Pope Francis' visit to 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.

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.


But the pope is unlikely to wade into specific policy matters. Archbishop Thomas Wenski of Miami said in an appearance on “This Week in South Florida” on Sept. 24.

“While he addresses a joint meeting of Congress on Sept. 24.

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.

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.”

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Sebastian and Angie Moster pose with their children Caleb, left, Ella, Benjamin and Adam during a trip in June to Capitol 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)

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.

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—Angie Moster

By Sean Gallagher

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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 Moster 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 handling 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

See CUBA, page 8
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.

A family is such an important part of society. If we can somehow work on building society back up starting at the base, we'll promote that as best we can and learn how to support it and spread that message."

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

"It is a family experience," he said. "It’s not just one person going. Then we can share the experience 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 quickly realized how important faith in which she had been raised.

"I checked out for a while," she said. But she later returned to the Church and was led to the Church by that led Koehl back to the Church.

"I was like, 'You know? Things aren’t going great, and I’m just changing,'" she said. "'I’ve got to do something. What can I do? I can turn to God.' I didn’t have another answer yet."

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

"I felt so guilty after I became deep in my faith," she said. "I was always there regardless," she said. "I’ve been 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 she seeks 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 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 practiced it today.

The fact that she did not raise her children in the faith has troubled Mahor since she began to reflect upon 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 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 a abortion clinic 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 pilgrimage to 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.

"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."
St. Monica members hopeful ‘God will work through the ashes’ after fire destroys narthex

By Natalie Hoefer

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 moundful 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 archdiocese to have a fire in his church.”

Father Goodson pointed out in a message to his parishioners that the church building is not a building, “but a building,” said Father Goodson. “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. “

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 Bryan Huyer was optimistic and hopeful as he 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 Kortnik, 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 Hoefer)

Lei, 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 Boyes. (Photo by Natalie Hoefer)

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)
We are most like God when mercy seasons justice

The quality of mercy is not strained; It dropeth as the gentle rain from heaven Upon the place beneath. It is twice blest; It blesseth him that gives and him that takes: It is the mightiest in the mightiest; it becomes The throne'd monarch better than his crown. But mercy is above this jocund story. It is enthronèd in the hearts of kings, It is an attribute to God himself. And earthly power doth then show likest 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 opportunity “to absolve from sin those who have recourse 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.”

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 wanted her to have “a genuine experience of God’s mercy.” Instead, he did this “for a path of authentic conversion by which to make up for the evil that has been done.”

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 abortion those who have procured it and who, with contrite heart, seek forgiveness for it.”

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.”

Recollect 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.”

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

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 make such a painful decision.” He says, “I know that it is an existential and moral ordeal. I have met so many women who bear in their heart the scar of this agonizing and painful decision.”

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 people being able to receive Communion. I find it necessary to call us adulterers repeatedly. This is hardly the tone of the pope’s letter to priests worldwide.

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

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 on 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 and 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 2,380 referrals to adoption agencies. And they do no mammograms.

For me, it is more important to stop the abstractions and the sale of baby parts—can I than 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

Opinion

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 it upon himself to 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). The ACLU is the 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.

It is because abortion is an unspeakable evil, that the reaffirmation of God’s forgiveness when it is most vulnerable and defenseless, means in undercover reporting, reader says

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.)

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 people being able to receive Communion. I find it necessary to call us adulterers repeatedly. This is hardly the tone of the pope’s letter to priests worldwide.

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I think Pope Francis would be disturbed by this attempt to undo his pastoral outreach. How about letting the pope speak for himself?
La corresponsabilidad de la creación nos llama a la conversión y la acción

A lo largo de las semanas anteriores he estado hablando sobre la nueva encíclica del papa Francisco, titulada “Laudato Si” (“Alabado seis”). En su carta, el Santo Padre se basa en las enseñanzas de sus predecesores “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 ecológicas 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 planeta ecológico se convierte siempre en un planeta 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.”

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 aliento inspirado en el Cántico de las criaturas escrito por San Francisco de Asís como himno de alabanza del Señor a toda la creación “Alabado seis, mi Señor, con todas tus criaturas, especialmente el hermano sol, por quien nos das el día y nos ilumina. Y es bello y radiante con gran esplendor. Y el sol naciente, el manantial de luz, que nos recuerda lo divino con su brillo. Y en las cosas de la tierra el trabajo, la humanidad con sus almas, agradecidas suelen hablar de ti.”

Por otra parte, desde nuestra perspectiva de la educación, en el seno de nuestras comunidades de aprendizaje, la encíclica representa el más alto de los llamados de la Iglesia para que entendamos que la educación cristiana debe ser un ejercicio de la fe, una práctica de la fe, una actividad de la fe.

La fórmula clásica, empleada por los obispos católicos de Indiana en la carta pastoral titulada Profecía en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana, es “ser, 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 sean religiosos) y meditación en cuanto a las maravillas del mundo que nos han sido entregadas en calidad de administradores. Seguidamente, debemos tomar decisiones que conlleven a ser suaves y justas.”

Debemos proponer y defender nuevas leyes y normas en nuestras comunidades locales, nacionales e incluso a nivel mundial. Hemos de entender que “Laudato Si” es una declaración profética, así como un cántico de alabanza lleno de esperanza. Desde nuestra perspectiva, consideramos que la encíclica, entre otros aspectos, nos dice lo siguiente:

- Estilos de vida más sencillos, saludables y menos dependentes de los recursos materiales.
- Un renovado sentido de la condición sagrada de las personas de buena voluntad que nos hablan de ti.
- Un renovado sentido de la condición sagrada de los pobres y que nos hablan de ti.
- 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.

A pesar de ser una encíclica profética, consideramos que “Laudato Si” nos invita a la conversión de mente y de corazón para que entendamos que “Laudato Si” es un llamado a la conversión y a la acción, pero también es un esparcimiento sincero y sentido. Así que con María y todos los santos, rezamos.

Traducido por: Daniela Guanipa
Events Calendar

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 J. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis, from 6:30-8:30 p.m. on the third Monday of each month, starting on Sept. 7.

The first speaker is Divine Word Father Charles Smith, chaplain at the University of Indianapolis Health Administration speaker series 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 include the importance of hope and positive change, and help individuals in recovery grow in self-awareness and empowerment.

The speaker schedule for October through January is as follows:

- **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, $145 single room. Information: 812-825-8642, ext. 1 or marianinas@bluemarble.net.

- **October 7**
  - Benedict Inn Retreat & Conference Center, 1402 Southern Ave. Beech Grove. Personal Retreat Day: Special Days with the Holy Trinity, 9 a.m.-4 p.m. $35 per person includes room for the 4th and lunch. Information: 812-753-6437 or center@oldenburgofcers.org.

- **October 9-11**
  - Saint Meinrad Archabbeigh Guest House and Retreat Center, 2214 St. Meinrad, Indiana. “Pray without Words,” Franciscan Sisters Bach Finger and Michelle Coris, presenters, 9:30 a.m. - 2:30 p.m. $45 per person includes lunch. Information: 812-933-6437 or center@oldenburgofcers.org.

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

VIPS

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

The couple was married on Sept. 18, 1965, at St. Hyacinth Church in Chicago. They are the parents of two children, Michael and Peter Dudałowicz. 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. 16.

The couple was married on Aug. 18, 1965, at Christ the King Church, in Chicago. 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 grandson, followed by a reception at the Indiana Memorial 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 an art 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 6:30-7:30 p.m. and Jus ‘Ta Band from 8-11 p.m. on Sept. 18; Sceena Rock Band from 5-7 p.m., Shaded Sound from 6-7:30 p.m. and Vinnie & the Moshears 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 Holland Drive E., in Indianapolis from 7:30-8 p.m. on Oct. 4.

Kresta is a broadcaster, journalism 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 (WSQM 90.1 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.

Retreats and Programs

October 2-3


October 2-4


October 3


October 4

Oldenburg Franciscan Center, 22124 Main St., Oldenburg. “Praying Without Words,” Franciscan Sisters Bach Finger and Michelle Coris, presenters, 9:30 a.m. - 2:30 p.m. $45 per person includes lunch. Information: 812-933-6437 or center@oldenburgofcers.org.

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, $145 single room. Information: 812-825-8642, ext. 1 or marianinas@bluemarble.net.

October 7

Benedict Inn Retreat & Conference Center, 1402 Southern Ave. Beech Grove: Personal Retreat Day: Special Days with the Holy Trinity, 9 a.m.-4 p.m. $35 per person includes room for the 4th and lunch. Information: 812-753-6437 or center@oldenburgofcers.org.

October 9

Oldenburg Franciscan Center, 22124 Main St., Oldenburg. “Movie and Friends at the Baptism of their Grandchild,” followed by a zip line and dinner; pancake breakfast the next morning. Information: 317-831-4142.

October 10-20

St. Luke the Evangelist Church, 3201 59th St., Indianapolis. "Dispel the Myths," journey toward Healing," 7-9 p.m. Information: 812-367-1411, ext. 2636 or 800-880-2777.

October 20-21


October 21


October 22-23

St. Michael Parish, 23455 Gavin Lane, Charlestown. "Fall Festival," Sat. 5-11 p.m., fish dinner; Sun. noon-5 p.m., chicken dinner. Information: 812-656-8700.

October 23


October 24

St. Meinrad Archabbeigh Guest House and Retreat Center, 2214 St. Meinrad, Indiana. "Pray without Words," Franciscan Sisters Bach Finger and Michelle Coris, presenters, 9:30 a.m. - 2:30 p.m. $45 per person includes lunch. Information: 812-933-6437 or center@oldenburgofcers.org.

November 25-26

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. "Fall Festival," Fri. 5 p.m. - midnight, Sat. noon- midnight, games, food. Information: 317-536-7291.

November 12

St. Luke the Evangelist Church, 3201 59th St., Indianapolis. "Dispel the Myths," Journey toward Healing," 7-9 p.m. Information: 812-367-1411, ext. 2636 or 800-880-2777.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.
WASHINGTON CNS—U.S. Catholic Church leaders have launched the USA Catholic Church mobile app offering exclusive coverage of Pope Francis’ visit to the United States, 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 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 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.

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 Spanish and lets users:

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• Traveling with a “Church Finder” tool that 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 only 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 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.

“#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 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 thirdMiami 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. 20.

Led by Miami Archbishop Thomas G. Wenski, the group was making a Sept. 18-21 pilgrimage from Miami to Havana in support of the pope’s visit to Cuba before his three-day stay in 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.

Archbishop Thomas G. Wenski

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 Revolución.

For logistical reasons, the Florida group did not plan to travel to Cuba for the pope’s two other stops, Holguín 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 Cuba suffering economic stagnation and material shortages, but also with expectations for new beginnings and an easing of U.S. travel restrictions to Cuba.

The Florida group’s pilgrimage visit to Cuba follows the Aug. 14 reopening of a U.S. embassy in Havana and the resumption 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 Holy Spirit is moving and working in us,” said Deacon Ralph Gazzaniga, a member of the Miami coat. “And John Nea a Seaport I’ pain in Miami who plans to bring his Cuban-American wife and their two adult sons on the Havana pilgrimage.

Deacon Gazzaniga, who is president of a free-trade zone 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 and 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 among the people listening to the Holy Father, it is a celebration, and for hundreds of thousands of lives in our environment, the people will have that one moment that they will treasure the rest of their lives,” said Deacon Gazzaniga, 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 here,” Deacon Gazzaniga noted, 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 before and was not able 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 dramatically increased dialogue with Cuba’s governments toward reform of the Soviet-style economy.

The Vatican helped facilitate 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 chair of the Anthony R. Abraham Foundation, said he planned to travel to Havana as 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 elderly Abraham’s car dealership business was for decades an anchor of the Little Havana business community in Miami, and the family enjoyed close relationships with prominent Cubans in both Miami and Tampa.

“From a historical point of view, it was a great opportunity to witness this great pope who is very approachable and accessible with people,” he said of the Cuba pilgrimage, noting that increasing 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 the U.S.,” he said.

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.

Members of Congress have responded with numerous bills, including a bipartisan measure introduced in July by Reps. Ileana Ros-Lehtinen, R-Florida, 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 economic and commercial freedoms for Cubans will be good for the island as they were in the post-communist Soviet Union.

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

By John Shaughnessy

The doubts raced through Carol Wagner’s mind when she asked if she wanted to take on the full-time position of leading high school ministry. “Is this what I want to do?” she remembers. “It took me out of my comfort zone. When I see someone in need, I have to have courage that God put me in their place, and I have to do something.”

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, and gentle and very forgiving because “as the Lord has forgiven you, so must you also do.” (Col 3:13)

The pope praised those “heroic” men and women who display such needed “Christian patience” and courage: “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.”

“I want to emphasize the power of prayer and the call to bring others to God,” the archbishop continued. “I don’t want to have to say anything 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 examine in solitude with a choice. I’d rather tackle the clean simplicity of pushing papers than entering the messy complexity of people’s lives,” he said. “When such activities can divert our attention from our more difficult personal relationships, especially those that need healing and forgiveness,”

“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 want to have to say anything before he makes a decision.

Individuals honored at Administrators’ Mass

Five individuals were honored by the archdiocese on Sept. 2 during the Administrators’ Mass at SS. Peter and Paul Cathedral in Indianapolis. Five years after she became the director of youth 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)

Five individuals 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 Amy Wilson, director of campus ministry of Bishop Chatard High School in Indianapolis.

The St. Theodore Excellence in Education was presented to Amy Wilson, assistant principal of St. Roch School in Indianapolis. The 2015 Youth Ministry Servant Leader Award was presented to Patry Cains, 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.

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

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

Pope Francis

Priests must be especially merciful, he added, saying that if they weren’t, then they should ask their bishop for a desk job, and “never walk into a confessional,” he said.

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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,” he said, “but a Christian has to go farther 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 you 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.

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The Youth Ministry Servant Leader Award was also given to Carol Wagner, director of campus ministry of Bishop Chatard High School in Indianapolis. Carol Wagner 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. Theodore Excellence in Education was presented to Amy Wilson, assistant principal of St. Roch School in Indianapolis.

Pope Francis

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

Priests must be especially merciful, he added, saying that if they weren’t, then they should ask their bishop for a desk job, and “never walk into a confessional,” he said.

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‘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
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 inner 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.

Two 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.

Help us bring home closer for our patients. And the future closer for our doctors.

St.Vincent Foundation has embarked on a journey that includes two visionary projects: St. Vincent House, a home away from home for patient families who travel for critical care; and a state-of-the-art medical training facility for physicians, residents and caregivers. The William K. Nasser, MD Healthcare Education and Simulation Center.

These projects join a long line of bold initiatives that have defined our Spirit of Caring. Please support our effort. And make a gift to make a difference in the lives of patients and families.

For more information or to support these projects, please visit stvincent.org/capitalkampaign
Faith Church gives insight into mysterious spiritual realities

By Susan Gately

“Things that go bump in the night hold an eerie fascination—even for Catholics,” Father Brendan Purcell said. “People love the mystery. They love the things that defy an earthly explanation. Felicity, a girl I knew in grade school, lived in what she said was a haunted house. She held us riveted with her stories, and we were chilled with the excitement that went through her listeners, even when they were aware that the person speaking wasn’t her.”

She went on. “I thought it was my mum, but when I asked her, she laughed and said it was an old lady that lived in the house. She was quite familiar with the house and knew all about the different ghosts that lived there.”

A little ripple of horror and excitement went through her listeners, including me. We were chilled with the fascination for events that defy natural explanation—what some call the “paranormal.”

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


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

—Pope Francis

It’s hard to believe that heaven would be without the grace of our beloved Lord Jesus Christ. However, it is not limited to any one person, but it is an understanding of mysterious spiritual realities of various kinds.

Because of this, we need to learn from the Gospel how to fight against Satan. We must learn from the Gospel how to fight against Satan.

1. Jesus’ resurrection transcends ordinary human understanding

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 to not all the people, but to us, the witnesses chosen by God in advance” (Acts 10:41).

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).
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 which was called the Patriarch of Constantinople. However, the dispute that resulted in the distinction of the Orthodox Church of the East from the Roman Catholic Church of the West, did not happen until the 11th century. There were two fundamental differences between the Eastern Church and the Western Church. The Eastern Church took “primacy” to mean councils had accorded to Rome. The Western Church, though, thought that this did not emphasize Christ’s divinity and established papal supremacy. When the Pope and the Patriarch of Constantinople came into dispute, which ecumenical council was the second in importance, it was in 1054. Patriarch Michael Cerularius chose to launch a violent attack on the Western Church, though, thought that this did not emphasize Christ’s divinity and established papal supremacy. When the Pope and the Patriarch of Constantinople came into dispute, which ecumenical council was the second in importance, it was in 1054. Patriarch Michael Cerularius chose to launch a violent attack on the Western Church. This marked the return to the Latin churches in Constantinople, which was published in 1993, of Pope John Paul II traveled to an historic celebration in St. Peter’s in Rome. This marked the return to the Latin churches in Constantinople. It was a time when the papacy in the Eastern Church was discredited.

The Greek Orthodox Church today includes the ancient patriarchates of Alexandria, Antioch and Jerusalem, but there are few Christians left in those places. Most Orthodox churches are in Eastern Europe and in Russia. This is the largest and most important Orthodox Church.

The Sacred Heart of Jesus and World Youth Day (Editor’s note: Next August, the archdiocesan Office of Vocations and the Hispanic Ministry (YACC) 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, YACC staff members are sharing a reflection by Patrick Hofer, who accompanied us during the trip. The reflection is titled “The Sacred Heart of Jesus World Youth Day 2015,” which was published in 1993. The Sacred Heart of Jesus is pierced and bleeding, a symbol of love.

Catholic Evangelization Outreach/ Patrick Hofer

The Sacred Heart of Jesus is pierced and bleeding, a symbol of love. 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. 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’s first day to our lives closer.

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. 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’s first day to our lives closer.

Unconvinced that I had seen God, I left to seek him in the adoration chapel. That moment was the first bright. It was at that moment that I saw that God’s presence was 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’s first day to our lives closer.

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 uninhibited exultation of the millions present, and a resulting certainty that the future of the Church will 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 close I was to being with God, I was amazed. 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 close I was to being with God, I was amazed. 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 close I was to being with God, I was amazed. The Sacred Heart of Jesus is pierced and bleeding, a symbol of love. 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. 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’s first day to our lives closer.

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Sunday, September 20, 2015

**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)

**Daily Readings**

Monday, September 21
St. Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-3, 5
Matthew 9:9-13

Tuesday, September 22
Ezra 6:7-12, 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 19:8-22

**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 “I [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.

Q Most commonly, it is seen as offering reassurance to the Apostles that they will eventually be reunited with Christ 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, there is nothing 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 the religious beliefs or practices 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 has since returned to his Catholic roots and returned once more to regular Catholic worship.

Rubio is quoted by Religious News Service as saying: “I solemnly affirm 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 Reformed Church, also literally the most Blessed Sacrament, holy Communion, the sacramental point of contact between the Catholic and the liturgy of heaven.”

Q 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 appropriation of time that you suggest by the term “dual worship.”

A Operational allliance 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—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.)

**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 upcoming faith column.

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

Send material for consideration to: The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to ghebert@archindy.org.

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**The Criterion Friday, September 18, 2015**

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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.


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


O’KEEFFE, Donald, 87, St. Matthew the Apostle, Indianapolis, Aug. 25. Father of Patricia Carey, Kate Fitch, Donna Tschokski and Kevin O’Keefe. Grandfather of 14.

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

WITTCKAMP, Carol Anne, 35, St. Lawrence, Lawrenceburg, Sept. 4. Daughter of Thomas and Carol Wittkamp. Sister of Chris Condit, Cindy Hamal and Cheryl Schindel. Aunt of several.

Rockin’ at the seminary

Seminarians Michael Piona, 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 Yorker, 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)

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

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

The Sister 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 the Frame 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 Annunciation School in Brazil from 1953-54 and an associate degree in education from New Albany from 1949-50, the former Holy Trinity School in Rushville from 1950-51 and 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 Amnicola 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 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 Amnicola 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 1999-2002 and at the Hispanic Education Center at 1999-2002. She subsequently volunteered at the cathedral and St. Anthony Parish from 2002-06, at the former Providence Pastory 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. †
Marriage is forever: Pope's reform requires proof union was invalid

VATICAN CITY (CNS)—Pope Francis’ reform rules on marriage annulments make it simpler, quicker and less expensive, respond to calls that bishops from around the world have been making since before the 1890 Code of Bishops on the family conceived by St. John Paul II.

Catholic church 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 easy 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 judges 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 to 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 proper and authorized ministry.”

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 the faithfulness that is a generosity mother—may demonstrate the gratuitous love of Christ, which saves us all.”

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...I 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 Eccumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.)

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.

Lawyers working at the Roma, a Vatican court, are paid 900-400 euros (about $330-$450) for each case even if those cases take seven years to complete, said Msgr. Pio Vito Pinto, dean of the Roma. 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 and that the United States has 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 2015, 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 petitioner pays all costs.

Worldwide, the Vatican statistics say, in just under 48 percent of the cases, the petitioner bears 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
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.

By Brandon A. Evans

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 reaffirms doctrine on the Eucharist
- Pope plans formation of bishops’ senate
- Theologian program is defended
- Camp attendance hits 1,759
- Pontiff believes unified Europe will be reality
- 280 participate in shared-time plan
- Editorial: Pope and UN
- New York itinerary set for pontiff
- Benedictine monk to start office for race meeting
- Teachers’ payroll: $123,446
- New York receives episcopal changes
- New York will have ‘summit’ meeting
- Special board to join Chicago U. faculty
- Instruction 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.’"

- DCUM will honor Nocturnal Adoration

- Pope’s UN visit will be televised

- Teachers’ payroll: $123,446

- St. Meinrad has 200 students in 104th year

- Benedicente monk to start office for race meeting

- New York receives episcopal changes

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**8th Annual St. Vincent de Paul FRIENDS OF THE POOR’ WALK Saturday, September 26, 2015**

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

Location: Washington Park, 3130 E 30th Street Time: Registration 9 AM, walk/run starts at 10 AM Distance: Choice of 1.3-mile route Register: Go to www.indysvdpwalk.org to register or to help one of the four neediest SVdP conferences in the city by donating to “Virtual Vicky.”

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**Archdiocesan Life Chain events scheduled on Respect Life Sunday**

Criteria 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.

**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.
- **Bloomingom, E. Third Street at High Street, 2:30-3:30 p.m.** For more information, call Carol Canfield at 812-322-5114.
- **Brazoi, Highway 40 at Alabama Street, 2-3 p.m.** For more information, call Jeff Eting at 812-230-6365.
- **Brookville, Main Street at the County Courthouse, 2-3 p.m.** For more information, call Jerry Murch at 513-702-4949.
- **Columbus, Second Street at Washington, 2-3 p.m.** For more information, call Don Demas at 812-372-0774.
- **Covingtonville, 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 812-614-0959.
- **Indianapolis, Meridian Street from North 38th Street to 38th Street, 2:30-3:30 p.m.** For more information, call Ron and Mary Kramer at 317-527-9531.
- **Milian, 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 765-935-1766.
- **Terror Haute, 3rd Street at Wabash Avenue, 2-3:30 p.m.** For more information contact Tom McRroom at 812-841-0060.

For other Life Chain events near the borders of the archdiocese, log on to www.lifechain.net and select Indiana.