Bishop Etienne appointed archbishop of Anchorage

By Sean Gallagher

Pope Francis has named Bishop Paul D. Etienne, leader of the Diocese of Cheyenne, Wyo., since 2009, the fourth archbishop of the Archdiocese of Anchorage, Alaska.

Prior to being installed as a bishop in Cheyenne, he served as a priest of the Archdiocese of Indianapolis for 17 years.

The appointment was announced on Oct. 4 in Washington by Msgr. Walter Pfeir, Chargé d’Affaires, at the Apostolic Nunciature to the United States, which is the Vatican’s embassy for America.

On the day of the announcement, Archbishop-elect Etienne was introduced at a press conference in Anchorage where he had traveled to meet with the archdiocese’s outgoing shepherd, Archbishop Roger L. Schwietz.

At the same time that Archbishop-elect Etienne’s appointment was announced, it was also made known that Pope Francis had accepted the resignation of Archbishop Schwietz, who submitted a letter of resignation last year when he turned 75, the retirement age for bishops set by the Church’s Code of Canon Law.

In remarks made at the press conference, Archbishop-elect Etienne spoke about how the mission given to him embodies a desire Pope Francis has for the Church’s bishops.

“Our Holy Father, Pope Francis, really means it when he says that he wants bishops to travel to the peripheries to bring the Good News of Jesus Christ and God’s love to strangers,” he said. “With today’s appointment, he is sending me among the bishops to travel to the peripheries to bring the Good News of Jesus Christ and God’s love to strangers.”

He added, “With today’s appointment, he is sending me among you, in the name of Jesus Christ, as your new archbishop, to be your servant and shepherd. I humbly accept this commitment, with great gratitude to Pope Francis.”

It was a commission, though, that Archbishop-elect Etienne said he needed to make in order for his appointment to be acceptable.

By Natalie Hoefer

‘Be positive’ in the respect for life battle, transform hearts, says Msgr. Stumpf

In reviewing a homily delivered by Cardinal Sean Patrick O’Malley, Boston’s archbishop for the 2015 National Prayer Vigil for Life opening Mass, Msgr. Stumpf “found a powerful reminder for all of us when we are tempted to say, ‘How long O Lord?’ or ‘Why must I look at misery?’”

“Cardinal O’Malley quotes Helen Alvaré, a pro-life worker, who often said, ‘Be positive. We are not against anything, we are for something. We are for life,’” Msgr. Stumpf cited several reasons for positivity in the respect for life battle.

He noted that the number of abortions in the United States has decreased by 12 percent in the last six years; that Gallup polls indicate that 58 percent of Americans are opposed to most or all abortions; and that those same polls and others show that “a majority of those who identify as pro-choice Americans actually favor informed consent for mothers, abortion bans in the third trimester, bans on partial-birth abortions, required parental consent for minors, 24-hour waiting periods and even abortion bans in the second trimester.”

Concrete reasons to be positive exist throughout the Archdiocese of Indianapolis as well, said Msgr. Stumpf.

“God’s work of transformation is happening daily … at Birthline. It is happening at the Women’s Care Center [in Indianapolis]. It is happening through the Gabriel Project. It is happening through the work of parish pro-life committees throughout the archdiocese, and through the healing of Project Rachel—just to name a few.”

Each individual is called to help in that transformation, he said. Catholics can look to St. Thérèse of Lisieux, the See RESPECT LIFE, page 2

New Albany couple’s commitment to Catholic education leads to national honor

By John Shaughnessy

Carl and Mary Kay Wolford revealed one of their defining qualities when they expressed how surprised they were to receive a national honor for the way their lives have impacted Catholic education and “the well-being of our nation’s youth.”

Showing their shared humility, the husband and wife said they never expected to be honored with the Saint Elizabeth Ann Seton Award from the National Catholic Educational Association (NCEA). The couple from Holy Family Parish in New Albany received the honor during a gala in Washington on Oct. 3.

“We were shocked—a national award?” Mary Kay says. “We do what we do because the Lord has blessed us, and we want to support Catholic education and help students go to a Catholic school.”

Carl adds, “The thing that hit us is that we’re getting an award named after a saint, a teacher who was the first American-born saint. We can’t believe it.”

For the Wolfords, what made the award most special was that Seton honorees have a scholarship presented in their honor to a deserving Catholic school student in their local community.

Avery Kraft of Holy Family School in New Albany will receive a $2,000 scholarship from the NCEA when she enrolls as a freshman for the 2017-18 academic year at Our Lady of Providence Jr./Sr. High School in Clarksville.

“I would like to thank Mr. and Mrs. Wolford for nominating me for this award.”

See NCEA, page 16
Bishop Etienne seeks to follow in footsteps of pioneer bishops, priests

By Sean Gallagher

A few hours before the Oct. 4 press conference at which he was introduced as the fourth archbishop of Anchorage, Alaska, Archbishop-elect Paul D. Etienne reflected on this major change in his life in an e-mail interview with The Criterion.

A native of Tell City, Archbishop-elect Etienne was ordained a priest of the Archdiocese of Indianapolis in 1992. He was serving as pastor of St. Paul Parish in Tell City when he was appointed bishop of Anchorage, Wyo., in 2009.

He learned that Pope Francis had appointed him archbishop of Anchorage on Sept. 24 when he received a phone call from the apostolic nunciature in Washington, which serves as the Vatican’s diplomatic mission in the United States.

“I missed the first phone call, and when I looked at my phone and saw: Missed call? I knew I had a missed call, because Archbishop-elect Etienne said: ‘I was stunned with the news, and asked for the night to pray before giving an answer. Of course, prayer led me to say, ’Yes,’ which is the only response when the Lord asks something that I have lived for all my life.’”

“Telling the Archbishop-elect that he was to have a couple of days to ‘absorb the shock of this appointment’,” he recalled.

“It was only in hindsight that I realized the grace God provided was to have two days with nothing on my calendar so I could pray and reflect,” Archbishop-elect Etienne said.

While he could pray about his appointment, he could not speak about it to his family for fear of some of the papal announcements of bishops.

“I came to realize that God used this time of silence to speak to the depths of my heart,” Archbishop-elect Etienne said, “already pouring in an abundance of grace with the lifting of the veil from the new challenge.”

One of those challenges will be leading a Church almost at the metaphorical edge of Earth.

“At about two weeks ago, before I received this news of becoming the new archbishop of Anchorage, I told my pastoral leaders
[in the Cheyenne Diocese] that there is not one part of this Earth that is not under the care of some member of the archdiocese, bishop-elect Etienne said. "Little did I know that this would be soon sent to one of the peripheries of the Church in the United States.

“May your prayer this past month has focused much on me as a successor to the Apostles. This has brought me much peace, and indeed, is another way God was preparing me for this moment. I am here because of a call to provide apostolic service to people in whatever way I can.”

“Archbishop-elect Etienne has been a shepherd for seven years as shepherd of the Cheyenne Diocese, which is spread over nearly 100,000 square miles of the Rocky and Teton mountains and the high plains. Now he is looking forward to leading the Archdiocese of Anchorage, which encompasses more than 139,000 square miles, reaching north into Alaska’s interior and west into the Aleutian Islands in the middle of the Pacific Ocean.

“Archbishop-elect Etienne described a phone call he had the day before his Oct. 4 Anchorage press conference with apostolic nuncio to the United States Archbishop Christoph Pierre, in which the nuncio told him, “You are being sent as a missionary bishop.”

“He’s a very prayerful person,” she said. “He takes everything in prayer. I know that while transitions are never easy, his soul is at peace because it rests in God and the Blessed Mother. If we all walked with that disposition, we’d all be at peace and ready to serve at any time.”

Archbishop-elect Etienne expressed the desire to serve the faithful in Alaska at his press conference.

“I will give you all my,” he said. “I love the Lord. I love being a priest. I love the Church and the vision of the Church’s full potential which is being charted by Pope Francis.

“Please be patient and pray with and for me as I come to you to know, and that from this moment I will be your humble servant who loves you with the heart of the gentle Shepherd.”

(Criterion editor John Shaughnessy contributed to this article. For previous articles on Archbishop-elect Paul D. Etienne, visit www.criteriononline.com)
Young adult award winners find faith and fulfillment in community

By John Shaugnessy

Brie Anne Eichhorn remembers the conversation that changed her life.

The conversation occurred five years ago when her mother suggested, “You should really get involved in the young adult community [of the archdiocese].” Twenty-five at the time, Eichhorn quickly responded, “I don’t think so.”

“I thought I was too cool. I wasn’t all-in,” Eichhorn recalls.

Still, a seed had been planted, and it began to grow as Eichhorn took a deeper look at her life. Finding it lacking in the fulfillment and the faith she wanted, she decided to consider her mom’s suggestion.

It was the beginning of a transformation for Eichhorn—a change that was recently celebrated when she was chosen as one of the two recipients of this year’s archdiocesan Young Adult Servant Leader of the Year Award.

Eichhorn and Cory Watkins received the award during the “Bishop’s Bash” that Archbishop Joseph W. Tobin hosted for young adults in Indianapolis on Sept. 25.

“I wasn’t strong enough on my own to live this life,” says Eichhorn, now 30. “This is my community. This is my family. The people understand me, and they understand what being a Catholic and a Christian is all about.”

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“From bowling. Our faith with each other before, during and after competition,” says Watkins, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

In its third year, the program has connected more than 600 young adults from more than 40 parishes through the sports of volleyball, kickball and bowling.

“You get to know a lot more people this way,” says Watkins, a graduate of Roncalli High School in Indianapolis. “It’s not the south side, the north side, the east side or the west side. We get to be meshed into one big group. People want to hang out and be together.

For information about the Indy Catholic Young Adult Intramurals, visit the website, www.indycatholic.org. Registration is currently underway for bowling.

Marian Jubilee event on Oct. 8 with Archbishop Tobin, Hahn to be live streamed

Criterion staff report

While the Holy Year of Mercy Marian Jubilee event, scheduled to occur by Archbishop Joseph W. Tobin and evangelist Dr. Scott Hahn, is filled, all are invited to watch the live-streamed event from 9 a.m. to noon on Oct. 8. The livestream can be viewed by logging onto www.archindy.org/streaming.

The event marks a special day during the Holy Year of Mercy to focus on the Blessed Virgin Mary, as called for by Pope Francis.

It will include a Marian procession, prayers the rosary, a witness talk by Archbishop Tobin, and a keynote address by Hahn.

Hahn is the founder and director of the Saint Paul Center for Biblical Theology in Steubenville, Ohio. He will address three questions: “What is Pope Francis asking of us in this Jubilee of Mercy and beyond?” “How does Mary model merciful discipleship for us?” and “In what ways does our Blessed Mother help us live as merciful disciples of Jesus?”

The talks will also be made available for viewing after the event at www.archindy.org.

Those who are unable to attend the event are invited not only to watch the live-streamed event, but also to join in praying the rosary or a decade of the rosary in solidarity on this special day honoring the Mother of God.

“Every year, we see more involvement from people—more people wanting to play and more people wanting to help out. It’s exciting.”

Still, the best part for Watkins is the impact the intramurals program has had on his faith and the faith of other young adult Catholics from ages 18 to 35.

“Having a Catholic background has been a huge part of my life. It’s important for me to share my faith with others. For me, it all comes back to the Eucharist. To have the Body of Christ with us and to see that young adults want to be with others in the archdiocese, it’s been amazing. It has absolutely deepened my relationship with God.”

In addition to the ministries listed above, Pro-Life and Family Life Ministry receives $200,000 to support programs such as Project Rachel.

Project Rachel is a program that supports women and men suffering in the aftermath of an abortion as they begin the healing process.

- Provides retreats, counseling, and support
- Staffs confidential helpline
- Offers mercy, forgiveness and peace
- Reconnects suffering hearts with Christ

Hahn will include a Marian procession, prayers the rosary, a witness talk by Archbishop Tobin, and a keynote address by Hahn.

For the past four years, she has also lived in the St. Catherine of Alexandria Women’s Formation House in Indianapolis, a community that strives to deepen their faith through living and praying together.

“Five years ago, I had a turning point in my life,” says Eichhorn, a 2004 graduate of Bishop Chatard High School in Indianapolis. “God’s plan for our lives isn’t always what we imagine, but he will get you where you need to be.”

Sometimes, that happens with a mother’s help. Eichhorn thought of her mother—Dr. Melanie Margiotta Linehan—when she received her Young Adult Servant Leader of the Year award. Her mother died last November.

“I felt like she was with me,” Eichhorn says. “I also have a strong relationship with Mary. I picture the two of them looking out for me.”

Creating relationships among young adults—and having them develop a closer relationship with God—has also been a growing focus for Cory Watkins in recent years.

Twenty-five at the time, Eichhorn remembers the conversation that changed her life.

“I wasn’t strong enough on my own to live this life,” says Eichhorn, a member of St. Joan of Arc Parish in Indianapolis. “It’s been a gift to me to be part of St. Joan of Arc Parish in Indianapolis.

“It’s been a gift to me to be part of St. Joan of Arc Parish in Indianapolis.”

“At 32, Watkins is a founding team member of Indy Catholic Young Adult Intramurals, a groundbreaking program in the archdiocese. Started in 2014, the program’s emphasis on sports and friendship has been successful in creating a sense of community and a connection to the Catholic faith for young adults.

“I love that we can be competitive, that we can have fun, and that we can share our faith with each other before, during and after competition,” says Watkins, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

Still, a seed had been planted, and it began to grow as Eichhorn took a deeper look at her life. Finding it lacking in the fulfillment and the faith she wanted, she decided to consider her mom’s suggestion.

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Coming of Age/Maria-Pia Negro Chin

Shedding labels and moving forward

A speaker at a conference a few years back shared how she overcame adversity and reached success through hard work. She also shared how her life could have been much different. When she was in high school, she was “labeled” “dumb” and “rebelling.” She was told that even if he managed to stay away from gangs and to graduate, he would not amount to much.

Believing this “destiny,” he started to skip school with other teenagers who were also seen as problems. But one day, a stranger asked him what he wanted to study in college.

The speaker was baffled because he had never heard college was a possibility. This propelled him to pursue a different path in life.

What would have happened if he continued believing he was a lost cause? He might have dropped out of school and become what people assumed he would be.

But being repeatedly told who you supposedly are—particularly if they are negative labels like “stupid,” “slow,” “dizzy,” “loser,” “loose,” “pothead” or “rebel”—can be crippling. It can affect teens’ opinions of who they aspire to be. Even when categories are not negative, being compartmentalized into a group is limiting.

As Andy Baer, professor of sociology at Rutgers University, told Newweekly magazine years ago, young people “are very sensitive to what their peers think of them, in part [because] they’re trying to understand who they are.” These labels, especially when pronounced by people we admire, can uplift or damage. Unfortunately, labels can be based on racial or gender stereotypes, appearances or superficial interactions. Humans are more complicated than just a label. Often words used to “describe” another are based on assumptions and do not reflect the complexities of the person being branded.

Have you assimilated a label or imposed one on others? How can we go beyond prejudices and generalizations?

Vincent Ruggiero, author of The Art of Thinking, wrote that stereotypes, negative or positive, sort multidimensional people circumscribed into a number of categories, which prevents “careful distinctions and meaningful discussions.”

Why do we slip into judgment? Perhaps because it is easier to assume instead of getting to know somebody, or because suspicion or fear promote stereotypes and labels, or we judge others because it makes us feel superior.

Sometimes, we don’t challenge labels because we are too afraid to become a target, so we don’t defend others. Other times, we are unaware that we are unfairly labeling others.

Yet, we know from the Bible that we should stop judging. As we read in the Gospel of Matthew: “Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own eye?” (Mt 7:3)

The speaker I heard at the conference saw himself through a different lens that allowed him to aspire to more. Shedding pre-made categories can help us discern all the aspects that form our identities. As his story shows, this process can be key for us to turn challenges into opportunities.

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

Letter to the Editor

St. John Paul II and the gifts of the Holy Spirit

With the universal Church observing St. John Paul II’s feast day on Oct. 22, I ask all people of faith to consider the following:

With St. John Paul II in the Lord’s presence with all that means, let’s refer to him as being not the late, but the “Great,” for he listened to wise counsel from his earthly father when he was a young Karol Wojtyla and potential saint as we all are. St. John Paul II and the gifts of the Holy Spirit

—Mike Krokos

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communion and Conflict 116). Letters from readers are welcome and every effort will be made to include letters from as many people and representing many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. Letters must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be published. Letters must be signed, but, for serious reasons, names may be withheld. Submit letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org †
Recibamos en eL señor, en la esfera del conocimiento, a nuestros hermanos en Cristo.

Tenemos el derecho a ser tratados con cortesía con la que recibiríamos a quien más queremos, sin castigar a quienes solo aspiran a una mejor vida para sus familias. El Papa Francisco nos ha enseñado que sin castigar a quienes solo aspiran a una mejor vida para sus familias, sin castigar a quienes solo aspiran a una mejor vida para sus familias.

Exhortamos vehemente a nuestros líderes, que promulguen y hagan cumplir medidas que resuelvan estos problemas, los candidatos que se presenten a las elecciones en el continente americano, nos guíe! 

La Iglesia es la familia de Dios, en la que todos somos hermanos. En esta familia todos los miembros tienen el derecho de ser tratados con cortesía y respeto, sin castigar a quienes solo aspiran a una mejor vida para sus familias. El Papa Francisco nos ha enseñado que sin castigar a quienes solo aspiran a una mejor vida para sus familias, sin castigar a quienes solo aspiran a una mejor vida para sus familias.

En las elecciones, recordemos que no todas las personas que aspiran a una mejor vida para sus familias, sin castigar a quienes solo aspiran a una mejor vida para sus familias.

Recibamos a los brazos abiertos a nuestros hermanos en Cristo

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October 10
Holy Spirit Church, 7243 E. 10th St., Indianapolis.
Scecina Memorial High School Third Annual Sacred Music Concert, 7 p.m., free. Information: 317-352-3252, bmurphy@scecina.org.

October 11
Medical association takes stance against physician-assisted suicide

By Natalie Hoefter

A positive step forward in the pro-life movement was taken on Sept. 25 when members of the Indiana State Medical Association (ISMA) voted to formally oppose physician-assisted suicide (PAS) in the Hoosier state.

“There was passionate debate, with the vast majority of physicians who testified strongly recommending opposing any attempt to legalize PAS in Indiana,” reads a press release issued by the Catholic Medical Association. “There were many first-time conference attendees who came specifically to testify against PAS.”

Among the many arguments presented in opposition to physician-assisted suicide, the following were cited in the press release:

• Medical professionals should focus on providing care and comfort to patients, not on becoming a source of lethal drugs.

• Patients in Oregon (where PAS is legal) have received letters from insurance companies refusing to pay for hospitomerapy but suggesting PAS.

• Everyone agrees that dying in pain is unacceptable; however nearly all pain is now treatable.

• Oregon is proof that general suicides are promoted as a “good.”

• Patients in Oregon (where PAS is legal) have received letters from insurance companies refusing to pay for lethal drugs in the hands of abusers.

• For 2,500 years, physicians have professed the “Hippocratic Oath,” which explicitly forbids PAS, and continue to hold as the first tenant of medical ethics, “primum non nocere” (first, do no harm).

• I’m very happy with the fact that the [Indiana] State Medical Association came out with a forceful position that PAS is wrong and not appropriate from a medical point of view, as well as a moral point of view,” says Glenn Tebbe, who, as executive director of the Indiana Catholic Conference, serves as the public policy and legislative spokesperson for the Church in Indiana.

Tebbè says this pronouncement by the ISMA makes the introduction of PAS legislation to the Indiana General Assembly “much less likely.”

Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life, is “encouraged to learn that the Indiana State Medical Association formalized its stance against physician-assisted suicide.”

She notes that the members of the ISMA who testified against PAS “provided sound reasons for its stance.

In recognizing the necessity of providing exceptional pain management care and by pointing out that legalizing PAS could lead to elder abuse and to insurance companies paying for lethal drugs but not medical treatments, the physicians upheld the best interests of individuals in Indiana in need of care at the end of life.”

Absent from the list of arguments against PAS were words and phrases such as “dignity,” “respect for life,” and “culture of life.” Their omission is intentional and strategic, says Tebbe.

“What has been noted when these questions are put up to public referendum and or other public debate [is that] very often the public at large is more inclined to listen to the medical legal issues as opposed to the moral ones. In this climate, anything that speaks of moral or Church [teaching] or ethics is often poo-pooed as someone trying to impose their will on someone else.”

“It’s obvious that Catholic teaching says that [physician-assisted suicide] is killing. Just look at the catechism or other Church documents speaking on this issue. It’s not a compassionate choice, even though that’s what the other side says. Compassion is giving the loving care for that person as they struggle with whatever their condition might be.”

The American Medical Association is currently studying this issue on a national level, since PAS has been legalized in Oregon, Washington, Vermont, and by statute and by court decision in Montana.

Logic of weapons, self-interest wreak havoc on Midwest, Pope Francis says

VATICAN CITY (CNS)—Pope Francis said he will never give up calling for stronger efforts to bring peace to the Middle East, and for people to stop being indifferent to the fate of any region’s people.

“My daily prayer to God,” he said, is “to inspire the minds and hearts of all who have political responsibility, that they may be able to renounce their own interests in order to achieve the greater good—peace.”

The pope spoke during a private audience on Sept. 29 at the Vatican with bishops, priests, religious and lay Catholics who provide pastoral and human assistance and education that is needed in Syria, Iraq and neighboring countries.

Despite many efforts to alleviate people’s suffering, he said, sadly “the logic of weapons and oppression, hidden interests and violence continues to wreak devastation on these countries and, even now, we have not been able to put an end to the exhausting suffering and repeated violations of human rights.”

Why, he asked, “even at the cost of untold damage to persons, property and the environment, does humanity continue to pursue abuses of power, revenge and violence?”

“The endless cycle of violence almost makes it seem like the word is ‘caught up in a spiral of arrogance and inertia from which there is no escape,” he said.

What people in Syria and Iraq want more than anything else—beyond the needed humanitarian aid—is peace, he said.

“And so I will never tire of asking the international community to greater and renewed efforts to achieve peace throughout the Middle East, and of asking not to look the other way.”

Ending conflict also lies in human hands, he said, so every individual “can and must become a peacemaker.”

“This evil which grips our will and conscience should challenge us,” the pope said, and make people reflect how such evil must be redeemed.

The Holy Year of Mercy highlights how divine mercy is ultimately the only power that can limit evil, he said. “Yes, the answer to the drama of evil lies in the mystery of Christ.”

The work of so many people on the ground helping refugees and those in need, and protecting their dignity, the pope said, “is certainly a reflection of God’s mercy and, as such, a sign that God’s mercy and, as such, a sign that evil has limits and does not have the last word.

“In the midst of so much darkness,” Christians in the Middle East “hold high the lamp of faith, hope and charity” as they help everyone—with courage and without discrimination, he said.

Pope Francis entrusted the communities in crisis and those who are helping them to the intercession of St. Teresa of Calcutta, “exemplar of charity and mercy.”

He also thanked and encouraged international organizations, in particular the United Nations, for their work and efforts at mediation.

“Reaching agreements that end conflicts and protect the defenseless, he said, requires taking “a path we must travel together with patience and perseverance, but also with urgency, and the Church will certainly continue to make her contribution.”

Staffan de Mistura, the United Nations’ special envoy, said was among about 100 people at the papal audience. The group was at the Vatican for a follow-up meeting, sponsored by the Pontifical Council Cor Unum, to study the Church’s priorities and response to the crises in the region.

More than 13.5 million people are in need of help in Syria, and there are at least 10 million people in need in Iraq, Cor Unum said in a press handout.

The Catholic Church’s network of people on the ground in the region includes more than 4,000 professional staff and 8,000 volunteers, it said, as well as the many priests and religious working in the area.

In 2015, the Catholic Church mobilized more than $207 million in aid, which helped more than 4.5 million people, it said.

The money was used to fund education, food and other material, health care and emergency relief.

The amount of money being gathered and the number of people being helped for 2016, it said, was expected to exceed last year’s figures.

[Physician-assisted suicide] is not a compassionate choice, even though that’s what the other side says. Compassion is giving the loving care for that person as they struggle with whatever their condition might be.”

—Glenn Tebbe, executive director of the Indiana Catholic Conference
Catholics in central and southern Indiana join area Life Chain events on Respect Life Sunday

**Criterion staff report**

On Oct. 2, Respect Life Sunday, Catholics from eight cities in the archdiocese joined the national Life Chain event, lining the streets praying and holding signs to raise awareness of the tragedy of abortion. Included are photos from the Life Chain events in Brazil, Indianapolis, Milan and Terre Haute.

Above, members of the Pro-Life group of St. Charles Borromeo Parish in Milan pose with signs they held during the Life Chain event in their town at the intersection of Highway 350 and Highway 101 on Oct. 2. (Submitted photo by Ed King)

Left, members of Annunciation Parish hold signs along U.S. 40 in Brazil during the town’s Life Chain event on Oct. 2. At least 20 parishioners took part. (Submitted photo by Jeff Etling)

Above, Katie, Andrew and George Rahman of St. Patrick Parish in Terre Haute smile as they hold signs for the Life Chain event in Terre Haute. They joined 27 others on Oct. 2 in prayer and raising awareness of the tragedy of abortion. (Submitted photo by Tom McBroom)

Above, members of the Pro-Life group of St. Charles Borromeo Parish in Milan pose with signs they held during the Life Chain event in their town at the intersection of Highway 350 and Highway 101 on Oct. 2. (Submitted photo by Ed King)

Above, the Central Indiana Life Chain group designed and sold these T-shirts at the Indianapolis Life Chain event on Meridian Street on Oct. 2. (Photo by Natalie Hoefer)

Above, Katie, Andrew and George Rahman of St. Patrick Parish in Terre Haute smile as they hold signs for the Life Chain event in Terre Haute. They joined 27 others on Oct. 2 in prayer and raising awareness of the tragedy of abortion. (Submitted photo by Terri McConney)

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Pro-Life Youth Award winner Camille Woods ‘has a heart of service’

By Natalie Hoefer

She may be only 16, but Roncalli High School sophomore Camille Woods knows a call when she senses one. “I’m called to help people in need,” says this year’s winner of the 2016 Our Lady of Guadalupe Pro-Life Youth Award from the archdiocesan Office of Pro-Life and Family Life. She received the award during the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 2.

She likes that “sense of helping someone in a rough time, and they need someone to help be there for them.” Camille’s involvement in pro-life ministry began during eighth grade at St. Joseph School in Shelbyville, when she participated in the national March for Life in Washington. During her freshman year at the Indianapolis South Deanery secondary school, she decided to join the Roncalli Pro-Life Club. “I knew a couple of people who had joined,” she says. “They loved it and said it was fun. I thought I might as well join a club that’s for service but fun, where I can meet new people.” Since then, she has become one of the club’s “core members,” those who help plan and attend most of the events.

Camille appreciated that Reuter and Jeff Traylor, Roncalli’s director of campus ministry, nominated her for the award. But learning that she won was a surprise. “It’s so humbling,” she says. “You don’t think what you’re doing is so important. Out of our archdiocese, you don’t expect [winning this award] to happen to you.”

“God’s work of transformation is happening daily…at Birthline. It is happening at the Women’s Care Center [in Indianapolis]. It is happening through the Gabriel Project. It is happening through the work of parish pro-life committees throughout the archdiocese, and through the healing of Project Rachel—just to name a few.”

—Msgr. William F. Stumpf, archdiocesan vicar general

RESPECT LIFE

continued from page 1

“Little Flower” whose feast day is celebrated on Oct. 1, and her call to be “Little Flower” whose feast day was continued from page 1

Love in the world.

...
Ten years ago, Jim and Ann Recasner were ready to enjoy a retirement of rocking chairs and relaxation. Then three things happened, ultimately leading the couple to the prolific pro-life involvement for which they were honored with the 2016 Archbishop O’Meara Respect Life Award, which they received at SS. Peter and Paul Cathedral in Indianapolis on Oct. 2 during the archdiocesan Respect Life Sunday Mass.

First, Jim had a close brush with death. “When you’re receiving the anointing of the sick because you’re on your way to emergency surgery, it does have a tendency to change your perspective on a lot of things,” he admits.

Ann recalls an impactful statement the surgeon made after performing a follow-up operation. “She said she had anticipated when she went back in that she would find tremendous damage, but she found new pink tissue growing instead,” Ann recalls. “Obviously God has a plan for us, and he’s not dead.”

The next impact came when one of their grandchildren, Maddox, was born with multiple health problems and special needs. The Recasners, who lost a child at a young age, have helped their only special needs grandson, Maddox, to a never-ending stream of appointments with doctors and specialists. “He’s an adorable child, innocent and joyful in the face of significant cognitive and physical challenges,” says Ann. “His life is such a message of love for other people.”

And so is Maddox’s older brother, Conor, “whose unconditional love for his brother marks the culture of life,” says Jim.

The final push came about five years ago, when Jim and Ann began attending a Bible study at their parish, SS. Francis and Clare of Assisi in Greenwood, led by then-pastor Father Vincent Lampert.

“It went beyond the Bible to include the teachings and traditions of the Church,” says Jim. “In that process, one of the things we started thinking about more was the culture of life and Pope Francis urging that we get out and live our faith.

With that focus, combined with Jim’s new lease on life and the impact of their special needs grandson, involvement in the pro-life movement was a natural fit for the Recasners.

Currently, they serve as interim leaders for the Respect Life Ministry at their parish. But “interim” does not mean “idle.” “Since they have taken over, not only were established programs revitalized and grown, but many, many new programs and support groups were established, starting with Gabriel Project,” reads a comment on an award nomination form written by Kim Stecher, a member of the SS. Francis and Clare of Assisi Respect Life Ministry.

Jim, 67, and Ann, 71, have also reached out to integrate other groups that promote respect and dignity for life, such as KIC-IT, a homeless ministry in Johnson County; St. Elizabeth/Coleman Pregnancy and Adoption Services; Birthline; and Center for Global Impact (CGI), an organization which provides training and employment for women and girls who are at risk of labor and sex trafficking in Cambodia.

They initiated a Fair Trade Market event last Lent, and held a human trafficking awareness program that included a LifeTeen Mass, speakers and a fashion show of styles from CGI. The Recasners have also made an effort to involve other parish ministries and the school in pro-life efforts.

“They were also very involved with our parish outreach committee in bringing the CRS (Catholic Relief Services) Rice Bowl campaign to the parish last Lent, which helped the CRS effort and also brought in funds to support our (parish) food pantry,” writes SS. Francis and Clare of Assisi parishioner Deacon Ron Praz and Clare of Assisi parishioner Deacon Ron Praz on a nomination form.

All this they have done while maintaining the Respect Life Ministry’s existing projects of coordinating the parish’s 40 Days for Life prayer efforts in the spring and fall, and hosting the pro-life Crossroads walkers as they pass through Indianapolis each summer.

“Their work, combined with Jim’s service, you do get things done for your family. Your family always comes first, but they’re not complaining, says Ann. “You can’t put it down when you have direct contact with people who are suffering,” she says.†
A recent case involving alleged Marian apparitions in the Philippines—which the Vatican effectively denied as “supernatural”—after a local archbishop had declared them “worthy of belief”—reflects the centuries-old caution with which the Church regards reported appearances, real or imagined, by the Blessed Virgin Mary.

Over the past 500 years, the number of reported Marian apparitions is somewhere in the thousands, although the Vatican has authenticated fewer than 20. (CNS photo/Filadel Marcios, Reuters)

Faith

The Church uses caution in approving Marian apparitions

By Mike Nelson

The Second Vatican Council’s “Dogmatic Constitution on the Church” says that Mary is “justly honored” by this devotion (#66).

As part of this devotion, feast days honoring Mary have been established by the universal Church, by local dioceses and by national bishops’ conferences. Thus, Mary as the Immaculate Conception has been declared the patron saint of the United States, and Our Lady of Guadalupe has been declared the patron saint for all of the Americas.

Over the centuries, Mary has reportedly appeared to numerous people in countries all over the world. While the Church has rejected the legitimacy of some alleged Marian appearances, it has not made judgment on most of them.

Some appearances, however, have been recognized by the Church as legitimate, including those at Tepeyac, Mexico, in 1531; Siluala, Lithuania, in 1608; the appearance to St. Catherine Labouré in Paris in 1850; and those in Lourdes, France, in 1858 and Fatima, Portugal, in 1917.

The appearance of Our Lady to Adele Brise in Champion, Wis., in 1859 was officially recognized by Bishop David L. Ricken of the Diocese of Green Bay in 2010, and proclaimed “worthy of belief” under the title “Our Lady of Good Help.”

All Marian apparitions fall into the category of private revelations, meaning that the faithful are not required to believe in them, even those appearances recognized by the Church as valid. Private revelations are considered to be inspirational messages that

encourage Christians to live so as to draw closer to Christ.

The Directory on Popular Piety and the Liturgy issued by the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments in December 2001 establishes guidelines for how Catholics should appropriately honor Mary. It notes that the Church has a duty “to develop a personal and community devotion” to Mary (#183).

All Marian devotions should “give expression” to the Trinity, meaning that Marian devotions help us to understand better and draw closer to Father, Son and Holy Spirit in their perfect communion of infinite love.

Apparitions also should be rooted solidly within the tradition of the Church and be compatible with the Church’s profession of faith as expressed in ecumenical dialogues. They also are to reflect a true concept of humankind and present a “valid response” to our needs (#186).

Finally, these apparitions are to be missionary in tone and spirit. They are to encourage the Christian faithful to bear witness to the saving message of Jesus, as is appropriate for those who are disciples of the Lord (#186).

(Pilgrims visit a shrine to Mary in Bannew, Belgium, on Aug. 15, at the time of the 19th gregorian papal visit, which appeared to her eight times in 1933 as the “Virgin of the Poor,” officially recognized by the Vatican in 1949. While the Church has rejected the legitimacy of 20. Such a wide gap appearances, it has not made judgment on most of them. (CNS photo/Julien Warnand, EPA))
The fourth and final session of the Second Vatican Council promulgated 11 documents. This column, though, will be about only one of them.

From the start of the council, the “Declaration on Religious Liberty” was seen as being the American document. But the document wasn’t voted on during either the second or third sessions. For most of the end of the 20th century, the idea of freedom of religion was seen differently in this country than it was in other countries. Americans recognized that the Catholic Church to the U.S. House of Representatives in 1826, Americans

and an elbow bleeding. She tried out

into the house last week with both knees

Patti Lamb

Eleventh in a series of columns

God, family can help children weather the storms of life

My 8-year-old daughter, Margaret, ran

the basketball court. Despite her tough

a tomboy. She’s typically willing to

nearness, those close to us and our

possessed a heart in comparison to the

Samaritan to teach the Jews that this man

driveway, and it didn’t

scooter on a steep

our neighbor’s stunt

I'm feeling afraid or overwhelmed during

saying that very same thing to God when

we will be together, and you won’t leave

would take care of her.

baffled at her Zen state of mind.

sat quietly on the couch playing a game on

that I would find Margaret in the fetal

Margaret taught me.

presented itself and I said the “prayer” Margaret taught me.

It went like this: “God, I’m uneasy now, but I know you are with me and you’re going to take care of me because you love me.

“If something bad does happen, we will be together, and you will never leave me alone.”

A few days later, it was storming as Margaret prepared to board the bus.

She was nervous to leave, but I reminded her that I was putting her in God’s hands, the very best place to be. I explained that even when she’s out of my protection, she’s always in God’s care. I told her that I love her so much, but God loves her even more than her dad and I do. I silently asked God to hold her tight. Growing up, I always remember my Uncle Joe saying, “God be with you” instead of “goodbye” upon departing. Isn’t that lovely? That morning, I said those words out loud as the bus drove away.

“God be with you.”

As long as God is with us, everything will turn out just fine.

Thanks to my brave Margaret for reminding me of this truth.

(Patti Lamb, a member of St. Susanna Parish, is a regular columnist for The Criterion.)

†

Little choices make a big difference

Car manuals say the dashboard’s oil light may stay on for a few seconds after you start the engine. But mine was lit up for longer than that as I sat in the driveway. I thought nothing of it for longer. Just a little. So I shut off the car, popped the hood, and checked the dipstick. Low.

I added a quart of oil, got back in—now the light was on for only a short time—after I filled it up. But it came back on almost immediately. It was a lesson I’d learned the hard way when I was a lot younger. The oil light? Yeah, what about it? Oh, may need to top up the oil. Right. I’ll get it to Later.

Before I did, the engine went bye-bye. A trip to the mechanic cost $621.50 to add a little oil, or a big hassle and a lot of dollars for a major repair or new (used!) car.

My choice had made a big difference.

Family life is filled with simplified options. Raising children is replete with big decisions, but it’s actually crammed with little choices. Most times, a little one isn’t going to trip the scale in a major way. But, over time, when little piles on little...watch out! Or, thank God.

Some examples:

• Rules. It’s easier for children to learn what “no” means when they’re 3, 4 or 5 than when they’re in the early toddler years. And, it’s a lot easier for a parent to teach them if the kids are younger, too.

• Teaching “no,” learning to accept “no” and—most important of all—coming to say “no” on your own (learning self-control and independence) are three ways parents help their children weather those teen years and safely reach adulthood.

• Anger. Sometimes having a family means patience can be in short supply. That’s because on occasion members are, simply put, really angry.

It would be nice if we each had a personal dashboard with a light that glow bright red when a situation demands help for us and nice for those around us. It would warn them to back off—back off!—and encourage us to find a deep, breath, slow down and step away.

• Kindness. We’re only kidding ourselves if we really think a moment does not mean patience can be in short supply on how each of us is made. There may be some the黑恶, but that’s not the whole truth.

We can choose to be kind. To make small decisions based on kindness, day in and day out.

Then it becomes a habit that is nothing more, or less, than an ingrained and almost automatic response or attitude based on countless choices over a long period of time. Most often, the choice is about a small matter, but good builds on good. Virtue builds on virtue. And grace builds on grace.

So, as a parent, how do we get better at teaching kind, nice for those around us. It would have to tip the scale in a massive way but,

• Be patient with yourself as you learn to

sometimes automatic response or attitude

more, or less, than an ingrained and

builds on grace.

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good.

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about what’s better for you, your family, and those who love you.

Be kind to yourself when you make a bad choice. Odds are you’ll get another opportunity, very soon.

Catechetical leader and author Joe Paprocki has a wonderful article on discernment at JamesChesire.

(Bill Dodds and his late wife, Monica, were the founders of the Friends of St. John the Carpenter, www.FSJCOrg.

He can be contacted at WillDodds@YourAgingParent.com.)

†

Your Family

Little choices make a big difference

A twist on being a good Samaritan to a stranger in need

“Who is my neighbor?” asks a scribe (Lk. 10:29). Christians with the parable of the good Samaritan.

After hearing this parable, I thought I knew its full meaning. I was wrong! The 1st Paul often spoke of solidarity, meaning we must possess global heartfelt concern for others. In his encyclical, “Laudato Si, a Letter to the Whole Human Family,” Pope Francis further

adds that we are connected not only as

person to person, but as humankind to

all of God’s creation. When connectedness

and solidarity are applied to ecology, the entire ecosystem of life is as God-given

neighbor with global needs.

The objection might be raised that we have enough problems in our own backyard without taking on global concerns for everything and in the world.

But a lesson taught in grade school holds true: “You have not understood what exactly is meant by being concerned for those in need.”

In the city of Washington, stews sound days are available. As children, when we were taught to say a prayer for the person in the ambulance, the people whose heads were bandaged, for the safety of the police responding to a crime and for the criminal committing it. We didn’t know these people or where they lived, and yet we connected them with a short prayer for their safety.

This may seem like a pious act of kindness, but it is much more; it keeps our hearts open to those in need even though they’re not our physical neighbors. When we open our heart, the more possible it is to be a good Samaritan to a stranger in need.

(Father Eugene Hemrick writes for EFHS News in St. Louis.)

†
The Sunday Readings
Sunday, October 9, 2016

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19

The first reading for this weekend is from the Second Book of Kings. Originally these two books were one volume, but as the centuries passed and as editors dealt with the Scriptures, the one volume was divided into two books. This is the situation that pertains today in the editions of the Bible. The name Elisha, which implies, these two books concentrate upon the kings of Israel. It must always be remembered, however, that the purpose of all the books of the Old Testament was to teach a religious lesson. Such was the purpose even of the historical books, of which 1 Kings and 2 Kings were two.

The central figure in this reading is Naaman, a pagan and, coincidentally, a leper. He is an unlikely representative of God's people in this story. Naaman recognizes his own helplessness, left to the dire consequences of his illness. God healed him through the ministry of Elisha, a prophet. Understandably grateful, he offers a gift to Elisha, but the prophet refuses to accept it.

God cannot be bribed. His mercy is for all. Things of the Earth, often so precious to us, in fact, mean nothing. It was hard for Naaman, entrapped by human logic, to grasp what Elisha's refusal meant.

As was the case last week, St. Paul's Second Epistle to Timothy is the source of the second reading. Timothy was Paul's convert and disciple. Paul felt the special obligation of reinforcing Timothy's faith and Timothy's role as a bishop. In this reading, Paul reminded Timothy that his vocation was to serve God by preaching the Gospel. Meeting the demands of his own vocation came at no small price for Paul. He writes that he is chained in prison. Evidently, Paul would pay the ultimate price for giving his life as a martyr. Understandably grateful, he offers a gift to Elisha, but the prophet refuses to accept it.

Hebrew tradition required persons cured of this illness to give thanks to God in some public ritual. Thus, Jesus expected the cured lepers in this incident to give thanks. Nine did not give thanks.

Jews avoided Samaritans and regarded them with contempt. That these lepers accepted a Samaritan into their company underscored their outcast status. His joining them showed them their status and desperation. Yet this Samaritan was the only one of the ten to follow the Hebrew tradition and thank God.

Reflection
The first and third readings speak of people who were cured and their response to it. The illnesses were physical. God cured the illness and also healed the souls of the lepers mentioned in Luke, including the Samaritan, but only the contemptible Samaritan was grateful.

God always reaches out with healing and strength. He heals our souls. Healing gives us strength and insight that are otherwise beyond us. The problem is that we, like the nine lepers who walked away, forget God. We simply think too highly of ourselves. We all are outcasts if we are sinners. And in our sins, we choose to set ourselves apart from God. We can always come back to him, however. It may require fortitude, but God will provide strength and insight if we humbly ask for them.

In addition to the words to which we refer in the Apostles' Creed, there are multiple scriptural quotations that might lead one to believe that heaven is "up." In the account of the ascension, for example, the angels say to the Apostles: "Men of Galilee, why are you standing looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way" (Acts 1:11).

In the Gospel of St. John, Christ tells Nicodemus: "No one has gone up to heaven except the one who has come down from heaven, the Son of Man" (Jn 3:13). And Psalm 14 says, "The Lord looks down from heaven upon the children of men" (Ps 14:2).

The reality, though, is that God does not occupy some remote geographic corner of the physical universe. The difficulty comes in trying to express transcendent ideas in human language; time and space are finite concepts, and God is not limited by them.

Far better to be guided by the Catechism of the Catholic Church, which tells us that the expression "who art in heaven" in the Lord's Prayer "does not mean a place (space), but a way of being; it does not mean that God is distant, but majestic. Our Father is not 'elsewhere': He transcends everything we can conceive of" (#2794).

After death, we will experience fully the work and power of God to our every need and perfect joy. Just how that will happen, what it will look and feel like, is not yet ours to know.

I have been following the legal wrangling over where the body of Archbishop Fulton J. Sheen should rest: New York, where he is buried now, or Peoria, Ill., where he was born. I am troubled that diocesan leaders would do battle over something like this.

Sheen belongs to God and the Church—not to whoever has his bodily remains. I feel that the arguing should cease, so that the canonization process can get moving. Am I missing something? (Virginia)

A Fulton Sheen was born in 1895 in El Paso, Ill., which is part of the Diocese of Peoria. But he spent most of his priestly life in Washington, D.C., where he taught philosophy and theology at The Catholic University of America, and in New York City, where he served as an auxiliary bishop for 15 years and where, from 1951 until 1957, he hosted the television program "Life is Worth Living," which drew some 30 million viewers every week.

When Archbishop Sheen died in 1979, he was buried in New York City in accordance with his family’s preference and his own choice. He had purchased a plot in Calvary Cemetery in Queens, but was accorded the honor of being buried beneath the high altar of St. Patrick’s Cathedral.

In 2002, his home diocese of Peoria, with the agreement of Cardinal Edward M. Egan, then-archbishop of New York, began to process Archbishop Sheen’s cause for canonization. It has since collected some 15,000 pages of testimony, and in 2012, Archbishop Sheen was declared venerable by the Vatican, the step immediately prior to beatification.

Peoria has long felt, since it has done the work and borne the expense of the canonization process, that Archbishop Sheen’s body should be transferred for enshrinement to his home diocese’s Cathedral, in that city. Both Archbishop Sheen's family and the Archdiocese of New York have resisted, citing Archbishop Sheen’s own desire to be buried in New York. Peoria has also claimed that there were verbal promises made in the early 2000s by Cardinal Egan that the body could be moved to Peoria.

The canonization process has been stalled while this difference on the final resting place is being resolved. In the most recent development in June 2016, Archbishop Sheen’s niece and oldest living relative filed an action in the New York Supreme Court asking that her uncle’s remains be transferred to Peoria, hoping that this will unblock the process so that the canonization can proceed.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and to 30 Columbus Circle Dr, Albany, New York 12203.)

The church teaches that heaven is not a place so much as a ‘way of being’

Reflection
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Sheen belongs to God and the Church—not to whoever has his bodily remains. I feel that the arguing should cease, so that the canonization process can get moving. Am I missing something? (Virginia)
Shimon Peres, known for efforts to achieve peace, dies at 93

President Mahmoud Abbas, he planted an olive tree in the invitation of Pope Francis. The evening of peace prayers and the tree planting had been initiated by the pope’s brother, following his pilgrimage a month earlier to the Holy Land, where he met with Abbas, and just weeks after American-sponsored peace talks had failed.

At the meeting, Peres, who died on Sept. 28 at 93, called the act of making peace a “holy mission.” “I was young. Now I am old,” media reports quoted him as saying after the ceremony. “I have experienced war. I tasted peace. Never will I forget the bereaved families—parents and children—who paid the cost of war. And all my life, I shall never stop to act for peace, for generations to come. Let’s all of us join hands and make it happen.”

At the Vatican on Sept. 28, Pope Francis said Peres’ death renewed his “great appreciation for the late president’s tireless efforts in favor of peace. As the state of Israel mourns Mr. Peres, I hope that his memory and many years of service will inspire us all to work with ever greater urgency for peace and reconciliation between the parties.”

Early in his political career, Peres was known as a military hawk, who, unlike his colleagues in the left-leaning Labor Party, supported the establishment of settlements in the West Bank. By the second half of his life, largely through the Peres Center of Tolerance, which he founded in 1996, and other initiatives. He also became an advocate for responsible use of the Earth’s resources.

At the time, Jesuit Father Federico Lombardi, then-Vatican spokesman, said the pope had listened to Peres’ “idea” during the unusually long 45-minute meeting, “showing his interest, his attention and encouragement,” reflecting the pope’s “esteem and appreciation” for the nonagenarian. “The pope did not commit to the proposal.”

Associated with the secular left of Israel throughout his life, Peres later counseled in the meeting with the pope not to underestimate “the power of the human spirit,” and he emphasized the important role prayer can have in peacemaking.

“We must not become cynical,” he was quoted as saying afterward. “I have the belief that the human heart is as strong and beautiful. It is my heart that evermore, we will take to the official New Year reception, he spoke about the importance of dialogue between people of faith. He really believed in that.”

Shimon Peres

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Rest in peace

Please submit to writing to our office by 10 a.m. Thursday before the week of publication; he who is to state. Obits of archdiocesan priests serving in the archdiocese are listed elsewhere in The Criterion. Orders priests and their brothers are included, unless they are natives of the archdiocese or have other connection to it; those are natives on this page.


Croin, Patricia M., 90, Christ the King, Indianapolis, Sept. 16. Aunt of several.


Kane, Anne M., 91, All Saints, Deardorn County, Sept. 23. Mother of Pam Petty, Karen Riecker, Gerry, John, Kris and Nick Kane. Stepfather of Mary Rose Freeman Kulpak, Ken and Tom Freeman. Grandfather of 17. Great-grandfather of 1.


Kahl, James F., 80, St. Jude, Indianapolis, Sept. 26. Husband of Mary Lou Reel. Brother of Cathy Kahle, Colleen Tye, Gary and David


Pope sees ‘global war’ against marriage, urges Church to offer help for couples

Tbilisi, Georgia (CNS)—Pope Francis saw a global war against marriage is underway, and Catholics must respond by helping couples stay strong and by providing pastoral care to those experiencing difficulty.

“This is a global war to destroy marriage,” the pope said on Oct. 1 during a meeting in Tbilisi with priests, religious, seminarians and laypeople active in marital life.

“This is a war that destroys marriages,” he continued. “When you destroy a couple, you destroy the image of God.”

Pope Francis said, “You mentioned a great enemy of marriage: gender theory,” but he did not elaborate.

Instead, he insisted Catholic clergy and faithful must do everything possible to assist couples experiencing difficulty.


A seminarian identified only by his first name, Kote, asked Pope Francis how Georgian Catholics can promote better relations with the Orthodox.

“Let’s leave it to the theologians to study the things that are abstract,” the pope said. The question everyone else should be asking is: “What must I do with a friend who is Orthodox?”

The answer is fairly simple, he said. “Be open, be a friend.

“You must never proselytize the Orthodox,” the pope said. “They are our brothers and sisters, disciples of Jesus Christ, but complex historic situations have made us like this,” separated for more than a millennium.

“Friendship, walk together, pray for each other, and do works of charity together when you can,” he said. “This is ecumenism.”

From the meeting at the Church of the Assumption near the center of town, Pope Francis went to Temka, a much poorer neighborhood on the outskirts of Tbilisi.

He visited a clinic and rehabilitation center operated by the Order of St. Camillus that is set in the midst of towering, baking concrete apartment blocks from the Soviet era.

Before the pope arrived, local children—some with professional-level talents—sang and danced for the crowd. But no matter the skill level, everyone was rewarded with thundering applause.

Staff and volunteers from Cartenis Georgia and the Missionaries of Charity sisters who care for the patients with more complex conditions were among those welcoming the pope.

Pope Francis told those facing physical challenges, “God never turns away; he is near.”

The people of Temka, he said, “are a witness to communion and a means of fostering the way of unity.”

When political choice is tough, pray and vote your conscience, Pope Francis says

ABOVE THE PAPEL FLIGHT FROM Azerbaidan—Catholics facing difficult political choices must study the issues, pray about the election and then vote according to their consciences, Pope Francis said.

Flying back to Rome from Azerbaijan on Oct. 2, the pope was asked by a reporter what U.S. Catholics should do in a presidential election where both candidates hold some positions contrary to Church teaching.

Although he was in a relaxed mood and welcomed reporters’ questions for almost an hour, Pope Francis said he would never comment on a specific electoral campaign.

“The people are sovereign,” he said.

“Study the proposals well, pray and choose in conscience.”

Pope Francis also was asked when he would name new members to the College of Cardinals and what criteria he would use to choose them.

He said he still had not decided precisely when to announce the names or hold the consistory to create the new cardinals, but it would likely be at the end of this year or the beginning of 2017.

As for the choices, Pope Francis said, the list of worthy candidates is long, “but there are only 13 places” to reach the limit or hold the consistory to create the new Cardinals.

In a presidential election, he said, it is important that “we do not turn away” from those presidential candidates who do not hold all the positions of the Church.

Pope Francis welcomed reporters’ questions for almost an hour, but no matter the skill level, everyone was rewarded with thundering applause.

When he was asked about his promise to visit Colombia, he said, “Like we can see that one can see in the College of Cardinals we are the universality of the Church, not just the European center.”

Although the pope did say he was “in the process of preparing” a Latin American trip for 2017, he did not elaborate.

Above, Thomas Pottratz, left, a retiring member of Catholic Radio Indy, is recognized for his 16 years of service by Robert Teipen, chairman of Catholic Radio Indy and a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the diocese of Indianapolis. Father Vincent Lampert, right, pastor of St. Malachi Parish in Brownsburg and the exorcist for the Archdiocese of Indianapolis, was the keynote speaker at the dinner.

The recognition took place during Catholic Radio Indy’s annual fundraising dinner on Sept. 13 in Indianapolis. Father Vincent Lampert, right, pastor of St. Malachi Parish in Brownsburg and the exorcist for the Archdiocese of Indianapolis, was the keynote speaker at the dinner.

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Court strikes down decision to refuse state help for Syrian refugees

By Natalie Hoefer

On Oct. 3, a three-judge panel of the United States Seventh Circuit Court of Appeals blocked Gov. Mike Pence’s policy to prevent state agencies from providing assistance to Syrian refugees resettled in Indiana.

Pence made the declaration in early November of last year, just prior to the resettlement of a Syrian family to Indianapolis by the archdiocesan Catholic Charities Indianapolis’ Refugee and Immigrant Services. Despite Pence’s announcement, the archdiocese moved forward with the resettlement of the family, which consisted of a young married couple with two small children.

Pence’s decision was challenged in November by Exodus Refugee Immigration, Inc., a private organization that assists refugees in Indiana. On behalf of that organization, the American Civil Liberties Union (ACLU) sued Pence and the secretary of the Indiana Family and Social Services Administration in late November.

On Feb. 29, a federal district judge ruled against Pence’s decision. That decision was appealed, leading to this most recent ruling by the circuit court to uphold the federal court’s decision.

In an ACLU press release, Judy Rahninovitz, deputy director of the organization’s Immigrant’s Rights Project, stated, “No state can unilaterally ban a group of refugees that has been vetted and admitted by the federal government. By trying to block Syrian families based solely on their nationality, Indiana is flouting federal law, the U.S. Constitution, and our fundamental American values of providing refuge for families fleeing war and violence.”

The archdiocese is pleased with the appellate court ruling.

“We are glad for this ruling from the federal court, as it assures we can continue our lifesaving work of welcoming refugees from across the world—including Syria.” said Heidi Smith, director of Refugee Services for Catholic Charities Indianapolis Refugee and Immigrant Services.

“Catholic Charities Indianapolis, in partnership with the United States Conference of Catholic Bishops and the U.S. Department of State, has resettled refugees escaping war and persecution for over 40 years. In welcoming the stranger, we celebrate the goodness that these courageous individuals bring to our own lives and our community.”

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—Heidi Smith, director of Refugee Services for Catholic Charities Indianapolis Refugee and Immigrant Services.

Her faith in God led her to the Indiana wilderness.

Get to know the woman behind the saint and why she continues to inspire people today.

SaintMotherTheodore.org

Papal prayers

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NCEA

continued from page 1

award,” says Avery, the daughter of Doug and Shannon Kraft. “I am honored and very excited.”

Avery’s scholarship is a fitting extension of the generosity that the Wolfords have shared with Catholic schools during their 61 years of marriage, says Annette “Mickey” Lentz, chancellor of the archdiocese.

“Mary Kay and Carl are awesome in their giving,” Lentz says. “They are great stewards, and also great people. They truly believe that what they have been able to earn through their life, they want to give back. And in giving back, they have served so many of our young people in so many ways through their scholarships, through their endowments.”

The Wolfords have established endowments for tuition assistance to Providence High School, Spalding University in Louisville, Ky., and the University of Notre Dame. Mary Kay is a graduate of Spalding while Carl is a Notre Dame graduate.

Their financial support for the Indiana state voucher program has also led to scholarships for students at Holy Family School.

“The Lord has blessed us in a lot of ways,” Carl says. “He didn’t bless us with children, but we try to be involved and help as much as we can. Catholic education is our top priority.

“It makes us feel good that we’re helping someone, maybe in a small way, to fulfill their dreams and reach their goals. Some of these kids, their families can’t afford a Catholic education.” That’s a shame. That’s a waste of intelligence that would benefit the community, the country and the world.”

In praising the Wolfords for their commitment to Catholic education, Archbishop Joseph W. Tobin also focused on the difference their generosity makes.

“Catholic education is more important than ever,” the archbishop said. “It helps form a Christian community. It gives [children and youths] confidence at a very profound level. It tells them that they’re loved, they’re appreciated and they have a mission because of the one who became one of us—Jesus Christ. The love that you have in Christ helps you realize that you have abilities.

That focus on faith and Christ’s love guides the Wolfords as they share their blessings.

Their list of volunteer efforts is extensive. They are extraordinary ministers of holy Communion, distributing the Eucharist at Holy Family Church and Floyd Memorial Hospital in New Albany. They are volunteers for the St. Vincent de Paul Society. And they are past co-chairpersons of backing archdiocesan United Catholic Appeal campaign that raised more than $5 million to fund ministries in southern and central Indiana.

“The list goes on and on. ’What do we do together,’ says Mary Kay, who was a teacher for 39 years. ’We believe that anything we have or have gotten is really not ours to keep. It’s ours to share, and we’re responsible for sharing.”

Carl adds: “We receive these gifts from God in trust. We receive them gratefully, we manage them while we have them, and we share them with others in justice and love.”

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