK to cohabitation and to a married couple deciding not to have children, and a strong plurality—46 percent—said a same-sex relationship where the partners are living together is "as good as any other way of life." Only 25 percent called it "not an acceptable way of life." And while there is more reticence about same-sex couples raising children, the opinions of practicing Catholics are not appreciably different from the rest of the population, and cultural Catholics and ex-Catholics view these situations more favorably. †



Pope Francis

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THE SPIRIT OF CARING®

Church gives insight into mysterious spiritual realities

By Susan Gately

Things that go bump in the night hold an eerie fascination—even for Catholics.

People love to be mystified by what defies an earthly explanation. Felicity, a girl I knew in grade school, lived in what she said was a haunted house. She held us spellbound with tales of objects moving. She didn't see them move, but she insisted that they moved! She said she wasn't at all frightened by the strange happenings.

At college, I met Angela. Her family lived in an old barracks, and she fascinated us with tales of the "lady in gray" who turned up from time to time in the house. Most often, she was spotted at the turn of the stairs.

One night, Angela woke up and the lady was standing at the end of her bed, she told us. We held our breaths as she went on. "I thought it was my mum, but when I asked her the next morning what she had been doing standing there she told me it wasn't her."

A little ripple of horror and excitement went through her listeners, including me. We were chilled with the tales of the otherworldly occurrences.

But it made me think, "Who are these troubled souls?" It seems that as Catholics we're not exempt from seeking an answer, or sharing a fascination for events that defy natural explanation—what some call the "paranormal."

Father Brendan Purcell, a philosopher and writer in Dublin, says the Catholic Church does not have an official view on things such as haunted houses or other things that defy natural explanation. They can happen to anyone, after all.

On a visit to the Isle of Wight off the coast of England, Father Purcell recalls that his father visited a house where he had an "awful sensation," and subsequently found that it had been the scene of gruesome murders hundreds of years earlier.

If we look at Church teaching, we see that some things that are hard to understand, because we can't see them, are explained. Church teaching says that when it comes to a person dying, for example, death means the body is dead, but the spirit lives on.

And it also tells us what not to do when curiosity gets the better of us. "What the Church does say is never to try to get in touch with spirits," Father Purcell said.

The *Catechism of the Catholic Church*, the touchstone of our beliefs, addresses such things as practices of magic

and sorcery. Clearly these things are wrong.

Other things that can mystify us as Catholics include some of our teachings, including purgatory, which means "purification." But again, our trusted teacher, the catechism, and other teachers of the faith, can help explain when we fail to grasp the meaning of a mystery.

A modern Catholic mystic, Chiara Lubich, described purgatory using the image of a fiancée waiting for her beloved to come to take her to the opera. She does not want to come down to him yet because she is still getting ready.

Even the idea of hell can mystify some of us. In *The Brothers Karamazov* by Fyodor Dostoevsky, a character in the novel, a monk, describes hell as the suffering of those who do not want to love.

Father Purcell shares a similar view. "There is an awareness that love is what we are built for, but we are unable to love. That is hell," Father Purcell said.

In that realm of darkness, the *Catechism of the Catholic Church* says that the power of Satan is limited.

A Spanish demonologist/exorcist, Father Jose Antonio Fortea writes that demons or the devil can tempt people, but they are not able to read people's thoughts.

"Only God can read our soul," said Irish Bishop Brendan Leahy of Limerick.

Pope Francis speaks regularly of the devil. "The devil is here ... even in the 21st century!" he said in April 2014. "We must learn from the Gospel how to fight against Satan." But he insists that Christ will guard the Church from Satan.

And heaven?

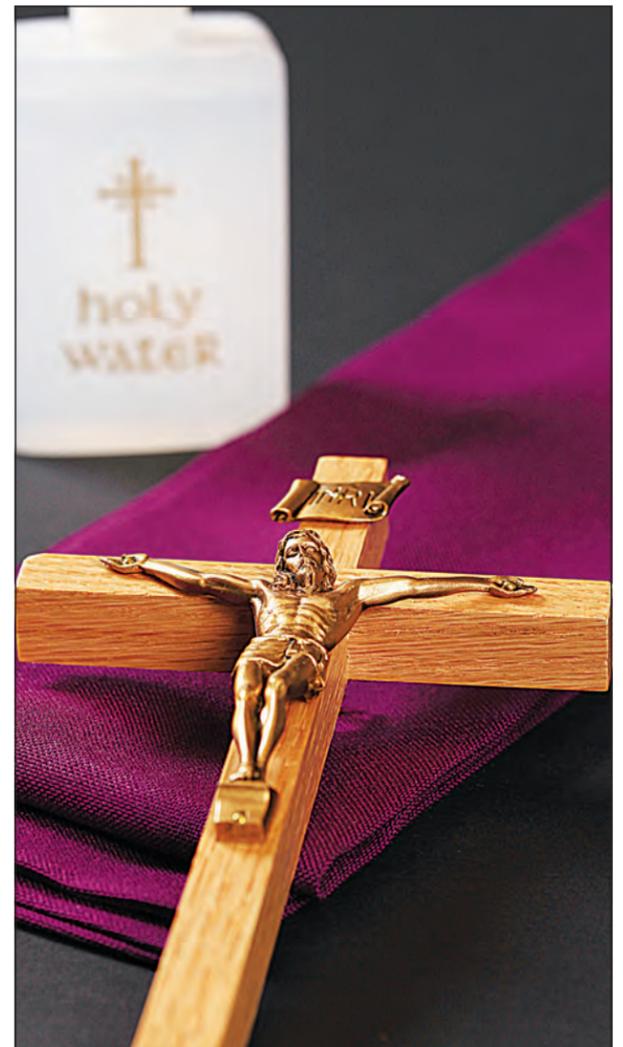
In his Second Letter, St. Peter speaks of "new heavens and a new Earth" (2 Pt 3:13). Christian theology believes firmly in not just a spiritual world, but a physical world, too.

"It's hard to believe that heaven would be without animals, plants, sunshine, music, dancing, all sorts of science fiction stuff, like the ability to travel to other galaxies. Jesus was able to walk through walls," Father Purcell said. "But, first of all, it would be a consciousness that once we understand what love is, you never get tired of loving."

While on Earth, with strife and conflicts, it is hard for us to understand a world in which none of that exists. The best we can imagine, when it comes to heaven, is that it's similar to a sensation of being in love.

'The devil is here ... even in the 21st century! We must learn from the Gospel how to fight against Satan.'

—Pope Francis



A crucifix and holy water are among the religious items used in an exorcism, a rarely used Catholic ritual in which a priest, authorized by a bishop, gives spiritual aid to a person possessed by a demon. The Catholic Church helps provide understanding of mysterious spiritual realities of various kinds. (CNS photo/Nancy Wiechec)

"Think of your first love, and you are walking on air. But it is not limited to any one person, but it is an experience of this profound unity with everyone in the human family, and with them, the Father, Son and Holy Spirit," Father Purcell said.

(Susan Gately is a freelance writer from Dublin.) †

Jesus' resurrection transcends ordinary human understanding



The resurrection of Christ is depicted in a mural in the sanctuary of Holy Family Church in the West Bank city of Ramallah. The transformation that took place in Jesus' body through his resurrection surpasses all attempts to grasp it thoroughly through human reason. (CNS photo/Debbie Hill)

By David Gibson

An astounding experience awaited Jesus' Apostles after his death and resurrection. They saw him! They spent time with the risen Lord.

The Apostles "thought that they were seeing a ghost" when they encountered him in Jerusalem. St. Luke's Gospel says "they were startled and terrified" (Lk 24:37). But Jesus said:

"Touch me and see, because a ghost does not have flesh and bones as you can see I have" (Lk 24:39).

Later in Caesarea, at the baptism of the Roman centurion Cornelius, St. Peter recalled encountering the risen Lord.

Jesus was put to death, Peter reminded everyone. However, he continued, Jesus rose on "the third day" (Acts 10:40). God then "granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance" (Acts 10:40-41).

The Apostles "ate and drank with" the risen Lord, Peter said (Acts 10:41).

Luke's Gospel also tells of this. Jesus asked the Apostles, "Have you anything here to eat?" So "they gave him a piece of baked fish; he took it and ate it" (Lk 24:41-43).

It is easy to imagine these startled Apostles, witnessing Jesus firsthand. The visible appearance of someone who died and was buried might alarm anyone at first.

I suppose no one can tell precisely what they saw, what Jesus' risen body is like. Christian faith insists his risen body is a real body. Yet, its reality remains a mystery.

Thus, the Apostles' encounter with a risen Lord falls outside the range of ordinary human understanding. Had 21st-century scientists somehow been present, I don't believe they could have explained his resurrected body in terms their peers would accept.

Passionist Father Donald Senior, a well-known U.S. biblical scholar, talked about bodily resurrection in a 2008 speech. "Christian resurrection faith affirms the belief that Jesus, who truly died, who lost his life, was transformed by the power of God and given renewed life, new corporeal, bodily life," Father Senior said.

In telling of the risen Lord, he observed, biblical stories accent the continuity "between Jesus of Nazareth and the risen Christ," but "emphatically note the apparent difference that comes from

profound transformation."

He said, "The Christ who appears to the disciples in the upper room passes through their midst in a mysterious manner."

Moreover, our own bodily resurrection after death "is not to be confused with resuscitation," Father Senior explained. Bodily resurrection in the New Testament "is a thorough transformation of the body-spirit of the human person."

Encountering the risen Lord amazed Christ's Apostles. But was such an encounter an end in itself?

In Cornelius' home, when Peter mentions spending time with Jesus after the resurrection, he adds immediately that the Lord "commissioned us to preach to the people," to testify that "everyone who believes in him will receive forgiveness of sins through his name" (Acts 10:42-43).

As commonly is true in Christianity, a blessing becomes a mandate. Jesus' presence commissions his Apostles to continue his work in this world.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

From the Editor Emeritus/John F. Fink

Medieval Church: The East-West Schism of 1054

(Sixth in a series of columns)

Last week, I wrote about the problems between the Eastern and Western Churches during the ninth century, especially while Photius was Patriarch of Constantinople. However, the split that resulted in the distinction of the Orthodox churches of the East from the Roman Catholic



Church of the West, which continues to this day, didn't happen until the 11th century.

There were two fundamental differences between the Church of Rome and that of Constantinople. One was over papal claims regarding primacy, which ecumenical councils had accorded to Rome. The Eastern Church took "primacy" to mean first in honor, but did not grant the pope supremacy of teaching authority and jurisdiction. The popes, on the other hand, insisted on exerting both over the entire universal Church, in both east and west.

The two churches also disagreed on whether the Holy Spirit proceeded only

from the Father, or from the Father and the Son. The original Nicene Creed said only "from the Father," and this is what the Eastern Churches believed. The Western Church, though, thought that this did not emphasize Christ's divinity and equality with the Father, so the phrase "and the Son" was added by a western council called by Charlemagne in 809-810.

Bitterness between the east and west reached its peak in 1009 when Patriarch Sergius II dropped the name of Pope Sergius IV from the Byzantine diptychs (the listing of persons prayed for during the liturgy). During the next few decades the split grew worse, especially after Michael Cerularius became Patriarch of Constantinople in 1043.

It was a time when the papacy in the west can only be described as a mess, which I'll touch on in future columns. In 1053, Pope Leo IX was in prison. Patriarch Michael Cerularius picked that time to close the Latin churches in Constantinople, and he launched a violent attack on western religious practices, such as the use of unleavened bread in the Eucharist.

From his prison, Pope Leo sent Archbishop Humbert of Sicily to Constantinople to attempt a reconciliation.

This proved to be a complete failure and ended with Archbishop Humbert excommunicating Patriarch Michael and his supporters. Eight days later, on July 24, 1054, Patriarch Michael countered by excommunicating Pope Leo. The East-West Schism is dated from that time.

The schism was to have far-reaching effects. In Russia, for example, it meant that the principal Church was Orthodox instead of Catholic because it was in the sphere of influence of the Orthodox Churches.

Today in the east there are both Orthodox and Catholic Churches. The Catholic Churches include the Latin Church in the west and various Eastern Churches. Those Eastern Churches are similar to their Orthodox counterparts, the main difference being that the Orthodox do not recognize the authority of the pope while the Eastern-Catholic churches do.

The Greek Orthodox Church today includes the ancient patriarchates of Constantinople, Alexandria, Antioch and Jerusalem, but there are few Christians left in those places. Most Orthodox churches are national churches, with the Russian Orthodox Church by far the largest and most important. †

Our Global Family/Carolyn Woo

Exploring lessons on feminine genius around Mary

Since Pope Francis spoke of "feminine genius," I get questions periodically as to what it possibly means.



Does it refer to the instincts that women have for people with their intuitive sense of the interior? Is it the tenderness or expression of care through words, hugs or ministries

of casseroles and on-time birthday and get-well notes?

Is it the ability to weave in and out of roles as mother, wife, daughter, daughter-in-law, sister, friend? Or achieving the almost supernatural balance between work, family, play and the daily chores? Inevitably, someone will ask the question that makes me wince: Do women therefore make better executives?

I could not speak for the pope. I could only reach for my own answers, which come into view through the people I associate with his description. Funny that none of them comes with big titles, or the achievements that will turn heads.

One such person is my aunt, who used her fifth-grade education (interrupted by World War II) to cultivate a love for learning in my cousins, and parlayed her small savings into good investments that

she liquidated for her sons' college tuition.

When my cousin logged astronomic grades in the Hong Kong public exams, journalists called for interviews only to be met with her simple answer: "Sorry, the mother is not home." Just as she could not brag about her accomplishments, she never spent money on herself, but always found a way to give to others.

I encounter the feminine genius in a colleague who made a commitment to send all four children to Catholic grade schools and high schools, even when her husband lost his job and finances were tough, causing a few sleepless nights. I admire deeply a friend who was in her 50s when her husband lost his footing in a lucrative business. She dusted off her resume, steadied her nerves, interviewed for and then mastered a job in technology printing where young people reigned and competition was unrelenting. Together, she and her husband rebuilt their lives and found a new profession for him, downsized their home, up-sized their faith, finding joy in each day and in each other, never looking back.

I can fill three essays with these examples, and to be fair, I see the "feminine genius" in many men also.

September heralded three Marian feasts: the birth of Mary on Sept. 9, the Most Holy Name of Mary on Sept. 12, and Our Lady of Sorrows on Sept. 15. An essay on

feminine genius would be off-key if we do not center our reflections around Mary. She was lowly, but turned her lowliness into the mirror of God's glorious working in her life. She needed no recognition as her purpose was to magnify God, not herself.

Mary was always there for her son, from birth, through a migrant's journey to Egypt, the panic of not finding him after the temple pilgrimage, letting him go as an itinerant preacher, standing by him despite mockery from those she must have known, and, of course, witnessing his torture and crucifixion in searing agony. Mary embraced the mystery. She had no answers beyond the "yes" she gave, and kept it when God made his invitation.

Feminine genius, through the lens of Mary, is the genius of love that manifests itself in presence, not performance or position; grace, not calculations; trust in God's power, not our own; devotion that transforms sacrifices into joy and hope-filled routines in the ordinary of life; hearts that always see the person, not his problems; courage that engages hierarchy and power with plain-spokenness; and humility that recognizes God at work in us no matter how daunting the challenges we face.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

That All May Be One/Fr. Rick Ginther

Let's continue to prayer for unity with our sister churches

Moments pass us by very quickly; even days and weeks can be gone before we make much note of them.



Some of those moments are significant. Some are weighted with meaning. And still others are "historical" markers.

And we don't always see their

significance, meaning or historical significance until much later.

I wonder if for many of us Sept. 1, 2015, passed us quickly by with little notice of its significance—and its roots in other ecumenical historical moments of the last 50 years?

What was Sept. 1, 2015? It was the day that Pope Francis called upon all Catholics to pray for the "Care of Creation." It was the day when he asked us to be in prayerful solidarity with our Orthodox

brothers and sisters.

Considering the pope's recent encyclical "*Laudato Si'*," praying for the care of creation should have come as no surprise. That document flows with love for all creation, from the smallest creature to the human being trapped in a *favela* (slum) in Buenos Aires, the human being sold for profit, and the human resting comfortably amid wealth and good health.

Urging all Catholics of the world to be in prayer with our Orthodox brothers and sisters, ahhh, there was the surprise.

Oh, we have prayed together from time to time. The Church's *Directory for the Application of Principles and Norms on Ecumenism*, which was published in 1993, encourages such prayer.

Historically, popes of the last 50 years have shown us the way.

It began when St. John XXIII and Blessed Paul VI invited Orthodox bishops to attend as observers at the Second Vatican Council.

It continued when Paul VI met with

Ecumenical Patriarch Athenagoras I in 1964 in Jerusalem. From this flowed the rescinding of the excommunications of the Great Schism, which took place in 1054.

Continuing the tradition established by Paul VI, St. John Paul II traveled to Istanbul in 1979 to meet with Ecumenical Patriarch Dimitrios, senior bishop of the Orthodox Church. Together, these two leaders established the Joint International Commission for Theological Dialogue between the Orthodox Church and the Catholic Church.

Ecumenical Patriarch Bartholomew joined with Pope John Paul II at an historic meeting in Assisi, Italy, in 2002, for a "Day of Prayer for Peace in the World."

On Nov. 27, 2004, these two presided at an historic celebration in St. Peter's in Rome. This marked the return to the Orthodox of the relics of St. Gregory

See GINTHER, page 15

Catholic Evangelization Outreach/

Patrick Hofer

The Sacred Heart of Jesus and World Youth Day

(Editor's note: Next August, the archdiocesan Office of Young Adult and College Campus Ministry (YACCM) will be spending a week in Krakow, Poland, with Pope Francis and 3 million young Catholics at World Youth Day 2016. In preparation for the pilgrimage, YACCM staff members are sharing a reflection by Patrick Hofer, a young adult who traveled with the group to World Youth Day 2013 in Rio de Janeiro, Brazil.)

Regardless of who we are and what our path looks like, our vocation on Earth is primarily to love in the way Jesus modeled.



This sense of love is so fundamental to our journey in life, I decided to relate my experiences of World Youth Day to the Sacred Heart of Jesus as to better appreciate how I saw Christ present there in Rio.

First, Christ's heart is pierced and bleeding,

representing his suffering for our salvation. World Youth Day was a pilgrimage, not a vacation. Any misconceived notions that it was a vacation were sorted out on the first night, in which I believe there was suffering for the sake of bringing us closer to God.

Several complications with housing, getting our World Youth Day materials, the group being separated and no one knowing the language all ensued, and spiritual desolation plagued me along with anxieties that followed me to Brazil. By the end of the first day, I was broken and worn down.

Second, Jesus' heart is exposed and appears outside of his chest as a reminder that his heart is not locked away, but is vulnerable and present to us. For me, the second morning was the most beautiful day of the pilgrimage. I woke up as broken as when I fell asleep, but we gathered round early that morning and tried to discuss how we saw God our first day to liven our spirits.

Unconvinced that I had seen God, I left to seek him in the adoration chapel. That moment was the first of many at World Youth Day that I really felt the presence of Jesus with us on our pilgrimage. God not only allowed us to be broken, he desired us to be.

I now know that God needed us to be free from our conscious and subconscious whims, attachments and expectations, so that he could try to refill us with only the desire for him. There were so many small, normally unnoteworthy occurrences that we found abundant joy in because they were times God's presence was exposed to us.

Finally, Jesus' Sacred Heart is depicted with a flame encompassing it, signifying the passionate love and desire for our souls. This was most apparent to me through the unbridled excitement of the millions present, and a resulting certainty that the future of the Church is very bright. It was at the closing Mass with Pope Francis when I really understood just how many people had joined us in Rio De Janeiro; it was amazing!

Often times, my view of the Church can be limited to what I perceive in my local parish. But when I saw the millions gathered for Mass on a beach and realized how misguided I was in my limited perception, my heart was elated.

The theme of World Youth Day was "Go and Make Disciples of All Nations." After the closing Mass, my spirit was renewed and my heart was aflame, ready to return home and answer this call to make the difference I could, as I knew my 3 million brothers and sisters were inspired to do as well.

(Patrick Hofer works as an actuary and is a member of St. John the Evangelist Parish in Indianapolis. Registration for World Youth Day 2016 is open until Oct. 15. YACCM will be taking 45 young adults from around the archdiocese, and spots are still available. For more information and to register, go to www.indycatholic.org/wyd2016/.) †

Twenty-fifth Sunday in Ordinary Time/Msg. Owen F. Campion

Sunday Readings

Sunday, September 20, 2015

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 9:30-37

The Book of Wisdom furnishes the first reading for this weekend. This book was written in an effort to say that being



faithful to God, and indeed worshipping the One God of Israel, represent not superstition but the greatest human wisdom.

To be convincing, the book obviously had to face the fact that evil exists in the world,

because humans turn away from God and succumb to evil.

In this reading, the author of the book describes the intrigue often involved in evil-doing. People given over to evil conspire against those who seek what is good. Evil people especially detest anyone who devoutly obeys God. If nothing else, the devout challenge evil-doers. The devout prove that holiness is possible.

Christians often see in this passage, and in others similar to it in the Old Testament, a look ahead to Jesus of Nazareth, the Son of God.

From the theological point of view, from the standpoint of a broader message in divine Revelation, this passage and others like it prefigure the identity and mission of Jesus, even if Jesus' incarnation, which occurred centuries after Wisdom was composed, was not in the conscious mind of its author.

Nevertheless, all the details apply. Jesus was not without enemies. He personally was disliked. His Gospel was scorned. Still, Jesus was victorious.

For the second reading, the Church this weekend turns to the Epistle of St. James. This epistle never gives the name of its author. As four persons with the name of James appear in the New Testament, and possibly others by this name existed in the circle around Jesus, biblical scholars are unwilling to say who exactly wrote this work of Scripture.

It is unimportant. The test of inspiration does not in the last analysis rest on the specific identity of the writer alone, but

rather its overall apostolic origin, how the Christian community long, long ago accepted the writing and how the Church officially has regarded it. The Church teaches, and has taught, that James is a divinely inspired work.

The reading is clear and practical. It, too, refers to wisdom. True wisdom shares in and reflects divine knowledge. Therefore, true wisdom is good because God is innocent of all malice. It seeks to find truth. It seeks to respect others. It seeks what is right and just.

St. Mark's Gospel supplies the last reading. This reading actually has two points. First, inevitable in the personal mission of Jesus was a confrontation with evil. The ultimate and most powerful of earthly realities, namely death itself, came to Jesus, but Jesus overcame all human evil as well as death. He is the victor.

The Apostles, while being the Lord's special students, still were human. Human ambition and shortsightedness also entrapped them. They accepted that the kingdom would come, as Jesus taught, but they wanted to rank high when the kingdom's glory arrived.

Jesus warned them that reward in the kingdom would not be automatic. It surely would not be thrust upon them. They would have to deserve the kingdom by resembling in every sense in their lives the life and sacrifice of the Master.

Reflection

Tragedies, personal such as illnesses, or those involving societies such as hurricanes or wars, remind us that human nature is flawed, that nature is unpredictable, that humans are vulnerable, and that people can, and terrifyingly do, commit evil.

Nonetheless, God offers us eternal life. And this is so despite the fact that we live in imperfect conditions and at times among people without principles. We ourselves sin.

God gives us the freedom to obey his will. He calls us to trust and to stand firm.

We defeat evil and we are blessed with everlasting life when we model our lives on the life of Jesus.

He is the example to be followed in living with evil in any form. His resurrection is our hope and promise. †

Daily Readings

Monday, September 21

St. Matthew, Apostle and evangelist

Ephesians 4:1-7, 11-13

Psalm 19:2-5

Matthew 9:9-13

Tuesday, September 22

Ezra 6:7-8, 12b, 14-20

Psalm 122:1-5

Luke 8:19-21

Wednesday, September 23

St. Pius of Pietrelcina, priest

Ezra 9:5-9

(response) Tobit 13:2-4, 7-8

Luke 9:1-6

Thursday, September 24

Haggai 1:1-8

Psalm 149:1b-6a, 9b

Luke 9:7-9

Friday, September 25

Haggai 2:1-9

Psalm 43:1-4

Luke 9:18-22

Saturday, September 26

St. Cosmas, martyr

St. Damian, martyr

Zechariah 2:5-9, 14-15a

(response) Jeremiah 31:10-12b, 13

Luke 9:43b-45

Sunday, September 27

Twenty-sixth Sunday in Ordinary Time

Numbers 11:25-29

Psalm 19:8, 10, 12-14

James 5:1-6

Mark 9:38-43, 45, 47-48

Question Corner/Fr. Kenneth Doyle

Christ promised at the Last Supper that he would be reunited with his followers

Q Somewhere in the Scriptures, it quotes Jesus as saying that "my house has many rooms." I'm wondering what he meant—does it mean that not all of us in heaven will see God? (Indiana)



A The passage to which you refer comes in St. John's Gospel (Jn 14:2), during Christ's discourse to the Apostles at the Last Supper. In the New American Bible (which is the version from which our Mass readings are taken), it is translated: "In my Father's house there are many dwelling places" (Jn 14:2).

The quote is subject to various interpretations, but no scriptural commentator, to my knowledge, takes it to mean that some of those in heaven will not see God.

Most commonly, it is seen as offering reassurance to the Apostles that they will eventually be reunited with Christ even after death. Quite likely, they were worried that Jesus was abandoning them, and he endeavored to comfort them with the knowledge that there was ample room for them in his Father's house, to which he would soon return.

Notice that in the very next verse, Jesus says that he is going to prepare a place for them, and that he will come back to take them there.

Q Sen. Marco Rubio, a Republican presidential candidate, is reportedly a communicant at daily Mass. He also attends worship services at a Protestant "megachurch" on weekends. Though it would not be Christian to judge what is in his heart, is there anything unlawful about such "dual worship"—or, for that matter, about a Catholic who sprinkles his or her worship practices with services at various Protestant churches in addition to Catholic Mass? (Florida)

A I have no personal knowledge of Sen. Rubio. Like you, I have read that he often visits Miami's Christ Fellowship, a Southern Baptist congregation, but that he finds his religious home in Catholic parishes in Washington, D.C., and in Florida.

I also understand that he was raised a Catholic as a child in Florida, became a practicing Mormon when his family moved to Las Vegas, and then a Catholic again when they returned to Florida. I have read that he began in 2000 to attend the Miami megachurch with his wife and worshipped

nowhere else for four years, but that he missed receiving the Eucharist and returned once more to regular Catholic worship.

Rubio is quoted by Religious News Service as saying: "I craved, literally, the most Blessed Sacrament, holy Communion, the sacramental point of contact between the Catholic and the liturgy of heaven."

In 2012, he explained: "I'm a Roman Catholic. I'm theologically in line with the Roman Catholic Church. I believe in the authority of the Church." But because of the value which he finds in other religions, he and his family often still attend Saturday night worship at Christ Fellowship, and said he has particular praise for that congregation's strong preaching and children's programs.

There is a difference between simply drawing value from other religious traditions and actually blending those traditions. The teaching of the Catholic Church does not envision the sort of equal apportionment of time that you suggest by the term "dual worship."

One's fundamental allegiance must be to one tradition or another, and Sen. Rubio professes that he now is in the full communion of the Church and embraces its teachings and practice of the faith.

In a 2009 survey, the Pew Research Center's Forum on Religion and Public Life found that one-fifth of American Catholics say they sometimes attend non-Catholic services. That could range, of course, from occasional presence at weddings or funerals to more regular attendance—such as in the case of a mixed marriage where one partner honors his or her Catholic obligation to regular Sunday Mass but might also accompany the spouse to a non-Catholic service.

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

My Journey to God

Reconciliation

By Gina Langferman

As I gaze into your face, Jesus,
All my masks are stripped away
All my defenses fall down
I am here with You now.

All the good that I have done
Can never be enough—
All I really have to do
Is say I am sorry to You.

You will be pleased with my love and my broken heart,
I know it's not much but it is just the start
Of a more authentic life
Truly Your disciple, Christ.

Help me now to know my sins
That I may not sin again
Help me, Lord, with all Your grace
May I always seek Your face.



(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. A priest blesses a woman as he hears confession during a 2013 outdoor Mass in Madrid. Pope Francis has issued a letter offering a series of instances in which absolution can be granted during the Year of Mercy.) (CNS photo/Emilio Naranjo, EPA)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

ANDERSON, Leonora Ida Mae, 98, St. Rita, Indianapolis, Aug. 27. Mother of Anthony Anderson. Grandmother of two.

BAST, Mary Rose, 85, St. Anthony of Padua, Clarksville, Aug. 27. Mother of Sherry Hall, Donald and Shane Marsh. Sister of Bobbie Dale, Redempha, Frank, James and John Dearing. Grandmother of several. Great-grandmother of several.

BATTA, Ruth Ann, 57, All Saints, Dearborn County, Aug. 27. Wife of Paul Batta. Daughter of Doris Spencer. Sister of Vicki Beatty, David and Steve Spencer.

FARGO, Elizabeth, 88, St. Matthew the Apostle, Indianapolis, Aug. 22. Mother of Benjamin Fargo.

FESSEL, Charlene J., 72, Holy Family, New Albany, Aug. 25. Mother of Lea Ann Burns. Sister of Mona Grimes, Martha Minton and Homer Feeler. Grandmother of three. Great-grandmother of one.

GATSOS, Julia Lucille (Nord), 68, Holy Family, New Albany, Aug. 25. Wife of Gregory Gatsos. Mother of Crecentia Curran, Jennifer Walter and Stephen Gatsos. Sister of Sylvia Davis, Carolyn Kaiser, Beth Kirsch, Gloria Rexing, Regina Tone, Marilyn Wilson, Albert, George, Joseph, Thomas and Timothy Nord. Grandmother of five.

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

KOSMERL, Frank Henry, 86, St. Christopher, Indianapolis, May 27. Brother of Josephine Masterson and Alice Stephens. Uncle of several.

LANGER, Lillian L., 88, Sacred Heart of Jesus, Indianapolis, Sept. 1. Sister of Anna Cross. Aunt of several.

LIDDY, Robert J., 91, St. Jude, Indianapolis, Aug. 27. Husband of Lois Liddy. Father of Kelly Liddy-Alderson, Jerry Friend, Judy, Lynn and David Liddy. Grandfather of 15. Great-grandfather of 17. Great-great-grandfather of four.

MAZZA, Albina Rose, 99, Holy Spirit, Indianapolis, Aug. 27. Mother of Mary Rose Miller, Debra Wallsmith, John Jr., Mario, Mark and Steven Mazza.



Rockin' at the seminary

Seminarians Michael Plona, left, and John Wachowicz, center, of the Diocese of Rockville Centre, N.Y., prepare to perform with fellow rock band members of St. Joseph's Seminary in Yonkers, N.Y., during a barbecue on Sept. 2. Ninety-two men are in formation for the priesthood at the seminary in 2015-16. (CNS photo/Gregory A. Shemitz)

Grandmother of 10. Great-grandmother of four.

McMULLEN, Martina P., 74, St. Luke the Evangelist, Indianapolis, Sept. 2. Wife of George McMullen. Mother of Laura Weiger, Joni, Andrew, Jeffrey and Paul Kirch and Christopher McMullen. Grandmother of nine.

MEYER, Judith A., 75, St. Mary, Rushville, Sept. 1. Mother of Mary Beth Barnes, Barbara Lower and David Meyer.

Sister of Kathy Rader, Jeff and Jim Johnston. Grandmother of several. Step-grandmother of several. Step-great-grandmother of several.

MOCK, Juanita (O'Mara), 95, St. Mary, North Vernon, Aug. 27. Mother of Rosemary Shaw, Doug Mock, David and Jerry O'Mara. Grandmother of 12. Great-grandmother of 28. Great-great-grandmother of 13.

O'KEEFE, Donald, 87, St. Matthew the Apostle,

Indianapolis, Aug. 25. Father of Patricia Carey, Kate Fotsch, Donna Tucholski and Kevin O'Keefe. Grandfather of 14.

SHIEL, Katherine (King), 85, St. Pius X, Indianapolis, Sept. 4. Mother of Mary Claire Chapman, Karen Glanders, Gail Mahoney, Nancy Sullivan and Beth Timberlake. Grandmother of 14. Great-grandmother of two.

STAMM, Janet Lou, 78, St. Gabriel, Connersville, Aug. 29. Wife of Robert Stamm.

Mother of Christopher, Matthew, Michael and Timothy Stamm. Grandmother of eight.

WADE, James D., Jr., 83, St. Pius X, Indianapolis, Sept. 4. Brother of Providence Sister Rita Ann and Joseph Wade.

WITTKAMP, Carol Anne, 35, St. Lawrence, Lawrenceburg, Sept. 4. Daughter of Thomas and Carol Wittkamp. Sister of Chris Condit, Cindy Hamad and Cheryl Schrand. Aunt of several. †

Providence Sister Joan Frame ministered in Catholic schools, pastoral care in the archdiocese

Providence Sister Joan Frame, formerly known as Sister Ann Pierre Frame, died on Aug. 25 in Mother Theodore Hall at St. Mary-of-the-Woods. She was 86.

The Mass of Christian Burial was celebrated on Sept. 1 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

June Joan Frame was born on June 1, 1929,

in Richmond, where she grew up as a member of St. Mary Parish.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 8, 1947, and professed final vows on Aug. 15, 1954.

Sister Joan earned a bachelor's degree in education from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in education from Ball State

University in Muncie, Ind.

During her 68 years as a member of the Sisters of Providence, Sister Joan ministered in education for 38 years in schools in Illinois, Indiana and Maryland.

In the archdiocese, Sister Joan served in Indianapolis at the former St. Andrew the Apostle School from 1954-57, Holy Spirit School from 1968-75 and the former All Saints School from 1975-87. She also ministered as an educator at the former Holy Trinity School in New Albany from 1949-50, the former Annunciation School in Brazil from 1953-54 and the former St. Anne School in New Castle from 1961-67.

Sister Joan later served in Indianapolis as a pastoral associate at St. Simon the Apostle

Parish from 1987-89, as a pastoral minister at SS. Peter and Paul Cathedral Parish from 1989-98 and at the Hispanic Education Center from 1999-2002. She subsequently volunteered at the cathedral and St. Anthony Parish from 2002-06, at the former Providence Pantry in West Terre Haute from 2006-09, and visited inmates at the federal prison in Terre Haute. It was only in the past year that Sister Joan dedicated herself entirely to prayer.

She is survived by a sister, Barbara Allen of Conroe, Texas.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Marriage is forever: Pope's reform requires proof union was invalid

VATICAN CITY (CNS)—Pope Francis' reformed rules for marriage annulment cases, making the process simpler, quicker and less expensive, respond to calls that bishops from around the world have been making since before the 1980 Synod of Bishops on the family convoked by St. John Paul II.

Catholic marriage tribunals do not dissolve marriages, but assess whether or not a valid sacramental marriage was present from the beginning. Catholics whose first unions are declared "null"—meaning there never was a marriage—are free to marry in the Church and receive the sacraments, including reconciliation and Communion.

With the new rules released on Sept. 8, Pope Francis made the process quicker, but did not make it easier for couples to prove a union was not a marriage. He removed the requirement that all decrees of nullity must be confirmed by a second panel of judges; he urged dioceses around the world to make the process free or as close to free as possible; and he established a "brief process" by which diocesan bishops can recognize the nullity of a union when both parties agree, and have overwhelming proof their union did not meet at least one of the Catholic Church's requirements for a sacramental marriage.

According to the website of the U.S. Conference of Catholic Bishops (USCCB): "A valid Catholic marriage results from five elements: (1) the spouses are free to marry; (2) they freely exchange their consent; (3) in consenting to marry, they have the intention to marry for life, to be faithful to one another and be open to children; (4) they intend the good of each other; and (5) their consent is given in the presence of two witnesses and before a properly authorized Church minister."

The need to reform the annulment process and cut the costs was supported by an overwhelming majority of bishops—about 90 percent—at last year's extraordinary Synod of Bishops on the family.

Pope Francis' new rules respond to that request. He said that except for what is needed for an appropriate salary for tribunal workers, the annulment process should be free "so that, in a matter so closely tied to the salvation of souls, the Church—by demonstrating to the faithful that she is a generous mother—may demonstrate the gratuitous love of Christ, which saves us all."

Lawyers working at the Roma Rota, a Vatican court, are paid 300-400 euros (about \$330-\$450) for each case even if those cases take several years to complete, said Msgr. Pio Vito Pinto, dean of the Rota. He did not say what other fees are charged, but "70 percent to 80 percent" of the cases are heard for free.

The U.S. bishops' website notes that the fees vary from diocese to diocese within the United States with several dioceses already waiving all fees. "Most tribunals charge between \$200 and \$1,000 for a formal case depending on how much the diocese subsidizes the work of the tribunal," the bishops' website says.

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

According to the *Statistical Yearbook of the Church 2013*, a Vatican-published catalogue of statistics, just over 26 percent of the cases in the United States are heard for free; close to 30 percent require partial payment by the petitioner; and in 44 percent of the cases, the petitioners pay all costs.

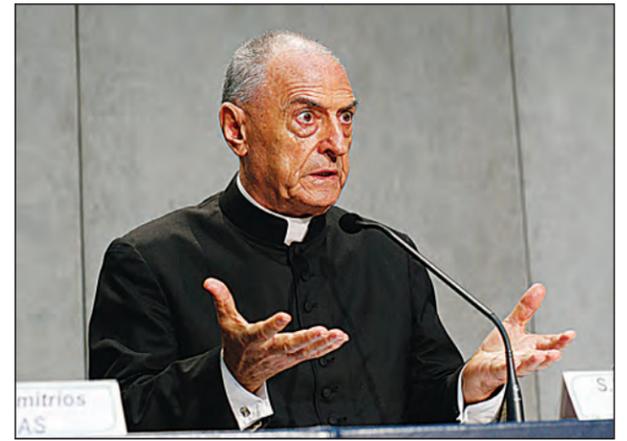
Worldwide, the Vatican statistics say, in just under 48 percent of the cases, the petitioners bear the full cost; in more than 27 percent, they pay part of the costs; and in close to 24 percent, the fees are waived.

According to the U.S. bishops' website, the time it takes to complete the process "can vary from diocese to diocese, often taking 12 to 18 months or longer in some cases."

Msgr. Pinto, who was president of the commission that drafted the new rules, told reporters that most processes worldwide take "not less than two years and up to five years, but sometimes 10 years."

Although the new rules respond to most bishops' sense that the annulment process was too cumbersome, they do not resolve all the cases of Catholics who want to return to the sacraments after they are divorced and civilly remarried without having an annulment.

When German Cardinal Walter Kasper, a well-known theologian, former diocesan bishop and Vatican official, suggested to the College of Cardinals in February 2014 the possibility of a "penitential process" that could lead some divorced and civilly remarried Catholics back to the



Msgr. Pio Vito Pinto, dean of the Roman Rota, a Vatican court, speaks at a press conference for the release of Pope Francis' documents concerning changes to marriage annulments at the Vatican on Sept. 8. (CNS photo/Paul Haring)

sacraments without an annulment, he insisted it would respond to the needs only of a small portion of divorced and remarried Catholics.

Most should seek an annulment, he said. For those who have little or no chance of proving their initial union was not a marriage and cannot leave their current partner, the penitential path would—in a reflection of God's mercy—tolerate their second union and allow them to receive Communion. It would not entail denying their sacramental marriage was indissoluble and it would not permit them to marry again in the Church, Cardinal Kasper said.

The "penitential path" option still is expected to be debated at the world Synod of Bishops in October.

Cardinal Kasper and others insist mercy is the highest expression of God's justice and love, and that the Church has the power to forgive those couples, who want to start again, living the Catholic faith in their new relationship.

Other Church leaders insist just as strongly that Jesus himself made it impossible to dissolve a valid marriage and that without a decree stating the valid marriage never existed couples in a new union are, in effect, living in adultery. †

GINTHER

continued from page 12

the Theologian and St. John Chrysostom, honored by both Orthodox and Roman Catholics alike. The return of the relics stood as a vivid reminder of how much the two Churches share, including the veneration of the saints, and showed that the relationship between the Churches had improved.

When Pope John Paul died in 2005, Ecumenical Patriarch Bartholomew led the Orthodox delegation at the funeral in Rome.

In 2006, Pope Benedict XVI signed a joint statement with Patriarch Bartholomew that renewed their commitment to building Christian unity and working together for the common good of humanity.

On Nov. 30, 2014, in an address upon the conclusion of a liturgy celebrated by Ecumenical Patriarch Bartholomew I at the Orthodox Church of St. George

in Istanbul, Pope Francis said, "The one thing that the Catholic Church desires and that I seek as Bishop of Rome ... is communion with the Orthodox Churches."

The quest for unity continues among our sister Churches. Let us pray for that great day when it will be so.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

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Archdiocesan Life Chain events scheduled on Respect Life Sunday

Criterion staff report

The Catholic Church celebrates the first Sunday in October as Respect Life Sunday, and the month of October as Respect Life Month.

To mark Respect Life Sunday on Oct. 4, Life Chain, a national interdenominational prayer gathering, will take place throughout the country and Canada, including at locations throughout the archdiocese.

According to its website, Life Chain is a peaceful and prayerful public witness of pro-life individuals standing for 60-90 minutes praying for our nations and for an end to abortion. It is a visual statement of solidarity by the Christian community that abortion kills children, and that the Church supports the sanctity of human life from the moment of conception until natural death.

During Life Chain events, participants line designated roads, hold pro-life signs and pray silently.



Rose and Luke Yunger, children of Sara and Joseph Yunger of All Saints Parish in Dearborn County, hold signs during the Life Chain on North Meridian Street in Indianapolis on Oct. 5, 2014. (Criterion file photo by Natalie Hoefler)

Life Chain events taking place in the archdiocese on Oct. 4 as reported on www.lifechain.net are as follows:

- **Bedford, W.** 16th Street at State Road 37 South, 2:30-3:30 p.m. For more information, call Judy Streich at 812-277-1926.
 - **Bloomington, E.** Third Street at High Street, 2-3:30 p.m. For more information, call Carol Canfield at 812-322-5114.
 - **Brazil,** Highway 40 at Alabama Street, 2-3 p.m. For more information, call Jeff Etling at 812-230-6365.
 - **Brookville,** Main Street at the County Courthouse, 2-3 p.m. For more information, call Jerry Mersch at 513-702-4949.
 - **Columbus,** Second Street at Washington, 2-3 p.m. For more information, call Don Demas at 812-372-0774.
 - **Connersville,** 30th Street at Park Road, 2-3 p.m. For more information, call Barbara Wagner at 765-647-3154.
 - **Greensburg,** N. Lincoln Street at 10th Street, 2-3:30 p.m. For more information, call Pat Koors at 812-614-0595.
 - **Indianapolis,** Meridian Street from North Street to 38th Street, 2:30-3:30 p.m. For more information, call Ron and Mary Kramer at 317-527-9531.
 - **Milan,** Highway 101 at Highway 350, 3-4 p.m. For more information, call Ed King at 812-654-6502.
 - **Richmond/Wayne County,** S "A" Street at S. 16th Street in Richmond, 2-3 p.m. For more information, call Cheryl Spence 765-935-1786.
 - **Terre Haute,** 3rd Street at Wabash Avenue, 2-3:30 p.m. For more information contact, Tom McBroom at 812-841-0060.
- For other Life Chain events near the borders of the archdiocese, log on to www.lifechain.net and select Indiana. †

What was in the news on Sept. 17, 1965? Defending the Eucharist, supporting St. Thomas Aquinas, and sharing concerns over the arms race

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. 17, 1965, issue of *The Criterion*:

- **Pope plans formation of bishops' senate**
"Pope Paul VI opened the fourth and final session of the ecumenical council by announcing that he will establish a senate of bishops to consult and collaborate with him in governing the Church."
- **Pope reaffirms doctrine on the Eucharist**
"VATICAN CITY—Prompted by 'serious pastoral concern and anxiety' over recent theological discussions, Pope Paul VI has issued an encyclical defending the Church's traditional doctrine on the Eucharist. The document, nearly 7,000 words long, defends: The practice of celebrating private Masses when a public ceremony is not possible; the preservation and adoration of the Eucharist outside of Mass; the traditional doctrine on the Eucharist exactly as it was set down by the Council of Trent in the 16th century."

- 'Common prayer' with Catholics is backed by Episcopal bishops
- New York itinerary set for pontiff
- Papal UN visit might include 'summit' meeting
- Papal throne is waiting
- Convent to seek \$225,000 damages
- The editor comments from Rome
- Terre Haute native: Fr. McKenzie, Biblical scholar, to join Chicago U. faculty
- First ever in U.S.: Catholic-Orthodox meeting is historic
- Editorial: Pope and UN
- 280 participate in shared-time plan
- 500 elephants in one crate
- Pontiff believes unified Europe will be reality
- Camp attendance hits 1,759
- Theologian program is defended
- New PAVLA home blessed in Mexico
- Dutch bishops lift ban against Socialists
- Vocations, but no space
- Marian lecture series offers variety of topics
- Seymour to host catechists' course
- Instructions to be offered in Catholic faith

- 'Universal' doctor: Pope backs Church's reliance on Thomism
"CASTEL GANDOLFO—Pope Paul VI has asked how the Church can afford to throw the weight of its authority behind the teaching of a single philosopher-theologian, St. Thomas Aquinas. The answer, he said, lies in the 'permanent value of Thomistic metaphysics.' The pope, addressing participants in the sixth International Thomistic Congress which had been meeting in Rome, emphasized that the preference—'preference and not exclusivity'—which the Church gives to St. Thomas does not prevent the Church from recognizing the value of other thinkers of the East and West, particularly St. Augustine."
- Cardinal Ritter alarmed on arms race
"ST. LOUIS—Cardinal Joseph Ritter of St. Louis said here he is giving 'serious consideration' to speaking out at the ecumenical council's fourth session against the use or stockpiling of nuclear weapons. 'The people of the world are just scared to death,' he commented in an interview before leaving for Rome. 'People try to justify nuclear weapons by saying that they would only be used in a limited way, but we all know things could get out of hand.'"
- DCCM will honor Nocturnal Adoration
- Pope's UN visit will be televised
- Teachers' payroll: \$123,446
- St. Meinrad has 530 students in 104th year
- Benedictine monk to start office for race meeting
- New York receives episcopal changes

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