Sniffing out a good bishop: Improving the process a priority for Pope Francis

VATICAN CITY (CNS)—To say a bishop “smells like his sheep” is considered high praise today and is one of the top characteristics Pope Francis says he wants in bishops and candidates for the position of being a successor of the Apostles.

But like many of the other traits Pope Francis says he is looking for, there is no foolproof smell test and, in fact, a variety of sheep with varied scents are present in most dioceses.

Pope Francis’ instruction—almost a plea—to the world’s apostolic nuncios is “Like the good Samaritan, may we always treat each person with merciful love and respect that affirms the gift of his or her life,” says the introduction to the packet of materials, which includes brochures, flyers and posters. A social media toolkit also is available at the same website. The social media campaign is using the hashtag #MovedByMercy.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.

Moved by Mercy’ is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year’s theme is “Moved by Mercy.”

It draws on a quote from Pope Francis: “We are called to show mercy because mercy has been shown to us.”

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.

Moved by Mercy’ is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year’s theme is “Moved by Mercy.”

It draws on a quote from Pope Francis: “We are called to show mercy because mercy has been shown to us.”

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.

Moved by Mercy’ is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year’s theme is “Moved by Mercy.”

It draws on a quote from Pope Francis: “We are called to show mercy because mercy has been shown to us.”

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.

Moved by Mercy’ is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year’s theme is “Moved by Mercy.”

It draws on a quote from Pope Francis: “We are called to show mercy because mercy has been shown to us.”

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.

Moved by Mercy’ is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year’s theme is “Moved by Mercy.”

It draws on a quote from Pope Francis: “We are called to show mercy because mercy has been shown to us.”

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.

Moved by Mercy’ is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year’s theme is “Moved by Mercy.”

It draws on a quote from Pope Francis: “We are called to show mercy because mercy has been shown to us.”

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.

Moved by Mercy’ is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year’s theme is “Moved by Mercy.”

It draws on a quote from Pope Francis: “We are called to show mercy because mercy has been shown to us.”

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

The yearlong observance aims “to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person’s life.”

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use.
Cross continued from page 1

has a flowing fountain. She has also created a chapel where people come to pray.

Still, the oversized cross in the barn is where Wethington leads visitors first. She added the cross in the barn in October of 2015, a few months after Pope Francis announced that a “Holy Year of Mercy” in the Church would extend from Dec. 8, 2015, through Nov. 20, 2016.

“I give my life in prayer to God, and he makes things happen,” she says. “I hear the Lord speak to me because I speak to him. I heard the Lord say, ‘Build me a cross.’”

So she did. Then she invited people from All Saints and other nearby parishes to pray at the cross.

“Many have come to place a name or intention upon this central symbol of our faith, and hopefully then release it to the Father’s mercy,” she says. “Let each person encounter Christ and discover what that cross means in their life.”

She found the material for the cross in a pile of wood—from an old fence—that had been stacked in the barn for about 30 years. As she laid the wooden pieces together on the barn’s dirt floor, she started to feel there was something significant and beautiful about the beat-up, imperfect pieces she was using to form the cross.

Those pieces of wood are symbols of our lives,” she says. “They’re broken. They’re cracked. They’re splintered.”

Those words also describe the way she felt for a long time about her relationship—or lack of one—with her biological father.

In contrast, Respite Oratory reflects a strong sense of bonding, love and trust. The barn is the place where Wethington grew up, imperfect pieces she was using to form the cross.

“We’re told to lay our burdens at the foot of the cross. If you want to free yourself—to release the bondage that has a hold on you—be a person of mercy. If you let go of what happened and give a person mercy, God’s mercy will come back to you. That’s the way God is.”

—Mary Jean Wethington

VATICAN CITY (CNS)—With some stoic and others sobbing, survivors and family members of the victims of the July terrorist attacks in Nice met Pope Francis during a special audience at the Vatican.

After expressing his condolences to the families of the 86 people who died, and his prayers for the recovery of the more than 400 people who were injured in the attack on July 14, Pope Francis greeted each one of the more than 800 people who traveled from France for the audience.

The group also included city and regional officials, first responders and members of the Alpes Maritimes Fraternity, a group of Christian, Muslim and Jewish leaders who have been working in Nice to promote mutual respect among different religious communities.

“To establish a more dialogue and fraternal relations among all people, particularly among those who confess belief in one merciful God, is an urgent priority that all leaders, both political and religious, must seek to promote and work toward,” each person is called to establish with his or her neighbors, the pope said.

“When the temptation to turn in on oneself or to respond to hatred with hatred and violence with violence is great,” he said, “an authentic conversion of heart is necessary. Given the task of the Church is to teach and to sanctify people, that task involves a relationship with God and a strong sense of ethics.

“Evangelization: World Mission Day—That World Mission Day gives a person the opportunity to speak to the brothers and sisters of other communities the joy of the Gospel and the responsibility to announce it.

<table>
<thead>
<tr>
<th><strong>Phone Numbers:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Main office: 317-236-1570</td>
</tr>
<tr>
<td>Advertising: 317-236-1544</td>
</tr>
<tr>
<td>Toll free: 1-800-382-9836, ext. 1570</td>
</tr>
<tr>
<td>Circulation: 317-236-1425</td>
</tr>
<tr>
<td>Toll free: 1-800-382-9836, ext. 1425</td>
</tr>
<tr>
<td>Price: $2.00 per year, 75 cents per copy</td>
</tr>
<tr>
<td>P负责区域：Send address changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367</td>
</tr>
<tr>
<td>Web site: <a href="http://www.CriterionOnline.com">www.CriterionOnline.com</a></td>
</tr>
<tr>
<td>E-mail: <a href="mailto:criterion@archindy.org">criterion@archindy.org</a></td>
</tr>
</tbody>
</table>

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2016Criterion Press Inc.

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

<table>
<thead>
<tr>
<th><strong>Moving?</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>We’ll be there waiting if you give us two weeks’ advance notice!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Name:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>New Address:</strong></td>
</tr>
<tr>
<td><strong>City:</strong></td>
</tr>
<tr>
<td><strong>State:</strong></td>
</tr>
<tr>
<td><strong>Zip:</strong></td>
</tr>
<tr>
<td><strong>New Phone:</strong></td>
</tr>
<tr>
<td><strong>Effective Date:</strong></td>
</tr>
</tbody>
</table>

Note: If you are receiving duplicate copies, please send them to:

<table>
<thead>
<tr>
<th><strong>Postmaster:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Send address changes to: Criterion Press Inc. 1400 N. Meridian St., Indianapolis, IN 46202-2367</td>
</tr>
</tbody>
</table>

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

**Pope Francis’ prayer intentions for October**

- **Universal: Journalists**—That journalists, in carrying out their work, may always be motivated by respect for truth and a strong sense of ethics.
- **Evangelization: World Mission Day**—That World Mission Day gives a person the opportunity to speak to the brothers and sisters of other communities the joy of the Gospel and the responsibility to announce it.

| **(To see Pope Francis’ monthly intentions, go to www.pewtn.com/faith/paulPrayer.htm)** |

**Cross continued from page 1**

has a flowing fountain. She has also created a chapel where people come to pray.

Still, the oversized cross in the barn is where Wethington leads visitors first. She added the cross in the barn in October of 2015, a few months after Pope Francis announced that a “Holy Year of Mercy” in the Church would extend from Dec. 8, 2015, through Nov. 20, 2016.

“I give my life in prayer to God, and he makes things happen,” she says. “I hear the Lord speak to me because I speak to him. I heard the Lord say, ‘Build me a cross.’”

So she did. Then she invited people from All Saints and other nearby parishes to pray at the cross.

“Many have come to place a name or intention upon this central symbol of our faith, and hopefully then release it to the Father’s mercy,” she says. “Let each person encounter Christ and discover what that cross means in their life.”

She found the material for the cross in a pile of wood—from an old fence—that had been stacked in the barn for about 30 years. As she laid the wooden pieces together on the barn’s dirt floor, she started to feel there was something significant and beautiful about the beat-up, imperfect pieces she was using to form the cross.

Those pieces of wood are symbols of our lives,” she says. “They’re broken. They’re cracked. They’re splintered.”

Those words also describe the way she felt for a long time about her relationship—or lack of one—with her biological father.

In contrast, Respite Oratory reflects a strong sense of bonding, love and trust. The barn is the place where Wethington grew up, imperfect pieces she was using to form the cross.

“We’re told to lay our burdens at the foot of the cross. If you want to free yourself—to release the bondage that has a hold on you—be a person of mercy. If you let go of what happened and give a person mercy, God’s mercy will come back to you. That’s the way God is.”

—Mary Jean Wethington

VATICAN CITY (CNS)—With some stoic and others sobbing, survivors and family members of the victims of the July terrorist attacks in Nice met Pope Francis during a special audience at the Vatican.

After expressing his condolences to the families of the 86 people who died, and his prayers for the recovery of the more than 400 people who were injured in the attack on July 14, Pope Francis greeted each one of the more than 800 people who traveled from France for the audience.

The group also included city and regional officials, first responders and members of the Alpes Maritimes Fraternity, a group of Christian, Muslim and Jewish leaders who have been working in Nice to promote mutual respect among different religious communities.

“To establish a more dialogue and fraternal relations among all people, particularly among those who confess belief in one merciful God, is an urgent priority that all leaders, both political and religious, must seek to promote and work toward,” each person is called to establish with his or her neighbors, the pope said.

“When the temptation to turn in on oneself or to respond to hatred with hatred and violence with violence is great,” he said, “an authentic conversion of heart is necessary. Given the task of the Church is to teach and to sanctify people, that task involves a relationship with God and a strong sense of ethics.

“Evangelization: World Mission Day—That World Mission Day gives a person the opportunity to speak to the brothers and sisters of other communities the joy of the Gospel and the responsibility to announce it.

<table>
<thead>
<tr>
<th><strong>Pope Francis’ prayer intentions for October</strong></th>
</tr>
</thead>
</table>
| **Universal: Journalists**—That journalists, in carrying out their work, may always be motivated by respect for truth and a strong sense of ethics.
| **Evangelization: World Mission Day**—That World Mission Day gives a person the opportunity to speak to the brothers and sisters of other communities the joy of the Gospel and the responsibility to announce it.

| **(To see Pope Francis’ monthly intentions, go to www.pewtn.com/faith/paulPrayer.htm)** |

**Fight hatred with love, respect for others, pope tells Nice survivors**

Wethington’s home describes the way the Dearborn County woman tries to live her life in relationship with God. (Photo by John Shaughnessy)

A message on a stone leading to Mary Jean Wethington’s home describes the way the Dearborn County woman tries to live her life in relationship with God. (Photo by John Shaughnessy)
By Sean Gallagher

Msgr. Frederick Easton had been a priest for less than a year in the spring of 1967 when he was asked to consider serving in the Metropolitan Tribunal, the archdiocese’s canon law court. Little did he know at the time that his acceptance of this invitation would change his life forever, and reveal what he has called his “vocation within a vocation.”

The tribunal primarily works with Catholics in central and southern Indiana seeking a declaration of nullity of a previous civil marriage, commonly called an annulment. Msgr. Easton also dealt with a wide range of other cases, from clerical sexual abuse to the beatification and canonization causes of St. Theodora Guérin and the Servant of God Simon and canonization causes of St. Theodora Guérin and the Servant of God Simon and St. John Bosco.

Since May of 1967, Msgr. Easton has continually either studied canon law or served in the tribunal, including leading it as archdiocesan vicar judicial from 1980 until his retirement in 2011. After retiring, he continues to minister as adjunct vicar judicial and assists in canon law matters both in the archdiocese and beyond.

“Msgr. Easton has inspired many people in his continuing ministry in canon law court. He was very kind. He really was a student of law. And he had a great sense of humor,” said Father Gilday, a Canon Law Society member in the Archdiocese of Indianapolis. “He was very quiet,” said Father Gilday, “He really was a student of law. And he had a great sense of humor.”

“In retrospect, after having been in the work for a while, it seemed that I did have a vocation within a vocation, a vocation to canon law, as it were,” said Msgr. Easton, who lives in retirement in Bloomington.

It was at St. Charles Borromeo Church in Bloomington where Msgr. Easton was the principal celebrant of a May 1 Mass to celebrate the 50th anniversary of his priestly ordination. The Mass, which filled the church included Archbishop Joseph W. Tobin, Bishop Charles C. Thompson of Evansville, Ind., Bishop Gerald A. Gettelfinger, retired bishop of Evansville, and 27 concelebrating priests.

“Msgr. Easton also guided the ministry of Evansville, and 27 concelebrating priests. It was a different tradition than a lot of other places—and that is stability,” Father Gilday said. “Because of Msgr. Easton and the staff, it was very easy to want to stay.”

Through all his years in the tribunal and in his continuing ministry in canon law, Msgr. Easton has always sought to keep a close connection between this ministry, which he describes as cerebral and intellectual, to the pastoral ministry of the Church to ordinary Catholics.

“We were really helping the parish priest and the people who work with him to do his ministry,” he said. “Law is about the endorsing of the values of the institution. Well, the values of the institution and the promoting of those is what pastoral ministry is all about, too. Law has to foster the communion of the Church. That’s a cornerstone value of the Church.”

During his decades of service in the tribunal, Msgr. Easton continued to provide weekend sacramental assistance in archdiocesan parishes, serving from 1995-2011 at Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin. Pat Rose met him at St. Rose, where he is a parishioner and has come to value his friendship with Msgr. Easton over the past two decades.

“He is one of the most cerebral people you’ll ever meet. He’s an extremely intelligent man—and that’s downplaying it,” Rose said. “But the thing that is his special gift is that, whoever he talks to, you’re on the same level with him. He puts people at ease just on just about any topic. He has a genuine interest in what people have to say.”

Rose was at Msgr. Easton’s jubilee Mass at St. Charles on May 1. “The way everybody came together to celebrate him was just amazing,” he said. “There were smiles from ear to ear in every corner of the church and at the reception.”

Father Newton was also present, serving as master of ceremonies for the liturgy. Like Rose, Father Newton has a close friendship with Msgr. Easton and keeps him “on speed dial” to consult with him on canonical matters.

“Msgr. Easton leaves a lasting legacy that is difficult to live up to but easy to follow,” Father Newton said. “That is difficult to live up to but easy to follow.”

In looking back over his 50 years of priestly life and ministry, Msgr. Easton had words of advice for men considering a possible vocation to the priesthood today.

“We are to know the history of our Church,” he said. “We are to bring forward the values of the Church, to know them from the inside out and then to share that wealth of information with the people. That’s what priests do.”

“You should consider yourself like fine wine. You get better with age.”

The Criterian Friday, September 30, 2016 Page 3

Renowned priest, canon lawyer celebrates 50 years of ordained ministry

Msgr. Frederick Easton places the seal of the Archdiocese of Indianapolis on a document on Sept. 12, 2006, at a ceremony in the Archdiocese Education College Campus

Msgr. Frederick Easton, center, elevates the Eucharist during a May 1 Mass at St. Charles Borromeo Church in Bloomington that celebrated the 50th anniversary of his priestly ordination. Assisting at the Mass are Deacon Macs Kallens, left, and master of ceremonies Father Joseph Newton, second from right. Archbishop Joseph W. Tobin is seen at right. (Submitted photo)
We published an editorial in our Aug. 19 issue that questioned how our children can learn about their Catholic faith in this highly secular culture. Shortly after that editorial appeared, the Center for Applied Research in the Apostolate (CARA) released two studies that show the importance of finding answers to our question. The first results from those studies were released in an article by Mark M. Gray in the Aug. 28 issue of Our Sunday Visitor.

The studies examined why young people are leaving the Catholic Church, and it seems to boil down to that the they are ignorant about what the Church teaches. They believe that Catholicism is incompatible with what they are learning in high school or college. And they believe this because a full 42 percent of millennial Catholics (born in 1982 or later) have never been enrolled in a Catholic school, parish-based religious education classes, or a youth ministry program.

Only 30 percent of them were ever enrolled in a Catholic primary school, 36 percent in a Catholic middle school, and 18 percent in a Catholic high school. So how can they know what Catholicism teaches? We know that parents are called to be their “first educators in the faith,” but the Church is there to help them in schools and cathedrals and youth ministry programs, especially in our increasingly secular culture.

It’s not much better for the post-Vatican II Catholics (born 1961-1981). Thirty-eight percent of them were never enrolled in Catholic education or participated in youth or college ministry programs.

Sixty-three percent of those surveyed said that they stopped being Catholic between the ages of 10 and 17, with 13 being the typical age. This, obviously, is when they’re in middle school or high school. They are learning secular subjects, but nothing accurate about Catholicism.

When asked why they dropped out, they responded in various ways. However, one in five replied that they left because they no longer believed in God or religion. That sad reality is reflected in the comment, “Because I grew up and realized it was a story like Santa or the Easter Bunny.”

Young people react after Pope Francis passed them by during his general audience in St. Peter’s Square at the Vatican on Aug. 18. Two recent studies by the Center for Applied Research in the Apostolate addressed young people and their Catholic faith. (CNS photo/Paul Haring)
Find joy in politics through God’s grace

My last two columns were pretty serious. I’m offering a series of reflections on the issues faithful citizens are required to consider as we prepare to vote on Election Day. Some of these issues are, literally, matters of life and death, peace and war, freedom and tyranny. No wonder these columns may have seemed pretty grim.

But Christian life is about joy, not sadness. It’s about our liberation from sin and death, not the oppression of social structures and political processes. Where do we Catholics who are faithful citizens of the United States of America find joy? Do we Catholics who are faithful citizens of the United States of America find joy today? Sure there’s lots of bad news, lots of pessimism and lots of anger. Is there any hope or joy? Christians can never say no to this question—ever. It’s a sin to be the worst of times.

We know that Christ is risen and that he is our hope, the source of all joy. The Scripture tells us that faith is the knowledge of things hoped for, the evidence for things not seen (Heb 11:1). But do we feel this certain knowledge in our bones? Or do we succumb to a form of temporary amnesia where politics is concerned? Christ is the foundation for our hope and joy, but where do we recognize Christ in the political process?

Here are three simple suggestions for finding joy in politics. I offer these not as articles of faith or even as examples of what the U.S. bishops teach in “Forming Consciences for Faithful Citizenship.” These are simply suggestions from my own experience—by what they’re worth. First, don’t take things personally. If you think a candidate is dishonest or untrustworthy, don’t vote for him or her. But don’t let him make you angry, depressed or miserable. Our nation and our Church have been through worse times, with the help of God, we will recover! Taking things seriously doesn’t mean taking them personally. Vote your conscience and then pray. Ultimately, the outcome is in God’s hands.

Second, don’t get mad—get even. If you mean to use your vote, you might seek revenge. On the contrary, as Pope Francis says in his exhortation on “The Face of Mercy,” forgiveness is the only way to live joyfully. Regardless of the context, revenge only makes things worse. By “getting even,” I mean voting for candidates who are inspiring and trustworthy and working for policies that promote the good of all. If enough people work for the common good, corruption in politics will become a thing of the past.

Third, find the good—wherever you can—and stay focused on it. “Every cloud has a silver lining” may be a cliché, but there’s a basic truth here. If we look for the good, we will find it. If we only focus on what is sad and depressing, we’ll never experience joy.

The liberties that we enjoy as citizens of the United States of America should be a source of deep and lasting joy. It’s true we have many problems today, but it’s also true that we have boundless opportunities fueled by the grace of God and the Spirit.

None of us should be discouraged. Hope and joy are in our DNA as Christians. We have been the salt of all faithful citizens of the United States of America!

Encontremos alegría en la política por medio de la gracia de Dios

Las últimas dos columnas que he publicado han sido bastante serias. Estoy ofreciendo reflexiones sobre las cuestiones que los fieles católicos tienen que considerar a medida que nos preparamos para las elecciones. Algunas de estas cuestiones son, literalmente, asuntos de vida y muerte, de guerra y paz, de libertad y de tiranía. No es de sorprender, pues, que estas columnas hayan parecido severas.

Sin embargo, la esencia de la vida cristiana se basa en la alegría, no en la tristeza; se trata de nuestra liberación del pecado y de la muerte, no de la opresión de las estructuras sociales y de los procesos políticos. ¿Dónde encontramos alegría los católicos que somos fieles ciudadanos de los Estados Unidos?

Ciertamente encontramos alegría en el amor y la amistad, en los deportes y en el ocio, así como en la belleza de toda la creación que, tal como nos lo recuerda el papa Francisco—en palabras de su santo patrono—en fuente de paz y bondad inestimables (pas et bonum).

Pero, ¿acaso podemos encontrar alegría en la política, especialmente hoy en día? ¿Podemos descubrir alegría en el ejercicio de nuestra libertad y responsabilidad como ciudadanos? ¿Acaso todo tiene que ser tan serio que no hay nada que nos pueda causar alegría?

Me resisto a creer que la política tiene que ser toda sombría y escabrosa. Es bien sabido que los medios de comunicación y, cada vez más la industria del entretenimiento, se parcializan con las malas noticias. Incluso los medios de comunicación católicos, con el deber de difundir la Buena Nueva de nuestra salvación, ocasionalmente caen en los baches de las malas noticias. Debemos proponernos despojarnos del exceso de negatividad.

Las noticias no siempre son negativas. Incluso en las peores situaciones imaginables—catástrofes naturales, balaceras, complicados terroristas o conductas escandalosas por parte de personas en quienes deberíamos poder confiar—siempre surgen señales de heroísmo, esperanza y generosidad. Podríamos concentrarnos exclusivamente en el mal si quiséramos, pero eso inevitablemente significa que pasaremos por alto lo bueno que ocurre incluso en medio de las peores pesadillas.

De modo que, ¿dónde podemos descubrir buenas noticias en la temporada política en la que nos encontramos? Por supuesto que hay muchas malas noticias, mucho pesimismo y odio. Pero, ¿acaso hay esperanza o alegría?

Los cristianos jamás podemos responder negativamente a esta pregunta, incluso en los peores momentos. Sabemos que Cristo ha resucitado y que Él es nuestra esperanza, la fuente de toda la alegría. La carta a los Hebreos nos dice que la fe es la certeza de lo que se espera, la convicción de lo que no se ve (Heb 11:1). ¿Efectivamente sentimos esta certeza en lo profundo de nuestro ser? ¿Acaso sucumbimos a una forma de amnesia temporal en lo que respecta a la política? Cristo es la base de nuestra esperanza y de nuestra alegría, pero ¿reconocemos a Cristo en el proceso político?

Aquí hay tres sugerencias sencillas para encontrar alegría en la política. No propongo estas ideas como artículos de fe; ni siquiera como ejemplo de las enseñanzas de los obispos de los Estados Unidos en Formando la conciencia para ser ciudadanos fieles. Se trata simplemente de sugerencias fundamentadas en mi propia experiencia, por si sirven de algo.

Primero, no se tome a pecho las cosas. Si piensa que un candidato es deshonesto o es digno de confianza, no vote por esa persona. Pero no deje que eso le haga sentirse enojado, deprimido o abatido. Nuestro país y nuestra Iglesia han atravesado momentos peores. ¿Con la gracia de Dios nos recuperaremos? Considerar las cosas seriamente no significa tomármelas a pecho. Vote de acuerdo con su conciencia y siga adelante con su vida. Al final, el resultado está en las manos de Dios.

Segundo, no se enoje; trate de empatar con la partida. Con esto no quiero decir que debemos besarles la mano. Al contrario, en su exhortación titulada El rostro de la misericordia, el papa Francisco dice que el perdón es el único camino para vivir con alegría. Independientemente de cuál sea el contexto, la venganza solamente empeora la situación. Cuando digo que tratemos de empatar con la partida me refiero a votar por candidatos que sean fuente de inspiración, confiables y que se esfueren por promover políticas en favor del bien común. Si la mayoría de las personas trabajan por el bien común, la corrupción en la política se convertirá en un cuento del pasado.

Tercero, encuentre el bien—dóndequiera que pueda—y concéntrese en él. Como dice el dicho, y no exento de una verdad fundamental: no hay mal que por bien no venga. Si buscamos el bien, lo encontraremos. Si solamente nos concentramos en aquello que inspira tristeza y depresión, jamás sentiremos lo que es alegría.

Las libertades de las que gozamos como ciudadanos de los Estados Unidos deberían ser una fuente de alegría profunda y duradera. Es cierto que hoy en día enfrentamos muchos problemas, pero también es cierto que contamos con oportunidades ilimitadas avivadas por la gracia de Dios y por el poder del Espíritu Santo.

Nadie debería sentirse desanimado. La esperanza y la alegría forman parte de nuestro ADN como cristianos. ¿Qué Dios bendiga a todos los fieles ciudadanos de los Estados Unidos?

Traducido por: Daniela Guantapu
October 3
St. Joseph University Church, 113 S’arya St., Indianapolis. Transitus of St. Francis Prayer Service, celebrating the passing of St. Francis with prayers and readings, led by Conventual Franciscan friars and Secular Franciscans. Information: 812-232-7011.

October 4-Nov. 8
St. Simon the Apostle Church, Clare St., Room 815, Oaklawn Road, Indianapolis. Seasons of Hope Bereavement Support Group, six-week sessions on Tuesday evenings. Registration: Mona Lime, 317-371-8893, 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 older, single, separated, widowed or divorced. New members welcome. 317-243-0777.

October 6
St. Susan's Church, 1210 E. White Violet Center, 5355 E. 56th St., Indianapolis. Mass for Vocations, coffee, snacks and information available after 8:30 a.m. Information: 317-748-1476, unclea@holycity.com.

October 7
Marian University Chapel, 317-572-8827, Mass in Spring Rooms, Indianapolis. Lumen Dei Catholic Business Group, monthly breakfast meeting, 6:30-8:30 a.m., breakfast, $15 per person. Information: 317-645-3457 or lumen.dei@comcast.net.

October 8
St. John Paul II Parish, St. Joseph Church, 2605 St. Joe Road, Sellersburg. First Friday devotion of the Sacred Heart of Jesus, noon Mass, followed by litany and consecration to Sacred Heart of Jesus. Information: 812-246-2512.

October 9-11
St. Lawrence Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Retreat: Praise and Mass, prayer and worship, 7:30 p.m. Information: 317-784-5544, sccy@yahoo.com.

October 9-11
St. Malachy Church, 9383 E. County Road 750 N., Brownstown. Parish Mission: "Sixty Minutes with Jesus," presented by Father James Sichko, one of 1,000 Papal Missions of Mercy assigned by Pope Francis, 7-8 p.m. each evening. Information: 317-726-5728.

October 10
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Saturday celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass, rosary and a vigil of prayer, censing of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-788-7581, greenwood@benedictinum.org.

October 10-11
Our Lady of the Greenwood Church, St. Clare Room, 8155 E. English Avenue, Indianapolis. Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First weekend celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass, rosary and a vigil of prayer, censing of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-788-7581, greenwood@benedictinum.org.

October 11
St. Malachy Church, 9383 E. County Road 750 N., Brownstown. Parish Mission: "Sixty Minutes with Jesus," presented by Father James Sichko, one of 1,000 Papal Missions of Mercy assigned by Pope Francis, 7-8 p.m. each evening. Information: 317-726-5728.

October 12

October 15

October 17
Our Lady of Fatima Retreat, House, 5335 E. 56th St., Indianapolis. Ignatian Spirituality Project, monthly evening of prayer and community, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

October 18

October 21
St. Mother Theodore Guérin, 1 Sisters of Providence, St. Mary-of-the-Woods, -Catholic Business Group, -Catholic Business Group, discernment weekend on Oct. 21-23, -notepad of Fatima to be held on Oct. 15, -praying-with-the-mystics or call 812-349-1800.

October 22
St. Joseph Church, 2605 St. Joe Road, Sellersburg. Mass and Morris streets, in Indianapolis, at 6 p.m. Information: 317-788-7581, monalime@att.net.

October 23
6:30-8:30 a.m., breakfast, $15 per person. Information: 317-645-3457 or lumen.dei@comcast.net.

October 24
St. Lawrence Church, 6944 E. 46th St., Indianapolis. St. John Paul II Parish, St. Joseph Church, 2605 St. Joe Road, Sellersburg. First Friday devotion of the Sacred Heart of Jesus, noon Mass, followed by litany and consecration to Sacred Heart of Jesus. Information: 812-246-2512.

October 25
St. Lawrence Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Retreat: Praise and Mass, prayer and worship, 7:30 p.m. Information: 317-784-5544, sccy@yahoo.com.

October 26
St. Simon the Apostle Church, St. Clare Room, 8155 Oaklawn Road, Indianapolis. Seasons of Hope Bereavement Support Group, six-week sessions on Thursdays, 7 p.m. Registration: Mona Lime, 317-371-8893, monalime@att.net.

October 27
Our Lady of Fatima Retreat, House, 5335 E. 56th St., Indianapolis. Ignatian Spirituality Project, monthly evening of prayer and community, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

October 30
St. Joseph University Church, 113 S’arya St., Indianapolis. Transitus of St. Francis Prayer Service, celebrating the passing of St. Francis with prayers and readings, led by Conventual Franciscan friars and Secular Franciscans. Information: 812-232-7011.

October 31
St. Simon the Apostle Church, Clare St., Room 815, Oaklawn Road, Indianapolis. Seasons of Hope Bereavement Support Group, six-week sessions on Tuesday evenings. Registration: Mona Lime, 317-371-8893, monalime@att.net.
Columbus parish celebrates historic past, vibrant future in 175th anniversary

By Sean Gallagher

When a small group of Irish Catholic immigrants founded St. Bartholomew Parish in Columbus 175 years ago in 1841, they were a distinct minority in the town among the large group of German Luthers who lived there.

Today, St. Bartholomew is a vibrant faith community of more than 1,500 households, many of them young families.

“We don’t have a Mass that isn’t punctuated by a baby’s cries,” said Father Clement Davis, St. Bartholomew’s pastor since 1997. “And very often, the cry room is full. We are blessed with a lot of young families.”

Parishioners of all ages filled the St. Bartholomew’s Deaconry faith community’s 900-seat church to overflowing on Aug. 20 for a Mass to celebrate the anniversary of the parish’s founding. Archbishop Joseph W. Tobin, Deacon Joseph M. Tobin, who died in 2003. “As kids, we just loved him. He was personable and brought a human face to the priesthood. He’d come out on the playground and kid around with us.”

Laswell echoes Father Staublin’s sentiments when she speaks of Father Davis, who has been her pastor for 19 years.

“He’s a father figure,” she said. “I look up to him. He has such a wealth of knowledge and experience. You can go and ask him anything. And he’s really personable. So you don’t feel that there’s a barrier. He’s opening and welcoming.”

Columbus welcomed many Catholics who began moving into the city in the 1950s. To serve the growing Catholic population on Columbus’ north side.

By the early 1990s, though, its current church was dedicated in 1997. The critical mass of people from different nations that have come in since I’ve been here have made for a difference in complexion of the parish.

The parish also includes a significant Hispanic community in the parish, which offers a Mass on Sundays in Spanish. Nearly 20 percent of the students in the parish’s school have a language other than English as their first language.

Lewell said the formation in faith that was lived and passed on, until we face to the priesthood. He’s opening and welcoming.”

Catholics were definitely in the minority in Bartholomew County for a long time,” said Jackson, who helped organize a slate of events to mark the parish’s anniversary over the past year. (Submitted photo)

Today, St. Bartholomew is a vibrant faith community of more than 1,600 households, many of them young families.

It’s not about what you do in the church, although that’s important. It’s really about what you do outside the Church in the community.

“The that’s been reinforced for me over the past couple of years. I want to make sure that I’m carrying the Good News to people who don’t yet know the Lord.”

The new cosmopolitan reality for St. Bartholomew and the greater Columbus community is different from what fourth-generation parishioner Judy Jackson experienced when she grew up in the parish in the 1940s and 1950s.

St. Bartholomew was about a quarter of the size it is now, and did not have the large role in the Columbus community that it currently has.

Catholics were definitely in the minority in Bartholomew County for a long time,” she said. “It’s not about what you do in the church, although that’s important. It’s really about what you do outside the Church in the community.

“It was a nice way to look back, but also to remember from when I was a really little kid,” Laswell said. “All of these years of history came together. All of those people who still feel united to the Church.

“We have parishioners from China, Korea, the Philippines, Indonesia, several countries in Africa, India, Europe—and I’m probably leaving some out,” he said. Many of them, Father Davis said, are Catholic.

“We have parishioners from China, Korea, the Philippines, Indonesia, several countries in Africa, India, Europe—and I’m probably leaving some out,” he said. “Much has changed since I came here in 1997. The critical mass of people from different nations that have come in since I’ve been here have made for a difference in complexion of the parish.

“Those also includes a significant Hispanic community in the parish, which offers a Mass on Sundays in Spanish. Nearly 20 percent of the students in the parish’s school have a language other than English as their first language.

Lewell said the formation in faith that St. Bartholomew provided for her as she grew up in Columbus has prepared her to be a witness to her faith amid the city’s growth.

“Those are so many places where our parish can reach because of how diverse it is,” she said. “It’s not about what you do within the Church, although that’s important. It’s really about what you do outside the Church in the community.”

Boys and girls of St. Bartholomew Parish in Columbus pose in this 1950 photo with their pastor, Father Joseph Somes, on the day they received their first Communion. St. Bartholomew recently celebrated the 175th anniversary of its founding. (Submitted photo)

**133rd Anniversary Sale**

**FREE LABOR**

On the installation of a AIR CONDITIONER, HEAT PUMP OR FURNACE

CALL TODAY! 639-1111

Still Locally Owned & Operated

CALLTHIELE.COM

**133rd Anniversary Sale**

**FREE SERVICE CALL**

Save $45 with any paid repair.

EQUIPMENT must be present at time of service.

**133rd Anniversary Sale**

**FREE 10 YEAR WARRANTY ON PARTS & LABOR**

High Efficiency Air Conditioner, Heat Pump or Furnace.

EQUIPMENT must be present at time of service.

**133rd Anniversary Sale**

**FREE CALL TODAY!**

1/2 OFF SERVICE CALL

EQUIPMENT must be present at time of service.

**FREE CALL TODAY!**

$59.95

EQUIPMENT must be present at time of service.
Catholic-Orthodox commission approves statement on orthodoxy

VATICAN CITY (CNS)—Catholics and Orthodox who explored ways authority can be understood and exercised so that it is not managed but rather given to a unity, a group of top-level theologians said.

Members of the official Joint International Commission for the Theological Dialogue Between the Roman Catholic Church and the Orthodox Church met near Chur, Switzerland, from Sept. 16-21 and approved the model used in the 16th and 17th centuries—often called “laypeople” or seek candidates only on the “barnyard of friends of friends.”

“The Holy Father’s image is very suggestive when understood correctly,” Archbishop Gullickson said. “He wants us to avoid the abuse of allowing a clique or simple ‘friends of friends.’”

“Personally, I have been asking for a radical revision of the form for over five years,” the archbishop said in an e-mail response to questions. “Some of the language of the council documents is no longer understandable to people and the questionnaire is much too long.

People panic when they see two full pages of questions to answer in one document.”

The nuncios—archbishops who are sent to represent the pope and the Holy See both diplomatically with a government and generally with other local Churches—solicit a report on the state of a vat or about-to-be-vat church. They collect the completed questionnaires, evaluate them and send their recommendations to the Vatican. Their missions take the form of a “terminology”—a list of three names, but with an indication of whom the nuncio thinks has waited for a longer tie.

For Latin Church dioceses, officials at the Congregation for Bishops study the material and, usually, two months later, members of the congregation discuss and vote for a candidate. The prefect, currently Cardinal Marc Ouellet, presents the congregation’s recommendations to the pope, who approves them and sends them to the congregations before the decision is made. The questionnaires is modified slightly by each congregation to fit the needs, for example, of a rural diocese. The questionnaires is modified slightly by each congregation to fit the needs, for example, of a rural diocese. The questionnaires is modified slightly by each congregation to fit the needs, for example, of a rural diocese.

“Council.” The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese. The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese. The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese. The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese. The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese. The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese. The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese. The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese.
WASHINGTON (CNS)—A group of Catholic scholars on Sept. 20 reaffirmed the Catholic Church’s teaching on “the gift of sexuality” by reversing their stance against so-called ‘artificial contraceptives,’ as the Wijngaards group, which claimed “Humanae Vitae” is based primarily on something beyond biology. (CNS photo/Tyler Orsburn) Catholic University of America in Washington, discusses a scholars’ statement reaffirming Blessed Paul VI’s 1968 “Humanae Vitae” encyclical on human sexuality at The Catholic University of America in Washington on Sept. 20. The scholars rejected news calls for the Church to lift its ban on artificial contraception, (“The Joy of Love”), released in April. Signatories of the Wijngaards declaration, which includes Father Charles Curran, who in the 1980s was told by the Vatican that he no longer had permission to teach as a Catholic theologian because of his dissenting positions on Church teaching about sexual morality. Another signer is Father Peter, a law professor at Georgetown University. His writings on religious relativism, or that many faiths offer valid spiritual paths, came under scrutiny by the Vatican.

“We cannot pretend that it is still 1968; it is not even 1973,” he said in a Sept. 20 news conference and stressed that the Church’s teaching on contraception offers something beyond biology.

Grubowski noted that there will be much more to say on this teaching as the 50th anniversary of “Humanae Vitae” approaches in 2018. The scholars’ statement said the Wijngaards declaration “misdirects the conversation from the start by claiming that the argument against ‘Humanae Vitae’ is based primarily on ‘biological laws.’ ‘Humanae Vitae’ instead focuses, as it should, on the person’s relationship to God and other persons.”

“God is love. … Because God is love—a communion of divine persons—he made men and women in his image and likeness to live in loving relationships,” the statement said.

“God invites all people to share in his loving.” 

“Every person is created to make a gift of self to God and others,” it continued. “The gift of self means living in a way that promotes the good of everyone, especially those with whom one is in close relationship.”

By Brandon A. Evans

This week we continue to examine what was going on in the world 50 years ago and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the September 30, 1966, issue of The Criterion:

• New secretariat planned to fight world poverty

“VATICAN CITY—Fears that the Second Vatican Council’s recommendation for the creation of a Church organization to deal with problems of world poverty and development might be ignored have been answered by L’Osservatore Romano, Vatican City daily. In an unsigned but authoritative article in its edition of September 23, the paper announced that a papal committee is now忙 with the organization of a secretariat for the lay apostolate and of an organization to act with development agencies. Justice is soon to meet in Rome under the chairmanship of Cardinal Maurice Roy of Canada.”

• Disseminate council documents: Historic theological parley opens in Rome

• Marian to introduce 4-year nurse course

“Officials of Marian College and St. Meinrad’s Hospital, both located in St. Meinrad, Ind., this week announced plans this week to establish a four-year collegiate nursing program leading to a bachelor of science degree in nursing. Sister Carolis, D.C., administrator of St. Vincent’s, and Msgr. Francis J. Reine, president of Marian, stated that the nursing program is scheduled to open with the fall semester of 1968. Enrollment in the first class will be limited to 40.”

• Pope and Son Fellowship set October 8-9

• Catholic Youth Week plans developing

• St. Meinrad slates annual pilgrimage

• Father and Son Fellowship set October 8-9

• Annual benefit dinner set for Child Center

• Foster parent ‘image’ changed, survey shows

• Orders formation of parish councils

• Stresses enduring role of Catholic education

“VATICAN CITY—Pope Paul VI has declared he issued his new encyclical letter (Christi Nati) concerning marriage and family life. It is ‘a call to MKIICOLLEN IYUONIACY. Paul VI . POLICY’ and its support from Pope Francis,” he said.

During a Sept. 20 news conference at Catholic University, a theology professor explained that the teaching of the encyclical “is based primarily on something beyond biology.”

“The teaching on contraception offers something beyond biology,” the group said.

Grubowski noted that there will be much more to say on this teaching as the 50th anniversary of “Humanae Vitae” approaches in 2018. The scholars’ statement said the Wijngaards declaration “misdirects the conversation from the start by claiming that the argument against ‘Humanae Vitae’ is based primarily on ‘biological laws.’ ‘Humanae Vitae’ instead focuses, as it should, on the person’s relationship to God and other persons.”

“God is love. … Because God is love—a communion of divine persons—he made men and women in his image and likeness to live in loving relationships,” the statement said.

“God invites all people to share in his loving.”

“Every person is created to make a gift of self to God and others,” it continued. “The gift of self means living in a way that promotes the good of everyone, especially those with whom one is in close relationship.”

• Financial rights of Church stressed

“I am not Pope, but I have offered some thoughts on the encyclical on human sexuality at The Catholic University of America in Washington on Sept. 20. The scholars rejected news calls for the Church to lift its ban on artificial contraception, (“The Joy of Love”), released in April. Signatories of the Wijngaards declaration, which includes Father Charles Curran, who in the 1980s was told by the Vatican that he no longer had permission to teach as a Catholic theologian because of his dissenting positions on Church teaching about sexual morality. Another signer is Father Peter, a law professor at Georgetown University. His writings on religious relativism, or that many faiths offer valid spiritual paths, came under scrutiny by the Vatican.

“We cannot pretend that it is still 1968; it is not even 1973,” he said in a Sept. 20 news conference and stressed that the Church’s teaching on contraception offers something beyond biology.

Grubowski noted that there will be much more to say on this teaching as the 50th anniversary of “Humanae Vitae” approaches in 2018. The scholars’ statement said the Wijngaards declaration “misdirects the conversation from the start by claiming that the argument against ‘Humanae Vitae’ is based primarily on ‘biological laws.’ ‘Humanae Vitae’ instead focuses, as it should, on the person’s relationship to God and other persons.”

“God is love. … Because God is love—a communion of divine persons—he made men and women in his image and likeness to live in loving relationships,” the statement said.

“God invites all people to share in his loving.”

“Every person is created to make a gift of self to God and others,” it continued. “The gift of self means living in a way that promotes the good of everyone, especially those with whom one is in close relationship.”

Saint Mary-of-the-Woods, Indiana

A spiritual retreat day

2 Step Healing Retreat

Saturday, Oct. 15; 8:30 a.m. – 3:30 p.m.

The Criterion Friday, September 30, 2016

SAIN T MARY-OF-T H E- WOODS, INDIANA

Gain the insights needed to experience peace and healing on issues in your life.

Presenters: Sister Corporis Kramer Cost: $45 (includes lunch)

Register at Event.SistersofConfirmation.org or Call 812-535-2952

Read all of these stories from our September 30, 1966, issue by logging to our online archive at www.CriterionOnline.com
Jerusalem archbishop: Christian unity, Mideast politics are priorities

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a phenomenon they find intolerable.

Or they may not vote at all.
Just-war doctrine puts conditions on moral use of armed conflict

By Mike Nelson

How do we defend ourselves and our nations from attacks? When is it acceptable to fight back, if ever? These have been questions asked since the earliest days of Christianity.

One attempt to answer these is what is known in the Church as the just-war doctrine. Much of it is explained in the Catechism of the Catholic Church, which stresses that four conditions must be met to justify use of military force:

1. The cause must be just.
2. The use of force must be a last resort.
3. The military force used must be proportionate.
4. The war must have a reasonable chance of success.

These conditions, known as the just-war principles, have been developed over centuries. While Jesus does not teach specifically about war, his teachings on love and non-violence have had a significant influence on just-war thinking.

The just-war doctrine asserts that war is justified only when there is a just cause, such as self-defense, and all other measures of peaceful resolution have been exhausted. It also requires that the means of war be proportionate and that there is a reasonable chance of success.

The Catechism also emphasizes the importance of peacemaking and the use of diplomacy to resolve conflicts. It states that war should only be considered a last resort, and that all other means of resolving disputes should be exhausted before resorting to violence.

Church teaching on war is rooted in Scripture and writings of the saints

By Daniel S. Mulhall

While the Catholic tradition urges peace in all aspects of our lives, the Catechism of the Catholic Church recognizes that there are, nonetheless, “strict conditions for legitimate defense by military force” (#2309).

This has traditionally been called the just-war doctrine, and the catechism makes certain provisions, including that “the use of arms must not produce evils and disorders graver than the evil to be eliminated” (#2309).

The catechism adds that while all citizens have an obligation to protect their country in times of war, those who “for reasons of conscience refuse to bear arms” are to be given alternative ways to serve (#2311), and that “noncombatants, wounded soldiers and prisoners must be respected and treated humanely” (#2313).

The catechism also asserts that “violence is due to the vanquished or captive.” Like many seeking peace before and since, St. Augustine outlined the teachings of Jesus, which tell us to avoid retaliation and love our enemies, which throughout the ages has prompted a mixed response.

Indeed, the complexity of issues we face in today’s world makes Jesus’ words admittedly challenging to follow, as the U.S. bishops noted in a 1983 pastoral letter, “The Challenge of Peace: God’s Promise and Our Response.”

In exceptional cases, determined by the moral principles of the just-war tradition, some uses of force are permitted, the bishops stated. “Every nation has a right and duty to defend itself against unjust aggression.” But offensive war of any kind is not morally justifiable, they added, concluding that the quest for peace is always our aim as followers of Jesus.

“Peacemaking is not an optional commitment,” they said. “It is a requirement of our faith. We are called to be peacemakers, not by some political agenda or ideological program, but by the teaching of his Church.”

(Mike Nelson is former editor of The Tidings, newspapers of the Archdiocese of Los Angeles.)
I finished packing my suitcase when the phone rang. It was my daughter Lynn calling to say she’d just heard from Katie, her friend she hadn’t spoken to in years. “She was sobbing. Just sobbing,” Lynn said. Katie’s aunt had died unexpectedly the night before.

“Katie said she knew it was time for you, and those stories you used to write,” Lynn said. “She’s family coming to stay with you, and those stories you used to write.”

“None of my stories are appropriate,” I said. “They’re all so personal. I didn’t even know her aunt.”

Lynn agreed. “I’ll pray about it,” she said. “Maybe we can find something online.”

I would have helped. We were heading out of town. I didn’t have time to write. Besides, I recalled Katie’s family didn’t go to church or believe in God. Why me?

But a nagging inner voice insisted I do something.

Early the next morning, I found myself writing. I write stories years after my brother’s death. One talked about how distraught I was at Jim’s death, and how the mere presence of a priest walking by led me back. I’d been away from the Church, but that led me back.

Another was written when I was questioning my faith. Was Jim really in a better place? I’d been besides myself, I was happy and celebrating strengthened faith.

I scanned those articles to Katie, knowing they weren’t quite right. I thanked her, adding that her aunt had died, and I didn’t know how to close it. They hadn’t spoken, so Katie was concerned her dad would be consumed by guilt.

I promised to pray for them. Later, another thought surfaced. “I’ll write about the irreconcilable guilt that consumed me after my brother’s death,” I said.

I scanned my documents. There it was. “Reconciliation … Addressing the difficulties of sudden death. There are benefits of healing. No guilt. Yes.”

That uplifted the human spirit, thus reducing a “jammed-together” existence. The media is a huge asset. For it to remain valued, we earnestly recommend it create a practice of examining its output between the positive and nonviolent to the negative and violent, dignified to undignified productions, that enslaves the human spirit to that which degrades it and, worse, has the potential of exacerbating mental instability. A new stage of life has evolved in which the unthinkable is now plausible, unrelenting fears are performed and seemingly infinite depths and heights explored. As great civilizations before us, may our awesome achievements continue to grow and our motto be: “We have promises to keep, and miles to go before we sleep.”

Positive thinking must be our best means for covering those miles.

(Father Eugene Henrich writes for Catholic News Service.)
The Sunday Readings
Sunday, October 2, 2016

- Habakkuk 1:2-3, 2:4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

The first reading for this weekend comes from the Book of Habakkuk. Little is known about the author other than the fact that he was regarded as a prophet. St. Scholastica believes that this book was written between 626 and 612 BC when outside forces threatened the Assyrian empire. But it is clear that Habakkuk was composed after God's people already had suffered great problems from foreign invasions and brutal occupations. The book laments the past terrible experiences.

This weekend's reading conveys well the sense of how awful the circumstances through which the Hebrews had lived had been. It also presents the anguish and even despondency of the people as they looked at the effects of all that they had endured. Answering these cries of desperation and great anxiety, God, speaking through the prophet, reassures the people, telling them that relief and security will come. They will not wait forever or in vain. God is their savior.

For its second reading, the Church gives us a passage from St. Paul's Second Epistle to Timothy. This epistle involves the generation of Christians that followed the first generation of the Apostles and their converts.

Timothy, the man to whom the epistle was written, is from the new generation. Paul converted Timothy and mentored him, but Paul was not from the circle of followers that literally walked with the Lord along the roads and byways of Galilee and along the streets of Capernaum and Jerusalem.

The reading refers to one of the most ancient of the Christian liturgical gestures, namely the laying on of hands. Apostolic hands were laid on the head of Timothy, and Timothy became a bishop. Still today, this gesture is an essential part of the ordination of bishops, priests and deacons.

Paul urges Timothy to be strong and never to relent in preaching the Gospel. This was Timothy's vocation. This was the responsibility conferred upon him when hands were laid on him ordaining him a bishop.

St. Luke's Gospel provides the last reading. Some trees, such as the sycamore, had deep and extended root systems. Uprooting them from the soil would not have been easy, or even possible. Mustard seeds were very small. Consider how much larger would have been other seeds, pits of fruit, and so on.

The culture at the time of Jesus did not regard the tasks undertaken by a servant or a slave as voluntary for the person performing the task. Rather, the task was a duty and an obligation. Also, slaves, or servants, were never invited to dine with a master. Dining together represented equality and the relationship of peers.

The message here is not that slaves or servants are inferior. The lesson is that we are God's servants. He is supreme; we are not. Serving God is not our option. Rather, it is our duty. Slavery is long gone in our country, but we cannot allow our modern concepts of "achievement" or even employment to color our perception of this reading.

Reflection

The second and third readings confront us with a reality we would perhaps rather forget. Serving God by obeying his law is necessary if we want to achieve the happiness that we ultimately desire.

God is the Creator. He is our master. We are subjects. Timothy had to fulfill his obligation. The servants in the Gospel had to fulfill their obligations. We must fulfill our own obligations.

We are not all-almighty, despite all that we may possess or all that we have accomplished. We are not all-knowing. We need God, as Habakkuk tells us. Otherwise, peril awaits us. God always protects, strengthens and guides us.

Question Corner

Fr. Kenneth Doyle

Speak the name of Jesus with respect to help counter the abuse of it in society

When is it appropriate to speak the word “Jesus?” If his name is not being used in a disrespectful way but to implore his help, certainly this would not be considered swearing, right? Some people seem to have a fear of uttering his name, lest they appear to be swearing. (Virginia)

What you intend when you say something may not be what hearers understand. Although you mean to implore Christ’s help by calling out spontaneously the word “Jesus,” someone listening might well think instead that you are expressing surprise or dismay—which would contribute to the growing disrespect for the Lord’s name.

Why not instead say, “Help me, Jesus” and remove any doubt? Reverence for the divine name, in addition to being mandated by the Second Commandment, has a rich scriptural basis.

In his Letter to the Filipinos, St. Paul says that “at the name of Jesus every knee should bend, of those in heaven and on earth under the Earth.” (Phil 2:10)

In the not-too-distant past, it was a custom among Catholics to bow one’s head or take off one’s hat whenever the name of Jesus was spoken. And the Church in the General Instruction of the Roman Missal still asks priests to bow their heads slightly at the names of Jesus, Mary and any saint that is being commemorated on a particular day.

Given the fact that the holy name is so often and so casually abused in today’s world, perhaps all of us have a duty to ask the Lord’s forgiveness and seek to make reparation. We need to extend in awe of God’s mystery and majesty, realizing that even the opportunity to approach him in prayer is a gift of his mercy.

We have been members of one parish for more than 20 years, but we have been troubled by the liturgical preferences of a priest recently assigned there, including his celebration of the “ad orientem” Masses.

Our teenage children prefer one particular parish nearby, but I hesitate because it seems so informal and not in keeping with Church guidelines.

Attending Sunday Mass as a family is a different experience, which is very sad. Do you have any suggestions? (Name of city and state withheld)

First, to explain a phrase that might puzzle some readers, “ad orientem.” Literally, it means “toward the East,” indicating that the priest and the people both face in the same direction, following an ancient custom. It was maintained in the Church for centuries until the implementation of the liturgical renewal of the Second Vatican Council when a Mass’ celebrant was allowed to face the congregation during the liturgy. The Church’s current General Instruction of the Roman Missal indicates that this is the ordinary direction for a celebrant to use during the Eucharist.

Now, to the substance of your question. I attach a high priority to a family’s worshipping at Sunday Mass together.

I understand that some people can profit most from a liturgical setting that matches their individual taste and best helps them to enter into worship of almighty God, but I feel that is outweighed by the lasting value of worshipping God as a family. (In any case, it is good, as Pope Francis has frequently pointed out, for us to go outside our comfort zones. This can be as true liturgically as of other areas of life.)

Though I have no empirical evidence to back this, my sense anecdotally is that families who have worshipped together continue their fidelity to the Eucharist far into the future.

So my suggestion would be for you to sit down with your family, discuss the value of worshipping with each other on Sundays and reach an agreement as to where that should occur on a regular basis.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr. Albany, NY 12203.)
Christians aren’t greater than God, must forgive as he does, pope says

VATICAN CITY (CNS)—God wants people to be merciful, which means forgiving others and giving freely with love, Pope Francis said.

“We don’t have the power to condemn our brother who makes a mistake, we are not above him. Rather, we must try to return to him the dignity of a son of the Father and to accompany him on his path of conversion,” the pope said on Sept. 21 at his weekly general audience.

The motto for the Holy Year of Mercy, “Merciful Like the Father,” comes from this Gospel of Luke (Lk 6:36-38), in which Jesus tells the disciples to stop judging others and be merciful just as God is.

The pope focused on a reading from the Gospel of Luke: “If God has forgiven me, why shouldn’t I forgive?” †

In his talk, the pope focused on a reading from the Gospel of Luke (Lk 6:36-38), in which Jesus tells the disciples to stop judging others and be merciful just as God is.

“In this verse, the pope said, “then be merciful.” †

“Which do you want?” he asked.

“But what does it mean to be merciful, the pope asked his audience. Jesus said it means to forgive and to give, he said.

“Mercy is shown by forgiving and not judging and condemning, the pope said.

A Christian must forgive,” he said. “Why? Because he was forgiven! All of us here in the square have been forgiven, not one of us never needed God’s forgiveness in life.”

“If God has forgiven me, why shouldn’t I forgive others? Am I greater than God?” the pope said, underlining that “judging and condemning one’s brother who sins is wrong.

“Not because one doesn’t want to recognize the sin, but because to condemn the sinner breaks the bond of fraternity with him and ignores the mercy of God, who does not want to give up on any of his children.”

“By asking his disciples not to condemn, ‘Jesus does not mean to undermine the course of human justice,’ Pope Francis said, rather he shows that suspending judgment is needed to hold together a Christian community and maintain fraternal ties.

“The other essential element of mercy, he said, is that it is freely giving to others because it flows from having received such abundant gifts from God.

Also, by giving to others, God will return that measure once again, showing “it is we ourselves who decide how we will be judged” after death, the pope said.

For a Christian, he said, merciful love is the only path to follow.

“We all need to be a little more merciful, to not badmouth others, not judge, not rip people apart with criticism, envy, jealousy,” he said.

By giving and forgiving, he said, one’s heart will expand with love, while selfishness and hatred will turn the heart into a hard, tiny stone.

“Which do you want?” he asked.

When people in the audience shouted “no” to having “a heart of stone” and “yes” to a heart filled with love, the pope said, “then be merciful.” †
Despite drop in poverty, advocates say much work remains to lift up poor

WASHINGTON (CNS)—While 3.5 million fewer Americans were living in poverty and the median household income grew 3.2 percent in 2015, advocates maintain that there is much more work to do to help the country’s 43.1 million poor in the struggles to attain affordable housing, feed their families and find well-paying jobs.

“The [poverty] statistics went down, but there’s still a lot of work to do,” Sheila Gilbert, president of the Society of St. Vincent de Paul’s national council, told Catholic Sentinel (CNS).

“I would suspect that the ones that were the closest to coming out of poverty in 2015 and had just enough to keep the lights on and the bills paid were the ones who were able to come out of poverty. Those who are further down the line are still in poverty,” said Gilbert, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The Census Bureau reported on Sept. 13 that the poverty rate declined to 13.5 percent last year from 14.8 percent in 2014.

In addition, federal statistics show that median household income rose to $56,515 in 2015, an increase from $53,718 a year earlier.

The figure represents the first annual increase in median household income since 2007, the year before the onset of the Great Recession.

With the rise in incomes, the 2015 figures still fall short of peak median incomes recorded in 1999.

In the same announcement, the Census Bureau said the percentage of people without health insurance coverage in all of 2014 stood at 9.1 percent, down from 10.4 percent in 2014. The figure represents a decline in the number of people without health insurance from 29 million last year from 35 million the year before.

Michael O’Rourke, policy adviser in the Office of Domestic Social Development at the U.S. Conference of Catholic Bishops, called the numbers “encouraging.”

However, he said he was also looking at various analyses of the statistics, “that wherever we are, we’re still not where we’d like to be. You still have families who are not feeling their incomes move.”

Brian Corbin, executive vice president of member services at Catholic Charities USA, was excited about the economic progress, and said that member agencies across the country had seen a slight decline in the number of people seeking social services in the last year.

“The economy is improving, and that’s a very good thing,” Corbin said. “People are getting jobs to help pull out of poverty. Like everything else, we have to keep on moving, keeping working to help people’s lives.”

Where Catholic Charities agencies are seeing an increased need, however, Corbin said, is among individuals and families who live just above the poverty line: $11,880 in income for single people and $24,300 for a family of four.

While not technically living in poverty, Corbin described people in such situations as “the working poor,” and they are a step away from a crisis.

People in such circumstances can be thrust into a financial crisis if they suddenly are faced with a $5,000 car repair or another unexpected expense, he explained.

“At a certain level of income, they can access government programs, but if you’re just at the line or above where people don’t have the safety net, we’re seeing people who come to us who have multiple problems,” he said.

Of even more concern to the advocates is the high level of poverty among children, identified in the Census Bureau statistics.

Nearly one in five children—19.7 percent or about 14.5 million—lived in poverty in 2015, according to the data. In 2014 about 15.5 million were in poverty. O’Rourke called their situation disturbing.

“We’re still living in a society where the burdens of poverty are being borne most severely by our kids,” he said. “We shouldn’t normalize this. Our eyes should not glaze over when we see something like this. This is something that should be troubling us right now. I think there’s a moral imperative to do something right now.”

O’Rourke is planning a webinar on Oct. 4 to discuss the census statistics with social service providers and poverty-fighting agencies to encourage them to continue advocating for continued federal funding of vital social service programs.

The three advocates also expressed hope that the downward trend in poverty and the upward movement in incomes will continue.

“When you’re coming into an election year like this and everything could change drastically, it’s hard to know who’s going to be in power and understand what that means,” Gilbert said. “That’s where prayer comes in and real belief the Holy Spirit is in us—just at the one who’s behind this process. I think it’s the Holy Spirit who’s waking us up. I don’t think the Holy Spirit will stop on this.”

Director of Mission Advancement for Catholic Charities

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Director of Mission Advancement for Catholic Charities. Reporting directly to the Director of Stewardship and Development, the Director for Mission Advancement for Catholic Charities will be the liaison and key development officer for Catholic Charities mission, values, and goals.

Responsibilities include: developing and maintaining ongoing relationships with agency directors, boards, committees, and donors; coordinating the work of and providing leadership to the Catholic Charities development staff; developing and executing annual fundraising plans; identifying and maintaining ongoing relationships with donors; developing a plan for the Catholic Charities board of advisors to be fully engaged in the development process; preparing accountability reports; and ensuring effective marketing through websites, social media, newsletters, brochures, and other media.

Applicants should be proficient and practicing Roman Catholics with a deep appreciation and understanding of the Catholic faith and a passion for supporting the ministry of charity in the Church. Excellent oral and written communications skills, including the ability to effectively communicate current and prospective donors as a representative of the archdiocese, strong organizational ability, and project management skills are essential. The position also requires a high level of integrity and the ability to act in accordance with the code of ethics promulgated by the Association of Fundraising Professionals.

A bachelor’s degree or equivalent experience in not-for-profit management, business administration, or related field is preferred. At least five years of professional experience in positions of significant responsibility, preferably involving mission advancement, is required.

Please e-mail cover letter, resume, and list of references, in confidence, to:

John Fitzgerald Kennedy
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St., Indianapolis, IN 46202
E-mail: jfitzgerald@archindy.org

SPECIAL OPPORTUNITY EMPLOYER
WASHINGTON (CNS)—The election “...like being born as a lamb” turns on its head when comparing the end of the Supreme Court’s last term to that of its new one on Oct. 3.

The end of the court’s last term ended with a flurry of decisions on highly profiled cases involving abortion, immigration and contraception, abortifacients and sterilization that had the same attention of Catholics and the general public alike.

But as the court readsies for its next term—a rally on the first Monday in October—that same sense of urgency is nowhere in sight. The court will take its usual local time to decide on most cases, but it is not taking on cases likely to entice massive crowds to the building's white steps with placards and megaphones.

In previous years, I've said: 'What a blockbuster year we have ahead.' But this year, not so much.'

—Caroline Fredrickson, president of the American Constitution Society

The end of the Supreme Court’s last term ended with a flurry of decisions on highly profiled cases involving abortion, immigration and contraception, abortifacients and sterilization that had the same attention of Catholics and the general public alike.

But as the court readsies for its next term—a rally on the first Monday in October—that same sense of urgency is nowhere in sight. The court will take its usual local time to decide on most cases, but it is not taking on cases likely to entice massive crowds to the building's white steps with placards and megaphones.

In previous years, I've said: 'What a blockbuster year we have ahead.' But this year, not so much.'

—Caroline Fredrickson, president of the American Constitution Society

The court rules in Buck's favor, he will only get a new sentencing hearing in the new trial establishing guilt or innocence.

The other death penalty case is Moore v. Texas, involving a man who was convicted of killing a grocery store clerk during a botted robbery in 1980. Moore says he is intellectually disabled, a claim the state appeals court has rejected. However, his attorneys argue the state used outdated medical standards in their evaluation.

Meg Penrose, professor of constitutional law at Texas A&M University’s School of Law, said if either case ends with a 4-4 vote, both men will be executed by lethal injection. The appeals courts rules against them and these decisions will stand. Both cases are decades old, and Penrose said they prove “if society is going to inflict the ultimate penalty, it needs to be sure it has done so in a ‘just’ manner.”

The religious liberty case before the court, but not given a date yet, is Trinity Lutheran Church of Columbia, Mo. v. Kansas Department of Agriculture about a religious preschool that was rejected from a Missouri program that provides reimbursement grants for the purchase of tire scrapes used at the base of playgrounds.

The church says its exclusion violates the Constitution because it discriminates against religious institutions. The state argues that it didn’t violate rights, saying the church can still worship or run its day care as it wishes, but the state will not pay the resulting payout.

Rosenkranz pointed out that both sides are relying on the Supreme Court’s 2004 decision in Locke v. Davey, a case that said states do not have to provide tax-funded scholarships to college students who pursue religious instruction. The church in the playground case said the grant they applied for had to serve a secular purpose.

The church and school cases will be decided by the court in time to rule before the election. The religious Liberty cases will be heard in time to rule before the election. The religious Liberty cases will be heard in time to rule before the election.

The court will likely take months or more to decide on the death penalty cases. Moore’s case is expected to be heard in the coming months.

So far, the court has agreed to hear about 60 cases.

As he put it: “We can get to basics and not get bogged down in the usualilet. But as the court readsies for its next term—a rally on the first Monday in October—that same sense of urgency is nowhere in sight. The court will take its usual local time to decide on most cases, but it is not taking on cases likely to entice massive crowds to the building's white steps with placards and megaphones.

In previous years, I've said: 'What a blockbuster year we have ahead.' But this year, not so much.'

—Caroline Fredrickson, president of the American Constitution Society