



The

# Criterion

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## Twenty Something

New beginnings can come in surprising forms, writes Christina Capecchi, page 12.

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## Pope proposes care for creation as a new work of mercy

VATICAN CITY (CNS)—Calling for concrete actions that benefit human life and the environment, Pope Francis proposed adding the care and protection of creation to the traditional list of corporal and spiritual works of mercy.



Pope Francis

As a spiritual work of mercy, the pope said, care for creation requires “a grateful contemplation of God’s world,” while as a corporal work, it calls for “simple daily gestures which break with the logic of violence, exploitation and selfishness.”

The pope reflected on the need for an integral ecology in Christian life in his message for the World Day of Prayer for the Care of Creation on Sept. 1.

The message, titled “Show Mercy to our Common Home,” reflects on the day of prayer as an occasion for Christians to “reaffirm their personal vocation to be stewards of creation,” and to thank God “for the wonderful handiwork which he has entrusted to our care.”

Presenting the pope’s message at a news conference on Sept. 1, Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, said the day of prayer follows the example of the Orthodox Church, which initiated the prayer day in 1989.

Pope Francis’ message, the cardinal told journalists, calls on Christians to be “honest with ourselves” and acknowledge that “when we hurt the Earth, we also hurt the poor,” and thus commit “a sin against creation, against the poor and against those who have not yet been born.

“This means that we must examine our consciences and repent. I realize that this is not the way we traditionally think about sin. These are sins, Pope Francis says, that we have not hitherto acknowledged and confessed,” Cardinal Turkson said.

In his message, the pope said concern for the planet’s future unites religious

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A tapestry of St. Teresa of Calcutta is seen on the facade of St. Peter’s Basilica as Pope Francis celebrates her canonization Mass at the Vatican on Sept. 4. (CNS photo/Paul Haring)

## St. Teresa of Calcutta will always be ‘Mother’ Teresa, pope says

VATICAN CITY (CNS)—With a large tapestry bearing the portrait of the woman known as the “Saint of the Gutters” suspended above him, Pope Francis proclaimed the sainthood of Mother Teresa of Calcutta, hailing her courage and love for the poor.

Despite the formality of the occasion though, “her sanctity is so close to us, so tender and fruitful, that spontaneously we will continue to call her ‘Mother Teresa,’” Pope Francis said to applause at the canonization Mass on Sept. 4.

“Mother Teresa, in all aspects of her life, was a generous dispenser of

divine mercy, making herself available for everyone through her welcome and defense of human life, those unborn and those abandoned and discarded,” the pope said in his homily during the Mass in St. Peter’s Square.

An estimated 120,000 people packed the square, many holding umbrellas or waving fans to keep cool under the sweltering heat of the Roman sun. However, upon hearing Pope Francis “declare and define Blessed Teresa of Calcutta to be a saint,” the crowds could not contain their joy, breaking out in cheers and thunderous applause before he finished speaking.

The moment was especially sweet for more than 300 Albanians who live

in Switzerland, but came to Rome for the canonization. “We are very proud,” said Violet Barisha, a member of the Albanian Catholic Mission in St. Gallen.

Daughter of Divine Charity Sister Valdete, a Kosovar and one of the Albanian group’s chaplains, said, “We are so happy and honored. We are a small people, but have had so many martyrs.”

Born in 1910 to an ethnic Albanian family in Skopje, in what is now part of Macedonia, Mother Teresa went to India in 1929 as a Sister of Loreto and became an Indian citizen in 1947. She founded the Missionaries of Charity in 1950.

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## Mother Teresa remembered for her holiness by local people who met her

(Editor’s note: In celebration of Mother Teresa’s canonization on Sept. 4, The Criterion is sharing stories from people who have met her and/or been inspired by her to serve people in need.)

By John Shaughnessy

When Dr. Chuck Dietzen went to visit Mother Teresa in Calcutta in 1997, he brought a tape recorder with him, hoping to capture her wisdom and her voice for posterity.

“I wanted to turn on the recorder,” he says. “I wish I had.”



Dr. Chuck Dietzen

Instead, he has never forgotten the advice that she gave everyone in his group about how important it is to give hope and comfort to patients.

“She said, ‘No matter what you’re confronted with, never abandon your patients. Stay there. Be their hope. Let them know someone cares. Despite possible harm to yourself, remain there as a symbol of hope for them.’”

Dietzen continues to follow that approach as a pediatric rehabilitation doctor at Riley Hospital for Children in Indianapolis.



Archbishop Joseph W. Tobin

“As Mother said, ‘We are all here to become saints. We all have a sacred goal to fulfill,’” says Dietzen, a member of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese. “She set the example we all could follow—that all of us ordinary people were created to do something extraordinary.”

‘What do you say to a living saint?’

With a laugh, Archbishop Joseph W. Tobin recalled the time when “a living saint”—Mother Teresa—became angry with him.

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# CREATION

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leaders and organizations and draws attention to “the moral and spiritual crisis” that is at the heart of environmental problems.

“Christians or not, as people of faith and goodwill, we should be united in showing mercy to the Earth as our common home and cherishing the world in which we live as a place for sharing and communion,” the pope said.

Pollution and global warming, due partly to human activity, he said, has turned the beauty of God’s creation into a “polluted wasteland” that impacts the world’s poor, who have suffered the brunt of “irresponsible and selfish behavior.”

“As an integral ecology emphasizes, human beings are deeply connected with all of creation. When we mistreat nature, we also mistreat human beings,” the pope said.

The Holy Year of Mercy, he added, offers Christians an opportunity to experience not only an interior conversion, but also an “ecological conversion,” one that recognizes “our responsibility to ourselves, our neighbors,

creation and the Creator.”

The first step on the path of conversion is to reflect on the harm done to creation by lifestyles inspired by “a distorted culture of prosperity,” which brings about a “disordered desire to consume more than what is really necessary,” he said.

Ecological conversion, the pope said, requires a serious examination of conscience, recognizing one’s sins “against the Creator, against creation and against our brothers and sisters,” and sincere repentance.

Sincere conversion and repentance are shown by a firm resolve to change course and bring about concrete actions that respect creation, such as energy conservation, recycling and caring concern for others.

“We must not think that these efforts are too small to improve our world. They call for a goodness which, albeit unseen, inevitably tends to spread and encourage a prophetic and contemplative lifestyle,” he wrote.

A change of course also requires governments to take steps to protect the environment. While praising the adoption of the 2015 Sustainable Development Goals, Pope Francis called on world leaders to honor their commitments in halting the rise of global temperatures



A pond and mountains are seen north of Sandpoint, Idaho, on July 11. Pope Francis has proposed adding the care of creation to the traditional list of corporal and spiritual works of mercy. (CNS photo/ Cindy Wooden)

and on citizens to hold them accountable and “advocate for even more ambitious goals.”

Pope Francis said that adding care for creation to the corporal and spiritual works of mercy acknowledges human life and everything that surrounds it as “an object of mercy.”

“In our rapidly changing and increasingly globalized world, many new forms of poverty are appearing,” Pope Francis said. “In response to them, we need to be creative in developing new and practical forms of charitable outreach as concrete expressions of the way of mercy.” †

## Pope leads prayers for care of the Earth, defense of the poor

VATICAN CITY (CNS)—With psalms praising the marvels of God’s creation and prayers begging God’s help to end the selfishness that destroys the Earth and harms the poor, Pope Francis led Vespers for the Day of Prayer for the Care of Creation.

During the evening service on Sept. 1 in St. Peter’s Basilica, the pope prayed to God, “Pour out your spirit of wisdom upon us so that we would safeguard the gifts of your providence for the good of



Pope Francis leads Vespers for the Day of Prayer for the Care of Creation in St. Peter’s Basilica at the Vatican on Sept. 1. (CNS photo/ Maurizio Brambatti, EPA)

each person and every generation.

“Look benevolently upon the poor of the Earth, and grant that none of them would be lacking their daily bread,” he prayed. “Defeat the selfishness that hardens our hearts and makes our gaze shortsighted before the needs of our brothers and sisters.”

The petitions chanted during the service included a prayer that God would “educate our eyes to recognize in creation the traces of his presence,” and convert people “to a just and fair use of the goods of the Earth.”

Last year, Pope Francis asked Catholics to begin marking the day of prayer, an annual event already observed by the Orthodox Churches. In a sign of growing Christian concern for ecology, Orthodox clergy from Italy, as well as Anglican and Lutheran leaders, joined the pope for vespers.

As he did last year on the day of prayer, Pope Francis asked Capuchin Father Raniero Cantalamessa, preacher of the papal household, to give the homily during the liturgy.

Human beings are the only creatures God created in his image and likeness, Father Raniero said, but that affirmation cannot be allowed to lead to “an indiscriminate dominion of human beings

over the rest of creation with consequences that are easily imaginable and unfortunately already occurring.

“Since the Trinity is a communion of love, God created each person as a ‘being in relationship,’ ” he said. “This is the sense in which every human being is ‘in the image of God.’ ”

The less selfish a person is and the more a person is mindful of the needs of others, the Capuchin said, “the more that person is truly human” and truly acting in the image and likeness of God.

“The sovereignty of human beings over the cosmos thus does not entail the triumphalism of our species but the assumption of responsibility toward the weak, the poor [and] the defenseless,” he said.

The clearest sign of what God wants from human beings is seen in the status he chose for his son when he sent him into the world, Father Raniero said. Jesus was “not rich and powerful, but poor, weak and defenseless.”

When St. Francis of Assisi famously wept before a Nativity scene, the Capuchin said, it was not because of the fact that Jesus was fully human and fully divine, but because of “the humility and the poverty of the Son of God, who ‘though he was rich, yet for our sake

became poor’ (2 Cor 8:9).

“The love of poverty and love of creation went hand in hand for Francis and shared a common root in his radical renunciation of wanting to own anything,” Father Raniero said.

He said that, like for St. Francis, “the intimate relationship between the poor and the fragility of the planet” is one of the main concerns of Pope Francis’ 2015 encyclical on the environment, “*Laudato Si’*,” on Care for Our Common Home.”

“What is it that produces the greatest damage to the environment and simultaneously the misery of a great number of people if not the insatiable desire of some to increase their possessions and their profits disproportionately?” the Capuchin asked.

Father Raniero also mentioned the earthquake that struck central Italy on Aug. 24, killing hundreds of people. God did not cause the quake, he said, and “did not program creation as if it were a clock or a computer.”

God allows the world to evolve, he said, and so when people ask “Where was God” when the earthquake struck, the believer replies, “He was there suffering with his creatures, and receiving into his peace the victims who were knocking at the door of his paradise.” †

## Documentary on Divine Mercy to be shown in Batesville Deanery theaters

### Criterion Staff Report

A documentary titled *The Original Image of Divine Mercy* will be shown in two theaters in the Batesville Deanery on Sept. 13 and 15.

The documentary will be shown at

Greendale Cinemas, 1605 Flossie Drive, in Lawrenceburg, at 7 p.m. on Sept. 13, and at Wolf Theaters, 910 W. Ann Blvd., in Greensburg, at 7 p.m. on Sept. 15.

This new documentary follows the adventurous history of the original painting commissioned by St. Faustina Kowalska.

The film features appearances by key witnesses, as well as by St. John Paul II biographer George Weigel, Cardinal Christoph Schönborn, comedian Jim Gaffigan, Grammy award-winning musician Harry Connick Jr., and many others.

The showing is free, but freewill

donations will be accepted.

A trailer of the movie trailer can be viewed by logging on to [goo.gl/2LJj01](http://goo.gl/2LJj01).

To reserve tickets, call the Batesville Deanery resource center at 812-932-0789. Leave a message if there is no answer. Please note that space for these events is limited. †



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# Mass honoring canonization of St. Teresa of Calcutta recalls her 'shining example'



Archbishop Joseph W. Tobin talks with Missionaries of Charity Sister M. Marleen while two other sisters wait their turn to talk with the archbishop in SS. Peter and Paul Cathedral in Indianapolis on Sept. 5 after the Mass of Thanksgiving for the canonization of St. Teresa of Calcutta. (Photos by Natalie Hoefler)

By Natalie Hoefler

Archbishop Joseph W. Tobin knew the archdiocese wanted to do something for the local Missionaries of Charity sisters to honor the Sept. 4 canonization of their founder, St. Teresa of Calcutta.

But when the sisters asked for a Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 5, St. Teresa's feast day, he was hesitant.

"I said, 'Well, you know, that's a holiday,'" the archbishop stated. "And they just simply said, 'They will come.'"

And come they did. Father Patrick Beidelman, archdiocesan executive director of the secretariat for spiritual life and worship, said the sisters invited about 150 guests. He planned for a total of 350. In the end, he estimates that 400-450 people came to the Mass of Thanksgiving for the canonization of St. Teresa of Calcutta at the cathedral in Indianapolis on the evening of Sept. 5. Archbishop Tobin served as the principal celebrant, with 17 priests concelebrating.

In attendance at the Mass were six Missionaries of Charity sisters, four of whom minister on the poverty-ridden near east side of Indianapolis near St. Philip Neri Parish.

The sisters sat in the front row, closest to a reliquary encasing a first-class relic of St. Teresa—a drop of her blood.

Behind the reliquary was a familiar image of a warmly smiling Mother Teresa, with the addition of a halo in honor of her canonization the day prior.

"I'm not sure how many of you had the honor of meeting her," said Archbishop Tobin in his homily. "I think most of you feel like you know her, that it is practically a member of our family who was canonized yesterday in St. Peter's Square by the declaration of Pope Francis. ...

"Canonization really does nothing for Mother Teresa, but it should do something for us. After all, she does not need a declaration in St. Peter's Square to be enjoying for all eternity the light, love and peace of our heavenly homeland. It is we who need an invitation to learn from her life."

Archbishop Tobin suggested three lessons that can be taken from the life of St. Teresa of Calcutta.

"The first is that mercy begins with vision," he said. "It begins with eyesight, but it must end in concrete action."

The archbishop recalled a documentary in which a reporter followed Mother Teresa through the streets of Calcutta.

"She was picking up dying children and bringing them to her sisters' home so they could die in dignity and peace," he said. "And the reporter, being very pragmatic, said, 'Why do you waste your time with these? Why not help those who have a chance to survive?'"



Five Missionaries of Charity sisters, dressed in blue and white saris, and two Franciscan Sisters of the Immaculate Heart of Mary, dressed in white habits, sing in SS. Peter and Paul Cathedral in Indianapolis on Sept. 5 during the Mass of Thanksgiving for the canonization of St. Teresa of Calcutta.

"Mother looked at the camera and said, 'I believe my mission is to ensure that this little one doesn't leave the world without having at least one person love her.' That makes little sense in a pragmatic world. But in the world of love, which has God as its origin, it not only makes sense, it is an imperative."

The second lesson the archbishop suggested learning from St. Teresa of Calcutta is the reason behind all that she did: love for Jesus.

"She freely and unapologetically invoked her love for Jesus Christ as the reason behind everything she did," he said. He quoted Mother Teresa as saying, "I see Jesus in every human being. I say to myself, 'This is hungry Jesus. I must feed him. This is sick Jesus. This one has leprosy or gangrene. I must wash him and tend to him.' I serve because I love Jesus."

The third point, "and perhaps her greatest gift to us," said the archbishop, "is that holiness is not a spectator sport.

"At the conclusion of that [documentary], she was asked, 'How do you feel when people call you a living saint?' And her little temper flared up. She said, 'I resent it, because they're pushing on to me what is the call to everyone. All of us are called to be holy, because our Father in heaven is holy.'"

Archbishop Tobin noted that "the examples of St. Teresa invite us to look again and see the poor that surround us, as well as the possibilities we have to help. In doing so, we recognize the face of Jesus, the face of our merciful Father, as well as the one who emptied himself, becoming poor so that we might become rich."

He concluded his homily with a quote from the French poet, Leon Bloy, whose words reflect the thinking of St. Teresa of Calcutta: "The only real sadness, the only real failure, the only great tragedy in life is not to become a saint. Why? Because to be anything else, to be anything less, is to remain incomplete.' It is finally a failure of love. It is finally, and so terribly sadly, a failure to know God."

Missionaries of Charity Sister M. Salvinette, superior of the sisters' home in Indianapolis, said it was a privilege to participate in the Mass of Thanksgiving.

"Since we were not able to go to Rome, it was a grace-filled privilege for us to have that holy Mass," she said.

The sisters were given permission by their regional superior to watch the canonization on Eternal Word Television Network.

"When the Holy Father announced she was canonized, it was like she was my own mother," said Sister Salvinette with a wide smile. "She was already a saint, but the reality of that [proclamation], you felt goose bumps in your body when he announced it."

Indianapolis Missionaries of Charity Sister M. Christophine spent much time with St. Teresa in her nearly 40 years with the order.

During one visit back to the motherhouse in India, she recalled telling Mother Teresa, "Mother, I have not seen you in two years! And she said to me, 'You know I like to keep you all close to me, but I have to make a sacrifice and send you.'"



Missionaries of Charity Sister M. Salvinette, superior of the sisters' house in Indianapolis, touches a relic of St. Teresa of Calcutta in SS. Peter and Paul Cathedral in Indianapolis on Sept. 5.

Sister Christophine said their order's founder would visit her sisters' homes. One day when Sister Christophine was in Chicago, the doorbell rang.

"I opened the door and Mother was standing there!" she said. "Usually we fast on Friday. Mother brought special fruit for us. I said, 'Mother, today is fasting.' She said, 'Mother is here—eat!' She made us eat! Ah, so many beautiful memories."

Like the rest of the world, Sister Christophine was not aware of the struggle in Mother Teresa's soul with the idea that God had abandoned her.

"I never had any idea," she said. "Mother always smiled a big smile."

When asked what her order's founder would say about the Mass of Thanksgiving, Sister Christophine was quick to answer.

"She would say, 'It's all for the greater glory of God,' that 'what we receive, in the name of the poor, all the glory goes to God.'"

A reception hosted by lay members of the Missionaries of Charity followed the Mass. The lay order is located at Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

According to lay member Lois Evans, the members take vows of chastity, poverty, obedience and serving the poorest of the poor, as well as make weekly holy hours and receive spiritual direction.

But their primary service is to the Missionaries of Charity sisters and their ministries, she said.

"We are the lay people of Mother Teresa," she explained. "We drive the sisters, we go every Sunday and cook for the shelter ladies [who live in the women's shelter operated by the sisters in Indianapolis]. There's usually about 15 women there at a time. If the sisters need to go to the doctor, we take them. We do whatever the sisters want us to do."

One woman who was touched indirectly by St. Teresa through the sisters in Indianapolis was present for the Mass and reception.

Charlett Belisle spent eight months in the sisters' Indianapolis women's shelter.

"They really touched my heart," she said. "They really opened their door to me. They made me feel at home. I was at peace there. The sisters are pretty much a replica of [St. Teresa]."

Her 7-year-old daughter Kassidy sat with the sisters in the front row during the Mass of Thanksgiving at the cathedral. She nestled against one of the sisters during the Mass, the sister's arm holding the young girl close, recalling scenes of Mother Teresa embracing children. Kassidy said she considers the sisters "her friends."

Such a comment is no surprise to St. Philip Neri parishioner Virginia Barth, who said the sisters "bring the children and the homeless to Mass every Sunday. The neighborhood loves to see them. I really think they're doing great work."

Although from India, Father Francis Joseph Kalapurackal, administrator of St. Thomas More Parish in Mooresville, never met the now-saint. But he did assist the sisters as a pastor in India, helping them transform land into terraced rice fields.

Despite not having met her, Father Francis Joseph, who is working toward incardination into the Archdiocese of Indianapolis, said Mother Teresa influenced his ministry as a priest.

"When I served as a pastor, I took up a lot of ministries for the poor people, because most people are poor there," he said. "She has been a shining example for all of us, especially the selfless service she rendered to the most neglected groups of the society. That is outstanding. She leaves a great legacy for all of us." †



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## Editorial

# St. Teresa of Calcutta: A woman for all seasons

When Pope Francis canonized St. Teresa of Calcutta on Sept. 4, he confirmed for all time her extraordinary position as a woman who was close to God.

All of us are called to be holy, to search for God, to find him and to become united with him—both here on Earth and in our heavenly home. Holiness is the quality of our union with God, the indication of our closeness to him. Holy women and men are close to God. That's why we call them saints.

In his encyclical "*Spe Salvi*" ("Saved by Hope"), Pope Emeritus Benedict XVI writes: "Life is a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives" (#49).

They are the lights of hope, the Holy Father writes, because they point us to Jesus Christ, "the true light, the sun that has risen above all the shadows of history" (#49).

Mother Teresa was a star of hope for millions—the dying destitute in the streets, the abandoned infants who were welcomed wholeheartedly, the hungry, lonely, diseased, frightened and lost souls who were treated with dignity and charity by Mother and her sisters in all corners of the globe. Mother Teresa and her Missionaries of Charity pointed to Christ in their devotion to the Eucharist, in their poverty and in their tireless efforts to serve the poorest of the poor. Their zeal was—and still is—contagious. It touched the lives of millions of people!

To be holy doesn't mean being perfect. Mother Teresa was a sinner often plagued by doubt and an overwhelming sense of her own unworthiness. She was holy, not sinless. And she struggled to discern God's will for her and to make the right choices for herself, her community and, above all, the people she desperately wanted to serve—with Jesus, for Jesus and as Jesus.

Pope Francis's canonization of this woman was an important moment in the life of the Church, and in the history of the world as we know it. In one of his homilies last year, the pope made a powerful observation about this simple woman: "With cynicism, the powerful might say, 'But what did she accomplish? She spent her life helping people die.'" Without the eyes of faith, her witness seems foolish, but Pope Francis reminds us that Mother Teresa did not act alone. She took the place of Jesus as she helped people to die. She let them know that they were not alone either, that God loved them and was close to them in their dying moments.

Mother Teresa was a woman for all seasons. To newborns, she was hope for the future. To the poor and homeless, she was shelter and comfort. To the hungry, she was nourishment—physical and spiritual. To the dying,



St. John Paul II meets Blessed Teresa of Calcutta at the Vatican in this undated photo. (CNS photo/L'Osservatore Romano)

she was consolation and lasting peace.

As Archbishop Joseph W. Tobin has written, "All of us are called to holiness, to closeness to God, but unfortunately most of us find ourselves further away from God than we would like to be. That's why Christ gives us the sacraments—especially the Eucharist and the sacrament of penance—to help us in our daily struggles on the way to holiness. We are all called to be close to God, but for many of us [most of us?] the journey is a long and difficult one."

Mother Teresa would include herself among the list of those whose road to holiness was long and difficult. The world saw the fruits of her labor.

We saw the miraculous results of the ministry that she and her sisters carried out in impossible circumstances and situations. What we did not see was the pain and anguish that Mother's search for holiness often involved as she struggled with inner loneliness and a sense of abandonment by God—even when she knew he was close by.

Saints are close to God, but Teresa of Calcutta was a powerful example of a saint who didn't always feel close to God, who longed with all her heart to be closer to her Lord and Savior. She sought him wholeheartedly—in the Eucharist, in the faces of the poor and destitute, in the members of her community and even in the eyes of strangers in the vast world beyond her "comfort zone."

When Pope Francis canonized St. Teresa of Calcutta, he did something beautiful for God. He took something simple and small, and he magnified it beyond all ordinary proportions. He took someone who desperately wanted to be humble, and made her great!

St. Teresa of Calcutta, pray for us!

—Daniel Conway

Reflection/Sr. Sheila Maria Fitzpatrick, O.S.B.

## Care for the poor is rooted in Christian simplicity

Remember the line "Finish everything on your plate; there are starving children in China?" How crazy was that?



What did it matter what we ate or did not eat to those across the world? And yet I wondered, are we not connected in some deep and unseen way to all people and places on this Earth?

Indeed, Pope Francis states, "We are ...

called to accept the world as a sacrament of communion, as a way of sharing with God and our neighbors on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust on our planet" ("*Laudato Si'*", on Care for Our Common Home," #10).

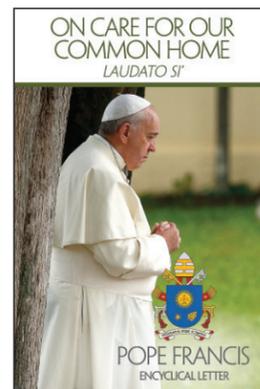
We are all interconnected, and our daily choices impact other people and our world. Just purchasing a chocolate bar may contribute to child labor in West Africa, the deforestation of rain forests, and the survival of multiple species.

It is overwhelming. How can we live in a way that builds up and does not oppress? How can we know the impact of our decisions? We cannot by ourselves. But we can grow in awareness of these interconnections by growing in Christian simplicity. Simplicity is more than an absence of luxury; simplicity is freedom from attachments.

In his book *A Celebration of Discipline*, Richard Foster describes simplicity as "the only thing that sufficiently re-orientates our lives so that possessions can be genuinely enjoyed without destroying us."

Simplicity begins with a singular focus on seeking the kingdom of God, the "pearl of great price" that orients all aspects of our lives. All our decisions must begin with this focus.

Jesus also teaches us that we cannot serve God and mammon (Lk 16:13). If our wealth becomes our focus, all is lost. We will oppress the poor and abuse the gifts



of creation. If our choices are driven by addictions or lead to the oppression of others, then we are not living Christian simplicity.

So how can we know? First, we begin with prayer. Thank God for our abundant blessings, especially the gift of creation. Ask for guidance and support in seeking God's will. Over time, our choices will depend less on our desires and more on the will of God for each of us. The more we realize our dependence on God, the more we will care for all of creation.

Second, seek concrete ways to build the kingdom of God on Earth. We have many resources online: the U.S. Conference of Catholic Bishops ([www.usccb.org/issues-and-action/human-life-and-dignity/environment](http://www.usccb.org/issues-and-action/human-life-and-dignity/environment)), Catholic Relief Services ([www.crs.org](http://www.crs.org)), and Catholic Ecology ([catholicecology.net](http://catholicecology.net)) are a few.

We also have each other. Pope Francis is specifically asking us to be in dialogue, to grow together in awareness of our place and role in God's creation. It is important to share our beliefs, assumptions and hopes, and to listen to others as they share.

And we need to be open to growth. St. Benedict says to "listen with the ear of your heart." Be open to the movement of the spirit.

Lastly, observe your own world each day with a different eye. The wonders of creation are right before us, but we miss much in the distractions of our culture. If we can listen with new ears and see with new eyes, creation will never fail to amaze us.

During this Season of Creation, which runs from Sept. 1 through Oct. 4, Pope Francis is calling us to take good care of creation—a freely given gift—cultivating it and protecting it for future generations ([www.seasonofcreation.org](http://www.seasonofcreation.org)). May we also in this Holy Year of Mercy protect the most vulnerable on our planet.

(Benedictine Sister Sheila Marie Fitzpatrick resides at Our Lady of Grace Monastery in Beech Grove. She is a member of the archdiocesan Commission for Creation Care Ministry. The commission can be reached via e-mail at [creationcare@archindy.org](mailto:creationcare@archindy.org) and on Facebook at ArchIndyCreationCare.) †

## Letter to the Editor

### Parents need to take the lead on teaching children about sexuality and pornography, reader says

This letter is submitted in response to Father Tad Pacholczyk's column in the Aug. 26 issue of *The Criterion*, "Talking to kids about porn and human sexuality."

To begin, talking to kids about pornography and sex is the wrong approach. Parents discussing the subjects in the presence of their children is a more appropriate concept. There are many opportunities for this to happen and, believe me, children will be attentive.

Teaching your children on this topic begins early, first and most importantly, by parents respecting each other and their children. Care for the children should demonstrate that some matters are private, that their bodies are temples of God.

Children should be taught to respect themselves and others. By the time children reach the age of understanding, they ought to have the basics without ever having "the talk."

Regarding older children, teenagers and pre-teens, being too strict is definitely the wrong approach, but they should know that you are a parent and not their older friend. Use of the Internet and

cellphones should be considered just like use of an automobile. If used improperly, then access is withdrawn.

Before children are old enough to have an interest in pornography, they should have already overheard parental conversations about porn being a perversion, that it is destructive of natural character, that it steals attention that should be devoted to one's spouse and places it on a picture. It is used by Satan to drag people down into his power.

With regard to dating, boys need to know they are expected to respect their date, and misconduct has terrible consequences. Girls need to know the same, including demanding respect and setting the boundaries for behavior.

All this can be accomplished without ever having "the talk" with kids, without ever mentioning sexuality. This is too private a subject for public discussion, including in classrooms.

Children can be told sex is for married people.

Emery Mapes  
Lawrenceburg

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Freedom always involves responsibility

*“An authentic faith ... always involves a deep desire to change the world, to transmit values, to leave this Earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. ... If indeed ‘the just ordering of society and of the state is a central responsibility of politics,’ the Church, ‘cannot and must not remain on the sidelines in the fight for justice’ ” (“Evangelii Gaudium,” #183).*

Just two months from now, on Election Day, we will be asked to make some serious choices. We who are Catholics and citizens of the United States of America have an obligation to participate in this important process, and to make sure that we understand the issues that are at stake and the consequences our choices will have for the good of all our sisters and brothers here in the U.S. and throughout the world.

Candidates for public office may inspire or disappoint us in a variety of ways, but our choices should not be based on prejudice or emotion. We should vote according to our consciences based on the

best information we have available to us, and in consideration of the moral values that define who we are as “missionary disciples” called to bring the Good News of Jesus Christ into the lives of others.

The world of politics and public affairs often presents a challenge to clear thinking and right judgment. It isn’t easy to tell what the right answers are to serious questions that confront us as we seek to make responsible choices on Election Day.

I don’t have a crystal ball, so my choices in the voting booth are as good (or bad) as anyone else’s. What I do have is a clear and consistent guide to faithful decision-making. This guide is, of course, the Bible and 2,000 years of Church teaching on issues that are fundamental to living according to God’s plan for individuals and communities. The task of faithful citizenship, which we face now and in every election year, is to apply these basic principles of Catholic social teaching to the concrete circumstances of today.

To help us in this often complex process, the bishops of the United States have provided us with a useful framework called “Forming Conscience for Faithful Citizenship” (available online at [www.usccb.org](http://www.usccb.org)). This publication

identifies several serious issues that are at stake in this election.

The bishops do not tell us whom to vote for, but they do advise us on the moral principles that must be applied to each major issue. Then it’s up to us to study the positions of candidates and the platforms of political parties, and determine where they stand in relationship to fundamental moral values.

This year’s list of critical issues is fairly long:

- The ongoing destruction of more than 1 million innocent human lives each year by abortion;
- Physician-assisted suicide;
- The redefinition of marriage—the vital cell of society—by the courts, political bodies, and increasingly by American culture itself;
- The excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor;
- The deadly attacks on fellow Christians and religious minorities throughout the world;
- The narrowing redefinition of religious freedom, which threatens both individual conscience and the freedom of the Church to serve society;
- Economic policies that fail to

prioritize the poor, at home or abroad;

- A broken immigration system and a worldwide refugee crisis;
- Wars, terror and violence that threaten every aspect of human life and dignity.

Obviously, these are complex issues, but Catholics who are faithful citizens need to understand what’s at stake here, and we need to vote according to our informed consciences.

An informed conscience is one that looks beyond political correctness and the ideologies of the left and the right to find the truth. An informed conscience is open to the ideas of others, welcomes serious and respectful debate, and refuses to allow prejudices and emotions to distract us from voting for people and programs that promote the common good.

During the next several weeks—between now and Election Day—I plan to devote this weekly column to reflections on the issues listed above.

I won’t tell you whom to vote for (at the present moment I’m not sure myself), but I will point out some things that all of us must take very seriously.

In the end, I hope you’ll find these reflections helpful as you carry out your responsibilities as faithful citizens of this great nation. †

## La libertad siempre implica responsabilidad

*“Una auténtica fe [...] siempre implica un profundo deseo de cambiar el mundo, de transmitir valores, de dejar algo mejor detrás de nuestro paso por la tierra. Amamos este magnífico planeta donde Dios nos ha puesto, y amamos a la humanidad que lo habita, con todos sus dramas y cansancios, con sus anhelos y esperanzas, con sus valores y fragilidades. [...] Si bien el orden justo de la sociedad y del Estado es una tarea principal de la política, la Iglesia ‘no puede ni debe quedarse al margen en la lucha por la justicia’ ” (“Evangelii Gaudium,” #183).*

Dentro de dos meses, en el día de las elecciones, tendremos que tomar decisiones muy importantes. Nosotros, como católicos y ciudadanos de Estados Unidos de América, tenemos la obligación de participar en este importante proceso y de asegurarnos de comprender todo lo que está en juego, así como también las repercusiones que tendrán las opciones que elijamos sobre el bien de todos nuestros hermanos y hermanas aquí en EE. UU. y en todo el mundo.

Los candidatos al gobierno quizás nos brinden inspiración o tal vez nos decepcionen en distintos ámbitos, pero las opciones que elijamos no deben basarse en el prejuicio ni en la emoción. Debemos votar siguiendo nuestra conciencia y basándonos en la mejor información de la que disponemos, así como también tomando en cuenta los valores morales que nos definen

como discípulos misioneros llamados a difundir la Buena Nueva de Jesucristo en la vida del prójimo.

El mundo de la política y de la vida pública a menudo desafía el pensamiento claro y el juicio prudente. No es fácil discernir las respuestas correctas a los planteamientos tan importantes que se nos presentan al momento de tomar decisiones responsables en el día de las elecciones.

No tengo una bola de cristal, de modo que mis decisiones en el kiosco de votación serán tan buenas (o malas) como las de cualquier otra persona. Lo que sí tengo es una guía clara y coherente para tomar decisiones piadosas. Esa guía, por supuesto, es la Biblia y los 2,000 años de enseñanzas de la Iglesia sobre cuestiones fundamentales para vivir de acuerdo con el plan de Dios para las personas y las comunidades. La tarea que tienen por delante todos los ciudadanos fieles ahora, al igual que en todos los años electorales, es aplicar estos principios básicos de enseñanza social católica a las circunstancias concretas de hoy en día.

Para asistirnos en este proceso, a menudo complejo, los obispos de Estados Unidos nos han entregado un utilísimo marco de trabajo llamado Formando la conciencia para ser ciudadanos fieles (disponible por Internet en español en <http://ccc.usccb.org/flipbooks/faithful-citizenship-spanish>). Esta publicación identifica varias cuestiones de suma importancia

que están en juego en estas elecciones.

Los obispos no nos dicen por quién debemos votar, pero nos orientan en cuanto a los principios morales que deben aplicarse a cada asunto importante. Nos corresponde a nosotros analizar las posturas de los candidatos y las plataformas de sus respectivos partidos políticos para determinar cuál es su posición con respecto a los valores morales fundamentales.

La lista de asuntos críticos de este año es bastante extensa:

- la destrucción en curso de más de 1 millón de vidas humanas inocentes cada año producto del aborto;
- el suicidio asistido por médicos;
- la redefinición del matrimonio, la célula vital de la sociedad, por parte de tribunales, organismos políticos y cada vez más, por la propia cultura estadounidense;
- el consumo excesivo de bienes materiales y la destrucción de recursos naturales que dañan tanto al medio ambiente como a los pobres;
- los ataques mortales contra compañeros cristianos y fieles pertenecientes a minorías religiosas en todo el mundo;
- la redefinición cada vez más exigua del significado de la libertad religiosa que amenaza tanto la conciencia individual como la libertad de la Iglesia para servir a la sociedad;
- las políticas económicas que no dan prioridad a los pobres, tanto en nuestro país como en el exterior;
- un sistema migratorio averiado

y una crisis de refugiados en todo el mundo;

- guerras, terror y violencia que amenazan cada aspecto de la vida y la dignidad humanas.

Obviamente estos son temas muy complejos, pero los católicos como ciudadanos fieles deben comprender lo que está en juego y debemos votar conforme al dictado de nuestras conciencias bien informadas.

Una conciencia bien informada es aquella que mira más allá de lo políticamente correcto y de las ideologías de izquierda y de derecha para encontrar la verdad. Una conciencia bien informada es receptiva a las ideas de los demás, acepta debates serios y respetuosos y se niega a permitir que los prejuicios y las emociones la distraigan de votar por las personas y los programas que promueven el bien común.

Durante las siguientes semanas, a partir de ahora y hasta el día de las elecciones, pretendo dedicar esta columna semanal para reflexionar sobre las cuestiones que enumeré anteriormente.

No les diré por quién votar (en este momento ni yo mismo lo sé) pero señalaré ciertos aspectos que todos debemos tomar muy seriamente.

Al final, espero que estas reflexiones les resulten útiles para cumplir con sus responsabilidades como ciudadanos fieles de este gran país. †

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](http://www.archindy.org/events).

## September 12

St. Mary Church, cafeteria, 1331 E. Hunter Robbins Way, Greensburg. **Seasons of Hope bereavement ministry**, six sessions on Mondays, 6:30-8:30 p.m. Information: leave name and number with parish office, 812-663-8427.

## September 13

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Radio Indy fundraiser dinner**, keynote address by Father Vincent Lampert, St. Malachy Parish (Brownsburg) pastor and archdiocesan exorcist, reception and silent auction 5:30 p.m., dinner 7 p.m., \$65 per person or \$450 for table of eight. Information, reservations: 317-870-8400 or [catholicradioindy.org/news-events/annual-dinner](http://catholicradioindy.org/news-events/annual-dinner).

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Chores and Work," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spmw.org](mailto:provctr@spmw.org).

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

## September 15

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## September 15-18

Military Park, corner of West and Ohio streets, Indianapolis. **Indy Irish Fest**, celebrating Irish heritage with bands, dancers, vendors, food, beer tent and exhibitions; Thur. 5:30-10:30 pub preview, free admission (canned goods requested); Fri. 4:30-11 p.m. with \$5 early admission from 4:30-5:30 p.m.; Sat. 11:30 a.m.-11 p.m.; Sun. 10:30 a.m.-5 p.m., free admission 10:30-11:30 a.m. with three canned goods; unless otherwise noted above, admission for adults is \$10 in advance or \$15 at the gate, \$10 for ages 14-18 with student

I.D., \$5 ages 6-13, children age 5 and younger are free. Information: 317-713-7117, [www.indyirishfest.com](http://www.indyirishfest.com).

## September 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, "Maximizing Your Catholic Attitude at Work and Home," real estate expert and author Glenn Bill presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## September 16-17

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **St. Malachy Country Fair**, Fri. 4-11 p.m., Sat. 3-11 p.m., inside dinners, elephant ears, grilled corn, ribeye steaks, live music, beer garden, indoor bingo, silent auction, reverse raffle, casino, Nike sale, midway, kids' games, children's barnyard, free admission and parking. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **St. Thomas More Applefest**, carnival, car show, pancake

breakfast, Monte Carlo, food, kids games, Fri. 5-10 p.m., Sat. 9 a.m.-10 p.m. Information: 317-831-4142.

## September 17

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival**, 4-8 p.m., games, food, \$2,500 raffle, bounce houses. Information: 812-379-9353, [stbirish.net](http://stbirish.net).

St. Bridget Parish, St. Anthony Center, 404 E. Vine St., Liberty. **Oktoberfest**, 3-9 p.m., German food served 3-7 p.m., German band, beer/wine tent, basket raffle, 50/50 raffle, casino games, pull tabs, kids' area and games, country store, craft tent, snack shack, adults \$12 at the door or \$10 in advance, children ages 6-12 \$5, ages 5 and younger free. Information: 765-732-3170.

St. Luke the Evangelist Parish, 7575 Holliday Drive, Indianapolis. **Fall Fest**, noon-10 p.m., food, beer garden, Kiddie Carnival area, live bands, midway, adventure zone, bingo, silent auction. Information: 317-259-4373.

St. Mary Parish, 415 E. Eighth St., New Albany. **Latin Fiesta**,

5:30-10:30 p.m., outdoor Mass 5:30 p.m., food, music, kids' games, traditional Mexican dances. Information: 812-944-0417.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Knights of Columbus Council #10371 Annual Pork Chop Dinner**, 3:30-6:30 p.m., baked smoked pork chops, mashed potatoes and gravy, green beans, fried biscuits, dessert, drink, \$9 adult advanced tickets or \$12 at the door, \$6 ages 6-12. For advance sale tickets call 317-392-3082.

Sacred Heart Church, 1530 Union St., Indianapolis. **Angels from the Heart Day**, neighborhood community improvement service day, 8 a.m.-2 p.m., includes breakfast and luncheon. Information: 317-638-5551, [sheartparish@sbcglobal.net](mailto:sbcglobal.net).

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. †

## Retreats and Programs

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

## Holy Year of Mercy Marian Jubilee set for Oct. 8 in Columbus

As part of its celebration of the Holy Year of Mercy, the Archdiocese of Indianapolis is hosting a Marian Jubilee at St. Bartholomew Church, 1306 27th St., in Columbus, from 9 a.m. to noon on Oct. 8. Doors open at 8 a.m.

Dr. Scott Hahn, founder and director of the Steubenville, Ohio-based Saint Paul Center for Biblical Theology, will be the keynote speaker.

The event will include a Marian procession, a welcome and witness talk by Archbishop Joseph W. Tobin, and a variety of religious items and books available for purchase.

Hahn, a former Presbyterian minister, entered the Catholic Church in 1986. His talks and books have been effective in helping thousands of people embrace the Catholic faith.

The event is free and open to the

public, but due to space limitations, registration is required. To register, log on to [www.archindy.org/jubilee](http://www.archindy.org/jubilee). Registration will close once the capacity of 900 has been met. Those who register after the capacity is met will be put on a waiting list.

Those who have registered for the event but are unable to attend are asked to notify Theresa Chamblee at [tchamblee@archindy.org](mailto:tchamblee@archindy.org), 800-382-9836, ext. 1404, or 317-236-1404, so organizers can open the spot for those on the waiting list.

Those unable to attend the Marian Jubilee are invited to join the archdiocese in solidarity by praying a rosary on Oct. 8 between 8 a.m. and noon. They are also invited to watch a live video stream of the event at [www.archindy.org/streaming](http://www.archindy.org/streaming). †



## Distinguished Alumnus

Father Nicholas Rice, a priest of the Archdiocese of Louisville, Ky., was honored on Aug. 2 with the Distinguished Alumnus Award at the annual Saint Meinrad Alumni Reunion. He is a member of the ordination class of 1967. In his nearly 50 years as a priest, Father Rice has served as a pastor and in various positions in the Archdiocese of Louisville, including the director of the archdiocesan offices for vocations, permanent diaconate, religious education and communications. Although he is officially retired, Father Rice continues to help out in parishes and gives retreats and presentations around the country. He is pictured here receiving a hug from Saint Meinrad president-rector Benedictine Father Denis Robinson after receiving the Distinguished Alumnus Award on Aug. 2. (Submitted photo)

## VIPs

**John S. and Rozanne (Davis) Robertson**, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 10.

The couple was married on Sept. 10, 1966, at St. Philip Neri Church in Indianapolis. They have two children, Jennifer Marie Morris and Anne Marie Moyars. The couple also has three grandchildren. †

## St. Louis Parish Festival in Batesville is set for Sept. 18

Due to an oversight, the St. Louis Parish Festival in Batesville was not listed on the original *Criterion* Parish festival listing earlier this year. The festival will occur on the parish grounds, 13 St. Louis Place, in Batesville, from 11 a.m.-7 p.m. on Sept. 18.

Fried chicken and roast beef dinners will be available in the Parish Activity Center from 11 a.m.-4 p.m. for \$10 for adults and \$5 for children ages 10 and

younger.

The festival will also offer mock turtle soup, games of chance, raffles for \$2,000 and other items with a drawing at 7 p.m., and the Eureka Band will play at 4:30 p.m.

Parking is available at the George Street parking lot, and handicap parking is available in front of the school and parish office.

For more information, call 812-934-3204. †

## 'The Joyful Mysteries of the Rosary' retreat set for Sept. 16-18 in Bloomington

A retreat on the Joyful Mysteries of the rosary will take place at Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington, on Sept. 16-18.

Check-in time is 6 p.m. on Friday. The retreat concludes after Sunday morning Mass.

Father Joel Rogers of the Fathers of Mercy will present on the importance of meditating on the rosary to ponder

Christ's life through the Blessed Mother's eyes in order to imitate and follow Jesus, and to choose his will in daily life.

The cost is \$220 for a single room, or \$280 for a double room. The cost includes two breakfasts, one lunch and one dinner.

For more information or to register, call 812-825-4642, ext. 1, or e-mail [marianoasis@bluemarble.net](mailto:marianoasis@bluemarble.net). †

## American Sign Language tour of Saint Mary-of-the-Woods set for Sept. 24

An American Sign Language (ASL) and English tour of Saint Mary-of-the-Woods, 1 Sisters of Providence, in St. Mary-of-the-Woods, will be offered from 9:30 a.m.-3 p.m. on Sept. 24.

The day will include both inside and outside tours, an ASL-interpreted Mass and lunch with the Sisters of Providence.

The cost is \$5 for adults ages 18 and older. Children ages 17 and under are

free.

There is an additional cost of \$7 per person for lunch.

The deadline to register for this event is Sept. 16. Registration is available online at [www.archindy.org/deaf](http://www.archindy.org/deaf).

For questions, contact Erin Jeffries, archdiocesan coordinator of ministry to persons with special needs, at 317-236-1448, 800-382-9836, ext. 1448, or [ejeffries@archindy.org](mailto:ejeffries@archindy.org). †

# Pope Francis: Christians can't ignore suffering and have a clear conscience

VATICAN CITY (CNS)—Turning your head away from the suffering of others is a grave sin, and simply saying some prayers or going to Mass does not make a good Christian of someone who ignores those in need, Pope Francis said.

The plight of those who suffer in the world today is a modern-day Calvary that “spurs us on to offer ever new signs of mercy,” the pope said on Sept. 3 at a special audience for people engaged in the works of mercy, as well as for pilgrims in Rome for the canonization of Blessed Teresa of Calcutta.

“I will never tire of saying that the mercy of God is not some beautiful idea, but rather a concrete action,” Pope Francis said. “There is no mercy without concreteness. Mercy is not doing something good while passing by; it means involving yourself there where there is evil, where there is sickness, where there is hunger, where there is human exploitation.”

Making his way around the square in his popemobile, the pope invited six blue-shirted girls from a choir to ride with him.

The special audience began with testimonies. With his voice breaking with emotion, Roberto Giannone, an Italian, told about how he served time in prison for crimes he didn't commit. His experience, he said, led him to dedicate his life to visiting and assisting the imprisoned with the Society of St. Vincent de Paul.

The pope and thousands of pilgrims sat on the edge of their chairs listening to the testimony of Missionaries of Charity Sister

Mary Sally, the sole member of Mother Teresa's order who survived a brutal attack at a nursing home in Yemen in March.

Four Missionaries of Charity and 12 other people were killed by uniformed gunmen, who entered the home the sisters operated for the elderly and disabled in Aden. A Salesian priest who worked with the sisters was kidnapped and his whereabouts are still unknown.

With shortages of food, water and medicine and the increasing violence going on around them in Yemen, Sister Mary Sally said her heart was “filled with greater love and enthusiasm.”

“We beg God to continue using our nothingness to make the Church present in the world today through the mission entrusted to us by our Mother Teresa, even amid dangerous surroundings,” she said.

In his talk, the pope reflected on St. Paul's call to live with a love, which “bears all things, believes all things, hopes all things, endures all things” (1 Cor 13:7).

“The love of which the Apostle speaks is not something abstract or vague,” the pope said. “Rather, it is a love that is seen, touched and experienced firsthand.”

The culmination of this love is Jesus' death on Calvary, a love that can be seen today in those who suffer due to poverty, sickness and evil, he said. The Church “cannot look away and turn her back on the many forms of poverty that cry out for mercy,” he said. †



## Record enrollment

When first-year students moved into Marian University in Indianapolis on Aug. 19, they were part of the largest freshman class in the 80-year history of the college. A record 383 full-time freshmen are enrolled at Marian for the 2016 fall semester, an increase of 26 percent from the 2015 fall semester. Total enrollment at the only private Catholic university in Indianapolis is expected to surpass 3,000 students when those official numbers are reported on Sept. 15. That number would be another record at Marian. The school grew out of the dedication and vision of Franciscan Sister Theresa Hackelmeier and the Sisters of St. Francis in Oldenburg, who established a school in Oldenburg in 1851. The school became Marian College in 1936 and moved to Indianapolis in 1937. (Submitted photo)

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8 - 11  
SAT 1 - 11 PM  
ZENE 6 - 7:30  
Brooke Roe Band 8 - 11  
SUN 1-6 PM  
Mariachi 4 - 5

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## 2016

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# TERESA

continued from page 1

Mother Teresa, Sister Valdete said, is a shining example of how “Albanian women are strong and our people are hardworking.”

In his homily, Pope Francis said God’s will is explained in the words of the prophets: “I want mercy, not sacrifice.”

“God is pleased by every act of mercy because in the brother or sister that we assist, we recognize the face of God which no one can see,” he said. “Each time we bend down to the needs of our brothers and sisters, we give Jesus something to eat and drink; we clothe, we help and we visit the Son of God.”

Like Mother Teresa, he said, Christians are called not simply to perform acts of charity, but to live charity as a vocation and “to grow each day in love.”

“Wherever someone is reaching out, asking for a helping hand in order to get up, this is where our presence—and the presence of the Church which sustains and offers hope—must be,” the pope said.

Mother Teresa, he said, lived out this vocation to charity through her



Pope Francis greets Marcilio Haddad Andriano, center, whose cure from brain abscesses was accepted as the second miracle for the sainthood cause of St. Teresa of Calcutta, during the canonization Mass of the saint in St. Peter’s Square at the Vatican on Sept. 4. (CNS photo/L’Osservatore Romano)

commitment to defending the unborn and bowing down “before those who were spent, left to die on the side of the road.”

She also “made her voice heard before the powers of this world so that they might recognize their guilt for the crime of poverty they created,” Pope Francis said. “For Mother Teresa, mercy was the ‘salt’ which gave flavor to her work, it was the ‘light’ which shone in the darkness of the many who no longer had tears to shed for their poverty and suffering.”

For all Christians, especially volunteers engaged in works of mercy, the life of the saintly nun remains an example and witness to God’s closeness to the poorest of the poor, he said.

“Today, I pass on this emblematic figure of holiness!” Pope Francis said. “May this tireless worker of mercy help us to increasingly understand that our only criterion for action is gratuitous love, free from every ideology and all obligations, offered freely to everyone without distinction of language, culture, race or religion.”

As she made her way through the tight security and past several closed streets to St. Peter’s Square, Maria Demuru said, “I couldn’t miss this, even if there’s no place left for me to sit.”

The small Italian woman said,

“Mother Teresa is a sign of the times. In her smallness, she revealed the calling we all have. She said we are all saints by our baptism, and we must recover our original holiness. She lived in humility and simplicity like the poor of the Earth and was never ashamed of that.”

Mother Teresa’s simplicity did not keep the powerful away from the Mass, though. Some 20 nations sent official delegations to the Vatican for the canonization. Queen Sofia of Spain led a delegation.

the sisters are visiting the headquarters for the special thanksgiving Mass after the ceremony in the evening,” said Missionaries of Charity Sister Benoy, who had come from the home in suburban Dum Dum to help the sisters with the large number of visitors.

Earlier, outside the gates of Shishu Bhavan, the poor, the sick and the old had gathered like they do each Sunday, hoping for a meal. Like any other Sunday, the sisters and cooks filled their plates.

“This has been our home. What would you call someone who provides you food, medicine and shelter?” asked a woman who identified herself only as Amina, who regularly visits for food and medicine.

## In Calcutta, joy, prayers and testimonies as Mother Teresa becomes saint

CALCUTTA, India (CNS)—At Shishu Bhavan, children, the destitute, Missionaries of Charity sisters and novices sat silently, glued to the TV screen for the live telecast of the Vatican canonization liturgy of Mother Teresa.

While many prayed at the new saint’s tomb, the nuns and the children of Shishu Bhavan (Children’s Home), preferred to stay indoors and celebrate the historic moment all by themselves, as Pope Francis declared Mother Teresa to be St. Teresa.

“It is a day of feast for us. Brothers and sisters of the Missionaries of Charity [MOC] are watching this in all the establishments of the MOC, but many of



Missionaries of Charity nuns in Calcutta, India, watch St. Teresa’s canonization broadcast live from Rome on Sept. 4. (CNS photo/Jeffrey Bruno)



Missionaries of Charity sisters present a relic of St. Teresa of Calcutta as Pope Francis celebrates the canonization Mass of Mother Teresa in St. Peter’s Square at the Vatican on Sept. 4. (CNS photo/Paul Haring)

The president and prime minister of Albania attended, as did the presidents of Macedonia and Kosovo and the foreign minister of India.

President Barack Obama sent a delegation led by Lisa Monaco, his assistant for homeland security and counterterrorism. The U.S. delegation also included Ken Hackett, ambassador to the Holy See; Carolyn Woo, president and CEO of Catholic Relief Services; and Dominican Sister Donna Markham, president and CEO of Catholic Charities USA.

The first reading at the Mass was proclaimed by Jim Towey, who served as Mother Teresa’s legal counsel in the United States and Canada from 1985 to 1997, and as director of the White House Office of Faith-Based and Community Initiatives from 2002-06.

After the Mass, 250 Missionaries of Charity sisters and 50 Missionaries of



Pope Francis kisses a prayer card presented by a Missionaries of Charity nun at the conclusion of the canonization Mass of St. Teresa of Calcutta in St. Peter’s Square on Sept. 4. (CNS photo/Paul Haring)

Charity brothers served pizza to about 1,500 poor people who had come to the Mass from shelters, dormitories and soup kitchens the order runs throughout Italy.

Pope Francis, through the office of the papal almoner, funded the lunch, which was prepared by a team of 20 pizza makers, who brought three ovens with them from Naples and cooked behind the Vatican audience hall. †

After the meal, she and her mother waited to watch the ceremony. She sang hymns and prayed silently near the saint’s statue.

In the narrow lane leading to the headquarters of the Missionaries of Charity, hundreds of people had gathered together not just to witness the live ceremony for the “saint of Calcutta,” but also to invoke her in their prayers. Special arrangements outside the home had been made for live viewing, and devotees gathered with their little memories of the “blessed” one. Some were carrying pictures, some flowers and some photographs declaring their love and devotion. Hymns were sung by the visitors and the sisters, but also people who gathered outside. Souvenir shops had come up, and people went around buying little artifacts being attributed to Mother Teresa.

Mohammad Ahsan, 62, had come to visit the sisters and pray at the tomb. He had carried his photographs with Mother Teresa that he had taken in 1994.

“My association with her is more than two decades old. These pictures are my prized possessions. My life is much [more] peaceful now, and I owe it to the saint of Calcutta,” he said gleefully.

Diana Silvester, a television producer from the Indian state of Kerala, came carrying a poster of Mother Teresa.

“I came to witness a historic moment,” she said. “Mother Teresa was and will be the icon of love, compassion and service to humanity for all days to come.”

Sister Babita, 20, from the Indian state of Orissa, chose to sit with other postulants at the convent to watch the

ceremony. “For us it was sheer the call of the saint of Calcutta,” she said of her vocation.

“If [she is] not a saint, then why would the world follow her footsteps 19 years after her death? Her life, through her humanitarian work and her healing touch, is the everyday miracle that keeps us going,” said Sister Adelica, who came from Bangladesh for the ceremony and will spend a month working in India.

Before leaving for the Vatican, West Bengal Chief Minister Mamata Banerjee, who was part of the 40-member official delegation from the state, said, “Mother was the mother of humanity. Her love for the ailing, the needy, entire humanity was unbounded. Bengal is more proud as Mother lived and worked here and showered us with her abundant love and care.

“Bless us, Mother, so that we can continue to serve the people,” she prayed.

Nearly 250 miles away from Calcutta, in Nakor village, Monica Besra, whose healing from a tumor was Mother Teresa’s first miracle recognized by the Vatican, sat and prayed at the nearby cathedral.

“I miss not being at [the] Vatican. But I was there for the beatification ceremony,” she told Catholic News Service by telephone. “For me, she was a saint always, and I invoked her always in my prayers. Today the world recognizes her and prays to her.

“I was dying,” she said. “Mother had a healing touch, and she healed me. That is enough for us. We are much better, and a happy family now.” †

# The Life of Mother Teresa



Source: Catholic News Service reports

- 1910** Born Aug. 26 in Macedonia
- 1928** Makes first vows with Loreto Sisters in Dublin
- 1934** Named principal of girls school in Calcutta
- 1946** Receives inner call to serve the poor
- 1950** Establishes Missionaries of Charity
- 1952** Opens home for dying destitute in Calcutta
- 1965** Receives pontifical approval for her order
- 1971** Receives first Pope John XXIII Peace Prize  
Establishes first U.S. foundation of her order
- 1979** Receives Nobel Peace Prize
- 1990** Resigns as head of order, but re-elected in unanimous vote
- 1997** Turns over leadership of order to Sister Nirmala  
Dies in Calcutta Sept. 5
- 2003** Beatified by Pope John Paul II
- 2016** Elevated to sainthood

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## Mother Teresa of Calcutta: 'Do small things with great love'

CALCUTTA, India (CNS)—A favorite motto of Blessed Teresa of Calcutta was: "Do small things with great love."

But the "small things" she did so captivated the world that she was showered with honorary degrees and other awards, almost universally praised by the media, and sought out by popes, presidents, philanthropists and other figures of wealth and influence.

Despite calls on her time from all over the globe, Mother Teresa always returned to India to be with those she loved most—the lonely, abandoned, homeless, disease-ravaged, dying, "poorest of the poor" on Calcutta's streets.

On Sept. 4, Pope Francis, who has spent this year preaching about mercy, canonized Mother Teresa, who traveled the world to deliver a single message: that love and caring are the most important things in the world.

"The biggest disease today," she once said, "is not leprosy or tuberculosis, but rather the feeling of being unwanted, uncared for and deserted by everybody. The greatest evil is the lack of love and charity, the terrible indifference toward one's neighbor who lives at the roadside, assaulted by exploitation, corruption, poverty and disease."

Her influence is worldwide. The Missionaries of Charity, which Mother Teresa founded in 1950, has more than 5,300 active and contemplative sisters today. In addition, there are Missionaries of Charity Fathers, and active and contemplative brothers. In 1969, in response to growing interest of laypeople who wanted to be associated with her work, an informally structured, ecumenical International Association of Co-Workers of Mother Teresa was formed.

The members of the congregation take vows of poverty, chastity and obedience, but the vow of poverty is stricter than in other congregations because, as Mother Teresa explained, "to be able to love the poor and know the poor, we must be poor ourselves." In addition, the Missionaries of Charity—sisters and brothers—take a fourth vow of "wholehearted and free service to the poorest of the poor."

The tiny, wizened Mother Teresa in her familiar white and blue sari opened houses for the destitute and dying, for

those with AIDS, for orphans and for people with leprosy. She founded houses in Cuba and the then-Soviet Union—countries not generally open to foreign Church workers.

Her combination of serene, simple faith and direct, practical efficiency often amazed those who came in contact with her.

In 1982, when Israeli troops were holding Beirut under siege in an effort to root out the Palestine Liberation Organization, Mother Teresa visited a community of her sisters at Spring School, a home for the aged in East Beirut. It was her first visit in a war zone, but not her last.

Meeting with Red Cross officials about relief needs, she asked what their most serious problem was. They took her to a nearby mental hospital that had just been bombed, requiring immediate evacuation of 37 mentally and physically handicapped children.

"I'll take them," she said.

"What stunned everyone was her energy and efficiency," a Red Cross official involved in the evacuation said afterward. "She saw the problem, fell to her knees and prayed for a few seconds, and then she was rattling off a list of supplies she needed—nappies [diapers], plastic pants, chamber pots. We didn't expect a saint to be so efficient."

She was an advocate for children and was outspoken against abortion.

In a 1981 visit to New York, she proposed a characteristically direct and simple solution to the problem of unwanted pregnancy: "If you know anyone who does not want the child, who is afraid of the child, then tell them to give that child to me."

When Mother Teresa received the Nobel Peace Prize in Oslo, Norway, on Dec. 10, 1979, she accepted it "in the name of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, uncared for throughout society." She also condemned abortion as the world's greatest destroyer of people.

"To me, the nations who have legalized abortion are the poorest nations," she said. "They are afraid of the unborn child, and the child must die."

When she was criticized for not using her considerable influence to attack

systemic evils such as the arms race or organized exploitation and injustice, she simply responded that was not her mission, but one that belonged to others, especially to the Catholic laity.

"Once you get involved in politics, you stop being all things to all men," she said in an interview in 1982. "We must encourage the laypeople to stand for justice, for truth" in the political arena.

American columnist Colman McCarthy sought to answer her critics.

"When Mother Teresa speaks of 'sharing poverty,' she defies the logic of institutions that prefer agendas for the poor, not communion with individual poor people," McCarthy wrote.

"Communion disregards conventional approaches. It may never find a job for someone, much less ever get him shaped up. Thus the practitioners of communion are called irrelevant. They may get stuck—as is Mother Teresa—with being labeled a saint."

Mother Teresa was born Agnes Gaxhe Bojaxhiu to Albanian parents in Skopje, in what is now Macedonia, on Aug. 26, 1910. She had a sister, Aga, and a brother, Lazar. Her father was a grocer, but the family's background was more peasant than merchant.

Lazar said their mother's example was a determining factor in Agnes' vocation.

"Already when she was a little child, she used to assist the poor by taking food to them every day like our mother," he said.

At 15, Agnes was inspired to work in India by reports sent home by Jesuit missionaries in Bengal—present-day Bangladesh, but then part of India. At 18, she left home to join the Irish branch of the Institute of the Blessed Virgin Mary, known as the Loreto Sisters. After training at their institutions in Dublin and in Darjeeling, India, she made her first vows as a sister in 1928 and her final vows nine years later.

While teaching and serving as a principal at Loreto House, a fashionable girls' college in Calcutta, she was depressed by the destitute and dying on the city's streets, the homeless street urchins, the ostracized sick people lying prey to rats and other vermin in streets and alleys.

In 1946, she received a "call within a call," as she described it. "The message

was clear. I was to leave the convent and help the poor, while living among them," she said.

Two years later, the Vatican gave her permission to leave the Loreto Sisters and follow her new calling under the jurisdiction of the archbishop of Calcutta.

After three months of medical training under the American Medical Missionary Sisters in Patna, India, Mother Teresa went into the Calcutta slums to take children cut off from education into her first school. Soon volunteers, many of them her former students, came to join her.

In 1950, the Missionaries of Charity became a diocesan religious community.

In 1952, Mother Teresa opened the Nirmal Hriday (Pure Heart) Home for Dying Destitutes in a dormitory donated by the city of Calcutta. Although some of those taken in survive, the primary function of the home is, as one Missionary of Charity explained, to be "a shelter where the dying poor may die in dignity." Tens of thousands of people have been cared for in the home since it opened.

When Blessed Paul VI visited Bombay, now Mumbai, India, in 1964, he presented Mother Teresa with a white ceremonial Lincoln Continental given to him by people in the United States. She raffled off the car and raised enough money to finance a center for leprosy victims in the Indian state of West Bengal.

Even after health problems led her to resign as head of the Missionaries of Charities in 1990, her order re-elected her as superior, and she continued traveling at a pace that would have tired people half her age.

In late January 1997, her spiritual adviser, Jesuit Father Edward le Joly, said, "She is dying, she is on oxygen." That March, the Missionaries of Charity elected her successor, Sister Nirmala Joshi. But Mother Teresa bounced back and, before her death on Sept. 5, 1997, she traveled to Rome and the United States.

Mother Teresa was beatified in record time—in 2003, just more than six years after her death—because St. John Paul set aside the rule that a sainthood process cannot begin until the candidate has been dead five years. †

# MOTHER

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It happened during his time as a pastor in Detroit, a time when he was also the chaplain for the sisters of the Missionaries of Charities—the order Mother Teresa had established—who were helping homeless women and children in that Michigan city.

“They needed a home,” the archbishop recalled. “Mother Teresa was nobody’s fool. She came to the city knowing there would be a fair amount of publicity, a Mass and probably a collection. The sisters invited me to come to the Mass, and I was happy to concelebrate. Everyone who was anyone was there. So after Mass, I gave up any hope of speaking with her.”

Yet his time came the next day when he received a phone call at the rectory, shortly after he had returned from fixing a toilet for a parish member who was blind. He was still in his coveralls when one of the sisters from India phoned, telling him Mother Teresa wanted to meet with him.

The archbishop remembered responding, “You tell Mother I’m going to get cleaned up and put on my cassock, and I’ll be right over.” The sister got back on the phone and said, “Mother says to come now.”

So he did, still in his coveralls. “What do you say to a living saint?” the archbishop said with a smile. “I was the pastor of a poor parish in the inner city so I asked her a pastor’s question, ‘Mother, how did you do in the collection last night?’ She looked at me with a big smile. She said, ‘You know, Father, I knew before the Mass how much money I needed. I got exactly that amount. I didn’t get 10 cents more or 10 cents less.’

“My jaw dropped. I said, ‘Wow, Mother, that’s really something.’ She got angry. Isn’t that great? A living saint gets angry with you. She said, ‘No, Father, that’s not something. God never gives me

too much—for fear that I’ll forget him. I get just what I need.’ ”

## A day to remember

Thirty-four years have passed, but Mary O’Brien still vividly remembers the day she had the honor of serving as Mother Teresa’s hostess for a day.



Mary O'Brien

It was back in 1982 when Mother Teresa arrived in Cincinnati to be the keynote speaker at a celebration of the 800th anniversary of the birth of St. Francis of Assisi. As a member of the celebration committee, O’Brien had the

privilege of picking up Mother Teresa at the airport.

“We took Mother through some of the poor sections of Cincinnati so she could see them,” O’Brien recalls. “At the time, I was a principal of St. Joseph School, an inner-city school in Cincinnati. When I saw all that Mother did, I couldn’t help but be inspired by her example. I served in the inner city for a long time. It’s always been dear to my heart to work with the poor.”

Before the celebration, Mother Teresa spoke at a press conference, where one of the reporters asked, “Do you think you will be a saint some day?”

“She said, ‘I’ll have to die first,’ ” O’Brien recalls. “She had a sense of humor.”

At a Mass that day, O’Brien presented Mother Teresa with a San Damiano crucifix. After the liturgy, Mother Teresa spoke “for nearly 20 minutes on the dignity of the poor, the rights of the unborn and the poverty of St. Francis,” according to O’Brien. When the celebration ended, she drove Mother Teresa back to the airport.

“The entire day was such a privilege

for me,” says O’Brien, now a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. “I found Mother to be very humble and prayerful. She also was very accommodating, and very easy to talk to. Mother Teresa died on my birthday, Sept. 5.”

O’Brien turned 81 on Sept. 5. She still serves as the volunteer coordinator of Our Lady of Fatima Retreat House in Indianapolis. She’s still inspired by Mother Teresa.

“She lived the Gospel values to the highest form. I am so happy we can now call her St. Mother Teresa.”

## ‘What it was like to meet Jesus’

Dr. Joseph Bergeron of Indianapolis wasn’t Catholic and he didn’t know much about Catholicism at the time, but a film about Mother Teresa’s life intrigued him so much that he decided to try to meet her when he traveled to India in 1989.



Dr. Joseph Bergeron

“I knocked on the door, and I asked if I could meet her,” he recalls. “She had an abrasion on her

forehead. She had fallen. She sat on the cement bench with me and talked with me for about 15 minutes. We talked about her work, and how much I admired her. She took my hand and prayed for me. I prayed for her, too.

“In talking to her, I had the feeling that this must have been what it was like to meet Jesus. It was a religious experience, if you will. As a non-Catholic having that experience, I came away with a deep respect for the Catholic faith.”

The impact of that meeting has shaped Bergeron’s personal life and medical career, even leading the member of the Protestant faith to join the Catholic Medical Association.

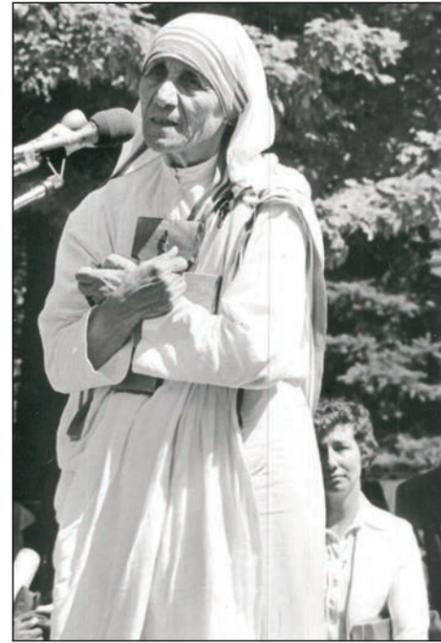
“I’m also a member of the Protestant one. I joined both because there’s very little of an ethical voice in health care. We need somebody to say that abortion is wrong and euthanasia is wrong. We need to stand up for both.”

## ‘Thank you, Mother Teresa’

Mother Teresa’s example of “changing directions” has moved Norb Schott both emotionally and spiritually.

“She had a comfortable life teaching in the school of the Sisters of Loreto,” says Schott, about Mother Teresa’s early religious life. “On a train ride to a retreat, she saw the poor of Calcutta through the train window. She was moved by the Holy Spirit to change her direction.

“She left her comfort and donned the simple clothing of the women in India and



Mother Teresa was the keynote speaker at a celebration of the 800th anniversary of the birth of St. Francis of Assisi in Cincinnati in 1982. Mary O’Brien, partially obscured sitting behind Mother Teresa, was a member of the celebration committee, and had the privilege of picking up Mother Teresa at the airport. (Submitted photo)

went to the streets. That’s a real new direction in ordinary life—not just talking about caring for the poor, but doing it.”



Norb Schott

Schott has been inspired by Mother Teresa’s change of direction as he has tried to deal with the loss of his wife two years ago. A retired nurse, he has found a new ministry in visiting residents of a nursing home.

“When I go to visit, the nurse in me wants to do for all the patients. Now, I just hug some, put my arm around them, look them in the eyes and say a good word. I don’t focus on the nursing,” says Schott, a member of St. Paul the Apostle Parish in Greencastle.

“A lady I visit at the nursing home, Pat, is many times sleepy and not aware of much around her. The nurse in me wants to draw blood and check her blood count. Instead, I play bingo with the patients, cover Pat’s numbers when she does not because she nods off, and treat her as my friend. Many times I say, ‘Why visit? She’ll be asleep.’ But she’s a member of the parish, and it’s good for me to reach out. I take her holy Communion.”

Schott thinks we should all follow Mother Teresa’s example.

“Thank you, Mother Teresa, for inspiring our hearts. May we be open to new ways.” †



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## Spirit flowed through Mother Teresa to renew the Church, world

By David Gibson

In the eyes of the faithful around the world in the 20th-century, a woman known everywhere simply as “Mother Teresa” was a living saint.

Millions were certain that this tiny woman, hard at work in India’s slums, had proven unforgettable—a certainty confirmed with her Sept. 4 canonization at the Vatican by Pope Francis.

Born in 1910 to an Albanian family in Skopje, the capital of Macedonia today, Blessed Teresa’s life as a woman of India commenced in 1929 when she arrived there as a member of the Loreto Sisters. Later, in 1950, she founded a new religious order of sisters, the Missionaries of Charity, devoted like her to serving the poorest of the poor.

What was it about Blessed Teresa of Calcutta that so firmly gripped the world’s attention?

People certainly were struck by her visible care for suffering people. It now is known, though, that her personal journey of faith, while profoundly rewarding, was agonizing too.

Her life, like that of many saints, was more complex than it appeared to be from the outside looking in.

Her story, first, is about longing to bring light into the darkened circumstances that so commonly surround the very poor.

Canadian Father Brian Kolodiejchuk, a Missionaries of Charity priest and editor of the 2007 book of her private writings titled *Mother Teresa: Come Be My Light*, calls attention to her desire “to keep the lamp—the life of Jesus within her—burning, radiating his love to others and so dispelling the darkness.”

The book tells a compelling story about Blessed Teresa and sisters of her order lighting a lamp in the dark, one-room shack where a man lived alone.

Upon first discovering the lamp in a dark, dirty corner of that room, Blessed Teresa asked the man, “Don’t you light it?” But because no one ever came to see him, he responded, “For whom will I light it?”

For a while, the sisters came daily to light the lamp. Eventually, the man began lighting it himself. Then, two years later, he “sent word” to the sisters, saying, “Tell Mother, my friend, the light she lit in my life is still burning.”

Blessed Teresa remains a source of inspiration today, and her story, I believe, ought to also focus on this.

Serving among destitute, abandoned and dying people, and listening respectfully to them does not come naturally to everyone. Some feel uncomfortably out of place in this mission.

Yet Blessed Teresa inspired the confidence in many that they, indeed, could touch the lives and spirits of the poor.

The inspiration of saints often is understood mainly in terms of how they moved others to follow their example. But the Church has a long history of viewing inspiration



Members of the Missionaries of Charity pray in Calcutta, India, on Aug. 4. It is common in chapels of the order founded by Blessed Teresa of Calcutta to have the words “I thirst,” painted next to the crucifix, since she felt called to quench Christ’s thirst in her service to the poorest of the poor. (CNS photo/Saadia Azim)

more broadly.

Simply put, this broader meaning has a lot to do with the power and force of the breath of life. The English word “inspire” is rooted in a Latin word which means “to breathe.”

Take a look in the Gospel of St. John at what Jesus did and said to the disciples after his resurrection. He “breathed on them and said to them, ‘Receive the Holy Spirit’ ” (Jn 20:22).

If the Lord’s breath carries the Holy Spirit, can the breath of his followers carry the Spirit too? I like to think of saints as inspirational people whose faith and example breathe renewed life into the Church and the world.

To know Blessed Teresa’s story, it is essential to know of her life’s unique focus on two words that Christ uttered on the cross, “I thirst” (Jn 19:28). *Mother Teresa: Come Be My Light*, published 10 years after her 1997 death, explains what these words meant to her.

She wrote that once, as she traveled by train in India, God “gave me” a call, “to satiate the thirst of Jesus by serving him in the poorest of the poor.” That September 1946 day, Father Kolodiejchuk explained, Blessed Teresa “had a decisive mystical encounter with Christ.”

From then on, a persistent theme of her life was the call

she never ignored to quench Christ’s thirst witnessed in the lives of the very poor.

Her private vow, moreover, was never to refuse Jesus anything.

Finally, Blessed Teresa’s story is all about a woman of endless mercy. Her canonization is timed to coincide with an event in the Church’s current Holy Year of Mercy called the Jubilee for Workers of Mercy and Volunteers.

*Mother Teresa: Come Be My Light* presents a lengthy list she composed in 1983 of all those who deserve kindness from others. Notably, the list represents her response to a question Jesus asked, “Who do you say that I am?” (Mt 16:15).

“Jesus is the Homeless—to be taken in,” and “Jesus is the Unwanted—to be wanted,” she wrote. “Jesus is the Drug Addict—to befriend him” and “the Prostitute—to remove from danger and befriend.”

With remarkable clarity, she believed both that works of mercy served Jesus as he was found in others, and that through them Jesus called out to her.

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

## Mother Teresa was a witness to the evil of abortion before leaders of nations

By Marcellino D’Ambrosio

The woman known to the world as Mother Teresa originally came to India to teach the children of the privileged. She eventually heard the call of the Lord to leave the security of the convent to serve the least of all, people thrown away by society, left to die in the streets.



A statue of Blessed Teresa of Calcutta is seen in Calcutta, India. Known for her unwavering opposition to abortion and desire to care for unwanted children, Mother Teresa was declared a saint on Sept. 4 at the Vatican. (CNS photo/Rupak De Chowdhuri, Reuters)

But her humble and quiet work among these poorest of the poor could not remain hidden for long. Eventually, she was acclaimed by the elite of the world, who invited her to address them at various VIP events.

So in the last decades of her life, Mother Teresa spoke at international conferences, congressional prayer breakfasts and the United Nations. She even traveled to Oslo, Norway, to accept the Nobel Peace Prize.

In her addresses to the powerful of the Earth, there were several recurring themes. She often spoke about obstacles to peace and solutions to poverty. Repeatedly, however, she identified the evil that she saw to be the epitome of violence and poverty in the world—abortion.

For Mother Teresa, the second greatest poverty in the world is the experience of being rejected and cast off by society. The greatest poverty is the spiritual emptiness that causes people to discard other human beings as useless objects.

Mother Teresa also identified abortion as the greatest threat to peace in the world. For abortion is not simply a matter of the abandonment and indifference suffered by the poor dying in the streets of Calcutta. It is an act of intentional violence, of direct killing as a means to an end.

In her acceptance speech of the Nobel Peace Prize, she told her distinguished audience: “Millions are dying deliberately by the will of the mother. And this is what

is the greatest destroyer of peace today. Because if a mother can kill her own child—what is left but for me to kill you and you kill me?”

When she spoke before U.S. government officials, many of whom had campaigned in favor of abortion, she said: “By abortion, the mother does not learn to love, but kills even her own child to solve her problems. ... Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.”

In her strong, unambiguous denunciation of abortion, Mother Teresa is a model of prophetic courage. But to her condemnation, she added other words that show us what an integrated, consistent pro-life position truly looks like.

At the 1994 International Conference on Population in Cairo, she said, “If there is a child that you don’t want or can’t feed or educate, give that child to me. I will not refuse any child. I will give a home or find loving parents for him or for her.”

Authentic pro-life witness must not simply condemn the crime, but welcome the child.

(Marcellino D’Ambrosio is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

## 20th-century Church: The 1950s saw a healthy Church

(Seventh in a series of columns)

The 1950s might have been the healthiest period of the Church in its history, certainly its modern history.



Pius XII was still pope until his death on Oct. 9, 1958, although he had been sick for the last four years of his papacy. Because of efforts to defame him long after his death, we forget how popular he was, and how people paid attention to his 41 encyclicals.

After he died, he was highly praised by dignitaries everywhere, especially by Jews, like the chief rabbi of Rome and prime minister of Israel, for his role in saving Jews during World War II. His funeral procession was so large that Cardinal Angelo Roncalli wrote in his diary on Oct. 11 that probably no Roman emperor had enjoyed such a triumph.

In the United States, the 1950s experienced the presidency of Dwight D. Eisenhower from January 1953 to January 1961. It was a time of peace and prosperity that the country had never

experienced before, and hasn't since. Catholics took advantage of that in ways that we can hardly imagine today.

Catholics benefited from the G.I. Bill after World War II that made it possible for more of them to go to college than ever before. By the 1950s, they were entering professions and beginning to be part of the mainstream of society, but they hadn't quite begun to move from cities to the suburbs yet. So parishes grew, especially because of the baby boom that occurred after the war.

Most Catholic men belonged to the Holy Name Society or similar organizations, which had monthly Communion-breakfasts. Most Catholic women joined the Holy Rosary Sodality or similar organizations. Most parishes had Catholic schools which most Catholic children attended and which were staffed by nuns. There were plenty of priests to lead the parishes.

Catholic periodicals saw high circulations. Two national newspapers, *Our Sunday Visitor* published in Huntington, Ind., and *The Register* published in Denver, each had circulations approaching 1 million.

Bishop Fulton J. Sheen was the most popular man on television from 1952 to

1957. His show, "Life Is Worth Living," held the highest ratings during prime time on a major network, and he won an Emmy for Outstanding Television Personality.

Bishop Sheen won hundreds of converts to Catholicism, including celebrities like Clare Booth Luce, Henry Ford II and Loretta Young. He also raised millions of dollars for the missions through his "day job" as director of the American branch of the Pontifical Society for the Propagation of the Faith.

This was the time, too, when families were saying the "Family Rosary" together. Holy Cross Father Patrick Peyton, who coined the adage "the family that prays together stays together," was conducting Rosary Rallies in dioceses across the country. Parishes were encouraged to get families to pledge to recite the family rosary—and families did.

Father Peyton wasn't successful only in the United States. His rallies spread to countries throughout the world. More than 20 million people attended the rallies as part of diocesan Rosary Crusades in countries throughout Latin America.

It was an optimistic Church that entered the 1960s. Things were about to change. †

Cornucopia/Cynthia Dewes

## Contemplating the navel in a unique, productive way

God made each of us unique. Although we're alike in many ways, we're also very different. We have different talents, strengths, weaknesses, likes, dislikes, and so on. After all, we're made in the image of God and there's no end to who God is.



Sometimes we know early on what our talents are. I know a man who, from

boyhood, knew he was a natural born engineer. For example, once, when his mom bought a new washing machine, he took the old one apart and then put it back together again, just because he could.

Another fellow was a natural leader. He could be seen as a boy hanging from a tree in a vacant lot next door, wearing his Civil War cap and wielding a wooden sword against an imaginary enemy. Later, he had a distinguished career as a captain in the U.S. Navy.

Sometimes, it takes a longer time for folks to find their talents. One fellow was a prospective seminarian and philosophy student until he finally realized that he

was meant to be a family man whose work should be hands-on. He can do just about anything—plumb, wire, paint, build, renovate, and do it well and quickly.

Another person studied art history and was headed for museum work until she began to help out at a preschool and kindergarten. There, she found her true niche as a master teacher and nurturer of young children. Today, she still teaches little ones, but she also teaches the new teachers.

Then, we have those who misread their talents, like Florence Foster Jenkins in a recent movie by the same name. She was a wealthy socialite who believed that she was a great opera singer when, in fact, she was pretty tone-deaf.

As time went on, she gave more and more recitals, receiving much attention from the press and public. Actually, people were laughing at her in the cruel tongue-in-cheek rave reviews she received. When she finally realized the truth, she was devastated. So much for assessing one's own talent.

Lots of people are not analytical about themselves. They just go with the flow, taking each day as it comes, and assuming that life will go on the best way it can.

But I think we need to take stock of ourselves now and then, analyzing our gifts, our problems, our options. Maybe we're not the lucky ones who've always known what their talents are. But like the later bloomers, we can find out what they are and put them to use. And we can be more realistic than poor Florence Foster Jenkins.

We don't need to be self-centered or absorbed in ourselves in an unhealthy way in order to do this. As we grow up and age, it's natural to consider where we've been and where we're going, what works and what doesn't in maintaining a satisfying and useful life.

God gives us the talents and skills to lead such a life, and God also gives us the free will to use them one way or another. Life is a balancing act. But life is also meant to be joyous, and when we use our talents to make life better for ourselves and others, we will experience such joy.

God gives us inspiration for joy and the talent to recognize it and to claim it when we see it. Just one of God's many gifts.

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

Coming of Age/Maria-Pia Negro Chin

## Take time to thank friends, show you appreciate them

Last month, two young ladies were putting together a birthday scrapbook for a mutual friend. They asked college and high school friends for photos of memories and letters highlighting why we love this person.



This gave me the chance to acknowledge how much I love and respect my friend. It also made me realize

that I should thank friends for their example and support more often.

I have been blessed to meet caring friends who lead lives in ways that inspire people to be their best selves. They are also true friends who love you as you are, but they can call you out if you are not trying hard enough. These friendships encourage all friends to grow to be the best people they can be.

Who are these friends in your life?

How do you support them and show them that you value their friendships?

Making time to show appreciation to your friends—often people whose presence changes your life for the better—fuels these friendships. It does not necessarily have to be a grand gesture, but rather a way to acknowledge how important they are—that we don't take them for granted.

There are simple ways for us to show that we are grateful for their presence, example and care. One of them is highlighting the memories you have. Another is reaching out to thank them if something they said or did helped you to grow. Yet another is remembering them in prayer, to thank God for them. One more way to show your appreciation is to be fully present when you are with them—no cellphones or other distractions—giving them your full attention.

Trying to emulate their example of being a good friend is another way to show that you value them.

Another way is to continue the friendship and create more memories. This can be challenging as people move away, but it is not impossible.

A mentor I had took her friends every year on a short road trip. My aunts and mother used to meet up for coffee at least once a month when they lived in the same area.

Yes, finding time to meet with friends is challenging if you don't live in the same city, but the effort is worth it. We make time and spend money on things we care about, so this should be no different.

When going back to our routines after summer, it is easy to get wrapped up in a hectic routine. Things that are urgent might take time away from what is important. But making sure you appreciate your friends is one of the things that should take priority.

(Maria-Pia Negro Chin writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

## Dreaming of the Caribbean: bold adventures, homecomings

The phone call came when I was boiling sweet corn—supper on a humdrum Sunday whose excitement peaked with a trip to the grocery store.



It had been months since I'd spoken with my college friend Wendy, but she skipped right over the small talk: She's moving to St. Croix.

When I heard St. Croix, I thought Wisconsin and the river I've fished with my brother. But Wendy had been thinking much bigger, she clarified: the U.S. Virgin Islands.

The life she had planned for herself—a comfortable one in a quiet Iowa suburb lined with sidewalks, strollers and swing sets—no longer fit. Motherhood, she had come to discern, is not her vocation. This was a startling realization, one she had arrived at with frequent prayer and utter honesty.

A series of events that seemed divinely orchestrated led to her this juncture, beginning Memorial Weekend when she was laid up with a broken arm. Restlessness made her heart throb and her fingers tingle, sending them to the keyboard and a Google search for job openings in—of all places—St. Croix, some 2,500 miles from her current residence.

I Googled it too to brush up on my geography. The map showed a tiny island surrounded by blue. Puerto Rico. Images of scuba diving, horseback riding and white beaches. An hour's flight from Caracas, Venezuela.

It was time to take a leap of faith, Wendy told me. Time for an adventure.

Sunday night rolled around—dishwasher loading, Netflix, Etsy—and I couldn't stop thinking of St. Croix. I felt a jolt of inspiration, and somewhere folded in Wendy's news, should I acknowledge it, a challenge.

Couldn't we all use the push to finally do the thing we've always wanted to do? Couldn't we all use the audacity—that place in the heart where blood pumps in equal measures of courage and impatience—to go ahead and do it?

My early 20s brought me across the globe with friends, with family and for journalism—from Kilkenny, Ireland, to Ketchikan, Alaska. Praying in the Garden of Gethsemane. Strolling through Venice on a wet, ethereal night. Embracing the pope in St. Peter's Basilica.

But part of young adulthood is letting the slow tilt of maturity carry your feet to the ground, like a teeter-totter nearing the grass. It's figuring out where to put roots. Holding onto your adventurer's heart while making room for responsibility.

I've been thinking about new beginnings, which you can almost smell in September, with all the back-to-school possibilities—sharp-tipped crayons, blank notebooks and mighty resolutions.

New beginnings can come in surprising forms—and sometimes they lead you back home, allowing you to recognize the beauty that was always in your midst. The late Eleanor Boyer, a New Jersey Catholic who never married, was given a new shot in 1997, when, at 72, she won the lottery. Immediately she knew how to spend her \$11.8 million winnings: She gave it away—half to her parish, half to her hometown.

"No new car, no vacation," Eleanor told *The New York Times*. "My life is no different. I've given it up to God. I live in

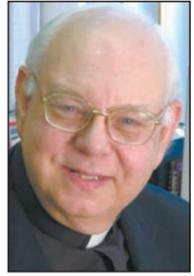
Twenty-fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, September 11, 2016

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

This weekend's first reading is from the Book of Exodus. This book roughly chronicles the passage of the Hebrew



people from Egypt, where they had been slaves.

Moses guided them, but essentially, in Hebrew eyes, God guided them since Moses could not have accomplished such a task without God's help. So, while they

had Moses to thank for their successful and safe passage across the Sinai Peninsula to the land God had promised them, the thanks ultimately were due to Almighty God.

In this reading, God speaks to Moses. God indicts the people for sinning. They indeed had committed the greatest of sins. They had constructed an idol and then worshipped it, a calf crafted from metal.

Harsh punishment would follow, not because of divine wrath, but because they had pushed God away. They would reap the whirlwind. It reflected the overall ancient Jewish thought that rejecting God totally upset a person's life, flawed the person's decision-making and weakened a person.

Moses implored God to forgive the people. He pleaded with God to remain the people's guide and protector, despite their sin.

St. Paul's First Epistle to Timothy is the source of the second reading. Timothy was St. Paul's disciple. Together with Silvanus, Timothy had accompanied Paul on some of the great Apostle's missionary travels.

While elsewhere in his writings Paul seems to express some doubts about Timothy's skills for leadership, Paul nevertheless regarded him as a special associate and faithful disciple.

To fortify Timothy's fidelity, Paul explains his own personal devotion to Christ. Paul makes clear that he himself was a sinner. Despite all this, Paul insists God had saved him from eternal death through Jesus the Redeemer.

St. Luke's Gospel provides the last

reading. It is a story of the willingness of the Lord to associate with tax collectors and sinners. It is still easy to imagine why the critics of Jesus would have disdained sinners. After all, sinners had insulted God by breaking the divine law.

Still, why were tax collectors such terrible sinners? The reason was two-fold. In the first place, they were turncoats and traitors, tools of the detested Roman occupation, collecting taxes for the imperial treasury. Secondly, they were legalized thieves and extortionists.

Under the Roman system, tax collectors could assess taxes in amounts they themselves chose. Then they could take whatever they received above and beyond what was sent to Rome and put it in their own pockets.

Jesus associated with these despicable tax collectors. He even called one of them, Matthew, to be an Apostle! Jesus was criticized.

The Lord answered the criticism with three beautiful parables. Their lessons are clear. God's mercy never ends, nor is it ever limited. It awaits even the worst of sinners, if only they repent. God reaches out to us in our need.

He can give us the strength to see the way and to withstand whatever.

## Reflection

Displayed in the Vatican Museum is a splendid item, given to Pope Leo XIII in 1903 by the Austrian emperor and Hungarian king Francis Joseph I on the 25th anniversary of the pope's election. Mounted on a magnificent black marble pedestal are wonderfully crafted gold figures of 99 sheep, following a shepherd literally carrying a sheep in his arms.

The scene recalls the Good Shepherd, who searched for and found the stray sheep.

This beautiful work of art illustrates the first of this weekend's parables, and through it reveals the loving mercy of God. If we return to the Lord but are weak, the Lord will carry us to fertile pastures.

First of all, we must admit our own blindness, limitations and stubbornness. It is not easy. We need God's enlightenment.

God will enlighten us, if we are humble, as Moses was humble, as Paul was humble. †

## Daily Readings

### Monday, September 12

The Most Holy Name of Mary  
1 Corinthians 11:17-26, 33  
Psalm 40:7-10, 17  
Luke 7:1-10

### Tuesday, September 13

St. John Chrysostom, bishop and doctor of the Church  
1 Corinthians 12:12-14, 27-31a  
Psalm 100:1b-5  
Luke 7:11-17

### Wednesday, September 14

The Exaltation of the Holy Cross  
Numbers 21:4b-9  
Psalm 78:1b-2, 34-38  
Philippians 2:6-11  
John 3:13-17

### Thursday, September 15

Our Lady of Sorrows  
1 Corinthians 15:1-11  
Psalm 118:1b-2, 16ab-17, 28  
John 19:25-27  
or Luke 2:33-35

### Friday, September 16

St. Cornelius, pope and martyr  
St. Cyprian, bishop and martyr  
1 Corinthians 15:12-20  
Psalm 17:1bcd, 6-7, 8b, 15  
Luke 8:1-3

### Saturday, September 17

St. Robert Bellarmine, bishop and doctor of the Church  
1 Corinthians 15:35-37, 42-49  
Psalm 56:10c-14  
Luke 8:4-15

### Sunday, September 18

Twenty-fifth Sunday in Ordinary Time  
Amos 8:4-7  
Psalm 113:1-2, 4-8  
1 Timothy 2:1-8  
Luke 16:1-13  
or Luke 16:10-13

## Question Corner/Fr. Kenneth Doyle

### The reason that God allows evils in our lives will remain a mystery in this life

**Q**I have several friends who believe that God creates children with birth defects to become his "victim souls"



because God needs suffering in order to make up for what was lacking in the suffering of Christ in the work of redemption.

They quote to me the account of the man born blind in John 9:3 and Mother Teresa, who once said that suffering is the kiss of Jesus. Does God really do this? Ever? (New Jersey)

**A**I do not support your friends' explanation. God can do anything he wants; he doesn't "need" human suffering to complete the work of redemption. If God decided that what Jesus did was sufficient in itself, that would surely be within the divine prerogative.

Having said that, I do not claim to know why the Lord allows children to be born with birth defects. That is one aspect of the "problem of evil," which has triggered theological discussion and debate since the dawn of creation—and without a solution that totally satisfies.

One need only look at the Book of Job in the Old Testament. Though Job had lost nearly everything he valued in life—family and friends, health and crops—and still failed to understand, he chose simply to continue to trust in God.

"The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Jb 1:21).

So the ultimate and honest answer to the question is: "We don't know." For as long as we remain on this side of heaven, we simply do not know how to reconcile God's goodness with the fact that much of his creation is wounded and broken; but we trust that the reasons will be revealed once we enter the peace of God's presence.

Part of the explanation, theologically, is that sickness and imperfection, disease and death were not part of God's original plan, but are the ongoing effects of original sin.

Through Christ, though, we have been given the grace to overcome those hardships, and show the love and mercy

of God to others through acts of kindness. (I have seen it in my own family with my parents' tender care for my sister, who died of multiple sclerosis at the age of 28.)

I believe this is part of what is meant in the Gospel of John, when Jesus says that the man was born blind not through his parents' sins or his own, but that "the works of God might be made visible through him" (Jn 9:3).

**Q**We recently moved and now have attended four Catholic churches close to our new home in an effort to figure out which one we would like to join. It appears that the Church has relaxed any sort of tradition on timely arrival for Mass.

Many parishioners at each of these churches seem to arrive for Sunday Mass any time they want, right up until just after the readings.

So my questions are these: How late is acceptable? Just so you're there by the time the readings start? Before the Gospel? Before Communion? (Maryland)

**A**First, to your question as to "How late is acceptable?" Half a century ago, it was common for moral theologians and liturgists to speak of the "three principal parts of the Mass"—that is, the offertory, consecration and Communion. If you missed any of these, you failed to fulfill your obligation to attend Mass.

That minimalist approach has been set aside, lest it encourage the weak of heart to arrive as late as possible. The Mass is now viewed as an integrated whole, a single act of worship from the entrance rite through to the final blessing and dismissal.

The current *Code of Canon Law* says simply, "On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass" (#1247).

Those who habitually arrive late need to rethink their priorities, and a gentle reminder from time to time in the parish bulletin might be in order.

I even think that we should get to Mass a few minutes early—to relax, pray and prepare ourselves spiritually to meet Jesus in holy Communion. †

## My Journey to God

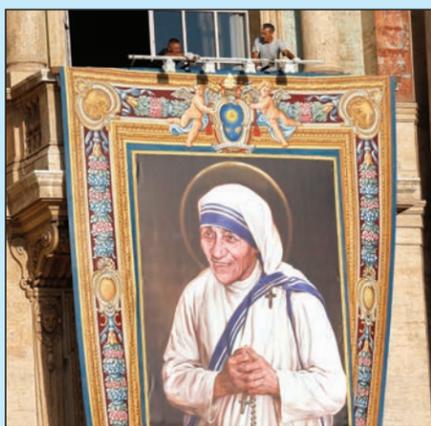
### Born to Serve the Lord

By Ron Lewis

From the dust of the earth my  
God created man.  
His breath made man a living soul.  
And God so loved the world he gave  
his only Son.  
And that is why I love him so.

I was made in his likeness, created  
in his image.  
For I was born to serve the Lord.  
I cannot deny him.  
I will always walk beside him,  
For I was born to love the Lord.

My hands were made to help  
my neighbor.  
My eyes were made to read God's word.  
My feet were made to walk in  
his footsteps.  
My body is the temple of the Lord.



I was made in his likeness,  
created in his image,  
For I was born to serve the Lord.  
I cannot deny him.  
I will always walk beside him,  
For I was born to serve the Lord.

(Ron Lewis is a member of St. Anthony Parish in Clarksville. A tapestry of Blessed Teresa of Calcutta hangs from the facade of St. Peter's Basilica after being positioned by workers at the Vatican on Sept. 1.) (CNS photo/Paul Haring)

# 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.

**BARRETT, Vonna F.**, 78, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 22. Mother of Roberta Clark. Sister of Mary Agresta and Robert Dortch Sr. Grandmother of two. Great-grandmother of one.

**EVANS, Adrienne A.**, 76, SS. Francis and Clare of Assisi, Greenwood, Aug. 3. Wife of Milton Evans. Mother of Janet Eyring, Cindy Letterle and Steve Evans. Sister of Ron Jackson. Grandmother of five. Great-grandmother of one.

**GAUDIN, Mary A. (Bumen)**, 90, Most Sorrowful Mother of God, Vevay, Aug. 27. Mother of Bernie, Jim, Joe, Jr. and Rick Gaudin. Grandmother of nine. Great-grandmother of four. Great-great-grandmother of one.

**ISOM, Kirk A.**, 53, SS. Francis and Clare of Assisi, Greenwood, Aug. 22. Father of Faith Isom. Son of Jean Isom. Grandfather of

three.

**KORKHOUSE, Kyle D.**, 37, St. Pius X, Indianapolis, Aug. 21. Husband of Robyn Korkhouse. Father of Kyra Korkhouse. Son of David Korkhouse. Brother of Keri Korkhouse.

**MCGARRY, Joan (Everly)**, 91, St. Charles Borromeo, Bloomington, Aug. 24. Mother of Susan Risk, Carol, Phillip and William McGarry. Grandmother of seven. Great-grandmother of 12. Great-great-grandmother of one.

**MOSTER, Rosemary**, 84, St. Michael, Brookville, Aug. 22. Wife of Louis Moster. Mother of Jeff Moster. Sister of Katie Back, Delores Bosse, Eunice Miller, Bill Jr. and Tom Metz. Grandmother of three.

**NIELSEN, Jr., James C.**, 60, St. Roch, Indianapolis, Aug. 19. Father of James Nielsen III. Brother of Carl and Chris Nielsen.

**NOCKS, Gerald E.**, 69, All Saints, Dearborn County, Aug. 20. Husband of Kay Nocks. Father of Lisa, Tim and Tom Nocks. Brother of Dick Nocks. Grandfather of three.

**PULSIFER, Mary T.**, 95, St. Mark the Evangelist, Indianapolis, Aug. 23. Mother of Joseph and Richard Pulsifer. Grandmother of one.

**SCHERSCHEL, Carol L.**, 71, St. Vincent de Paul, Bedford, Aug. 19. Mother of Michele Cox, Jackie Mowry

and Kristie Scherschel. Grandmother of seven. Great-grandmother of one.

**SMITH, Kenneth C.**, 78, St. Pius X, Indianapolis, Aug. 24. Husband of Beth Smith. Father of Amy, Benjamin and Dallas Boschen, Elizabeth Kavanagh and Andrew Smith. Grandfather of nine.

**WILKINS, Jerry**, 78, St. Simon the Apostle, Indianapolis, Aug. 26. Husband of Mary Wilkins. Father of Mark and Michael Wilkins. Grandfather of six.

**WILLIAMS, Gene E.**, 86, St. Lawrence, Lawrenceburg, Aug. 25. Husband of Mary Williams. Father of Pamela Allen, Karen Hackman, Linda Johnson, Nancy Kendall, Mary Ann Renschler and David Williams. Grandfather of 18. Great-grandfather of 10.

**ZIEGLER, Gary**, 69, St. Agnes, Nashville, Aug. 19. Husband of Caryl Ziegler. Father of Beth Mohr and Chris Ziegler. Brother of JoAnn Nix, Joyce Parkison and Lamar Ziegler. Grandfather of two. †



## Knights on Bikes

Matt Goreczny, Chris Wolfgang and Robert Burneisen, front right, pictured in an Aug. 4 photo, are founding members of the Pennsylvania Chapter of Knights on Bikes. (CNS photo/Mary Solberg, FaithLife)

## Benedictine Sister Carlita Koch served as prioress, teacher, pastoral associate

Benedictine Sister Carlita Koch, a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville, Ind., Diocese, died on Aug. 13 at the monastery's Hildegard Health Center. She was 80.

The Mass of Christian Burial was celebrated on Aug. 17 at the monastery church. Burial followed at the monastery cemetery.

Sister Carlita was born on July 1, 1936, in Evansville. She entered Monastery Immaculate Conception on Sept. 7, 1953, and professed vows on June 13, 1955. She celebrated the 60th anniversary of her profession of vows in 2015.

During her 61 years as a member of Monastery Immaculate Conception, Sister Carlita ministered in education for 34 years in schools in the Evansville Diocese and in the Archdiocese of Indianapolis.

In the early 1970s, she began serving in different leadership positions in the monastery. The monastic community then elected Sister Carlita as prioress in 1973, a position she held for eight years. She later ministered as an administrative assistant and chaplain in hospitals in the Evansville and Fort Wayne-South Bend dioceses.

In the archdiocese, Sister Carlita served at Christ the King School in Indianapolis from 1955-58, at St. Paul Hermitage in Beech Grove from 1960-61 and as a pastoral associate at St. Mary Parish in Mitchell from 1996-2003.

She is survived by three sisters: Benedictine Sister Rosa Lee Koch, a member of Monastery Immaculate Conception; Martha Render of Greenwood; and Karen Waller of Evansville.

Memorial gifts may be sent to the Sisters of St. Benedict, 802 E. Tenth St., Ferdinand, IN, 47532. †

## Benedictine Father Cletus Miller was a missionary in South Dakota, Guatemala

Benedictine Father Cletus Miller, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Aug. 25 in the monastery infirmary. He was 98.

The Mass of Christian Burial was celebrated on Aug. 29 in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Burial followed at the Archabbey Cemetery.

Father Cletus was a jubilarian of monastic profession, having celebrated 77 years of monastic profession. He was also a jubilarian of ordination, having celebrated 72 years of life and ministry as a priest.

Elmer Matthew Miller was born on Aug., 17 1918, in

Evansville, Ind. He entered Saint Meinrad's former Minor Seminary in 1933, and was invested as a novice at Saint Meinrad Archabbey in 1938.

He professed temporary vows on Aug. 7, 1939, at which time he received his religious name Cletus. He professed solemn vows on Feb. 4, 1943, and was ordained a priest on May 30, 1944.

In February 1945, Father Cletus began service in mission work among Native Americans, first at the Immaculate Conception Mission in Stephan, S.D., then at St. Michael Mission in St. Michael, S.D.

In 1950, he became a founding member of the former Blue Cloud Abbey in Marvin, S.D., which was established by Saint Meinrad Archabbey. From 1953-63, he served at St. Paul Mission in Marty, S.D., before returning to Blue Cloud Abbey to minister in various leadership positions there. In the 1960s and 1970s, Father Cletus continued to serve in missions among the Native Americans.

In 1981, he began a 28-year span of ministry at Resurrection Priory in Guatemala, which was founded by Blue Cloud Abbey. In Guatemala, Father Cletus served as a chaplain for Carmelite nuns, ministered in parishes, served as a confessor for local clergy and assisted in the monastic community.

Father Cletus returned to Saint Meinrad in 2012 when Blue Cloud Abbey closed.

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# Pope's calendar is filled with dialogue opportunities

VATICAN CITY (CNS)—Hopes for Christian unity may not be spring fresh, but Pope Francis' fall calendar is filled with ecumenical appointments.

Even as developments within Christian communities seem to be solidifying differences that would make full unity difficult, there is no sign that the desire to meet and dialogue is waning. And, in fact, divided Christians are finding more opportunities to pray together and engage in joint work to help the poor and needy.

Pope Francis will open his season of ecumenical and interfaith engagements on Sept. 20 when he joins other Christian leaders and representatives of other religions in Assisi to commemorate the 30th anniversary of St. John Paul II's interreligious peace gathering. Ten days later, Pope Francis flies to Georgia, a predominantly Orthodox nation. In October, he will meet and pray with Anglican Archbishop Justin Welby of Canterbury and, at the end of the month, he will fly to Sweden to take part in ecumenical events launching commemorations of the 500th anniversary of the start of the Protestant Reformation.

Acknowledging where Churches and Christian communities diverge is an obvious first step in a dialogue to overcome differences. But a relationship that stops there gives the wrong impression that Church-dividing issues are more important than the central beliefs of Christianity they profess together in the Creed.

The message the pope's calendar conveys is that "no matter what the new and old differences are, we are still bound together by a common baptism and so many elements of common faith and the common obligation to share the Gospel," said Bishop Brian Farrell, secretary of the Pontifical Council for Promoting Christian Unity.

At a time when the pace of the formal theological dialogues seems sluggish to many, Bishop Farrell told Catholic News Service (CNS) that "the living out of our spiritual relations is moving along in a very positive way."

Taking opportunities to pray together and making commitments to engage in joint social and charitable works should "create a climate of greater trust, which will help us confront theological differences with confidence and a better understanding of each other," the bishop said.

The pope's visit to Assisi is scheduled to last just eight hours. But standing alongside Archbishop Welby and Orthodox Ecumenical Patriarch Bartholomew of Constantinople—as well as Jewish, Muslim, Buddhist, Hindu and Sikh leaders—will be an affirmation of a shared belief that true faith always seeks peace.

The climate of his visit to Georgia may not be quite as warm as Pope Francis is used to. Although Orthodox Patriarch Ilia II invited the pope to visit the country and will meet with him the first day, the pope and patriarch are not scheduled to attend each other's liturgies, which has become a common practice when the pope visits a predominantly Orthodox country.

Patriarch Ilia, 83, was elected head of the Georgian Orthodox Church in 1977 when Georgia was still a Soviet republic and the communist government was placing severe restrictions on the practice of faith. Hundreds of churches and monasteries had been closed, but under Patriarch Ilia's leadership in the 1980s, the Church began to rebuild and grow. In his early years as patriarch, the Georgian Orthodox Church also was actively involved in the ecumenical movement and Patriarch Ilia served as a co-president of the World Council of Churches.

After the Soviet Union dissolved and as Georgians began recovering their ethnic and cultural identity—an identity closely tied to Orthodoxy since the fourth century—there was growing criticism of the modern ecumenical movement and its perceived tendency to equate all expressions of Christianity. The Orthodox Church of Georgia withdrew from the World Council of Churches in 1997.

When representatives of the world's 14 Orthodox Churches were preparing to meet in Crete in June, the Georgian Church was one of the first to announce it would not participate. The Georgian Church's synod cited a proposed document on relations with other Christians as one of the reasons it stayed away.

While the theological and moral issues separating Catholics and Anglicans are more profound than those impacting the Catholic-Orthodox relationship, Archbishop Welby's visit to the Vatican is expected to be warmer, to include prayer with Pope Francis and the signing of a joint declaration.

The Anglican archbishop's visit to Rome marks the 50th anniversary of formal Anglican-Roman Catholic dialogue, the 50th anniversary of the Anglican Center in Rome and a major meeting of the International Anglican-Roman Catholic Commission for Unity and Mission.

While the formal theological dialogue continues, the commission looks at practical ways Roman Catholics and Anglicans can give greater witness to their common faith, and particularly how they can collaborate in their



Pope Francis greets Anglican Archbishop Justin Welby of Canterbury, England, spiritual leader of the Anglican Communion, during a private meeting at the Vatican in this June 16, 2014, file photo. The pope will meet Archbishop Welby in Assisi during an interfaith peace meeting this month and in Rome in October. (CNS photo/L'Osservatore Romano)



Patriarch Ilia II, head of the Georgian Orthodox Church, is pictured during a meeting in Tbilisi, Georgia, in this Jan. 10, 2013, file photo. Patriarch Ilia, who invited Pope Francis to visit Georgia, has served as patriarch since 1977. The pope is scheduled to make a Sept. 30-Oct. 2 visit to Georgia and Azerbaijan. (CNS photo/Zurab Kurtsikidze, EPA)

mission to the world. The expected joint declaration is likely to focus on the same idea of finding ways to give a common Christian witness while working and praying for full unity.

The pope's fall ecumenical activities will culminate in Lund, Sweden, on Oct. 31 when he participates in a Catholic-Lutheran commemoration of the 500th anniversary of the beginning of the Protestant Reformation.

According to the Lutheran World Federation, co-host of the event, the gathering "will highlight the solid ecumenical developments between Catholics and Lutherans and the joint gifts received through dialogue."

In 2013, the Vatican and the federation issued a document on the anniversary commemorations, insisting "no one who is theologically responsible can celebrate the division of Christians from one another."

Instead, the document "From Conflict to Communion," urges Catholics and Lutherans to recognize Martin Luther wanted to reform the Church, not splinter it. After 500 years, it said, Christians may find it easier to see and experience their differences, but the world is in need of a united Christian witness and the season for that is now. †

## CAPECCHI

continued from page 12

his presence and do his will, and I did that from the start."

My commitments mean I won't be adding a stamp to the passport this year, so I'm contemplating adventure in the broadest sense—from the life of the mind to the spiritual life, exploring new corners of my God-given talents and embracing glimpses of grace.

I'm pushing myself to find compelling ways to tell other people's stories, all while writing my own story. One day, I will appreciate how God brought each chapter together, marked by a generosity that knows no bounds.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of [SisterStory.org](http://SisterStory.org).) †

*'No matter what the new and old differences are, we are still bound together by a common baptism and so many elements of common faith and the common obligation to share the Gospel.'*



— Bishop Brian Farrell, secretary of the Pontifical Council for Promoting Christian Unity

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# Benedict sisters to honor local women as ‘Angels of Grace’

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven; and Raphael, the traveling companion of Tobias.

For the last nine years, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove have identified three local women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an “Angels of Grace” award.

This year’s recipients are Little Wish Foundation founder Liz Niemiec for the “messenger” Archangel Gabriel Award; Cathedral Kitchen longtime volunteer Dee Morley for the “defender” Archangel Michael Award; and Haven Women’s Ministry founder Carol Naragon for the “companion” Archangel Raphael Award.

These women will receive their award on Sept. 24 at a fashion show and luncheon fundraiser honoring all women, and benefiting women’s programs at the Benedict Inn Retreat & Conference Center in Beech Grove.

Here are the stories of this year’s messenger, defender and companion.

## Archangel Gabriel Award winner Liz Niemiec

Liz Niemiec was just a sophomore in high school in Michigan City, Ind., when she learned a life-altering lesson: little things make a big difference.

She learned the lesson from the adopted son of a teacher from her Catholic grade school. She saw how young Max, who was dying of cancer, brimmed over with joy when his parents gave him a puppy. “I saw what a big impact that made on his life,” she says. “It made him really happy.”

Max died on March 17, 2010, after a two-and-a-half year battle with disease. “At his wake, it was upsetting, and I felt the need to act,” Niemiec recalls. “I remembered how something so little made him so happy. I knew I could do little things to make other little kids with cancer happy.”

She decided she wanted to start a non-profit organization to grant little wishes to children with cancer.

“My mom blew it off at first,” she says. “I kept pushing. I kept bothering her every day. Finally she called a lawyer [who] made everything legal and OK to raise money and make it a foundation.”

In May of 2010, then-17-year-old Liz founded Little Wish Foundation.

As the name suggests, the non-profit organization focuses on the smaller gifts that may bring a suffering child joy or hope—a laptop, iPad or Xbox, concert

tickets, spa treatments, pretty dresses and much more.

Since its founding in 2010, Little Wish Foundation has expanded to serve pediatric cancer patients at six hospitals in Indianapolis, Fort Wayne, Chicago and Los Angeles—the latter hospital through the sponsorship of Lids hat company. According to the non-profit’s website, [www.littlewishfoundation.org](http://www.littlewishfoundation.org), 593 little wishes have been granted to date.

Niemiec managed to grow the foundation while finishing high school and then while attending Butler University in Indianapolis. She graduated in May with a bachelor’s degree in non-profit administration.

The 23-year-old operates the non-profit out of her mother’s home in Noblesville, where as a recent graduate she is searching for a parish to call home. She will soon take over as chief operating officer of Little Wish Foundation, while her mother serves as chief executive officer.

Like the Archangel Gabriel—who happens to be Niemiec’s confirmation patron—the young entrepreneur sees herself as a herald, but with a two-fold message.

“I’m definitely a messenger of bringing little things to kids to make them happy,” she says. “That’s the basic mission of what I do and want to do.

“But even more so, I’m a messenger to other kids my age and younger. I’m a good role model for them, helping them understand that little things can make a difference, and little things add up.”

## Archangel Michael Award winner Dee Morley

Like the Archangel Michael for whom her award is named, 82-year-old Dee Morley is a defender.

For 20 years, she defended the survival of the homeless one spoonful of soup at a time at the Cathedral Kitchen behind SS. Peter and Paul Cathedral in Indianapolis. Her service started as part of a team of soup kitchen volunteers from her home parish of St. Malachy in Brownsburg. The group volunteered once a week.

Two years after her involvement with the team, Morley’s husband passed away.

“I said, ‘God, what do you want me to do next?’ The need was so great down there [at the soup kitchen], it was an easy decision. I just want to help my brothers and sisters in Christ.”

Early on in her 20 years of volunteering, the plumbing at the soup kitchen had problems. Consequently, the clients had to be served outdoors.

In order to feed the homeless during that time, says Morley, “I made pots of soup at home. Before I knew it, I was

coming five days a week.”

After picking up food orders at a Kroger in Brownsburg, she would arrive at the soup kitchen around 7 a.m. and remain until around noon.

When volunteering, Morley says she would do “anything and everything” that was needed. Stopping at grocery stores to pick up donations, preparing and cooking casseroles and soups, cleaning up after helping feed around 150 souls each day—nothing was off limits for Morley.

But her favorite form of service was getting to know the clients.

“You have this rapport with the people that come down there. You see all walks of life—those just released from the hospital or a mental institution or jail. But they still have the need to be fed and the need for encouragement to live straight.

“There’s a gentleman who’s been living around the place under a bridge or in a corner somewhere as long as I’ve been volunteering,” she says. “One winter, he lived in a cardboard box. It just breaks my heart to see that. People shouldn’t have to live that way. You bring them extra blankets and try to help them as much as you can. It’s a different lifestyle.”

Eventually Morley—a mother of four, grandmother of two and great-grandmother of one—cut back her service to three days a week. In March, she officially “retired” from volunteering at the soup kitchen—sort of.

“I’m supposed to be retired, but I still go down maybe one day a week or so,” she admits. “[The homeless] have such a hard life, out in hot weather and cold weather. You have to have a lot of sympathy. You just can’t walk away from that.”

## Archangel Raphael Award winner Carol Naragon

After being wed at age 17, raising four children and being married for 35 years, Carol Naragon was shocked to find herself living alone as a divorced woman in her 50s.

The member of Emmanuel Church of Greenwood says she “started praying about what to do. I still felt young enough to give, but I never went to college.”

The answer soon became clear.

“While I was married, we were on a board of an unwed mothers’ home in Greenwood,” she says. “I used to get the girls, bring them home. If they needed to make money, we would iron and clean. I didn’t realize I was mentoring the girls. ...

“I felt the Lord say, ‘I gave you that passion. Now you don’t have a husband and four kids to look after—you have time.’ I started getting excited. I felt like I had some direction.”

Naragon began to envision a home for

unwed mothers. She hired an organizational coach, and together they did research to assess what population had the greatest needs.

“We found that 19-24 year-old single moms were the fastest segment of homelessness growing in the U.S.,” she says. “And we found out that there wasn’t any transitional housing for these women in Greenwood.”

Thus began the all-volunteer-operated Haven Women’s Ministry in Greenwood in 2007.

According to the non-profit’s website, [www.havenwomensministry.org](http://www.havenwomensministry.org), the goal of the organization is to “provide a way for these women to meet the needs of their families.” They do this by providing financial help, child care, household items, toiletries, clothing, Bible study and more to roughly 30-35 women ages 18 and older at any given time.

With the donation by Greenwood Wesleyan Church of their unused parsonage two-and-a-half years ago, the ministry has been able to house three families.

“It’s not a handout, it’s not a shelter,” says Naragon. “It’s a home, and they can stay two years.

“They take ownership—they pay a little rent, one-third of the utilities, they clean. It teaches them to budget, and all the girls go through a financial program.”

Just as the Archangel Raphael served as a traveling companion to Tobias, so Naragon, 60, is a traveling companion with the women she serves, journeying with them to meet their physical, emotional and spiritual needs.

“I walk alongside of them as a friend,” says the remarried non-profit founder, who is now the mother of six and grandmother of 15. “Although I never went through anything like these girls went through, I couldn’t stay in my home [after the divorce] because I couldn’t afford it, so I felt that devastation of being left alone. I feel like I can connect with them.

“God told the Church to visit widows and orphans [Jas 1:27]. I want to provide the place for that to happen. I will run the mission if [churches] will support it.

“Our motto is we want to be a hand up and not a hand out. I just want to show [these women] love and be a helping hand.”

*(The Angels of Grace fundraiser and luncheon will be held at Primo Banquet Hall & Conference Center, 2615 National Ave., in Indianapolis, from 10:30 a.m.-2 p.m. on Sept. 24. Tickets are \$35 per person, or \$260 for a table of eight. Fashions by The Secret Ingredient will be modeled and available for purchase, with 10 percent of proceeds going toward women’s programs at the Benedict Inn Retreat & Conference Center in Beech Grove. The event includes raffles for gift baskets and a week’s stay at a home on Lake Michigan. For reservations or questions, contact the Benedict Inn at 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).) †*



Liz Niemiec



Dee Morley



Carol Naragon



Pope Francis

loving gaze of tenderness and mercy extends to all who seek forgiveness no matter how great or small their sins may be, Pope Francis said.

While many often feel “cast aside” because of their sins, Jesus offers encouragement and “tells us, ‘Courage, come to me.’” the pope said on Aug. 31 at his weekly general audience.

“It is the moment of forgiveness, of inclusion in Jesus’ life and the life of the Church. All of us are sinners; whether

great or small, we all are.

“The Lord tells us, ‘Courage, come, you are no longer discarded. I forgive you, I embrace you.’ This is mercy,” he said.

Reflecting on the Gospel reading of Jesus’ miraculous healing of a woman suffering from hemorrhages, Pope Francis noted the woman’s persistence in trying to reach out to Jesus despite the fact that she was excluded from society because of her condition.

“She was a woman discarded from society. It is important to consider this condition—discarded—to understand her state of mind,” he said.

“She senses that Jesus can free her from her sickness and from the state of marginalization and indignity in which

she has found herself for years. In short, she knows and feels that Jesus can save her.”

Through the Gospel story, he said, “We, including Christian communities, are warned against views of women affected by prejudice and suspicion, damaging their inviolable dignity.”

The Gospel vision, he added, restores the truth and allows women to be viewed from “a liberating perspective.”

“We don’t know her name, but the few lines in which the Gospel describes her encounter with Jesus outline an itinerary of faith capable of restoring the truth and the greatness of each person’s dignity,” he said.

After touching Jesus’ cloak, the woman tried to hide and expected to be

reproached, the pope said. Instead, she was met with his gaze of “mercy and tenderness” that not only welcomes her, but also “acknowledges her dignity.”

This gaze and encouragement from Christ, he added, also is experienced by all those who feel discarded and marginalized by their own sins.

The woman is not saved by touching Jesus’ cloak but by his words which “consoled her, healed her and restored her to a relationship with God and with her people,” Pope Francis said.

“Once again Jesus, with his merciful behavior, shows the Church the path it must take to reach out to every person so that each one can be healed in body and spirit and recover his or her dignity as a child of God,” the pope said. †

# Jesus’ mercy extends to even the greatest of sinners, Pope Francis says