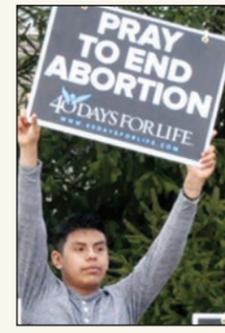




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Prayerful peace vigil

40 Days for Life campaign builds a culture of life, pages 3 and 4.

CriterionOnline.com

September 23, 2016

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## Religious organizations play major role in caring for migrants, refugees

UNITED NATIONS (CNS)—Religious organizations and local faith communities are longtime key providers of efficient, effective, compassionate aid to migrants and refugees, speakers said at a U.N. program on Sept. 19.

The work of these groups is an example to the international community, they said, and should be the basis of new partnerships among nations, international organizations and faith-based organizations.



Cardinal Pietro Parolin

“From time immemorial, people from a wide range of faith traditions have given special attention to the needs of migrants and refugees,” said the Vatican secretary of state, Cardinal Pietro Parolin. The response by Catholic institutions to the needs of large groups of people on the move is guided by the rich body of Catholic doctrine and tradition developed over two millennia, he said.

Cardinal Parolin delivered the keynote address at a forum that considered “Responsibility and Solution Sharing: The Role of Religious Organizations in Responding to Large Movements of Refugees and Migrants.”

The side event was held in conjunction with the U.N. Summit on Large Movements of Migrants and Refugees and sponsored by the Permanent Observer Mission of the Holy See to the United Nations, with the International Catholic Migration Commission and Caritas Internationalis.

“While migration has always been with us, it is becoming an unprecedented phenomenon in our days,” the cardinal said. Many large movements of people are involuntary, and caused by conflict, violence, persecution, discrimination, poverty and environmental degradation, he said.

Migrants and refugees face the dangers of trafficking, starvation and abuse on their journey, but a bad situation gets worse, he said. “Upon arriving at their

See REFUGEES, page 8



Elisabeth and Scott Williams of St. John the Evangelist Parish in Indianapolis smile in complete joy as they meet Pope Francis at the Vatican on August 3. The couple was married in St. Luke the Evangelist Church in Indianapolis on May 28, and later traveled to Rome after they learned about the long-standing tradition of popes offering a blessing to newlyweds. (Photo courtesy of L'Osservatore Romano)

## WONDERFUL ADVENTURE

### Newlyweds experience once-in-a-lifetime encounter with Pope Francis on Italy trip

By John Shaughnessy

As they prepared for their trip to Italy to try to get a special blessing of their marriage from Pope Francis, Scott and Elisabeth Williams kept telling each other that it would be fine if their plan didn't turn out as they hoped.

After all, their wedding at St. Luke the Evangelist Church in Indianapolis on May 28 had been a magical day—a day, Elisabeth says, when “everything came together so beautifully, and I was getting to marry the love of my life.”

And no matter what happened with the pope, the couple would still have a week together in Rome.

Yet deep in their hearts, Scott and Elisabeth both thought it would be tremendous to experience a long-standing, wedding-related tradition at the Vatican.

It's a tradition that holds that if a couple arrives for a

Wednesday audience with the pope within six months of their wedding *and* wears the clothes they were married in (or similar attire), they will be allowed to sit in a reserved section where they will receive a “blessing of newlyweds” from the pope.

There was also one other tradition that Scott hoped to experience—a tradition that would let him leave their potential meeting with Pope Francis with the pontiff's zucchetto, the white skullcap that a pope wears.

And so in late July, Scott and Elisabeth began one of those amazing adventures of life, love and faith that they hope helps to define their marriage.

#### First, the good news

Their adventure to Rome began with the extra challenge

See NEWLYWEDS, page 8

## Stay connected to each other and to Jesus, Archbishop Tobin encourages educators

By John Shaughnessy

It's a story of grace, perspective and humility—a story that Archbishop Joseph W. Tobin shared during a special Mass on Sept. 7 when several people from across the archdiocese were honored for their service in Catholic education, youth ministry and catechesis.



Archbishop Joseph W. Tobin

As he began his homily two days after Labor Day, Archbishop Tobin looked at the people in SS. Peter and Paul Cathedral in Indianapolis and asked, “What would you name as the greatest moment of your summer?”

The archbishop then shared the story of his own answer to that question—a story that unfolded on “a steamy afternoon at the end of July” as he entered the guest house in Vatican City where Pope Francis lives.

“I didn't even have time to put on my game face when I arrived at his floor. The elevator opened, and there he was,” Archbishop Tobin told the gathering of priests, youth ministers, young adult ministers, Catholic school leaders and parish administrators of religious education.

“He invited me into a sort of television room where there were four or five chairs, and he said, ‘Pick whichever one you want. I'll take whatever is left.’ And we talked, and shared. And I saw a very human side to him. He said twice, ‘I really don't know why I was elected. I suspect the Italians couldn't agree on a candidate.’”

Then Pope Francis added, “But because I

wasn't looking for this, I accepted it as God's will. And I believe I'll have what I need.”

“I tried in a clumsy way to provide him what I thought he needed,” Archbishop Tobin recalled. “I said, ‘You know, Holy Father, you hear a lot of the bad news. You get a lot of discordant voices. You know that you're not the flavor of the month—from even some of my brothers. But I want you to know how much people love you—the people I serve, and ones who aren't even full members of the Catholic Church. They listen to you. You inspire them.’”

“He didn't react, which surprised me because we were having a lively conversation. And thinking about his silence at that moment, I recalled an interview that I had heard about shortly on his return from Philadelphia last fall. An American reporter announced the next day that during

See ADMINISTRATORS, page 2

# ADMINISTRATORS

continued from page 1

the informal press conference while flying back to Rome, he had asked the pope, 'How do you feel, now that you're practically a rock star in the United States?'

"He said the Holy Father became very quiet. With a serious look on his face, [Pope Francis] said, 'That's a dangerous place for me. Stars are beautiful, but stars fade. My mission is to be the servant of the servants of God. I must always be sure that I do what I do for the right reasons.'"

The archbishop paused briefly before adding, "That told me something about his heart, about his knowledge of himself, that he probably realizes how easy it would be to live on the adulation of others. And to panic or fall into depression when that adulation is taken away.

"Francis is a humble man. One who knows his heart and strives each day to do what he does for the right reason."

In closing his homily, the archbishop encouraged everyone in the cathedral to follow Pope Francis' example—to stay "connected to each other in solidarity, but most importantly connected to Jesus Christ."

That approach to life has been embraced by the people who received awards during that special Mass.

Maria "Cuquis" Romero received the 2016 Youth Ministry Servant Leader of the Year Award for her volunteer work as the youth minister of St. Patrick Parish in Indianapolis. Described as "God's beautiful instrument" by one person who nominated her, she was also praised for the way "she inspires others to respond to the gifts that God placed in their care."

Romero can be found nearly every day at her parish, volunteering "20 to 40 hours a week, sometimes more," with the goal of bringing the parish's teenagers and young adults closer to God.

"I want to teach them that God is amazing, and they need him in their lives—and to continue the job of evangelizing," said Romero, the mother of an 11-year-old son. "Without him, we can't do anything."

While she regards the award as a tribute that also belongs to the young people, their parents and her family, she considers it too as a thank you and a challenge from God.

"The award was a blessing for me," said Romero, her voice filling with emotion.

"I feel that God was thanking me for everything I do. He was also telling me, 'Don't give up. You need to continue doing this.'"

"I will. Serving the youth is my passion. I love doing this."

Doug Bauman has the same passion for teaching. It's why the teacher at St. Barnabas School in Indianapolis received the 2016 Saint Theodora Guérin Excellence in Education Award, given to someone who exemplifies the saint's approach of "Love the children first, then teach them."

Bauman is part of a team of four teachers at St. Barnabas that was one of just 10 schools from across the country chosen for a special three-year program at the University of Notre Dame—a program that focuses on helping teachers inspire student learning in the areas of science, technology, engineering and math.

Yet it's his example of serving others and "walking in the light of Christ" that Bauman hopes lasts the longest with his students.

"Christ teaches us to love one another as he loved us," says the father of three. "Enabling our students to experience that Christ-like love and service firsthand is the one teacher moment that will be forever instilled in my heart."

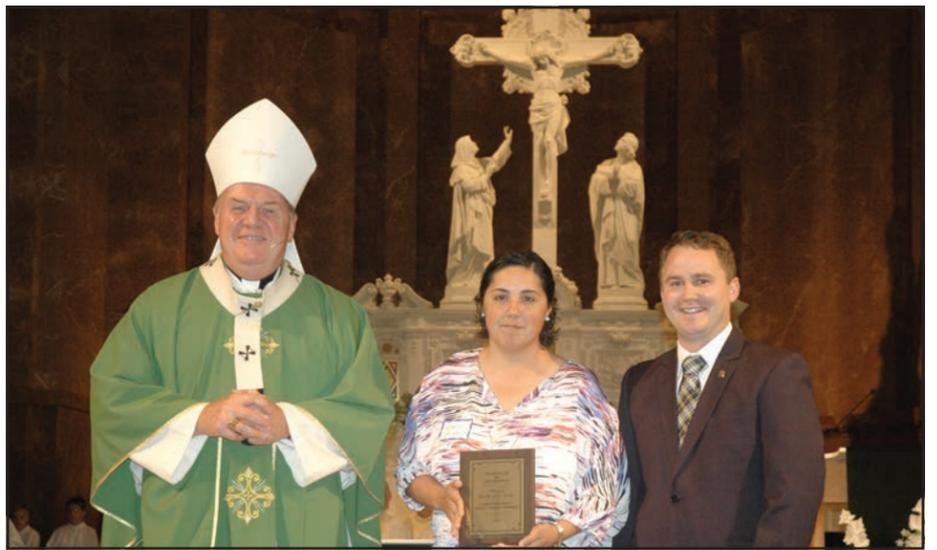
The Excellence in Catechesis Award was presented to the Terre Haute Deanery for "a variety of excellent collaborative efforts" in the area of religious education.

"The award usually goes to an individual parish administrator of religious education," noted Ken Ogorek, the archdiocese's director of catechesis. "This year, to highlight the type of collaboration that's becoming increasingly important among clusters and cohorts of parishes—as well as throughout entire deaneries—we invited each of our 11 deans to nominate his deanery for this recognition.

"We received several excellent nominations. The Terre Haute Deanery has a long history of collaborative efforts among parish administrators of religious education. Being the first deanery to experience the 'Connected in the Spirit' process has only enhanced this spirit of being co-workers in the vineyard of catechesis among parish leaders in Clay, Parke, Putnam, Vermillion and Vigo counties." †



The Excellence in Catechesis Award was presented to the Terre Haute Deanery during a special Mass on Sept. 7 in SS. Peter and Paul Cathedral in Indianapolis. Pictured are Archbishop Joseph W. Tobin; Augusta McMonigal, youth minister for the five parishes in Terre Haute; Father Richard Ginther, former dean of the Terre Haute Deanery; Elizabeth Davis, director of religious education at St. Joseph University Parish in Terre Haute; Barbara Black, parish life coordinator of Sacred Heart of Jesus Parish in Terre Haute; Father Joseph Feltz, vicar for clergy, religious and parish life coordinators, vice-chancellor, priest moderator and sacramental minister at St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods and Sacred Heart of Jesus Parish in Terre Haute; Donna Wenstrup, director of religious education at St. Margaret Mary and St. Patrick parishes in Terre Haute; and Ken Ogorek, director of catechesis for the archdiocese. (Photos by John Shaughnessy)



Maria "Cuquis" Romero received the 2016 Youth Ministry Servant Leader of the Year Award for her volunteer work as the youth minister of St. Patrick Parish in Indianapolis. Romero received the honor from Archbishop Joseph W. Tobin and Scott Williams, coordinator of youth ministry for the archdiocese, during a special Mass on Sept. 7 in SS. Peter and Paul Cathedral in Indianapolis.



Doug Bauman, a teacher at St. Barnabas School in Indianapolis, received the 2016 Saint Theodora Guérin Excellence in Education Award during a special Mass on Sept. 7 in SS. Peter and Paul Cathedral in Indianapolis. Pictured in the back row are Archbishop Joseph W. Tobin; Bauman; his wife, Julie; and Gina Fleming, superintendent of Catholic schools for the archdiocese. In the front row are the Bauman's three children, Annie, left, Betsy and Lily.

## Young Adult Servant of the Year Award to be presented on Sept. 25

Two individuals and a deanery staff were honored during a special archdiocesan Mass on Sept. 7 at SS. Peter and Paul Cathedral in Indianapolis.

During the Mass for priests, youth ministers, young adult ministers, Catholic school leaders and parish administrators of religious education, the 2016 Youth Ministry Servant Leader of the Year Award was presented to Maria "Cuquis" Romero of St. Patrick Parish in Indianapolis.

The 2016 Saint Theodora Excellence in Education Award was given to Doug Bauman, a teacher at St. Barnabas School in Indianapolis.

The 2016 Excellence in Catechesis

Award was presented to the Terre Haute Deanery, which includes the parishes of Annunciation of the Blessed Virgin Mary in Brazil, Sacred Heart in Clinton, St. Paul the Apostle in Greencastle, St. Joseph in Rockville, and St. Mary-of-the-Woods in St. Mary-of-the-Woods—and the Terre Haute parishes of Sacred Heart of Jesus, St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick.

The 2016 John Paul II Young Adult Servant of the Year Award will be presented on Sept. 25 at a Mass and celebration with Archbishop Joseph W. Tobin, an event known as the "Bishop's Bash." †



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# 40 Days for Life campaign starts on Sept. 28, more participants needed

**Criterion staff report**

40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

The campaign runs twice a year, once in the spring and once in the fall. During the 40-day campaigns, individuals silently pray during one-hour time slots in front of abortion centers around the world.

This year, the fall campaign runs from Sept. 28-Nov. 6, with Indianapolis and Bloomington participating within the archdiocese.

Cities participating near archdiocesan boundaries include Evansville, Ind. (Evansville Diocese), Louisville, Ky. (Archdiocese of Louisville) and Cincinnati, Ohio (Archdiocese of Cincinnati).

All campaigns are in need of volunteers to sign up to pray.

For more information or to sign up for a prayer time slot, log onto [40daysforlife.com](http://40daysforlife.com) and click on "Locations."

For those without computer access, see each location below for a number to call for more information or to sign up.

**Bloomington**

The Bloomington 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 421 S. College Ave. Contact: Monica Siefker, 812-330-1535.

**Indianapolis**

The Central Indiana (Indianapolis) 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 8590 Georgetown Road.

A kickoff rally will take place at St. Luke the Evangelist Parish, 7575 Holliday Drive E., in Indianapolis, in the parish hall at 3 p.m. on Sept. 25, featuring guest speaker Father John Hollowell, pastor of Assumption Parish in Brazil and St. Paul



Participants in the 2015 40 Days for Life midpoint rally hold pro-life signs on March 14 outside the Planned Parenthood abortion facility in Indianapolis. (Criterion file photo by Natalie Hoefler)

the Apostle Parish in Greencastle.

A midpoint rally will be held on the public right-of-way outside of the Planned Parenthood facility at 10:30 a.m. on Oct. 15, and a closing rally will take place at 6 p.m. on Nov. 6 in the St. Luke parish hall.

Contact: Kelly Leszczewski, 937-903-3233.

**Evansville**

The Evansville 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 125 North Weinbach Ave. Contact: Cathie Francis, 812-474-3195.

**Cincinnati**

The Cincinnati 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 2314 Auburn Ave.

There will be several events held at this location during the fall campaign:

- Kickoff rally, 7 p.m. on Sept. 27, featuring Mercy Father Anthony Stephens, director of field education and pastoral internship year at Mount St. Mary's Seminary in Cincinnati.

- United for Life rally, 7 p.m. on Oct. 6. This hour-long program will feature local leaders, members of the 40 Days for Life headquarters team, and speakers from the United for Life tour partners.

- Midpoint rally, 7 p.m. on Oct. 21, featuring guest speaker Brad Mattes, president and CEO of Life Issues Institute in Cincinnati.

- Friday evening group prayer vigil, 7-8 p.m. on Oct. 28 and Nov. 4.

- Rosary Rally to end the campaign,

3-4 p.m. on Nov. 6, with guest speaker and prayer leader Auxiliary Bishop Joseph Binzer of the Archdiocese of Cincinnati. Contact: Mary Clark, 513-791-4039.

**Louisville**

The Louisville 40 Days for Life campaign will take place on the public right-of-way outside of the EMW Women's Surgical Center at 138 W. Market St.

A kickoff rally will be held there at 3 p.m. on Sept. 24, featuring the personal testimony from a mother who chose life for her twins.

Contact: Laura and Adam Grijalba, 502-475-5403. †

## Annual Respect Life Sunday Mass, Life Chain events set for Oct. 2

**Criterion staff report**

The archdiocesan annual Respect Life Sunday Mass will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 2. The Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award will be presented during this celebration.

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community, school community and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 2.

Life Chain events are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that churches support the sanctity of human life from the moment of conception until natural death.

Learn more about the Life Chain Network and other event locations at [LifeChain.net](http://LifeChain.net).

The following Life Chain events in central and southern Indiana are listed in alphabetical order by location:

- Bloomington Area Life Chain, 2-3:30

p.m., neighborhood parking and signs available at 16 locations along E. Third Street from College Mall Road west to College Avenue, then south on College Avenue to Planned Parenthood. Information: Carole Canfield, 812-322-5114.

- Columbus Area Life Chain, 2-3 p.m., intersection of Second Street and Washington Street. Information: Don Demas, 812-372-0774.

- Greencastle Area Life Chain, 2:30-3:30 p.m., intersection of Washington Street and College Avenue. Information: Mary Howard, 317-539-5727, or Cathy Engle, 765-653-5678.

- Greensburg Area Life Chain, 2-3 p.m., along Lincoln Street. Information: Patty Hensley, 812-614-4663.

- Central Indiana (Indianapolis) Life Chain, 2:30-3:30 p.m., Meridian Street from North Street to 38th Street. Parking is available at SS. Peter and Paul Cathedral, 1347 N. Meridian St., or Knights of Columbus Mater Dei Council 437, 1305 N. Delaware St. The Catholic Center parking lot will be closed during the Life Chain event. Central Indiana Life Chain T-shirts will be available for \$8 for adult S-XL and youth-sized medium, \$10 for adult XXL-XXXL, and \$15 for adult sweatshirts.

- Milan Area Life Chain, 3-4 p.m., intersection of Highway 101 and Highway 350. Information: Ed King, 812-654-6502.

- Terre Haute Area Life Chain, 2-3:30 p.m., intersection of 3rd Street and Wabash Avenue. Information: Tom McBroom, 812-841-0060. †

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# The Criterion

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Most Rev. Joseph W. Tobin, C.Ss.R., Publisher  
Greg A. Otolski, Associate Publisher

Mike Krokos, Editor  
John F. Fink, Editor Emeritus

## Editorial



Pope Francis holds a baby as he visits the neonatal unit at San Giovanni Hospital in Rome on Sept. 16. The visit was part of the pope's series of Friday works of mercy during the Holy Year. (CNS photo/L'Osservatore Romano, handout)

## Like Pope Francis, nurture the light of faith in your lives

Most of us are familiar with the adage, "Actions speak louder than words."

In the case of Pope Francis, we believe both his words and ministry share heartfelt life lessons that people of faith would do well to emulate.

Whether it's during his weekly general audience, visiting a babies' ward in a hospital or delivering a homily during an early morning Mass in the chapel of the Domus Sanctae Marthae at his residence, our universal shepherd's words and actions always come from the heart.

The words of wisdom shared and the insights offered are evidence, we believe, that the Holy Spirit is very much a part of his pontificate. And his actions demonstrate it, too.

Mercy, of course, has been at the forefront of his prayers and actions during this Holy Year of Mercy.

Just last week, according to Catholic News Service (CNS), Pope Francis donned a green hospital gown over his white cassock and entered the neonatal unit of a Rome hospital, peering in the incubators, blessing its young patients with the sign of the cross and encouraging worried parents.

The trip to the babies' ward of Rome's San Giovanni Hospital and then to a hospice on Sept. 16, CNS noted, were part of a series of Mercy Friday activities Pope Francis has been doing once a month during the Holy Year of Mercy.

By visiting the ailing newborns and the dying on the same day, the Vatican said, Pope Francis "wanted to give a strong sign of the importance of life from its first moment to its natural end."

"Welcoming life and guaranteeing its dignity at every moment of its development is a teaching Pope Francis has underlined many times," the statement said. With the September visits, he wanted to put "a concrete and tangible seal" on his teaching that living a life of mercy means giving special attention to those in the most precarious situations.

During the Mercy Friday visits, the Holy Father has also spent time with migrants, the aged, at a recovery community for former drug addicts, and

at a shelter for women rescued from human trafficking and prostitution.

Other life lessons are consistently discussed that people of faith can learn from as well.

In his homily during daily Mass on Sept. 19 in his chapel, Pope Francis reminded Massgoers they should not envy the rich and powerful and conspire against their neighbor. He instead encouraged them to nurture the light of faith in their lives.

Reflecting on the day's Gospel reading from Luke in which Jesus says no one lights a lamp and then covers it (Lk 8:16-18), the Holy Father shared some ways in which we hide the light of faith—through jealousy and arguments, plotting evil against our neighbors or simply putting off until tomorrow the good that we should do today.

Good works "do not keep well in the [refrigerator]," Pope Francis said. They need to be shared the minute there is a need.

Reacting to someone in need by thinking, "I'll take care of it tomorrow" is a classic, recurring form of hiding the light of faith given to each Christian at baptism, he added.

Pope Francis also used strong language to warn about those who plot evil against their neighbors instead of responding to the trust placed in them.

Using someone's trust to trick them or to fool them into doing something they shouldn't is the "little piece of mafia that we all have in reach," the pope said. "Profiting from another's trust in order to do evil is mafioso!"

We should not be envious or jealous of the rich and powerful, the Holy Father said, because it also hides the light of faith. Instead, he urges us to be "children of the light."

The light of faith given to each of us at baptism is a gift we cannot let sit dormant.

May we follow the pope's advice and example, and nurture the light of friendship and humility, the light of faith and hope, and the light of patience and goodness in our lives.

—Mike Krokos

## Be Our Guest/Rhonda Branham

### Participate in 40 Days for Life campaign and help build a culture of life

The 1935 Nuremberg Laws aggressively targeted the Jewish people in Nazi Germany, stripping them of their citizenship and civil rights, and eventually removing them completely from German society.

The horrific events surrounding the Holocaust led to the mass slaughter of more than 6 million Jews, and more than 3 million prisoners of war who suffered from starvation or being worked to death.

While much of the world turned a blind eye to this unjust and violent killing, 3 million Polish citizens risked their own lives to stop the unspeakable crimes against humanity. Because of their belief that all human life must be protected, nearly half a million lives were saved. The grisly nightmare of the Holocaust continues today, but now the target is the unborn child.

Every year, abortion destroys nearly 50 million innocent and defenseless human lives worldwide. The tragic war of abortion targets the unborn child with a death so violent that even the abortion industry hides the truth.

The culture of death continues to cultivate its evil agenda by destroying the virtue of purity, and by deceptively lying to women, scarring them both emotionally and physically for the rest of their lives.

Many of these women will carry the heavy burden of guilt, and will lose hope in God's mercy, a mercy far greater than the sin of abortion.

As followers of Christ and his Church, we cannot turn a blind eye and pretend like we have no responsibility in ending the evil of abortion. Too many lives have been destroyed, and souls are being lost. If we do not stand up and give a voice for the unborn child, then who will?

The Catholic Church firmly teaches

that "human life must be respected and protected absolutely from the moment of conception" (*Catechism of the Catholic Church*, #2270). Through the sacrament of confirmation, Catholics are armed with the gifts of the Holy Spirit and are called to be soldiers for Christ.

We are fighting a spiritual battle—a battle that will only be won on the front lines outside of abortion clinics, where the graces of conversion can touch the most hardened hearts.

Through prayer, sacrifice and our witness to the truth, the evil of abortion will be conquered once and for all, but it will take a universal army to unite together to put an end to this violence.

40 Days for Life is a powerful worldwide force committed to converting hearts and saving lives through the acts of prayer and sacrifice. Since 2007, the 40 Days for Life campaigns have resulted in 133 workers leaving the abortion industry, 73 abortion facilities permanently closing their doors, and nearly 12,000 unborn babies being saved from the violence of abortion.

Together, we can unite during these 40 days and concentrate our prayers and sacrifices to ending the most tragic violence our world has ever seen. Please join us in the upcoming 40 Days for Life campaign on Sept. 28 through Nov. 6 taking place in Bloomington, Indianapolis and other neighboring communities. You can sign up at [40daysforlife.com](http://40daysforlife.com).

Our presence outside of abortion clinics is absolutely vital to ending abortion and to building a culture of life. Every minute we spend on the sidewalks in prayer and in truth, God showers his graces upon the abortion industry, touching hearts with conversion.

And one by one, those who see human life as a disposable commodity will begin to see the truth—that every human life is sacred and deserves the right to life.

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

## Letters to the Editor

### Series on 20th-century Church is informative, reader notes

When I receive *The Criterion*, the first thing I read is the Perspectives column about the 20th-century Church written by Editor Emeritus John F. Fink.

These articles are a quick read and informative.

The whole series on Church history would make an excellent book—set up just as it is in *The Criterion*—to be added to any Catholic person's library.

Sylvia Jurgonski  
Terre Haute

### Living by example is the best lesson we can share with our children

At the top of each new chapter page of my Latin I book in high school was a different motto. Chapter one told us "*experientia docet*"—"Experience is the best teacher."

The letter-writer's response in the Sept. 9 issue of *The Criterion* to Father Tad Pacholczyk's column on "Talking to kids about porn and human sexuality" was a refreshing new perspective that living by example in every aspect of our lives is the best teacher for our children.

At 68 years of age, I reflected on what

examples I set for my own child. I also thought about the old adage, "You're never too old to learn."

Thanks to the letter writer and the editors of *The Criterion* for sharing!

Alice Price  
Indianapolis

## Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with send letters via e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# Respecting human life: the way to peace

In the weeks leading up to Election Day 2016, I am offering some reflections on the issues that faithful citizens must consider as we exercise our duty to vote at the local, state and federal levels.

As I noted last week, no candidate for political office perfectly represents the positions of the Catholic Church. No political party has written a platform that is in complete agreement with our perspective on morality and social justice.

And yet, we are strongly urged to get involved, to exercise our God-given right (and responsibility) to select leaders and affirm policies that are morally responsible and promote the common good.

Two of the Church's teachings are especially important to consider as we prepare to vote on Election Day.

The first is our absolute belief in the sanctity of all human life. The second is our opposition to all forms of unjust aggression against individuals and groups regardless of their race, color, religion, sexual orientation, economic, political or social status.

All life is sacred. This includes in a special way the most vulnerable members of the human family—children, the elderly and infirm, and all those who

have no means of defending themselves, especially the unborn. Candidates and party platforms that support abortion, euthanasia, physician-assisted suicide, capital punishment and any other legal or state-supported assault against the dignity of human life must be held accountable for their anti-life positions.

Church teaching also urges us to avoid war and work for peace—here at home and throughout the world. As the U.S. bishops write in "Forming Consciences for Faithful Citizenship," "Nations should protect the dignity of the human person and the right to life by finding more effective ways to prevent conflicts, to resolve them by peaceful means, and to promote reconstruction and reconciliation in the wake of conflicts" (#68).

The Church acknowledges that "nations have a right and obligation to defend human life and the common good against terrorism, aggression, and similar threats, such as the targeting of persons for persecution because of their religion," but "the use of torture must be rejected as fundamentally incompatible with the dignity of the human person and ultimately counterproductive in the effort to combat terrorism" (#68).

The common denominator here is

the sanctity of all human life. So, in our political decision-making it's important to ask the question: Which candidates and political parties are truly *for life* and *for peace* in the deepest and most profound meaning of these terms? Other issues must also be included in this assessment: Where do the candidates and political parties stand in their concern for the poor, for families, for immigrants and refugees, for the balance of trade and international collaboration?

Defending human life requires us to promote the common good, to build up rather than tear down social structures that support individuals, families and communities. And as Pope Francis reminds us, we should be "building bridges" that allow for the safe, legal and orderly migration of peoples from one homeland to another.

As I noted last week, the broad spectrum of grave moral issues that must be considered as we prepare to vote places Catholics who are also faithful U.S. citizens in a tough spot. The Church's teaching is clear: *A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living*

*conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter's intent is to support that position. In such cases, a Catholic would be guilty of formal cooperation in grave evil. At the same time, a voter should not use a candidate's opposition to an intrinsic evil to justify indifference or inattentiveness to other important moral issues involving human life and dignity.* (U.S. Conference of Catholic Bishops, "Forming Consciences for Faithful Citizenship," #34.)

All life is sacred, and the only way to defend life and, at the same time, achieve lasting peace is to insist that our leaders be consistent (and accountable) for positions and policies that are both *for life* and *for peace*.

The way to peace is simple, but it is not easy. It requires letting go of prejudice, and it requires that we forgive (and forget) past hurts. Only by respecting the human dignity of our sisters and brothers close to home and in foreign lands, can we build a just and lasting peace.

On Election Day, let's make choices that respect human life and promote peace. And let's pray for an end to all violence in our hearts, our homes and throughout the whole world. †

# El respeto hacia la vida humana es el camino hacia la paz

Durante las semanas que preceden al día de las elecciones de 2016 estoy ofreciendo algunas reflexiones sobre las cuestiones que los ciudadanos fieles deben considerar a medida que ejercemos nuestro deber de votar en el ámbito local, estatal y federal.

Tal como señalé la semana pasada, ningún candidato al gobierno representa a la perfección las posturas de la Iglesia católica. Ningún partido político ha redactado una plataforma que sea totalmente coherente con nuestra perspectiva sobre asuntos morales y justicia social.

Y sin embargo, se nos exhorta con vehemencia a que participemos, a que ejerzamos el derecho (y la responsabilidad) otorgada por Dios de elegir líderes y de respaldar políticas que sean moralmente responsables y que promuevan el bien común.

Hay dos enseñanzas de la Iglesia especialmente importantes que debemos tomar en cuenta a medida que nos preparamos para el día de las elecciones. La primera es nuestra convicción absoluta de la santidad de toda la vida humana. La segunda es nuestra oposición a todas las formas de agresión injusta contra personas y grupos, sin importar su raza, color, religión, orientación sexual o situación económica, política o social.

Toda la vida es sagrada. Esto abarca de un modo muy especial a los integrantes más vulnerables de nuestra familia humana: los niños, los ancianos y los enfermos, y todos

aquellos que no tienen forma de defenderse, especialmente los que aún no han nacido. Los candidatos y las plataformas políticas que apoyan el aborto, la eutanasia, el suicidio asistido por médicos, la pena capital y cualquier otra forma de agresión legalizada o apoyada por el Estado que agreda la dignidad de la vida humana deberán responsabilizarse por sus posturas en contra de la vida.

Las enseñanzas de la Iglesia también nos exhortan a evitar la guerra y a trabajar en función de la paz, tanto aquí en nuestro hogar como en todo el mundo. Tal como lo expresan los obispos de EE. UU. en *Formando la conciencia para ser ciudadanos fieles*: "las naciones deben proteger la dignidad de la persona humana y el derecho a la vida buscando maneras más eficaces de prevenir conflictos, de resolverlos mediante medios pacíficos y de promover la reconstrucción y reconciliación tras la estela de los conflictos" (#68).

La Iglesia reconoce que "las naciones tienen el derecho y la obligación de defender la vida humana y el bien común contra el terrorismo, la agresión y amenazas similares, como la persecución de personas por su religión," pero que "el uso de la tortura debe ser rechazado como fundamentalmente incompatible con la dignidad de la persona humana y en última instancia como contraproducente en la lucha contra el terrorismo" (#68).

El denominador común aquí es la santidad de toda la vida humana. De

modo que en nuestro proceso de toma de decisiones políticas, es importante planteamos la siguiente pregunta: ¿Qué candidatos y partidos políticos verdaderamente apoyan la vida y la paz en su significado más profundo y extenso? En esta evaluación también debemos incluir otros asuntos: ¿Cuál es la posición de los candidatos y los partidos políticos en cuanto a su preocupación por los pobres, las familias, los inmigrantes y los refugiados, por el equilibrio del comercio y la colaboración internacional?

La defensa de la vida humana requiere que promovamos el bien común para poder construir, en vez de destruir, las estructuras sociales que apoyan a las personas, las familias y las comunidades. El papa Francisco nos recuerda que debemos "tender puentes" que favorezcan la migración segura, legal y organizada de personas de un país a otro.

Tal como comenté la semana pasada, el amplio espectro de cuestiones morales graves que debemos considerar a medida que nos preparamos a votar coloca a los católicos que también son fieles ciudadanos estadounidenses en una posición difícil. Las enseñanzas de la Iglesia son claras: *Un católico no puede votar a favor de un candidato que toma una posición a favor de algo intrínsecamente malo, como el aborto provocado, la eutanasia, el suicidio asistido, el sometimiento deliberado de los trabajadores o los pobres a condiciones de vida inhumanas, la redefinición del matrimonio en formas que violan su significado*

*esencial, o comportamientos racistas, si la intención del votante es apoyar tal posición. En tales casos un católico sería culpable de cooperar formalmente con un mal grave. Pero al mismo tiempo, un votante no debería usar la oposición a un mal intrínseco de un candidato para justificar una indiferencia o despreocupación hacia otras cuestiones morales importantes que atañen a la vida y dignidad humanas.* (Conferencia de Obispos Católicos de los Estados Unidos, *Formando la conciencia para ser ciudadanos fieles*, #34).

Toda la vida es sagrada y la única forma de defenderla y, al mismo tiempo, lograr una paz duradera, es insistir en que nuestros líderes sean coherentes (y responsables) en cuanto a posturas y políticas que estén en favor de la vida y de la paz.

El camino hacia la paz es sencillo, pero no es fácil puesto que requiere deshacerse de los prejuicios y perdonar (y olvidar) viejos agravios. Solamente mediante el respeto a la dignidad humana de nuestros hermanos y hermanas que se encuentran cerca de nuestro hogar, así como también en tierras lejanas, podremos construir una paz justa y duradera.

En el día de las elecciones, tomemos decisiones que respeten la vida humana y promuevan la paz, y recemos para que cese la violencia en nuestros corazones, en nuestros hogares y en el mundo entero. †

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 26

Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, 6 p.m., \$15, all welcome. Information: 317-748-1478.

## September 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Abbey Caskets open house**, Abbey caskets and urns on display, staff available for questions, 10 a.m.-6 p.m. Information: 800-987-7380, [info@abbeycaskets.com](mailto:info@abbeycaskets.com).

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Taizé Prayer Service**, held monthly on the fourth Tuesday, candlelit service with readings, meditation and music, 7 p.m. Information: 317-926-7359, [rectory@saintmichaelindy.org](mailto:rectory@saintmichaelindy.org).

## September 28

Marian University, Evans Center Health Science Building, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **"Conflict and Displacement: Catholic Relief Services' Emergency Response in Iraq and Turkey,"** Erin Atwell presenting, first of three talks on refugees and migration as

part of the Richard G. Lugar Franciscan Center for Global Studies Speaker Series, free, 7 p.m., reception to follow. Information: Pierre Atlas, 317-955-6336, [patlas@marian.edu](mailto:patlas@marian.edu).

## October 1

St. Mary Parish, 415 E. Eighth St., New Albany. **Parish Festival**, 10 a.m.-3 p.m., food, games for all ages, kids' activities, DJ music. Information: 812-944-0417.

Mount St. Francis, 101 St. Anthony Drive, Mount Saint Francis. **Homecoming at Mount St. Francis**, Mass on the grass 4 p.m. followed by cookout, music and family fun, free, bring your own beverage and lawn chair, final event of 40th anniversary of Mount St. Francis Center for Spirituality. Information: 812-923-8817, [40@mountsaintfrancis.org](mailto:40@mountsaintfrancis.org), [mountsaintfrancis.org](http://mountsaintfrancis.org) or on Facebook as Mount Saint Francis Center for Spirituality.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Oktoberfest**, 4-11 p.m., sponsored by Knights of Columbus; food, beverages, beer and wine, desserts; poker, number wheel, pull tabs; raffle drawings for Notre Dame football

tickets, Colts tickets, Indiana University basketball tickets, Purdue football tickets, gift certificates, cash and more; bounce house, face painting, kids' games 4-8 p.m.; music.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Harvest Celebration BBQ and Hootenanny**, locally grown foods, Highland Reunion band and other local musicians, beer garden. Information: 812-535-2931, [wvc@spsmw.org](mailto:wvc@spsmw.org), [sistersofprovidence.org](http://sistersofprovidence.org).

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. John Paul II Parish, St. Paul Church, 218 Schellers Ave., Sellersburg. **First Saturday Devotion**, 8 a.m. reflection on mysteries of rosary, recitation of the rosary, litany, consecration prayer to Mary, Mass at 8:30 a.m. Information: 812-246-3522.

**Terre Haute Helpers of God's Precious Infants**, 7:30

a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 9 a.m. to pray with 40 Days for Life; Helpers of God's Precious Infants prayer vigil 10:15-11 a.m.; pray with 40 Days for Life 11 a.m.-2 p.m.; return to St. Patrick Parish at 2 p.m. Information: Tom McBroom, 812-841-0060, [mcbroom.tom@gmail.com](mailto:mcbroom.tom@gmail.com).

## October 2

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Road, Sellersburg. **Turkey Shoot and Fall Festival**, 11 a.m.-4 p.m., chicken dinners with homemade dumplings, carry-out available, booths, raffles, quilts, firing range. Information: 812-246-3522.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 10 a.m.-6 p.m., chicken and roast beef dinners 11 a.m.-4 p.m., money raffle, quilt and variety raffles, booths, silent auction, country store, games for adults and kids. Information: 812-934-3013, option 2.

St. Malachy School Gym, 7410 N. 1000 East, Brownsburg. **Longaberger Bingo**, hosted by St. Malachy Altar Society, \$10 for bingo, \$20 for bundle pack, refreshments available

for purchase, all prizes are Longaberger products, 1:30 p.m., event starts 2 p.m. Information: 317-268-4238, [altarsociety@stmalachy.org](mailto:altarsociety@stmalachy.org).

Marian University, Evans Center, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **Theology Lecture: "Two Ways of Praying"**, University of Notre Dame professor emeritus of liturgy Paul Bradshaw presenting, free. Information: 317-955-6648, [kharmon@marian.edu](mailto:kharmon@marian.edu).

## October 2-16

Our Lady of Grace Parish, 9900 E. 191st St., Noblesville (Lafayette Diocese). **Respect Life Flag Display**, 4,000 flags on campus representing 4,000 babies aborted each day in the U.S. Information: Joan Waldron, 317-770-7040.

## October 3

St. Joseph University Church, 113 South Fifth St., Terre Haute. **Transitus of St. Francis Prayer Service**, celebrating the passing of St. Francis with prayers and readings, led by Conventual Franciscan friars and Secular Franciscans, 7 p.m. Information: 812-232-7011.

## October 4-Nov. 8

St. Simon the Apostle Church, St. Clare Room, 8155 Oaklandon Road,

Indianapolis. **Seasons of Hope Bereavement Support Group**, six-week sessions on Tuesdays, 10 a.m. Registration: Mona Lime, 317-371-8993, [monalime@att.net](mailto:monalime@att.net).

## October 5

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

## October 6

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Cooking a Feast**, planning for cooking meals for large crowds, dishes will be prepared and shared in class, 5:30-8:30 p.m., registration deadline Sept. 29. Information, registration: 812-535-2932, [wvc@spsmw.org](mailto:wvc@spsmw.org) or [sistersofprovidence.org](http://sistersofprovidence.org).

## October 6-Nov. 10

St. Simon the Apostle Church, St. Clare Room, 8155 Oaklandon Road, Indianapolis. **Seasons of Hope Bereavement Support Group**, six-week sessions on Thursdays, 7 p.m. Registration: Mona Lime, 317-371-8993, [monalime@att.net](mailto:monalime@att.net). †

## 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).

## Author, priest abuse victim Norbert Krapf to offer book signing on Oct. 1 in Indy

Priest abuse victim Norbert Krapf will offer a book signing of his new book, *Shrinking the Monster: Healing the Wounds of Our Abuse*, at Indy Reads Books, 911 Massachusetts Ave., in Indianapolis, at 1 p.m. on Oct. 1.

Krapf, a member of St. Mary Parish in Indianapolis, is an author of 27 books and was Indiana Poet Laureate from 2008-10. His latest book describes the process of his recovery from abuse by a priest in the Evansville Diocese in the

1950s, and the writing and publishing of poems about that abuse in his previous collection, *Catholic Boy Blues*.

The book signing includes music, words from the publisher, light refreshments and books available for purchase. The event is free and open to the public.

For more information, contact Indy Reads Books at 317-384-1496 or [indyreadsbooks.org](http://indyreadsbooks.org). †

## Notre Dame professor to offer Thomas Merton conference in Beech Grove

University of Notre Dame professor emeritus of theology, author and speaker Lawrence Cunningham will offer a daylong conference on Thomas Merton's *New Seeds of Contemplation* at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, from 9 a.m.-4 p.m. on Oct. 8.

Inspired and animated by Thomas Merton's *New Seeds of Contemplation*, this conference will explore

contemplation both in its historical context and its place as part of the way of Christian living. The basic assumption of this conference is that the contemplative way of seeing is also a way of being.

The cost of the conference is \$75, which includes lunch.

Information and registration are available by calling 317-788-7581 or logging on to [www.benedictinn.org](http://www.benedictinn.org). †

## Our Lady of Fatima Retreat House to offer healing Mass on Oct. 3

A St. Francis of Assisi Mass of Healing will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, at 7 p.m. on Oct. 3.

The Mass will include prayers for healing of the world, at home, in families, in the United States and between nations, for victims of violence

and for the sick.

The liturgy will be celebrated by Father Jeffrey Godecker, with music provided by Carey Landry.

All are welcome, and no reservation is needed.

For more information, call 317-545-7681. †

## Papal Missionary of Mercy to lead parish mission on Oct. 9-11 in Indianapolis

Father James Sichko, one of 1,000 papal missionaries of mercy appointed by Pope Francis in 2015 to serve worldwide during the Church's Holy Year of Mercy, will preach a parish mission at Immaculate Heart of Mary Church, 5692 N. Central Avenue, in Indianapolis, from 7-8 p.m. on Oct. 9-11.

The mission is titled "Sixty Minutes with Jesus!"

Father Sichko will weave everyday experiences and stories with the message of Jesus and the Gospel. Refreshments will follow each evening's session. All are welcome to attend this free mission.

Father Sichko will hear confessions on Oct. 8 at 4:30 p.m., then will celebrate Mass at 5:30 p.m. He will also preach at the 8, 9:30 and 11:15 a.m. Masses on Oct. 9. †

## Mount St. Francis to host 'Mercy and Prayer: A Weekend with Francis of Assisi' on Oct. 7-9

"Mercy and Prayer: A Weekend with Francis of Assisi" will be held at Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, in Mt. St. Francis, on Oct. 7-9.

The retreat will be led by Conventual Franciscan Brother Bob Baxter. He will present on "Jesus: Face of the Father's Mercy," "Mercy: the Heartbeat of the Gospel," "Mercy: Source of Hope and Justice" and the Lord's Prayer—all through the eyes of St. Francis of

Assisi, model of mercy and prayer.

The retreat includes lodging for two nights, three meals on Saturday and two meals on Sunday, and Mass. Check-in is 7 p.m. on Friday.

The cost is \$170 for a single room, \$150 for a shared double room, or \$95 for commuters.

Registration is required by Oct. 3. Register and pay online at [mountsaintfrancis.org](http://mountsaintfrancis.org), or call 812-923-8817. †

## Sisters of Providence offer special Mass for Feast of St. Mother Theodore Guérin on Oct. 3

A Mass honoring the Feast Day of St. Mother Theodore Guérin will be celebrated at Church of the Immaculate Conception, 1 Sisters of Providence at Saint Mary-of-the-Woods, at 11 a.m. on Oct. 3.

Saint Mother Theodore Guérin founded the Sisters of Providence in 1840. This year marks the 10th

anniversary of her canonization by Pope Benedict XVI on Oct. 15, 2006. Her feast day is Oct. 3.

Pilgrimages and tours may be arranged for those who wish to visit the grounds or pray at Saint Mother Theodore's shrine by contacting the Providence Spirituality and Conference Center at 812-535-2945. †

# Pope, Christian leaders pray for peace, victims of war

ASSISI, Italy (CNS)—Jesus' cry of thirst on the cross is heard today in the cries of innocent victims of war in the world, Pope Francis said.

Christians are called to contemplate Christ in "the voice of the suffering, the hidden cry of the little innocent ones to whom the light of this world is denied," the pope said on Sept. 20 at a prayer service in Assisi with other Christian leaders, including Ecumenical Patriarch Bartholomew of Constantinople and Anglican Archbishop Justin Welby of Canterbury, and leaders of other religious communities.

Far too often, the victims of war "encounter the deafening silence of indifference, the selfishness of those annoyed at being pestered, the coldness of those who silence their cry for help with the same ease with which television channels are changed," the pope said in his meditation.

The pope arrived in the morning by helicopter and was whisked away to the Sacred Convent near the Basilica of St. Francis.

After arriving in a blue Volkswagen, the pope raised his arms to embrace Patriarch Bartholomew and, together, the two greeted the other religious leaders present. Archbishop Welby, Syriac Orthodox Patriarch Ignatius Aphrem II of Antioch and leaders of the Muslim, Jewish, Hindu and Buddhist communities also welcomed the pope to Assisi.

Several refugees were among those who greeted the pope, including a young Yezidi woman from Iraq's Sinjar district who survived an August 2014 massacre committed by the Islamic State. "I want to thank you for praying for the Yezidis and your support for acknowledging our genocide," she told the pope.

"You have suffered a lot. I pray, I will pray for you with all my heart," the pope said as he placed his hand over his heart.

After having lunch with a dozen refugees and victims of war, Pope Francis and the Christian leaders went to pray

in the lower Basilica of St. Francis. Members of other religions went to different locations in Assisi to offer prayers for peace in their own traditions.

During the solemn celebration, prayers were offered for countries where violence and conflicts continue to cause suffering for innocent men, women and children.

One by one, several young men and women placed lit candles in a round stand as an acolyte read the names of each country, including Syria, Iraq, Afghanistan, Libya, Nigeria and Ukraine.

The prayer service began with a Liturgy of the Word, which included a meditation after each reading.

Reflecting on the first reading from the prophet Isaiah, Archbishop Welby said that the world today "struggles to distinguish between what something costs and what it is worth."

Despite this, God responds with "infinite love and mercy," which he offers to the world freely because "in God's economy we are the poorest of the poor; poorer than ever because we think ourselves rich," he said.

"Our money and wealth is like the toy money in a children's game: It may buy goods in our human economies which seem so powerful, but in the economy of God it is worthless. We are only truly rich when we accept mercy from God, through Christ our Savior," he said.

Christians are called to be rich in God's mercy by listening to him in the voice of the poor, by partaking in the Eucharist, by coming to him through his mercy.

"We are to be those who enable others to be merciful to those with whom they are in conflict. We are called to be Christ's voice to the hopeless, calling, 'come to the waters' in a world of drought and despair, giving away with lavish generosity what we have received in grace-filled mercy," Archbishop Welby said.

Patriarch Bartholomew commented on the second reading from Revelation



Pope Francis exchanges greetings with Ecumenical Patriarch Bartholomew of Constantinople as he arrives for an interfaith peace gathering at the Basilica of St. Francis in Assisi, Italy, on Sept. 20. The peace gathering marks the 30th anniversary of the first peace encounter in Assisi in 1986. (CNS photo/Paul Haring)

in which God calls "all who are thirsty come: all who want it may have the water of life, and have it free" (Rv 22:17).

Christians from around the world, he said, answered God's call in Assisi "to invoke the Lord for the greatest of his gifts—peace—from him, the king of peace."

Jesus comes to all who thirst for peace, he continued. However, Christians must experience an inner conversion in order to listen to him through "the cry of our neighbor," to experience a true conversion and to give prophetic witness through fellowship.

"Then we shall offer living water to the thirsty, endless water, water of peace to a peaceful world, water that is prophecy, and all shall listen to Jesus, who will thrice say: 'Surely I am coming soon,'" Patriarch Bartholomew said.

In his meditation, Pope Francis reflected on Jesus' words on the cross, "I thirst" (Jn 19:28), which he said was not only a thirst for water, but also for love.

Like St. Francis of Assisi who was upset by the reality that "love is not loved," the pope said Christians are called to contemplate Christ Crucified in those "who thirst for love."

He also recalled the example of

St. Teresa of Calcutta, who asked that all Missionaries of Charity houses have Jesus' words, "I thirst," inscribed in their chapels next to the crucifix.

"Her response was to quench Jesus' thirst for love on the cross through service to the poorest of the poor," Pope Francis said. "The Lord's thirst is indeed quenched by our compassionate love; he is consoled when, in his name, we bend down to another's suffering."

In response to Jesus' thirst, he said, Christians are challenged to hear the cry of the poor, suffering and the innocent victims of war.

Those who "live under the threat of bombs" and are forced to flee from their homes are "the wounded and parched members of his body," he said. "They thirst."

However, all too often they are offered only "the bitter vinegar of rejection."

Pope Francis called on Christians to be "trees of life that absorb the contamination of indifference and restore the pure air of love to the world."

"From the side of Christ on the cross water flowed, that symbol of the Spirit who gives life so that, from us, his faithful compassion may flow forth for all who thirst today," the pope said. †

# Pope to bishops: Be good Samaritans; seek quality seminarians

VATICAN CITY (CNS)—Today's bishops need to be good Samaritans who let their hearts be moved and compelled to help every individual God "accidentally" puts along their path, Pope Francis said.

"Remember, the road to Jericho is not far" from every church in the world, and "it won't be hard to encounter someone who waits not for a Levite who looks the other way, but for a brother who draws near," he told new bishops.

He also said bishops must not get caught up in a game of numbers with vocations, but focus more on quality and forming mature priests, who are not slaves to their personal vices and weaknesses.

Pope Francis met on Sept. 16 with 154 recently appointed bishops from around the world. They were attending a weeklong seminar in Rome for new bishops.

In a nearly 40-minute prepared talk, the pope warned new bishops against using their office to be self-serving, but rather to share the holiness, truth and love of God.

"The world is tired of lying spellbinders and, allow me to say, 'trendy' priests or bishops. The people sniff them out—they have God's sense of smell—and they walk away when they recognize narcissists, manipulators, defenders of their own causes, auctioneers of vain crusades," he said.

Bishops are leaders God has chosen and entrusted to guide and serve his children, not themselves, the pope said. Bishops must also remember it is the grace and power of God, not their own, that touches and transforms the world, he added.

In essence, he said, their task is to make God's mercy "pastoral," that is, accessible, tangible and readily encountered. To do that, the pope said

bishops need to be able to: fascinate and attract; initiate and guide people; and accompany those in need.

People are attracted to those who show the face of Christ, who never tire of reaching out and show love freely and abundantly, he said.

"A god that is distant and indifferent is easy to ignore, but it is not easy to resist a God who is so close and, moreover, wounded out of love," he said. "Kindness, beauty, truth, love and the good—look how much we can offer this pleading world, even in cracked vessels."

The world, he said, needs people who know how to filter out the noise and chaos

 **October at Benedict Inn Retreat & Conference Center**

**2 GREAT programs with 2 AWESOME speakers!**

**Saturday, October 8th, 9AM- 4PM**  
**New Seeds of Contemplation**

Notre Dame Theologian  
**Lawrence Cunningham** is the presenter of a program inspired by Thomas Merton.  
Fee is \$75 (includes lunch).

**Saturday, October 22nd,**  
**9AM- 11:30AM**

**God's Gift of Mercy**

Priest of the Archdiocese of Indianapolis,  
director of mission advancement at Fatima Retreat House and Pastor of St. Pius X Parish,  
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to hear and discern God's quiet, humble call.

The pope urged the bishops to never give up on people despite the confusion in the world. Often, he said, it's more convenient to just shut it out or "invent bitter speeches in order to justify the laziness that immobilizes us in the static sound of vain complaints."

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and his "abyss of love" is key, he said.

"Today too much fruit is being demanded from trees that have not been cultivated enough," he said. Everything needs proper and ongoing preparation, and neglecting that has also resulted in today's crisis in education and values, "emotional illiteracy," and a lack of discernment, vocations and peacemaking. †

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# NEWLYWEDS

continued from page 1

of arriving separately, from different continents.

As the coordinator of youth ministry for the archdiocese, Scott helped lead 104 youths on a 12-day pilgrimage to World Youth Day in Krakow, Poland, in late July—a journey of faith that climaxed with more than 1.6 million young people from around the globe taking part in a Mass celebrated by Pope Francis on July 31.

When World Youth Day ended, Scott began the trip from Krakow to Rome to meet Elisabeth, who was flying from Indianapolis with her wedding gown and his tuxedo. Fortunately, the flight attendants on each part of her 12-hour journey made a place for her to hang the clothes.

So on Tuesday, Aug. 2, Scott and Elisabeth were reunited and heading toward the Pontifical North American College in Rome for an orientation meeting about the papal audience. There, the couple was told some good news and some potential bad news.

First, the good news. “We were told the Wednesday audience was being moved inside because it was so hot,” Scott recalls. “I thought I would be sitting in my tux for hours on end, sweating bullets, while Elisabeth was going to be on the ground.”

Yet there was also the reminder that the Wednesday audience could be cancelled at the last minute, and even if it was held, there was no guarantee that every newlywed couple would meet Pope Francis.

To help increase their odds, Scott and Elisabeth awakened very early that Wednesday morning for the audience that began at 10 a.m.

“Rome is the only place in the world where you can walk around in wedding attire at five in the morning and no one thinks it’s weird,” Scott says. “We arrived at 5:30, which if you’ve been to Rome at that time, it’s still dark. But there are some crazier people in the world than us, and they were already in line in front of us. I thought, ‘We’re not going to meet the pope now.’”

## Hope begins to soar as the pope ...

As they waited in line for the security gates to open, the crowd—which often numbers tens of thousands for a general papal audience—began to swell. When they made it through the metal detectors, they ran toward the reserved section for newlyweds, joining about 60 couples

from around the world.

“It was so cool to see these different people from different countries and what they wore—and how beautiful every bride looked,” Elisabeth recalls. “In the crowd, people were waving flags. It was really neat.”

During the audience, a reading about the Beatitudes was shared in seven languages. Then Pope Francis talked about his experience during World Youth Day.

“At the end of the audience, the pope gave a papal blessing to everyone there,” Scott says. “The blessing extends to your immediate family and anyone you know who is sick. He also greeted about 100 people in wheelchairs who were there for physical blessings.”

Then Pope Francis made his way to the reserved section for newlyweds, where Scott and Elisabeth believed they had positioned themselves well to meet the pope.

Standing together, second in line at one end of the newlywed group, they watched as Pope Francis turned away from their end and started greeting couples at the opposite end. As much as they wanted to meet the pope, they tried to put it all in perspective.

“I really was content with whatever would happen because God has blessed us so much in our lives,” Elisabeth says. “We were already in the pope’s presence, and God was here.”

They noticed how Pope Francis took time with the first few couples at the opposite end of the line. They also smiled as they saw each couple radiate with joy in the pope’s presence. And their hopes began to soar as they watched Pope Francis greeting and shaking hands with every couple in line, getting closer and closer to them.

Suddenly, Pope Francis was in front of them smiling. And just as suddenly, the plan they had rehearsed in the hope of meeting the pope went up in smoke.

## ‘I felt like such a dope’

“We had a whole plan worked out,” Scott says with a smile.

Elisabeth and Scott know that the native language of Pope Francis is Spanish. So Elisabeth, who is fluent in Spanish, was prepared to speak in that language to the pope. But she became flustered when Pope Francis finished his conversation with the previous couple by asking them—in English—to pray for him.

“Now, I’m thinking Pope Francis is in English mode, so I speak English, which totally confuses Scott,” Elisabeth says with a laugh.

Before Elisabeth’s switch of languages, Scott was ready to tell Pope Francis



Scott and Elisabeth Williams pose for a photo on May 28, the day they were married in St. Luke the Evangelist Church in Indianapolis. (Photo by B&E Photography)

that he was delivering “a message from our Archbishop of Indianapolis to the Holy Father.”

“What I ended up saying was, ‘Hello, Archbishop, the Pope says hi,’” Scott says. “I put my head down. I felt like such a dope.”

Elisabeth didn’t mind her husband’s blunder: “Yeah, but because you did that, I spent more time holding his hand, which was nice.”

Scott adds, “On the bright side, he is the bishop of Rome, so I wasn’t completely wrong. I ended up saying, ‘Hi, Pope Francis.’”

He also ended up with the pope’s zucchetto, the white skullcap the pontiff wears—which is a story in itself.

## ‘Is he really going to do this?’

At a previous World Youth Day in either Madrid or Rio de Janeiro—Scott isn’t certain—he witnessed a moment where the pope exchanged the zucchetto he was wearing for a zucchetto that someone in the crowd offered him.

Intrigued, Scott returned home from that World Youth Day, did some research and learned there is a long-standing tradition about the cap exchange, at least when it happens in Rome.

It starts with going to the pope’s tailor in Rome, a shop named Gammarelli, and buying a white papal zucchetto that matches the same size as the one the current pope wears.

“It’s a standing tradition that if you have the same size of zucchetto as the pope, he will trade you,” Scott says. “We went to the pope’s personal tailor, and we got a zucchetto. So when the pope came to me, I said in Spanish, ‘Do you want to exchange your zucchetto?’ I’m not

sure I said it correctly, but he saw it in my hand.”

Scott was the only one among the newlyweds to make the exchange offer to Pope Francis.

“There was this moment of silence. ‘Is he really going to do this?!’” Scott recalls.

“He tried on our zucchetto that we purchased, looked at his guides, they gave him a nod of approval, and he gave us his zucchetto. Now we have the pope’s zucchetto.”

Scott beams and says, “When he traded, it was like scoring a touchdown at the Super Bowl.”

## ‘A wonderful adventure’

So Scott and Elisabeth have a zucchetto that Pope Francis wore. They also have a special blessing from him for their marriage, some terrific photos with the pope, and an abundance of other great memories and moments from their week together in Rome.

“It was a once-in-a-lifetime experience,” Elisabeth says. “It was a wonderful adventure to start our marriage.”

Their trip to Italy also gave them one more gift that they hope carries through their marriage in the future.

“You can feel Pope Francis’ joy radiating from people,” Elisabeth says. “The more we can strive for that, the more we’re in relationship with God, the more that will bring us fulfillment and peace.”

“We want to mimic the relationship that Pope Francis has with God, and be in that kind of relationship, too. The pope lives out the Gospel. And we dearly want to live out the Gospel. That’s what Scott and I want to do in our marriage.”

(For information on papal audiences, visit the website, [www.pnac.org/visitorsoffice](http://www.pnac.org/visitorsoffice).) †

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# REFUGEES

continued from page 1

destination, rather than finding a safe haven, they find mistrust, suspicion, discrimination, extreme nationalism, racism and a lack of clear policies regulating their acceptance.”

In environments characterized by fear, violence and suspicion, the cardinal said, local faith communities, Christian and others, provide a human approach and immediate assistance for the basic necessities of life and also offer health assistance, post-traumatic physical and emotional care, accompaniment and advocacy, and help establish community relationships and local integration.

“Pope Francis has undoubtedly placed refugees and migrants at the top of his agenda,” Cardinal Parolin said.

Throughout his papacy, he has visited, advocated for, prayed with and provided direct resettlement aid to uprooted peoples. Most recently, “in instituting the new Dicastery for Promoting Integral Human Development, Pope Francis placed under his personal guidance the section that specifically oversees matters concerning refugees and migrants,” the cardinal said.

Scalabrinian Father Flor Maria Rigoni shelters Central American asylum seekers in southern Mexico, where he sees both despair and hope every day. “At our doors, we have our little Latin American Syria,” an area disrupted by an undeclared civil war, but considered politically insignificant on the world map.

“The flow of migrants we attend do not choose migration for a better lifestyle, they escape and flee for survival,” he said. Adolescents are forcibly recruited for violent gangs and face death if they resist.

Father Flor was profoundly moved by a phone call from a Honduran woman he sheltered. She was handcuffed by a Border Patrol officer after she crossed into the United States. When she begged him to shoot her so she would not have to return, he unshackled her and let her go.

“That officer did not comply with the rules of the Border Patrol, but instead demonstrated the heart of the American nation,” he said. The priest asked listeners to “honor the spirit of the law, even if it breaks the letter of the law.”

Dominican Sister Donna Markham, president of Catholic Charities USA, said the U.N. summit “sends a strong signal that the human rights of migrants and refugees are not up for debate.”

She said her organization settled one-third of the approximately 70,000 refugees who entered the United States last year. “Catholic Charities welcomes refugees from all parts of the world and extends love and support to each frightened human being.”

The scale of the current crisis, particularly along the Mexican border with Texas, is a reminder that words and promises are not enough, Sister Donna said. It is incumbent on nations and organizations to work diligently, protect the rights of migrants, treat them with dignity and address the root causes of their situation. †

# High stakes for religious freedom seen in U.S. election

WEST PALM BEACH, Fla. (CNS)—With every passing U.S. election cycle, First Amendment and religious freedom-minded voters and watchdogs might be tempted to think, “This is the election that will most matter in our lifetimes.”

But as recent years have brought a wave of religious liberty court battles and the federal contraceptive, abortifacient



and sterilization mandate infringing on an array of operations by Church entities—along with a U.S. Supreme Court vacancy to be filled—2016 might be a seminal electoral year.

“I have been doing this 25 years, and I don’t recall the same level of concern,” said Mark Harrington, executive director of the Ohio-based Created Equal, a nonsectarian pro-life organization, who spoke with Catholic News Service (CNS) about the upcoming religious liberties landscape in light of the presidential campaign.

Harrington pointed out he was part of an audit in 2009 by the Internal Revenue Service following comments he made about one of the presidential candidates. He said he speaks as a private individual when he asserts that he worries about the pace at which federal government has been chipping away at freedom of speech and religious liberties under the current administration.

“Each cycle, I keep saying this is the most important election in my lifetime and this one really is, because of the Supreme Court mainly,” Harrington said, referring the vacancy left this year by the death of Supreme Court Justice Antonin Scalia, the leading conservative voice on the court.

“Whatever is decided [this year], those two issues—religious liberty and abortion—hang in the balance, and if the Supreme Court would tilt to the left, we could see an entire generation pass before we get back to a place where the courts protect life and religious liberty,” he said.

“It is clear First Amendment liberties are being threatened.”

Without endorsing candidates or parties, Harrington said he predicts that if elected president, Democratic nominee Hillary Clinton would continue with President Barack Obama’s domestic policies of curtailing religious liberties. Harrington sees some relief in Republican nominee Donald Trump’s recent statements, saying that Trump, if elected, would consider doing away with the so-called Johnson Amendment, which threatens religious institutions with the loss of their tax-exempt status if they openly advocate their political views.

“I don’t know if [Trump] would get it done, but organizations like ours would love to see that happen and to see that stripped. The Johnson Amendment initially was never intended to be used to stymie free speech,” said Harrington, who said his organization prevailed after an IRS investigation but that the process itself was a kind of punishment for perceived partisanship rather than pro-life principles.

Trump also has vowed to appoint judges and justices who will uphold law as it is written in the Constitution and not rewrite law based on a political agenda. He has released a list of 11 potential Supreme Court nominees.

“We can direct people to vote on the issue of abortion, to vote pro-life, and leave it up to the individual to reason which candidate is for or against abortion, to let people know where candidates stand,” Harrington said. “With Mr. Trump, he has to answer to his Republican caucus, which in the case of the U.S. House, has become more conservative, so I would feel very comfortable with a Trump presidency protecting religious liberty.”

In Chicago, Tom Brejcha, president and chief counsel of the Thomas More Society, which is fighting religious

freedom court battles around the country, noted that he “is not a fan” of either the Democratic or Republican candidates, and that he expected his organization will be busy no matter who is elected president.

Brejcha does point out that the rhetoric from the Democratic nominee and her running mate, Tim Kaine, strike him as more openly anti-religious and anti-Catholic—a potentially even more vigorous continuation of what many say are Obama’s anti-religion policies.

“We are in a time way beyond perilous, and some of the statements and edicts coming down from on high in Washington reflect that,” he said, pointing to the recent comments by the chairman of the U.S. Commission on Civil Rights, Martin Castro, that the phrases “religious liberty” and “religious freedom” were “code words” used for discrimination.

The tragic irony is that the civil rights movement and the Civil Rights Act of 1964 was a movement born out of the Christian churches of the South, he said.

“And now you have Tim Kaine’s comments that the Church’s position on the definition of marriage is just going to have to change: This is outspoken anti-Church banter, anti-Catholic bombast,” he said, adding that his organization is trying to recruit more volunteer lawyers to keep up with challenges from “anti-religious progressive” opponents and activities.

Kaine, a U.S. senator from Virginia, is a Catholic who has been criticized for his support for legal abortion. He personally opposes it, but says a woman has a right to choose. He also supports same-sex marriage, which the Church opposes. Kaine’s remarks that the Catholic Church must change its position on “marriage equality,” as he put it, were in a talk he gave to gay rights activists on Sept. 10.

“All the elections are important, but this one is pivotal to religious liberty in so many ways, which is the first liberty—the freedom of belief,” Brejcha said. “It’s well past time for Catholics to wake up and see that the government is trying to take over our religion, and that is not an understatement in the slightest.”

In addition to ongoing court battles, religious institutions, including the U.S. bishops through their national Fortnight for Freedom campaign, have waged a response to the health care contraception, abortifacient and sterilization mandate and other legal directives that impact the ability of Catholic entities to serve the poor and vulnerable in accordance with human dignity and the Church’s teaching.

The Health and Human Services’ mandate that most religious employers must provide sterilization, contraception and abortion-inducing drugs as part of their health care plans forces religious institutions to facilitate or fund a product contrary to their own moral teaching. Other mandates or laws impact adoption and foster-care services, immigration services and Catholic humanitarian services.

The federal government also tries to define which religious institutions are “religious enough” to merit protection of their religious liberty, according to a statement of the U.S. bishops, which notes the threat to religious freedom is larger than any single case or issue and has its roots in secularism in our culture.

Although that decision has prompted concern that the federal government will interfere with long-held religious



Participants recite the rosary during a religious freedom rally on June 27 at St. John the Baptist Diocesan High School in West Islip, N.Y. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

beliefs and marriage traditions among faith communities such as the Catholic Church, it has not been a major point of discussion in the ongoing election campaign.

“It has been taken off the table as a wedge issue, and you don’t see the Republicans running on that,” Created Equal’s Harrington said, adding that “the Christian community is not pressing hard to make it illegal as much as it had in the past after opposition has died off a bit.”

The U.S. bishops have noted that

religious liberty is much more than freedom of worship, asking aloud: Can the Church do the good works our faith calls us to do, without having to compromise that very same faith?

“Without religious liberty properly understood, all Americans suffer, deprived of the essential contribution in education, health care, feeding the hungry, civil rights, and social services that religious Americans make every day, both here at home and overseas,” the bishops wrote in a 2012 statement. †

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# God specializes in second chances, NCCW speaker says

By Victoria Arthur

Special to *The Criterion*

At an early age, she suffered sexual abuse. As a senior in high school, she lost her mother without warning to a heart attack. She spiraled into drug and alcohol addiction, battled an eating disorder, “broke every commandment” and contemplated suicide.

But on Sept. 9, the mother of four electrified an audience of hundreds in downtown Indianapolis with her personal witness to God’s abounding mercy.

Judy Hehr, a Wisconsin resident and radio host, wanted those gathered for the annual National Council of Catholic Women (NCCW) convention to know that God specializes in second chances.

“God has given me a new heart, and he has turned my mess into a message,” said Hehr, who now travels the country as a motivational speaker.

A cradle Catholic, Hehr says her family never missed a Sunday Mass or holy day of obligation when she was growing up. But she felt there was something missing.

“I had religion . . . I had rules. . . I had tons of regulations. But I did not have a relationship with Jesus,” she said during an impassioned talk at the downtown

Indianapolis Marriott.

It was “difficult to see God” as she endured abuse by those she should have been able to trust, Hehr said. “As I continued to grow, I was starving to be known and to know, starving to love and be loved.”

With the sudden death of their mother, Hehr and all five of her siblings left the Church.

“My mother was that one who knew me and loved me,” she recalled. “I didn’t know about Mary yet.”

As she reeled from her devastating loss, Hehr said that she found herself in increasingly risky situations, spiraling into a “pit” that seemed impossible to escape.

“I didn’t understand that dignity was something that God gave me, and no one could take away from me,” she said. “I didn’t understand that I was loved and chosen and forgiven. When my mom died, nobody spoke Romans 8:28 into my life and said, ‘Girlfriend! God works all things out for good for the sake of those who love him.’”

Her years of self-pity and self-condemnation led to a self-imposed prison, she said. But over the course of years, after successful treatment for her addictions and a gradual reawakening



Motivational speaker Judy Hehr uses a ball and chain as a prop to illustrate the feelings of imprisonment that plagued her for decades following childhood abuse and other traumas. Her realization of God’s mercy was her turning point, she told hundreds of participants at the National Council of Catholic Women’s annual convention in Indianapolis on Sept. 9. (Photos by Victoria Arthur)

and renewal of her faith, Hehr said she realized that God had a plan for her life all along. Even her rocky relationship with her husband was transformed by faith through the Catholic Retrouvaille program for troubled marriages.

“I can now look back and see the hand of God in every facet of my life,” she said. “I consider many of my hardships to be the greatest gifts he ever gave me.”

Her faith further blossomed with a new understanding that “Mary leads us to Jesus,” and with her discovery of the Divine Mercy message and devotion.

Hehr’s talk dovetailed with the NCCW convention theme of “Catholic Women: Instruments of Mercy.” That theme was inspired by the Holy Year of Mercy led by Pope Francis that began on Dec. 8, 2015—the solemnity of the Immaculate Conception of the Blessed Virgin Mary—and will conclude on Nov. 20.

Other speakers included Sue Ellspermann, former lieutenant governor of Indiana, who currently serves as president of Ivy Tech Community College in Indianapolis; author Katariina Rosenblatt, Ph.D., a survivor of human trafficking; Cuban-born author and CatholicMom.com blogger Maria Morera Johnson; and Dominican Sister Donna Markham, chief executive officer of Catholic Charities USA. Workshops on spirituality, leadership and service provided attendees with information and resources to take to their home parishes and dioceses.

Now in its 96th year, the NCCW has a long history of orchestrating events that have lasting impact. At the 1960 convention in Las Vegas, a relatively unknown Mother Teresa was a guest

speaker during her first trip to the United States. Her message had such a powerful effect that following her speech, donations began pouring in to her mission in India. St. Teresa of Calcutta was canonized on Sept. 4.

In concluding her remarks on Sept. 9, Hehr proclaimed that NCCW members are “changing the world, one person at a time.”

“You give without measure . . . you give without cost,” she said. “Keep doing what you’re doing!”

As the ballroom erupted into applause, a longtime NCCW member could hardly contain her enthusiasm.

“That’s why we come to these events,” said Jane Schiszik, a member of Holy Rosary Parish in Medford, Wis. “It can be a life-changing experience.”

Schiszik was among 60 people at the convention representing the NCCW’s Province of Milwaukee, including four priests who serve as spiritual advisors. She estimates that she has attended at least 18 conventions, and says she always brings back valuable insights and ideas for action.

“You have to open your mind and heart,” she said. “There is so much need out there—from the parish level to internationally, and I am going home with a lot of food for thought and ideas for projects that we can do.”

She praised the Archdiocese of Indianapolis, this year’s host, for a well-planned and executed convention.

“It was so educational,” she said. “And very motivational and spiritual.”

(Victoria Arthur is a freelance writer for *The Criterion*.) †



*‘I didn’t understand that dignity was something that God gave me, and no one could take away from me. I didn’t understand that I was loved and chosen and forgiven. When my mom died, nobody spoke Romans 8:28 into my life and said, ‘Girlfriend! God works all things out for good for the sake of those who love him.’’*

—Motivational speaker Judy Hehr

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Jane Schiszik, left, and other members of a delegation from Wisconsin react to conference speaker Judy Hehr during the National Council of Catholic Women’s annual convention in Indianapolis. “It’s all about igniting and putting faith into action,” Schiszik said of the annual gathering, which she has attended for two decades.

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## Permanent diaconate has encouraged service to others

By David Gibson

At the beginning of the day, I like to have some idea of what has to get done during the waking hours ahead: where I need to be and when; what I must accomplish to retain some semblance of order in my existence; and, of course, what I can safely put off until tomorrow.

It's not that I require a rigidly controlled schedule. But in modest ways, I aspire to establish some mastery over my time.

Pope Francis challenged this approach to daily life when he spoke on May 29, 2016, in St. Peter's Square during a Holy Year of Mercy event for permanent deacons, their wives and other family members. His topic was the service to the needs of others that all followers of Christ are called to practice, and that the Church's deacons are particularly asked to model for others and to foster throughout the Church.

The word "deacon" is derived from a Greek term referring to someone who serves. New Testament deacons, for example, worked at assuring that food was distributed equitably to widows in the Church (Acts 6:1-6).

The picture Pope Francis drew of a Christian who serves might startle a few of us in its demands. Gone with the wind, so to speak, was my hope of days shaped by a few set objectives.

"One who serves cannot hoard his free time; he has to give up the idea of being the master of his day," the pope said. Those who serve, he continued, must be "ready to deal with the unexpected" and remain "ever available" to their "brothers and sisters."

Naturally, generous availability to others sometimes means "setting aside" something one "likes to do or giving up some well-deserved rest."

If the pope directed these comments on service particularly to deacons, he also had the rest of the Church in mind. This is not surprising. The deacon's role expands outward, highlighting a basic Christian aversion to whatever ignores the authentic needs of the living, breathing human beings who surround us all.

The permanent diaconate was restored in the Church soon after the 1962-1965 Second Vatican Council. Now, more than 50 years after the council, many Catholics are accustomed to seeing deacons, many of whom work in parishes. Permanent deacons fulfill roles in Sunday worship, education, charitable action and in certain cases as parish administrators.

The permanent diaconate made headlines on May 12, though not the diaconate of men. During a meeting in Rome of superiors of women's religious orders around the world, Pope Francis was asked what prevents the Church from welcoming women into the permanent diaconate.

The query came during a question-and-answer session

with members of the International Union of Superiors General. Other questions that day inquired about women's broader roles in Church or society and women's gifts for leadership.

"I would like to constitute an official commission to study the question" of women and the diaconate, Pope Francis responded to the religious-order superiors. He thought it would "be useful to have a commission that clarifies this area properly, especially with regard to the early times of the Church."

Pope Francis acknowledged that deaconesses were known in the Church's early days. He suggested they had roles assisting other women during baptism by immersion, for example, and in other contexts.

He asked: "What were these deaconesses? Were they ordained or not?"

I cannot predict where a study of women in the diaconate might lead. Pope Francis did not speak of ordaining women deacons.

Notably, the International Theological Commission, an advisory body for the Vatican's Congregation for the Doctrine of the Faith, concluded in a 2002 study that the ministry of deaconesses in the early Church "was not perceived as simply the feminine equivalent of the masculine diaconate."

Also notable was that during his session with the religious-order superiors, Pope Francis was at pains to distinguish the issue of women in the diaconate from other issues related to women's leadership roles and the necessity of including women in Church decision-making.

"Women see things with an originality different from that of men, and this is enriching in consultation and decision-making," said Pope Francis. "We must move forward" with making women's voices heard in "decision-making processes," he stressed.



Deacon Mark Herrmann baptizes 4-month-old Victoria Marie Domke at St. Jude Church in Mastic Beach, N.Y., in 2013. Since the restoration of the permanent diaconate in the years following the Second Vatican Council, deacons have helped to encourage service among all the faithful. (CNS photo/Gregory A. Shemitz)

Pope Francis remarked that a woman fulfills roles in the Church as "a right"—her "right as a baptized person with the charisms and gifts that the Spirit has given."

The impact of a study of women in the diaconate undoubtedly will be felt throughout the Church. Why is that? Because whenever the diaconate is scrutinized, the roles of service of every member of the body of Christ tend to receive renewed attention.

The International Theological Commission concluded its 2002 study of the diaconate by noting that "ever since Vatican II the active presence" of a permanent diaconate "has aroused ... a more vivid awareness of the value of service for Christian life."

As Pope Francis said to the religious-order superiors, "Your work, my work and the work of all of us is one of service."

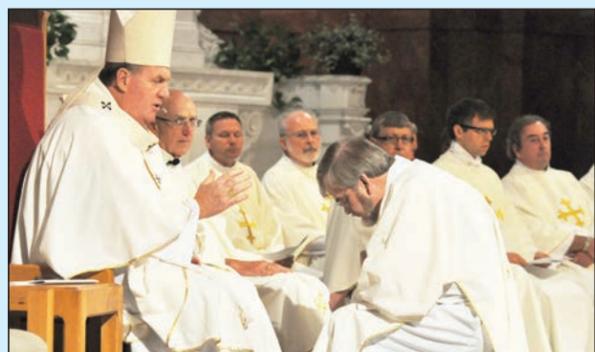
(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

## New Testament shows ministry of deacons is closely tied to the Apostles

By Daniel S. Mulhall

The diaconate can be traced back to the earliest days of the Church. Acts 6:1-7 records that deacons were selected from among the community to assist the Apostles in their work:

"Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall



Deacon Kerry Blandford, archdiocesan director of deacon formation, receives a blessing from Archbishop Joseph W. Tobin before proclaiming the Gospel in a Sept. 27, 2014, Mass at SS. Peter and Paul Cathedral in Indianapolis. From the earliest days of the Church, the ministry of deacons has been closely connected to the Apostles and their successors, the Church's bishops. (File photo by Sean Gallagher)

appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word" (Acts 6:3-4).

From its inception then, the ministry of deacons has been closely connected to the role of the Apostles and the bishops who have been appointed as their successors. This closeness is articulated in 1 Timothy 3, where St. Paul first lays out the qualifications for those to be chosen as bishop, and immediately follows that with the qualifications for those to be chosen as deacons.

"Deacons," Paul writes, "must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain." They are to hold "fast to the mystery of the faith with a clear conscience." They are to be married only once, and do a good job of managing their children and their households. As their reward, deacons will "gain good standing and much confidence in their faith in Christ Jesus" (1 Tm 3:8-13).

Lately, there has been discussion about women as deacons, and that idea finds some support in this passage, for St. Paul, when describing the qualifications for a deacon also writes, "Women, similarly, should be dignified, not slanderers, but temperate and faithful in everything" (1 Tm 3:11).

No other explanation is provided on the topic, although in Romans 16:1, Phoebe is named as "a minister of the Church at Cenchreae." A note in the New American Bible explains that the word "minister" translates the Greek word "diakonos" from which the word "deacon" comes.

Deacon William Ditewig, former director of the

U.S. Conference of Catholic Bishops Secretariat on the Diaconate, says that while it is "next to impossible to describe [much less define] specific details" of the diaconate in the early days of the Church, several themes emerge.

The first is that the deacon is always associated with the ministry of the Apostles. Ditewig says the "unique and direct relationship of deacons with their bishop" (as noted in 1 Tm 3) has "traversed the centuries," and continues even today.

Ditewig notes that this close connection is expressed liturgically at the ordination of deacons today, where "only the ordaining bishop lays hands on the head of the ordinand." This liturgical symbol illustrates that the role of the deacon is a "primary extension of the apostolic ministry of the bishop."

The second theme, Ditewig says, is that the role of the deacon is "always associated with the 'temporalities' of the Church."

Deacons have always had "a particular responsibility for the stewardship of the Church's goods and treasures, with a special focus on making sure that those most in need receive the aid they need from the goods of the Church."

And after nearly 2,000 years, deacons continue to minister in service to the Church.

(Daniel S. Mulhall is a catechist and a freelance writer who lives in Louisville, Ky.) †

From the Editor Emeritus/John F. Fink

## 20th-century Church: The Holy Spirit guides Vatican II

(Ninth in a series of columns)

Last week, I wrote about the opening of the Second Vatican Council in 1962. I'll continue that story this week.



After calling the council and laying out the ground rules, Pope John XXIII was content to let it proceed without his constant intervention. He was convinced that the Holy Spirit would guide the participants.

He was undoubtedly right because, although most of the bishops had been appointed by Pope Pius XII, it turned out that the "progressives" outnumbered those who came to be called the "intransigents."

At times, it was a battle between the members of the pope's curia and the other bishops. The curia was dominated by intransigents, who immediately tried to gain control of the 10 commissions that would draft documents for the council to consider by selecting the commissions'

chairmen. They failed in that when Cardinal Achille Lienart of France suggested that the bishops be allowed to elect the chairmen. Those elected represented the bishops from various parts of the world.

The bishops soon discovered that most of the first-draft papers prepared prior to the council did not say what they wanted them to say, and had to be completely rewritten. The first document to be rejected was on divine revelation. Since it dealt with fundamental theological ideas, its rejection indicated better than anything else that the bishops intended to find new expressions for the Church's teachings instead of remaining tied to those formulated centuries in the past.

When the first session ended on Dec. 8, 1962, no documents had been approved. But it was clear in what direction the council was headed. Pope John XXIII told the bishops that he was sure the Holy Spirit would continue to guide the council.

Unfortunately, John XXIII did not live to see the rest of the council. He died on June 3, 1963. He was succeeded by Cardinal Giovanni Battista Montini,

whose election was widely expected, and who took the name Paul VI.

Pope Paul was determined not only to continue John XXIII's council, but to make it even more open. He invited more laity to serve as advisers, and some women were invited as "listeners." And he laid down the law to the members of his curia, telling them to cooperate with the bishops instead of being obstructionists.

The first two documents to be approved, in 1963, were the "Constitution on the Sacred Liturgy" and the "Decree on the Media of Social Communications." The first completely reformed the liturgy, giving special emphasis to saying Mass in the vernacular instead of in Latin and stressing the need for active participation by the entire congregation. Of all the council documents, this one probably had the most effect on the most Catholics.

The "Decree on the Media of Social Communications" encouraged Catholics to use the media, and was particularly strong in its espousal of freedom of the press and opposition to any forms of censorship.

Next week: the third session. †

Cornucopia/Cynthia Dewes

## Viewing the big picture, with the 'facts,' from several angles

We once had a neighbor, who was not the brightest bulb in the socket, who asked us if we thought our having two handicapped kids was some kind of punishment from God. He wasn't being mean. He just wondered why a couple of normal, nice people had such a thing happen to them.



Naturally, we were shocked and a bit angry. I had never heard of this theory, although I learned later that it was a kind of Old Testament idea still held by some people. It was one of those human explanations invented by ignorant people to account for disasters in life, a literal interpretation of an abstract concept.

In fact, over time we understood that having such children was a great blessing, not only to us and our family, but also to our neighbors, schoolmates and friends. Peter and Andy taught all of us the importance of love, patience, perseverance, and faith, which bring joy.

This brings me to something I saw written recently in an article: "We're challenging traditional notions of faith."

What struck me first was the word "notions," which tells you what the writer thinks of religious faith. In his mind, apparently, faith is just one fleeting idea on our radar, to be replaced at any time with a better one.

This is a bit like the ongoing "conflict" noted by some between scientific and religious beliefs. Literalists tend to ignore or not recognize intrinsic mystery when they see it in a factual event. They can understand and describe the workings of things like chlorophyll and human reproduction, but the original creation behind such things seems to be lost on them.

Each side of the question often feels rather sorry for the other. The writer who thinks religious faith is just a notion seems to think believers are pathetic, if not naive or a bit dimwitted. And those who believe in God think the others aren't too bright because they don't seem able to appreciate the bountiful divine graces poured out on them daily. Each faction thinks the other is not seeing the big picture.

So let's consider what we think are the facts. Believers see God's hand behind everything in life: the way nature works, including human nature, among other

things. They believe God has given us free will to make choices, which also allows for failure or bad results. It's up to us.

The more literal folks are a bit fatalistic. If that's what the scientifically proven system leads to, that's the result. No real choice here, no option to choose a different way. And certainly no reason to operate from an altruistic motive, rather than one that is merely efficient.

Now, we can't go against the facts of nature. We can't try to live and work upside down, or breathe in others' coughs and sneezes with no concern. On the other hand, if we're convinced scientifically that animals do not feel pain as we do, we still don't have a right to be cruel or inconsiderate of them. Or, if the fact is that humans can subsist on bread and water alone, that does not give us the right to deny them more substantial, nourishing food.

Facts is facts, as some popular sage once said. Literal facts allow us to know more about our world. And mysterious religious facts allow us to be joyful in it. We're so blessed to have both.

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

Worship and Evangelization Outreach/Erin Jeffries

## 'Take it to the Queen: Embracing the Mother of Mercy'

At a recent evening of reflection with our SPRED (Special Religious Development) catechists, we explored our relationship with the Blessed Mother.



The responses were very moving, as folks recalled daily rosaries with their families, processions and May crownings, and fervent prayers answered.

I remembered words spoken to me when I first made a consecration to Our Lady when I was 13. "You might forget about her over the years, but she will never forget you." We came to the realization that this relationship, this mother, is someone who needs to be shared with others. One catechist was thinking in particular of two participants in her group whose mothers have passed away, and who still experience great sadness at that loss.

It is very easy to put the Blessed Mother on a pedestal—beautiful, perfect and safely distant. Queen of Heaven and

Earth though she is, out of reach is not the place her Son Jesus Christ gave her, and it is not the place she takes for herself.

"Am I not here, I who am your Mother? Are you not under my shadow and protection? Am I not the source of your joy? Are you not in the folds of my mantle, in the crossing of my arms? Is there anything else that you need?" (Our Lady of Guadalupe to St. Juan Diego)

Mary's motherly heart knows our needs. She knows happiness, love, joy, pain, fear and suffering, and she has shown that she is attentive and will be our advocate to her Son—even in what seem very small matters. Just think of the wedding at Cana! She does not forget her children: "[S]he has not laid aside this office of salvation, but by her manifold intercession she continues to obtain for us the graces of eternal salvation" ("Dives in Misericordia," #9).

The Blessed Mother, better than anyone, knows the abundance of the Father's love and the cost of mercy. She has experienced it in her life, having been given the same grace of the cross from the

first moment of her existence. Her "fiat" extended from the conception and birth of her Son, to the foot of the Cross. Pope St. John Paul II puts it beautifully: "No one has experienced, to the same degree as the Mother of the crucified One, the mystery of the cross" ("Dives in Misericordia," #9).

As he did to the beloved disciple John (Jn 19:26-27), Jesus speaks to us, calling us to take his mother as our own, into our hearts, into our very lives, giving her to us as a sure guide and model to bring us to him.

And we need not worry ever about loving her too much, as St. Maximilian Kolbe says: "Never be afraid of loving the Blessed Virgin too much. You can never love her more than Jesus did."

The Blessed Mother will never lead us anywhere but to her Son, as she said to the servants at the wedding at Cana: "Do whatever he tells you" (Jn 2:5).

(Erin Jeffries works in the Office of Catechesis as the Coordinator of Ministry to Persons with Special Needs.) †

For the Journey/Effie Caldarola

## What does God want me to do?

Should I or shouldn't I? What does God want me to do? How many times have you wished you had a direct line to God?



Lately, we've learned so much about the life of St. Teresa of Calcutta. The founder of the Missionaries of Charity was destined to be both a Nobel Peace Prize winner and a canonized saint.

But she didn't know that when she boarded a train from Calcutta to Darjeeling many years ago. As a Sister of Loreto, she taught in a girls' school. But on the train, she experienced her famous "call within a call," an interior vision and movement so profound that it changed her entire life.

She felt Christ asking her to work exclusively with the poorest of the poor. She was sure of that call. A whole world would watch the result.

Now, most of us are not destined to be saints on the caliber of Mother Teresa. But all of us want to do God's will. We pray for that all the time.

But how often do we feel certainty? So often, I muddle along feeling like a giant question mark.

But sometimes, I think we do experience certainty, without the voices or the visions, of course. Occasionally, we have a strong interior sense of rightness.

I made a list the other day of things in my life that seemed so absolutely right that I "had" to do them. It surprised me that I could think of several.

It's a good exercise, and I encourage you to do it. It may surprise you how many times you heard and answered a call. And it's good to ask yourself, What sense of desire or openness prompted that strong consent?

When I was a young teacher, I sent for a pamphlet called "Invest Yourself." This was long before the Internet with its ready access to information. My pamphlet was promoted by Eunice Kennedy Shriver, founder of the Special Olympics, and in it was listed, in very fine print, just about every volunteer opportunity in the U.S.

Halfway through the pamphlet, I arrived at something called the Jesuit Volunteer Corps (JVC). It hit me. Bingo. I felt compelled to apply and really never looked back, even when JVC asked me to go to a remote village in Alaska to teach.

It was a life-changing decision, but one that involved so little "should I or shouldn't I."

Much later, I wanted to take a writing course from a woman who was the first female bureau chief of The Associated Press. I just knew it was for me. But after I applied, word came back—sorry, class is full.

I am not usually a pushy person, but I wrote a letter to the instructor telling her all of the reasons she needed to make an exception and let me into her class. I got in—to that one and several more.

There were a few other "have to" moments on my list, some personal and some professional, like deciding to pursue a master's degree in pastoral ministry. What I realize is that these moments in my life drew on an openness, a need for something new and challenging. I was ready and willing to take a risk. I was ready for a call.

When having trouble wondering what God wants next, I'm going to think about my list and ask what qualities or conditions or needs prompted my eagerness. Then I'll ask God to help me be open to the next "have to" call. Surprise me, Lord, with another decision that feels right.

(Effie Caldarola writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, September 25, 2016

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The Book of Amos is the source of this weekend's first reading. The book itself states that it was written during the reign of King Uzziah of Judah, or between 783 and 742 BC.



Amos wrote during a time when there were two Hebrew kingdoms, Israel in the north and Judah in the south.

They were at peace and most people were prosperous, but many were not so fortunate.

Tranquility and ease had dulled the people's collective mind and their sense of needing God.

Along with this, many were apparently lax in their religious observances. Amos thus rebuked them, condemning their sluggishness in religion and morally careless living.

More than a denunciation of utter vice, Amos blasted their lukewarmness and their living as if nothing good, noble and of God mattered.

Along with all the prophets, Amos saw in such circumstances clear signals that the society was weakening, and as it weakened, peril awaited.

St. Paul's First Epistle to Timothy supplies the second reading. Timothy was an early convert to Christianity. As his life unfolded, he became Paul's disciple and a Christian leader in his own right, destined to be one of the major figures in the development of Christianity.

Paul calls Timothy to be resolute, citing the example of Jesus in the Lord's trial before Pontius Pilate. Being distracted from such faithfulness was easy because of the glory, power and excesses of the mighty Roman Empire were everywhere.

Despite all this seeming power of Rome, Paul insists that God's goodness and justice will endure, and that Jesus will come again in triumph and vindication.

St. Luke's Gospel furnishes the last reading. It is a parable, rather straightforward in its message. The picture vividly presents a setting for the

message of the parable.

A rich man is enjoying all the benefits of financial success and well-being. By contrast, Lazarus is desperately poor. He has nothing. He is hungry. He yearns to have the scraps that fell from the rich man's table.

In time, Lazarus dies. Eventually, the rich man also dies. When the rich man reaches the hereafter, he realizes that now he himself is in great need, whereas Lazarus is being held close to Abraham, the father of the Hebrew people.

By this time, the once rich man is desperate. He pleads with Abraham for just a drop of water. This once rich man implores Abraham to send Lazarus back to Earth to warn the rich man's brothers that they too will be punished unless they turn to God and forsake greed.

The end of the story is thought-provoking. Abraham replies that messengers already have been sent, namely Moses and the prophets, yet they were ignored.

People can wreck their lives and their eternal lives, but their doom is their choice. God warned them, showing them the right way.

## Reflection

The readings, and especially that from Luke's Gospel, are clear lessons. It is more than a question of not being greedy or unjust in commercial dealings. Rather, Christians must judge earthly life by a standard that often the world rejects.

At the time of Jesus, many thought that earthly riches showed that God had blessed the rich, whereas, poverty and want indicated that there had been a great sin somehow in the background of the sinner.

Some Christian, although not Catholic, theologians tend to this notion today. Popular opinion bends this way also.

Jesus totally debunks this notion. Only peace and union with God are worth anything. They are worth everything. So, the Christian standard sees everything else as secondary, or even irrelevant.

The story of the rich man and Lazarus presents reality as it is. When we end our earthly lives, riches will mean nothing. †

## My Journey to God

# The Healing Hands Of Jesus

By Jená Hartman

The Healing Hands of Jesus are manifested in prayer and rest and patience.

The Healing Hands of Jesus guide the knowledgeable and skilled technique of a kind surgeon. They are present in the dedicated care of attentive nurses and therapists.

The Healing Hands of Jesus are in the timely visits of dear ones, the pretty floral arrangements and greeting cards sent by friends. They are in the cheery phone calls from family and loved ones.

The Healing Hands of Jesus are in the delicious meal prepared and delivered by a neighbor. They are in the encouraging waves and greetings of neighbors around the corner during daily therapy walks.

The Healing Hands of Jesus are in the loving care and understanding of a precious spouse. They are in the frequent visits of a concerned son and his sympathetic dog.

The Healing Hands of Jesus are manifested in prayer and rest and patience and the everyday gifts of kindness from others.

(Jená Hartman is a member of Our Lady of Lourdes Parish in Indianapolis.)

## Daily Readings

### Monday, September 26

St. Cosmas, martyr  
St. Damian, martyr  
Job 1:6-22  
Psalm 17:1bcd, 2-3, 6-7  
Luke 9:46-50

### Tuesday, September 27

St. Vincent de Paul, priest  
Job 3:1-3, 11-17, 20-23  
Psalm 88:2-8  
Luke 9:51-56

### Wednesday, September 28

St. Wenceslaus, martyr,  
St. Lawrence Ruiz and  
companions, martyrs  
Job 9:1-12, 14-16  
Psalm 88:10b-15  
Luke 9:57-62

### Thursday, September 29

St. Michael the Archangel  
St. Gabriel the Archangel  
St. Raphael the Archangel  
Daniel 7:9-10, 13-14  
or Revelation 12:7-12a  
Psalm 138:1-5  
John 1:47-51

### Friday, September 30

St. Jerome, priest and doctor  
of the Church  
Job 38:1, 12-21; 40:3-5  
Psalm 139:1-3, 7-10, 13-14b  
Luke 10:13-16

### Saturday, October 1

St. Thérèse of the Child Jesus,  
virgin and doctor of the  
Church  
Job 42:1-3, 5-6, 12-17  
Psalm 119:66, 71, 75, 91, 125,  
130  
Luke 10:17-24

### Sunday, October 2

Twenty-seventh Sunday in  
Ordinary Time  
Habakkuk 1:2-3; 2:2-4  
Psalm 95:1-2, 6-9  
2 Timothy 1:6-8, 13-14  
Luke 17:5-10

Question Corner/Fr. Kenneth Doyle

## Dialysis is not a required medical procedure in every circumstance

**Q** My Dad is almost 89 years old. In 1987, he had a double bypass.

Right now, he has slow-growing prostate cancer, diabetes and high blood pressure. He is also suffering from depression (my mom passed away in 2010), and he looks forward to dying.

He found out recently that he has only 35 percent kidney function. If dialysis is prescribed, from a Catholic point of view, would he have to undergo it? (Indiana)

**A** The short and simple answer is "No." In your father's circumstances, he would be under no ethical obligation to start dialysis. Catholic moral teaching does not require us to use every possible treatment to preserve and prolong life.

Dialysis, in this case, could surely be judged an "extraordinary" or "disproportionate" means in terms of the benefit it might offer.

This moral principle is most clearly expressed in the "Ethical and Religious Directives for Catholic Health Care Services" published in 2009 by the U.S. Conference of Catholic Bishops, which states: "A person may forgo extraordinary or disproportionate means of preserving life. Disproportionate means are those that in the patient's judgment do not offer a reasonable hope of benefit or entail an excessive burden, or impose excessive expense on the family or the community" (#57).

Your father can legitimately opt instead for what is sometimes termed "medical management without dialysis," involving palliative care to keep him as comfortable as possible.

Any moral decision depends, of course, on the attendant circumstances. If, on the other hand, your father were 30 years younger, with no life-threatening diseases, and dialysis were likely to offer him many more years of life—and if, while in the throes of depression, he were motivated chiefly by a desire to end his

life—then dialysis would be the proper moral choice.

I'm looking at your father's situation from afar and based on the information supplied. For your father's peace of mind, he might want to discuss his individual situation with a priest, Catholic ethicist or chaplain—who, I am confident, would offer him this same comforting advice.

**Q** A couple of weeks ago, a clean but scruffy fellow came into Mass and sat on the floor in the back of our church. When it came time for the sign of peace, he came forward to shake hands and people were a little put off. Then, when Communion came, he approached the altar before anyone else had left their pews.

An usher quickly got behind him and led him to the back of the church. I thought this was un-Christian and felt sorry about the treatment he received. What if it were Jesus? (Wisconsin)

**A** Within any group setting, there is a natural awkwardness when someone's appearance or behavior departs from the ordinary. As you rightly indicate, though, the Christian community is not about appearances. When the man came up for the sign of peace, people in the congregation should have tried to greet him with acceptance.

But the fact that he sat on the floor and that he approached the altar prematurely did create a natural concern. Perhaps the usher feared that the man posed a threat to the priest-celebrant.

The response of the worshipping community was, I hope, generally one of sympathy for the man with a desire to offer him assistance should he need it. I hope, too, that the usher, having followed the man to the back of church, engaged him in conversation to help determine his needs and to assure him that he was welcome.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr. Albany, NY 12203.) †

# Rest in peace

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

**BATALON, Thomas A.**, 72, St. Charles Borromeo, Bloomington, Sept. 4. Son of Trinidad Batalon. Brother of Diana Albeso, Linda Au, Carol Takafuji and Nelson Batalon. Uncle of several.

**BITTER, Jane N.**, 86, Christ the King, Indianapolis, Sept. 8. Mother of Mary Hession, Clark, Greg and Phil Bitter. Grandmother of five.

**CHAPLIN, Christina I.**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 1. Mother of Ronald and Scott Chaplin. Grandmother of four. Great-grandmother of four.

**CRANNY, Jerrold**, 91, St. Pius X, Indianapolis, Sept. 7. Husband of Nancy Cranny. Father of Marcia Fitzgerald, Elizabeth Harlan, Patty Hendrickson, Carolyn Siderys, Jody Zeph and Kevin Cranny. Brother of Richard Cranny. Grandfather of 18. Great-grandfather of six.

**DUMFORD, W. Paul**, 73, St. Teresa Benedicta of the Cross, Bright, Sept. 4. Husband of Jane Dumford. Brother of Barbara

Hagedorn, Ruth Ann Newman and Mary Vance.

**FISCHER, Richard W.**, 81, St. Mary, Greensburg, Sept. 10. Father of Krista Bower, Connie Kinker, Dave, Gary, Richard and Timothy Fischer. Brother of Marian Sutton. Grandfather of 13. Great-grandfather of four.

**GAVAGHAN, James V.**, 97, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 9. Father of Pattiann. Bob and Dennis Gavaghan. Brother of Anna Nolan. Grandfather of seven. Great-grandfather of 13.

**GLASSCOCK, Chet A.**, 31, St. Augustine, Jeffersonville, Sept. 8. Son of Deborah Glasscock. Brother of Shelly Glasscock and Stacy Werner. Uncle of several.

**GRAVENSTRETER, Terrance V.**, 54, St. Pius X, Indianapolis, Aug. 20. Father of Thomas Gravenstreter. Brother of Kathy Clifford, Liz Coonce, Cindy Hagelskamp, Connie Jones, Snow Martella, Chris, Tim and Tom Gravenstreter.

**GRAVES, Leo D.**, 63, Prince of Peace, Madison, Sept. 7. Brother of Gordon Graves.

**HALLORAN, Suzanne**, 68, St. Jude, Indianapolis, Sept. 11. Wife of Thomas Halloran. Mother of Jack and Jim Halloran. Sister of Jim Simmons. Grandmother of three.

**HARDY, Carol A. (Smith) Kloss**, 78, Prince of Peace, Madison, Sept. 12. Mother of Elizabeth Flemming,

Theresa Handlon, Mary Vest, Charles and Scott Kloss. Stepmother of Jo Ann Long and William Hardy. Sister of Charles Smith. Grandmother of nine. Step-grandmother of several. Great-grandmother of two. Step-great-grandmother of several.

**HUGHES, Frances J.**, 69, St. Andrew, Richmond, Sept. 7. Wife of Richard Hughes. Mother of Angie Powell and Nick Hughes. Sister of Carolyn Herold. Grandmother of six. Great-grandmother of three.

**HURRLE, Christopher**, 55, St. Barnabas, Indianapolis, Sept. 11. Father of Elizabeth, Stephanie, Joshua and Nathaniel Hurrle. Son of Marilyn Hurrle. Brother of Terri Adams, Karen Barthelmas, Cathy Bray, Lynn Cox, Jenni Peterman and Jim Hurrle.

**LANGHAM, Stephen**, 98, St. Luke the Evangelist, Indianapolis, Sept. 10. Father of Angie Beechler, Cathy, Margaret, Ed, Jim and John Langham. Grandfather of nine.

**McDOLE, Richard L.**, 43, St. Roch, Indianapolis, Sept. 2. Husband of Kelly McDole. Father of Rebekah, Victoria, Brian and Samuel McDole. Son of Jo Ellen Pittman. Brother of Daniel and Ronnie Hall.

**MILLER, Marjorie L.**, 88, St. Maurice, Napoleon, Sept. 8. Mother of Mary Kohlman, Ann, Carl, David, Frank, James, John, Louie, Marvin, Robert and Steve Miller. Sister of Harold Souder. Grandmother of 14. Great-grandmother of 15.

**MOLITOR, Glenn W.**, 77, SS. Francis and Clare of Assisi, Greenwood, Sept. 12. Husband of Audrey Molitor. Father of Dana Compton, Jan



## Ukrainian Catholics in Paris

Ukrainian Catholic Father Mykhailo Romaniuk speaks to families from Paris' Ukrainian community outside of St. Volodymyr the Great Cathedral on Sept. 3, the beginning of a new school year. Many children attend French schools during the week and Ukrainian school on Saturdays. Fleeing war, economic and social dislocation in their homeland, Ukrainian Catholics are among a diverse group of immigrants who have moved to Paris in recent years. (CNS photo/Ian Langsdon, EPA)

Gasper, Cheryl Gaudian and Kevin Molitor. Brother of Loretta Bruns, Jane Huddleston, Florence Joerling, Mary Ann Rhodes, Conrad, Gerald, Michael and Richard Molitor. Grandfather of 10. Great-grandfather of four.

**MURPHY, Donna**, 57, St. Therese of Infant Jesus (Little Flower), Indianapolis, June 26. Mother of Marla Knops and Nathan Bizzle. Daughter of Dot Fulner. Sister of Carolyn Fernandes, Denise Schmid, Ron and Russ Fulner.

**OTTE, Nancy L.**, 70, Immaculate Heart of Mary, Indianapolis, Sept. 12. Wife of William Otte. Mother of Karl and Kurt Otte. Sister of Edward Little. Grandmother of seven.

**PATTERSON, Betty Lou**, 88, St. Michael the Archangel, Indianapolis, Aug. 25.

**PFÄFFINGER, Aleene**, 82, St. Augustine, Jeffersonville, Sept. 12. Aunt of several.

**SOPER, Ruth M.**, 80, St. Augustine, Jeffersonville, Sept. 11. Wife of Marion Soper. Mother of Carol Paolantino, Claudia and Charles Soper. Sister of Betty Dattillo. Grandmother of four. Great-grandmother of two.

**STEMLER, William K.**, 93, St. Augustine, Sept. 1. Father of Karen Rader, David, Kerry and Scott Stemler. Grandfather of six. Great-grandfather of five.

**TEX, Richard M.**, 82, St. Mark the Evangelist, Indianapolis, Sept. 14.

Father of Kevin Tex. Brother of Mary, Michael, Ronald and Thomas Tex.

**THOMAS, William F.**, 88, St. Gabriel, Connersville, Sept. 11. Husband of Shannie Thomas. Father of Jan Beachler, Sherri Leedke, Patricia Lohse, Theresa Owens, Frank and James Thomas. Grandfather of 14. Great-grandfather of four.

**WILLIAMS, D. Marie**, 102, St. Jude, Indianapolis, Sept. 2. Mother of James and Michael Williams. Grandmother of 11. Great-grandmother of 25.

**WILLS, Dorothy A.**, 84, St. Simon the Apostle, Indianapolis, Sept. 9. Wife of Larry Wills. Mother of Karen Kinder, Mary Shaler, Patty and Larry Wills II. Grandmother of two. Great-grandmother of five. †

## Dedicated to battling the devil, noted Italian exorcist dies at 91

VATICAN CITY (CNS)—Pauline Father Gabriele Amorth, an Italian priest renowned for his work in dispelling demons, died at the age of 91.

Ill and hospitalized for some weeks, the priest passed away in Rome on Sept. 16.

Father Amorth began his ministry as an exorcist for the Diocese of Rome in 1986 and performed—according to his own estimates—some 70,000 exorcisms or other prayers to liberate people from demonic influence.

He spoke out frequently warning that while it was rare for a person to be possessed by a demon, the devil's influence was strong in today's world, affecting not just individuals, but sometimes entire societies.

"For example, I am convinced that the Nazis were all possessed by the devil," he told Vatican Radio in 2006.

"If one thinks of what was committed by people like Stalin or Hitler, certainly they were possessed by the devil. This is seen in their actions, in their behavior and in the horrors they committed," he said.

One reason the devil's influence is so strong today, he said, is that Christian faith has weakened, replaced in many cases by superstition and an interest in the occult, which he said "open the way to demonic influences."

The Pauline priest was a prolific author, contributing to numerous magazines and publications. He wrote a number of books, including *An Exorcist Explains the Demonic: The Antics of Satan and His Army of Fallen Angels* and *An Exorcist Tells His Story*. He was also an expert in Mariology and served for many years as head of the Italian monthly, *Mother of God*.

Father Amorth gained notoriety in 2000 when he revealed that then-Pope John Paul II had performed an impromptu exorcism on a young woman who flew into an apparent rage at the end of a general audience at the Vatican.

For the Catholic Church, exorcism is the driving out of evil spirits through invocation of God's authority. The Church has explicit rules and rituals for exorcism, and the exorcist—always a priest—must be explicitly assigned by the local bishop to perform the rite. It must be certain the person is experiencing real demonic possession, and not some kind of emotional or psychiatric disturbance. †

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# Exhibit of St. Thomas More artifacts debuts at St. John Paul II shrine

WASHINGTON (CNS)—A new exhibit featuring artifacts related to St. Thomas More has opened at the St. John Paul II National Shrine in Washington.

Titled “God’s Servant First: The Life and Legacy of Thomas More,” the exhibit runs through March 31. The title comes from what are believed to be More’s last words before going to the chopping block where he was beheaded: “I die the king’s good servant, but God’s servant first.”

Nearly all of the 60 items in the exhibit come from Stonyhurst College in England, according to Jan Graffius, the curator of collections at Stonyhurst, a Jesuit institution. The Knights of Columbus and Stonyhurst’s Christian Heritage Center organized the exhibit and are its sponsors.

To be able to have so many artifacts is remarkable, Graffius told Catholic News Service (CNS) on Sept. 15, the day before the exhibit opened, as she and her team were putting the finishing touches on the exhibit. King Henry VIII, who had St. Thomas More imprisoned in the Tower of London for more than a year before his execution, and subsequent monarchs had made Roman Catholicism virtually illegal and had all traces of Catholicism wiped out.

St. Thomas More, a lawyer and the first layman to serve as chancellor of England, had balked at helping Henry VIII obtain an annulment so he could marry Anne Boleyn in hopes of bearing him a son to be heir to the throne.

After the pope denied the annulment, Henry declared himself head of the Church in England, conferring upon himself the power to divorce and marry whomever he pleased.

More, who also was a husband and

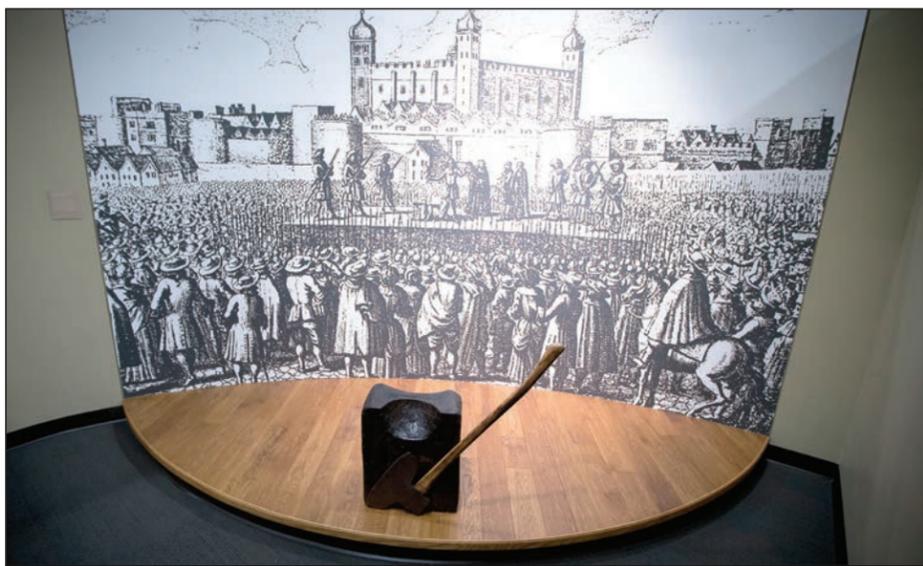
father, resigned his position as chancellor to the throne to avoid being forced to acknowledge Henry VIII as head of the Church. But after a law was passed requiring acknowledgment by all Britons of Henry’s authority, More refused to sign a document stating as such. He was ultimately imprisoned, convicted of capital treason with the help of perjured testimony, and beheaded. He has since been seen as a champion of conscience rights.

The luckless first wife of Henry VIII, Catherine of Aragon, spent her last days before her own death, possibly from poisoning, embroidering grapes onto a chasuble. That chasuble is in the exhibit.

Anne Boleyn wasn’t all that lucky, either. After bearing a daughter—Elizabeth I—and later miscarrying, she fell into Henry’s disfavor, was imprisoned on trumped-up charges of adultery, incest and treason, was herself beheaded 11 months after Thomas More, and buried not far from him, Graffius said.

Two relics in the exhibit made their way to the United States a few months ahead of the rest of the artifacts. One is a jawbone fragment of St. Thomas More; the other is a ring worn by St. John Fisher, who was also martyred under Henry VIII. Both were on exhibit during the U.S. bishops’ “Fortnight for Freedom” activities in June and July.

The anti-Catholic laws imposed by Henry VIII stayed on the books in England for nearly three centuries until they were repealed in 1829. In 1886, St. Thomas More was beatified. In 1935, both he and St. John Fisher, who had been executed two weeks before More, were both canonized. St. Thomas More was added to the Anglican calendar of saints in 1980.



A display depicting the 1535 execution of St. Thomas More by Henry VIII is seen at the St. John Paul II National Shrine in Washington on Sept. 15. An exhibit of artifacts associated with the saint will be open daily at the shrine until March 31, 2017. The ax and chopping block in the display are replicas of the kind used in More’s execution. (CNS photo/Tyler Orsburn)

Because of the anti-Catholic laws, Graffius said, Catholic parents had to sneak their children out of the country, sometimes under false identities, so they could receive a Catholic education. One of those schools was in the Spanish Netherlands—mostly modern-day Belgium and Luxembourg—and was the forerunner to Stonyhurst College.

St. Thomas More was part of the martyrology proclaimed every day at the school. The exhibit includes a schoolbook used by two brothers, who eventually made their way to the United States. On one page of the book, an illustration of two men was defaced when one of the students sketched the men as smoking pipes. To this day, she added, nobody knows whether the pipes were added by John Carroll, the first Catholic archbishop in the United States, or his cousin Charles Carroll, the only Catholic signer of the Declaration of Independence.

In 2000, St. John Paul II made St. Thomas More, who had already been the patron saint of lawyers, the patron saint of statesman and politicians. The pontiff said his life and martyrdom offered a testimony that “spans the centuries,” and “speaks to people everywhere of

the inalienable dignity of the human conscience.”

Patrick Kelly, the shrine’s executive director, said in a statement that St. Thomas More’s example “remains thoroughly modern.”

“He is an eloquent example of courageous Christian discipleship, and it is our hope that this exhibit will inspire others to imitate his virtues and his extraordinary fidelity to God and to a well-formed conscience,” Kelly added.

The exhibit comes during the golden anniversary of the 1966 film biography of St. Thomas More, *A Man for All Seasons*. Recently restored with a new Technicolor print, *A Man for All Seasons*—based on the stage play of the same name—grossed the fifth-best box office numbers of the year, a stunning accomplishment given that it wasn’t released until Dec. 12 that year and the weightiness of its subject matter.

The movie was nominated for eight Oscars and won six, including Best Picture, Best Director for Fred Zinneman and Best Actor for Paul Scofield as Thomas More. It also won five British Academy Film Awards and four Golden Globes, as well as a Best Actor award for Scofield at the Moscow International Film Festival. †



*“He is an eloquent example of courageous Christian discipleship, and it is our hope that this exhibit will inspire others to imitate his virtues and his extraordinary fidelity to God and to a well-formed conscience.”*

—Patrick Kelly, executive director of the St. John Paul II National Shrine

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Requests for expanded job description and CHM Fund description can be made to nmcmullen@cppsadmin.org.

Interested candidates are to send a cover letter, resumé and salary history to nmcmullen@cppsadmin.org by October 6, 2016.

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