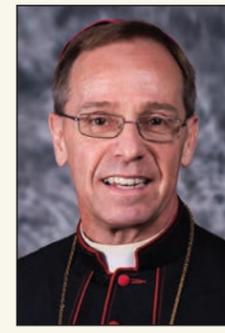




The

# Criterion

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## Christ the Cornerstone

Season of Creation is call to prayer and action, writes Archbishop Charles C. Thompson, page 5.

CriterionOnline.com

August 30, 2019

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## Migrant children will suffer most under new detention rule, says bishop

WASHINGTON (CNS)—The chairman of the U.S. bishops' migration committee said on Aug. 23 he sees "heartbreaking consequences for immigrant children" in a final rule issued by the Trump administration that allows the federal government to hold immigrant children in family detention indefinitely.



Bishop Joe S. Vasquez

The new rule was issued jointly by the Departments of Homeland Security (DHS) and Health and Human Services

(HHS) that will end a long-standing legal agreement put in place in 1997—known as the Flores Settlement Agreement—to ensure the safety and care of children in immigration detention settings.

Pope Francis has deemed immigrant children "the most vulnerable group among migrants," and they will be most affected by this new rule, said Bishop Joe S. Vasquez of Austin, Texas, who is chairman of the U.S. bishops' Committee on Migration.

"[This] is an attempt by the administration to circumvent existing obligations and undermine critical protections for these children," the bishop said in a statement. "This rule will jeopardize the well-being and humane treatment of immigrant children in federal custody and will result in children suffering long-lasting consequences of being held for prolonged periods in family detention.

"We oppose this rule that we believe is unlawful and inhumane. Countless children will be harmed by this new rule, and this is simply not acceptable," he said.

The U.S. Conference of Catholic Bishops (USCCB) also opposed this rule when it was initially proposed by DHS and HHS by submitting comments on Oct. 23, 2018, detailing concerns with the rule and urging it be rescinded. The government received more than 98,000 comments in response to

See CHILDREN, page 15



## Ringling in a special moment

Amanda Noles, her son Cayden, and her parents, Don and Linda Dale, pose for a photo with the World Peace Bell in Newport, Ky., in the background. Cayden, who is blind and autistic, loves the ringing of bell systems, so as a surprise for his 16th birthday his mother planned a weeklong journey to visit bell systems in Kentucky and Indiana, including one of his favorites at St. Michael Church in Cannelton in southern Indiana. (Submitted photo)

## Mom's surprise for her son's 16th birthday reverberates with joy for everyone involved

By John Shaughnessy

Tom Huber was touched when he read the note from the mother who wanted to make a special birthday wish come true for her son.

"My name is Amanda Noles. I am the mother of a sweet boy, Cayden, who is blind and autistic," the note began. "Cayden will be turning 16 this summer, and I want to try to make it a memorable birthday for him in some way since he is not able to get a driver's

license or car like most 16-year-olds."

Noles went on to explain that "as a child with autism, Cayden has many obsessions," and one of his favorites involves bell towers from around the world, including "Big Ben" in London.

The Arkansas woman also noted that her son "loves to listen" to such bells. He was particularly enthralled while listening to a YouTube video of the ringing of the bells at St. Michael Church in Cannelton in far southern Indiana during the Christmas season.

And since Cayden had listed St. Michael among his top 10 favorite bell systems in the world, she decided to surprise him with a road trip of about 500 miles to see it, hear it and hopefully ring it.

After reading all those details in the June 24 note from Noles, Huber picked up his phone to call her in his role as the then-parish council president of St. Michael.

What followed is a story that reverberates with joy for everyone involved.

See BELLS, page 2

## Pope Francis and region's bishops urge action to save the burning Amazon rainforest



Smoke near Porto Velho, Brazil, billows during a fire in the Amazon rainforest on Aug. 21. Leaders of the Latin American bishops' council urged international action on Aug. 22 to save the rainforest as massive fires continued to burn. (CNS photo/Ueslei Marcelino, Reuters)

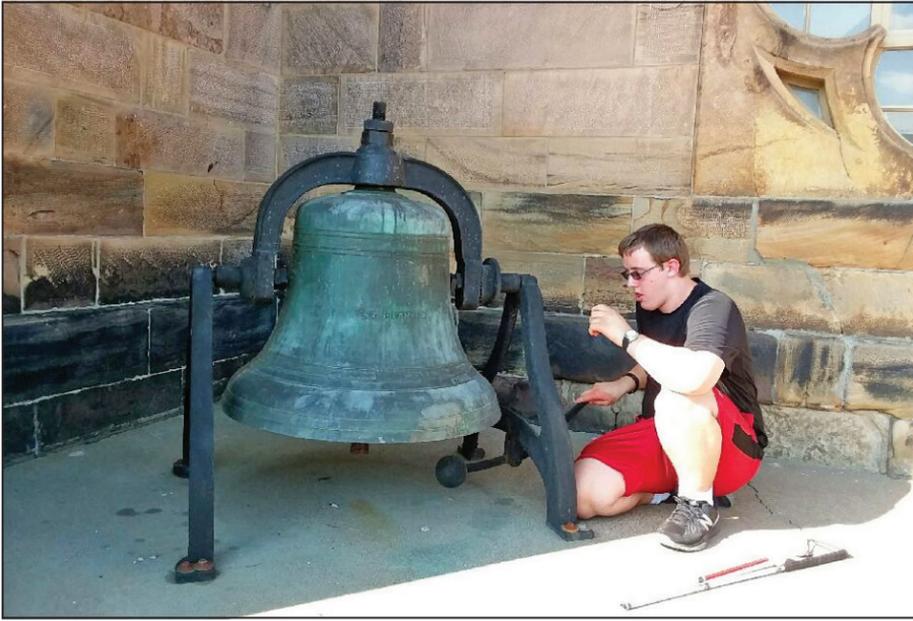
VATICAN CITY (CNS)—Describing the Amazon rainforest as "vital for our planet," Pope Francis joined the region's bishops in praying for action to extinguish the massive fires burning there.

"We are all worried about the vast fires that have developed in the Amazon," the pope said on Aug. 25 after leading the recitation of the *Angelus* prayer. "Let us pray that with the commitment of all they will be brought under control quickly. That forest lung is vital for our planet."

Leaders of the Latin American bishops' council also urged international action to save the Amazon rainforest from the fires.

"We urge the governments of the Amazonian countries, especially Brazil and Bolivia, the United Nations and the international community, to take serious measures to save the lungs of the world," said the statement on Aug. 22 by the top officers of the council, known by its Spanish acronym, CELAM.

See AMAZON, page 15



Cayden Noles examines the large church bell that is mounted on the grounds of St. Michael Church in Cannelton. This bell is from the former St. Patrick Church in town that was torn down in 1901. (Submitted photo)

## BELLS

continued from page 1

### 'A picture of Christian hospitality'

"I told her about our church and our community and a recently remodeled bed-and-breakfast across the street from the church so they could stay there and hear the church bells ring every 15 minutes," Huber said about his first phone conversation with Cayden's mom. "When she found out about it, she made all the arrangements."

Cayden, his mother and two of his grandparents then made the drive from their home in Little Rock, Ark., arriving in Cannelton on Saturday, July 20. It was nine days before Cayden's actual birthday, but the celebration began with some early gifts.

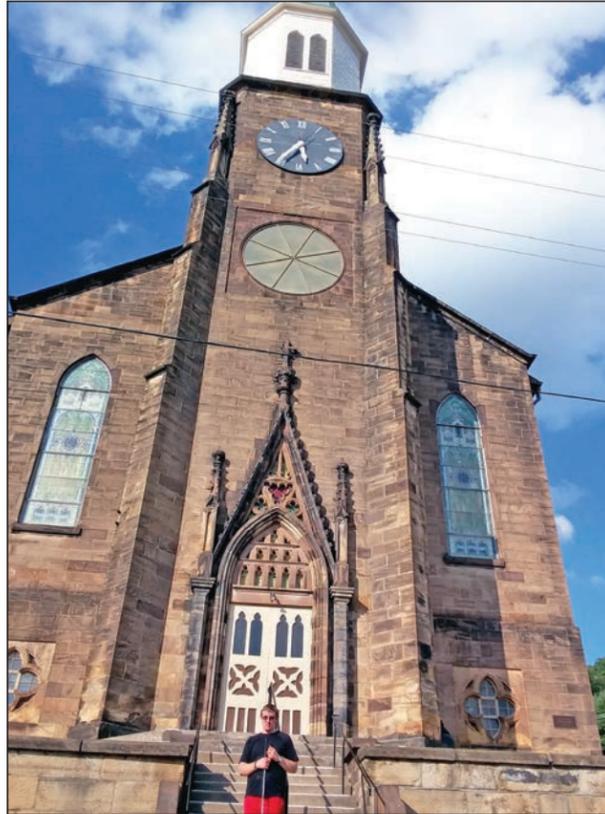
The initial one came on that Saturday when Cayden heard the bells ring for the first time. Then his mother told him that she saw a large church bell that was mounted near the steps leading into St. Michael Church. That bell was from the former St. Patrick Church in town that was torn down in 1901, according to Huber. Cayden beamed as he rang that bell. An even bigger thrill for him came on Sunday morning, July 21.

That's when Cayden pulled the ropes to ring the church bells of St. Michael before and after the parish's Sunday morning Mass. Parish members also held a reception for Cayden, his mom and his maternal grandparents—Don and Linda Dale—following the Mass.

Cayden described the experience of ringing the church bells at St. Michael as "spectacular." On the day he rang the



In a moment that he described as "spectacular," Cayden Noles was allowed to ring the bells at St. Michael Church in Cannelton before and after the parish's Sunday morning Mass on July 21. St. Michael parishioner Norman Burns is at his side. (Photo courtesy of The Perry County News)



Cayden Noles poses for a photo outside St. Michael Church in Cannelton, where he rang the church bells on July 21. (Submitted photo)



## Public Schedule of Archbishop Charles C. Thompson

### September 4 – 18, 2019

<p><b>Sept. 4 – 3 p.m.</b> Archdiocesan Finance Council meeting, Mass and dinner at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>Sept. 5-8</b> U.S. Conference of Catholic Bishops (USCCB) National Advisory Council, Baltimore, Md.</p> <p><b>Sept. 9-11</b> USCCB Administrative Committee meetings, Washington, D.C.</p> <p><b>Sept. 12 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>Sept. 14 – 5 p.m.</b> Mass for 150th anniversary of St. Thomas the Apostle Parish in Fortville</p>	<p><b>Sept. 15 – 2 p.m.</b> Confirmation for youths of St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Shelby County, at St. Joseph Church</p> <p><b>Sept. 17 – 10:30 a.m.</b> Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>Sept. 17 – 5 p.m. CST</b> Archbishop's Annual Dinner at Saint Meinrad Seminary and School of Theology in St. Meinrad</p> <p><b>Sept. 18 – 10 a.m.</b> Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>Sept. 18 – noon</b> United Catholic Appeal Employee Lunch at Archbishop Edward T. O'Meara Catholic Center</p>
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(Schedule subject to change.)

bells, Cayden explained the appeal of the sound of the bells for him: "I feel like Jesus has placed them in my heart to actually uplift my spirit."

His mother feels the same way about the parishioners of St. Michael. "The people of St. Michael's Catholic Church were a picture of Christian hospitality in action," Amanda Noles said. "They were all so friendly and went above and beyond anything we could have imagined. The

mayor even came to greet us. I could go on and on about the wonderful people at St. Michael's."

Her enthusiasm also overflowed when she recalled how Cayden reacted when the parish let him ring the bells twice, for an extended time.

"To see the huge smile on his face and the excitement pouring out of his body, my heart was filled with joy, and my smile was as big if not bigger than his," she said. "It meant the world to be able to give him the gift of experiencing the bells he had for so long only listened to on YouTube."

### 'I will never forget that'

As he rang the bells at St. Michael, Cayden wore glasses, just as he often does.

"Cayden wears glasses for protection of his eyes," his mother explained. "He is blind. He has light perception only. He is able to tell if there

are bright lights on or off, and this also helps him to see shadows of things."

During their weeklong journey, the family also visited eight other places in Indiana, Kentucky and Arkansas that have bell systems, including the World Peace Bell in Newport, Ky.

As far as his mom's surprise gift for his 16th birthday, Cayden said, "I think I will never forget that."

Their new friends at St. Michael have the same reaction.

"It was such a privilege to make this happen for this young man," Tom Huber said. "We were just elated to have them come to our church. It was such a feel-good morning for our small community. It touched so many people. And it was a neat occasion because it made him so happy."

Huber's wife, Jane, views the welcome of Cayden and his family as a reflection of the parish's history.

"We are very proud of our beautiful, historic church," she says. "Visitors are constantly complimenting the church interior and how well it is preserved. It is a difficult task for a small parish, but we are tirelessly working and planning events to help support it.

"We are celebrating our 160th anniversary this year. We hope it will serve as a refuge for all who are seeking Jesus Christ for another 160 years."

Count Cayden and his mom among the people whose lives have been touched by the extra efforts of the parishioners of St. Michael.

"They were just very nice, and very welcoming," Cayden said.

His mother added, "It was definitely a 16th birthday gift we will never forget. Cayden and our family will cherish the memories at St. Michael's Catholic Church forever." †



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# Religious leaders urge U.S. to keep refugee resettlement program

WASHINGTON (CNS)—Several women’s religious orders, individual women religious and Catholic organizations such as Pax Christi and Jesuit Refugee Service were among more than 500 religious leaders and groups who signed an Aug. 23 letter to President Donald J. Trump urging his administration not to go through with plans to possibly end the country’s refugee resettlement program.

“We are called by our sacred texts and faith principles to love our neighbor, accompany the vulnerable and welcome the sojourner,” the letter said, adding: “Our congregations, synagogues and mosques have historically played key roles in assisting refugees with housing, language, employment and social supports necessary for rapid and effective resettlement into U.S. communities.”

The letter said the group’s commitment to offer people refuge from violence and persecution “requires our government to demonstrate the moral leadership upon which our nation was founded.”

It stressed that faith communities “remain ready and eager to welcome refugees and decry the policies that are preventing refugees from receiving protection at this time.” The letter also said that people of faith are “especially distraught by the implications of low refugee arrivals for particular populations of concern such as families seeking to reunite, religious minorities and children.”

The letter noted the administration’s promises to religious communities in the United States that persecuted religious minorities would be given safety in the United States, but still stressed that the low arrival numbers mean all communities are in danger.

“We express our deep concern for the impact of low arrivals on religious minorities, including Christians, Muslims and others who find themselves persecuted because of their religious affiliation and are thus left without options to safely practice their faith,” the letter said.

When the Trump administration announced in mid-July that it was considering “zeroing out” the number

of refugees accepted by the United States, the chairman of the U.S. bishops’ migration committee and leaders of Catholic and other faith-based agencies that resettle refugees implored the government to reject such a move.

“I strongly oppose any further reductions of the refugee resettlement program,” said Bishop Joe S. Vasquez of Austin, Texas, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Migration. In a July 19 statement, he added: “Offering refuge to those fleeing religious and other persecution has been a cornerstone of what has made this country great and a place of welcome.”

Since Congress passed the Refugee Act in 1980, the U.S. had admitted on average 95,000 refugees annually. In recent years, the U.S. has accepted between 50,000 to 75,000 refugees per year. The number was capped at 45,000 after Trump became president in 2017 and was scaled back to 30,000 refugees for fiscal year 2019.

Before admission to the U.S., each refugee undergoes an extensive interviewing, screening and security clearance process.

Setting caps on the number of refugees to be accepted from five global regions is done at the beginning of each fiscal year by the president, in consultation with Congress. The deadline for the upcoming consultation is on Sept. 30, according to Jen Smyers, director of policy and advocacy for



Sudanese refugee Bershlimaws “Alo” Koko poses with Fritz French, a member of Immaculate Heart of Mary Parish in Indianapolis at the Indianapolis International Airport on Oct. 19, 2017, as Koko awaited the arrival of family members from Sudan. Koko was resettled as a refugee in Indianapolis by the archdiocese’s Refugee and Immigrant Services office. More than 500 religious leaders and organizations signed an Aug. 23 letter to President Donald J. Trump urging his administration not to go through with plans to possibly end the country’s refugee resettlement program. (File photo by John Shaughnessy)

Church World Service. She told reporters during a phone briefing in July that the U.S. secretary of state “makes the final decision.”

“The last couple of years have been historically low in terms of refugee resettlement here in the U.S.,” said Bill Canny, executive director of the USCCB’s Migration and Refugee Services. “Of the millions of refugees around the world, only about 1 percent will be resettled, [and] that number will decrease and leave

more people vulnerable if these actions come to fruition.”

Canny told Catholic News Service in July the administration should reconsider making these devastating cuts. “Our military relies on the work of interpreters while in the field, and those interpreters are putting their lives and their families’ lives on the line. To not open our arms to them when they have done so for us, would go against who we are as a nation,” he said. †

## Pope Francis’ prayer intentions for September



- **The Protection of the Oceans**—That politicians, scientists and economists work together to protect the world’s seas and oceans.

(To see Pope Francis’ monthly intentions, go to [www.archindy.org/popesintentions](http://www.archindy.org/popesintentions).) †

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# The Criterion

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## Editorial



Pope Francis greets pilgrims during his general audience in Paul VI Hall at the Vatican on Aug. 21. (CNS photo/Remo Casilli, Reuters)

## We must fight hypocrisy to build community

As Catholics, we understand that our faith encourages us to build bridges, not walls.

It also should lead us to build community.

Many of us take these charges seriously. Others, unfortunately, have no interest in journeying outside a bubble of self-interest.

To take it a step further, we want people to understand we're not talking about actual physical structures to keep people from crossing a border into the United States, but of a spiritual dryness that keeps some Christians engrossed in their own world where sharing gifts with our brothers and sisters in need is not even a blip on their radar. The word "community" is non-existent in their vocabulary or their livelihood. But it should be where our gifts are concerned.

During his weekly general audience at the Vatican on Aug. 21, Pope Francis called out those so-called people of faith who focus more on being superficially close to the Church rather than caring for our brothers and sisters in need.

He said individuals who refuse to be the hands and feet of Christ to the less fortunate are like tourists who wander around aimlessly.

People "who are always passing by but never enter the Church" in a fully communal way of sharing and caring engage in a sort of "spiritual tourism that makes them believe they are Christians, but instead are only tourists of catacombs," he said.

"A life based only on profiting and taking advantage of situations to the detriment of others inevitably causes inner death," the pope said. "And how many people say they are close to the Church, friends of priests and bishops, yet only seek their own interests. These are the hypocrisies that destroy the Church."

In his ongoing weekly catechesis on the Acts of the Apostles, Pope Francis reflected on the sharing of goods among the first Christian communities.

While sharing in prayer and the Eucharist united believers "in one heart and one soul," the pope said that the sharing of goods helped the early

Christians to care for one another and "kept away the scourge of poverty."

The Holy Father explained that the Greek word "koinonia," or communion, "becomes the new way of relating between the disciples of the Lord. The bond with Christ establishes a bond between brothers and sisters that also converges and is expressed in the communion of material goods. Being members of the Body of Christ makes believers responsible for one another."

To put in its simplest terms, it reiterates that we are our brothers' and sisters' keepers. We hear this tenet time and time again, especially in a world where there is such disparity between the haves and have nots.

But there are some in society who distance themselves from this call to discipleship, or even worse, take advantage of situations for their own benefit.

"Hypocrisy is the worst enemy of this Christian community, of this Christian love: that way of pretending to love one another but only seeking one's own interest," Pope Francis said. "In fact, to fail in the sincerity of sharing or to fail in the sincerity of love means to cultivate hypocrisy, to distance oneself from the truth, to become selfish, to extinguish the fire of communion and to destine oneself to the chill of inner death."

"To cultivate hypocrisy" is strong language, but as is his nature, our Holy Father uses phrases like this out of love. Again and again, his sentiments should be viewed as instruments to plant seeds of faith for members of his flock to become more Christlike.

How much is too much? Do we take time to share our gifts with our brothers and sisters in need? Or have we become selfish where we hoard them for ourselves and a select few others? Those are questions worth reflecting on each day.

Please Lord, may we not let greed and selfishness guide our lives and always use our gifts to build bridges and community.

—Mike Krokos

## Reflection/Sean Gallagher

### Andrew Luck's calm discernment is at the center of an emotional hurricane

A tremendous hurricane swept through Indianapolis on the evening of Aug. 24. It was an emotional storm powered by the announcement that Indianapolis Colts quarterback Andrew Luck was retiring from football at 29.



It brought a storm surge of shock, downpours of disappointment at the dashed hopes of fans for Luck leading the

Colts to Super Bowl victories, and even bitter winds of anger heard in fans who, in poor taste, booed as Luck walked off the field at Lucas Oil Stadium in Indianapolis after the end of a preseason game.

At the center of that hurricane, in the calm of its eye, stood Luck himself. In a hastily arranged press conference after the game, he calmly explained his well-reasoned decision. At times, he had to collect himself emotionally before describing the series of injuries that led to his retirement, his gratitude for his family and friends, and for the city of Indianapolis that he calls home.

But Luck manifested a peace that rose far above all other emotions. He was at peace with walking away from the game that had defined so much of his life up to this point, from the hundreds of millions of dollars he could have earned in the coming years and the joy that he experienced on the field.

Actually, it was the joy of the game leaving him that led him to retire. Enduring injury after injury over the past four years sapped him of the love of football that led him to give so much of himself to it. "It's taken my joy of this game away," he noted at the press conference.

Luck said that he made his choice in the past two weeks while rehabilitating from a calf and ankle injury that had sidelined him from all off-season training.

But this was no snap decision. When he sat out the entire 2017 season with a shoulder injury, he experienced great physical and

mental anguish. And he told himself at the time that he would not go through another period like that. So, when his calf and ankle injury kept lingering despite months of rehabilitation, he decided to retire.

All of this suggests a good deal of self-knowledge, reflection and discussions that Luck had about this decision with people who are closest to him.

This is part of what we Catholics call discernment. Sometimes, we connect discernment specifically with a person coming to know the vocation to which God has called him or her.

But we're all called to discern carefully any important decision in our lives.

We make those choices in light of our knowledge of ourselves, thinking about the circumstances in which we're living, the moral principles that guide us, and discussing all of this with our friends, loved ones and other trustworthy people.

What we believers add to discernment, though, is prayer—being in conversation with our heavenly Father and seeking the light of the Holy Spirit in our deliberations. The goal of discernment for us Catholics is to align ourselves, with the help of grace, with God's will for us.

One indication that we have arrived in discernment at knowing God's will in our lives is the kind of peace that Luck showed at that press conference.

But this isn't a fleeting calmness, one that we might convince ourselves we experience when we're actually using it to justify a bad decision.

It's a peace that endures, that stands up to renewed reflection on the question facing us and finds its basis in and is renewed by our relationship with God in prayer.

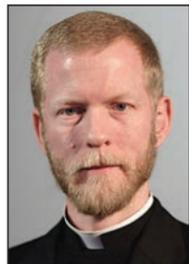
I pray that the peace that Luck showed in explaining his decision will endure as he enters the next phase of his life. And, with the guidance of the Holy Spirit, may all of us discern God's will for us in the big and small decisions of life and embrace it with a faith-filled heart.

(Sean Gallagher is a reporter for The Criterion.) †

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### Contradictory suicide messaging

In July 2014, police found the body of 18-year-old Conrad Roy inside his truck in Fairhaven, Mass., having died from carbon monoxide poisoning.



As the case unfolded, it became apparent that a friend of his, 17-year-old Michelle Carter, had encouraged him toward suicide. In a series of texts, she repeatedly pressured

him to go through with it by sending messages like, "You keep pushing it off and say you'll do it but u never do. It's always gonna be that way if u don't take action."

As he sat in a remote spot in a Kmart parking lot, the truck's cab filling up with fumes, he got cold feet and stepped out of his makeshift death chamber, seemingly conflicted about what he was doing. He then spoke with Michelle by phone, who coaxed him to continue the suicide.

The call was not recorded, but months after his death, she texted another friend and recounted how Conrad had grown scared at the last moment, climbing out of the truck, and that she had told him to get back in. She then listened over the phone as he succumbed to the fumes 47 minutes later.

Following a high-profile trial that received extensive media coverage, Michelle was convicted of involuntary

manslaughter and sentenced to 2 ½ years behind bars, of which she has to serve a minimum of 15 months. Prosecutors claimed that her motive may have been to gain attention and sympathy as the "grieving girlfriend."

The case drew intense national and international attention, partly because it involved a relationship that had played out mostly through texts and Facebook messages. Even though Michelle and Conrad lived less than an hour apart, they rarely met in person.

As Michelle was led away from the trial in handcuffs, the court of public opinion was virtually unanimous in condemning her actions as reprehensible. Her actions and the trial proceedings, however, also opened up broader questions about provocation toward suicide in a society like ours that increasingly devalues human life. In fact, the public reaction to Michelle's behavior reveals a striking irony at the heart of Conrad's suicide.

The irony involves the moral outrage that surfaced regarding Michelle's text messages. Similar indignation about encouraging someone to commit suicide is, paradoxically, almost entirely absent when it comes to "physician-assisted" suicide.

Michelle's text messages embraced the same key ideas that lawmakers in nine states have now enacted through legislation, namely, that it is sometimes

See **BIOETHICS**, page 7

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## The Season of Creation is call to prayer and action

*(This week, Archbishop Charles C. Thompson's column highlights the Church's upcoming Season of Creation. His reflections on Bishop Robert E. Barron's new book, Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Scandal, will continue next week.)*

The Season of Creation invites all Christians to gather in prayer and action to protect creation. It is a monthlong celebration that begins on Sept. 1 with a World Day of Prayer for the Care of Creation and ends on Oct. 4, the feast of St. Francis of Assisi.

In his letter of Sept. 1, 2015, establishing the World Day of Prayer for the Care of Creation, Pope Francis states: "The annual World Day of Prayer for the Care of Creation offers to individual believers and to the community a precious opportunity to renew our personal participation in this vocation as custodians of creation, raising to God our thanks for the marvelous works that he has entrusted to our care, invoking his help for the protection of creation and his mercy for the sins committed against the world in which we live."

Since the release of Pope Francis' 2015 encyclical letter, "Laudato Si", on Care for Our Common Home," the Church has placed greater emphasis on joining with Christians and people of

good will to respond with urgency to the effects of environmental degradation and climate change.

This year's Season of Creation theme, "The Web of Life," emphasizes the role humanity has as healers and stewards of creation, as well as the need to protect the biodiversity of all living species. God's glory is revealed in all of creation.

As we celebrate this season, let us place greater emphasis on "rediscovering" God in all of creation.

In the Midwest, we have amazing landscapes—grass-covered plains, rolling hills, forests, rivers and lakes—all waiting to be discovered by us! With each encounter, we deepen our sense of wonder and experience a new awareness of our Creator as well as our own unique place in creation.

Experiencing God through creation helps us to more fully appreciate the fact that all living things are interconnected. The famous Scottish-American naturalist, John Muir, once expressed this reality as follows: "The sun shines not on us, but in us. The rivers flow not past, but through us."

The intimate link that we experience with creation binds us with each other and with God such that, when something happens to one it affects everyone and everything, both nearby and far away—for good and for bad.

When we experience deep communion with creation, we begin to see each person and each thing as a gift. With this new awareness, a sense of appreciation and gratitude grows within us for the Creator and each created thing. Reverence and respect increase our desire to preserve and protect it for future generations.

Protective actions motivated by our faith can take many forms, depending on our own personal circumstances. However, nothing speaks louder than doing something positive to make the world a better place.

An examination of conscience can show us what can be improved in our lives to reduce negative impacts and increase positive ones—from purchasing decisions and lifestyle changes to wiser use of energy and waste reduction. St. Elizabeth Ann Seton reminds us, "Live simply, so that others may simply live."

As an outward sign of unity and action, perhaps parishioners can join on the feast of St. Francis to plant trees at parishes and individual homes.

I also encourage all to use the "Prayer to Care for Our Common Home" from the U.S. Conference of Catholic Bishops based on "Laudato Si":

*Father of all,  
Creator and ruler of the universe,  
You entrusted your world to us as a gift.*

*Help us to care for it and all people,  
that we may live in right relationship—  
with You,  
with ourselves,  
with one another,  
and with creation.*

*Christ our Lord,  
both divine and human,  
you lived among us and died for our sins.  
Help us to imitate your love for the  
human family*

*by recognizing that we are all connected—  
to our brothers and sisters around the  
world,*

*to those in poverty impacted by  
environmental devastation,  
and to future generations.*

*Holy Spirit,  
giver of wisdom and love,  
you breathe life in us and guide us.  
Help us to live according to your vision,  
stirring to action the hearts of all—  
individuals and families,  
communities of faith,  
and civil and political leaders.*

*Triune God, help us to hear the cry  
of those in poverty, and the cry of the  
Earth, so that we may together care for  
our common home. Amen.*

May this Season of Creation be one of fervent prayer, surprising "rediscovery" and united action that leads to a renewed love, care and protection of our planet. †



# Cristo, la piedra angular

## La Temporada de la Creación es un llamado a la oración y a la acción

*(La columna de esta semana del arzobispo Charles C. Thompson destaca la Temporada de la Creación de la Iglesia que se iniciará próximamente. Sus reflexiones sobre el nuevo libro del obispo Robert E. Barron, titulado Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales, continuará la semana que viene.)*

La Temporada de la Creación invita a todos los cristianos a reunirse en oración y acción para proteger la creación. Se trata de un mes de celebración que comienza el 1 de septiembre con la Jornada Mundial de Oración por el Cuidado de la Creación y culmina el 4 de octubre con la festividad de san Francisco de Asís.

En su carta de fecha 1 de septiembre de 2015, en la que estableció la Jornada Mundial de Oración por el Cuidado de la Creación, el papa Francisco declara:

"La Jornada Mundial de Oración por el Cuidado de la Creación, que se celebrará anualmente, ofrecerá a cada creyente y a las comunidades una valiosa oportunidad de renovar la adhesión personal a la propia vocación de custodios de la creación, elevando a Dios una acción de gracias por la maravillosa obra que Él ha confiado a nuestro cuidado, invocando su ayuda para la protección de la creación y su

misericordia por los pecados cometidos contra el mundo en el que vivimos."

Desde la publicación en 2015 de la encíclica del papa Francisco titulada "Laudato Si", sobre el cuidado de la casa común," la Iglesia se ha empeñado aún más en unirse a los cristianos y a todas las personas de buena voluntad para responder con urgencia a los efectos de la degradación medioambiental y el cambio climático.

El tema de la Temporada de la Creación de este año, "La red de la vida," destaca la función de la humanidad como sanadora y administradora de la creación, así como la necesidad de proteger la biodiversidad de todas las especies vivas. La gloria de Dios se revela en toda la creación.

A medida que celebramos esta temporada, dediquémonos con mayor empeño a "redescubrir" a Dios en toda la creación.

En el oeste medio del país gozamos de maravillosos paisajes: planicies tapizadas de hierba, colinas ondulantes, bosques, ríos y lagos, todo ello aguardando a que lo descubramos. Con cada encuentro se profundiza esa sensación de fascinación y tomamos una nueva conciencia de nuestro Creador, así como también de nuestro lugar único en toda la creación.

Al vivir a Dios a través de la creación podemos valorar de una forma más completa el hecho de que todos los seres vivientes estamos interconectados. El famoso naturalista estadounidense de ascendencia escocesa, John Muir, en algún momento expresó esta realidad de la siguiente forma: "El sol no brilla sobre nosotros sino dentro de nosotros. Los ríos no fluyen junto a nosotros sino a través de nosotros."

El vínculo íntimo que experimentamos con la creación nos une entre nosotros y con Dios de tal forma que, cuando algo le ocurre a uno, esto repercute sobre todo y todos, tanto los que están cerca, como lejos, para bien y para mal.

Cuando sentimos una profunda comunión con la creación, comenzamos a ver a cada persona y a cada objeto como un "regalo." A través de esta nueva conciencia crece en nosotros un sentido de apreciación y agradecimiento hacia el Creador y cada criatura. La reverencia y el respeto incrementan nuestro deseo de preservar y protegerlos para futuras generaciones.

Las acciones de protección motivadas por nuestra fe pueden adoptar distintas formas, dependiendo de nuestras circunstancias personales. Sin embargo, nada es más poderoso que hacer algo positivo para lograr que el mundo sea un mejor lugar.

Un examen de conciencia puede mostrarnos aquello que debemos mejorar en nuestras vidas para reducir los impactos negativos y aumentar los positivos: desde decisiones relacionadas con compras y cambios en el estilo de vida, hasta un uso más consciente de los recursos energéticos y la disminución de la generación de desechos. Santa Elizabeth Ann Seton nos recuerda que debemos "vivir sencillamente para que otros sencillamente puedan vivir."

Como un signo exterior de unidad y acción, quizá los parroquianos podrían aunar esfuerzos durante la festividad de san Francisco de Asís para plantar árboles en las parroquias y en sus casas.

También los exhorto a que usen la "Oración para el cuidado de la casa común" de la Conferencia de Obispos Católicos de los Estados Unidos, basada en "Laudato Si":

*Padre de todo,  
creador y rey del universo, Tú nos  
confíaste el mundo como un regalo.  
Ayúdanos a cuidarlo así como a todos  
sus pueblos para que podamos vivir en  
armonía contigo,  
con nosotros mismos,  
entre nosotros  
y con la creación.*

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## September 2

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-7 p.m., country style chicken dinners starting at 10:45 a.m., reservations by calling 812-623-2950, games, country store, quilt and basket raffle, \$28,000 grand raffle. Information: 812-623-3670, [brookvilleparishes@gmail.com](mailto:brookvilleparishes@gmail.com).

St. Anthony of Padua Parish, 4781 E. Morris Church St., Morris. **Labor Day Festival**, 10 a.m., chicken dinners, mock turtle soup, \$10,000 or utility terrain vehicle grand prize raffle. Information: 812-934-6218.

## September 4

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. 6 p.m. Information: 317-243-0777.

## September 6

St. Malachy Church, 9833 E. County Road,

Brownsburg. **Passion and Purpose for Marriage**, a Dynamic Catholic event featuring Catholic author Dr. Allen Hunt, 6:30-10:30 p.m. \$25 per person, register by Sept. 6. Registration and information: [www.dynamiccatholic.com](http://www.dynamiccatholic.com), click on Events, 859-980-7900.

## September 6-7

Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. **Shawe and Pope John XXIII Summer Community Festival**, 5 p.m.-midnight, carnival rides, food, two \$5,000 cash giveaways, live music Sat. by The Louisville Crashers. Information: 812-273-5835.

## September 6-8

St. Mary Parish, 629 Clay St., North Vernon. **Community Festival**, Fri. 5-11 p.m., Sat. 8 a.m. 5K, festival 10 a.m.-11 p.m., Sun. 11 a.m.-4 p.m., outdoor grilled food Fri. and Sat., indoor chicken buffet Sun., carnival rides, live music, beer garden, silent auction, \$10,000 cash raffle. Information: 812-346-3604.

## September 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **African Catholic Reflection: Solidarity and Communion**, sponsored by the archdiocesan Black Catholic ministry, presented by Father Todd Goodson, pastor of Our Lady of the Greenwood in Greenwood, 10 a.m.-2 p.m., free, lunch included, registration requested. Registration and information: Pearllette Springer, 317-236-1474, [pspringer@archindy.org](mailto:pspringer@archindy.org).

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Finding Your Greatness: Four Habits that will Transform Your Life**, a Dynamic Catholic event featuring Catholic author Dr. Allen Hunt, 9 a.m.-1 p.m., \$25 per person, not recommended for children under ten. Registration and information: [www.dynamiccatholic.com](http://www.dynamiccatholic.com), click on Events, 859-980-7900.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market**, noon-10 p.m., French and

American food, artisan booths, children's area, historic church tours, raffle, bake sale, Mass in French at 5:30 p.m. Information: [www.sjoa.org/about-french-market](http://www.sjoa.org/about-french-market), 317-283-5508.

Most Sacred Heart of Jesus Parish, 1840 E. 8th St., Jeffersonville. **Street Dance**, 7 p.m.-midnight, music by 100% Poly, food, beverages, kids' games, raffle, children younger than 18 must be accompanied by adult. Information: 812-282-2677.

Roncalli High School, 3300 Prague Road, Indianapolis. **Annual Archdiocesan Gathering of Disciples: Beauty, Goodness and Truth**, for catechists, evangelization teams, liturgical ministers and retreat/renewal leaders, 9 a.m.-3 p.m., bi-lingual keynotes, English and Spanish sessions, \$30 per person (Indianapolis deaneries), \$25 outside Indianapolis, includes hospitality and lunch, pre-register by Sept. 1 to guarantee lunch, walk-ins welcome. Information and registration: [archindy.org/](http://archindy.org/)

catechesis, click on Events, 317-236-1550, [rruiz@archindy.org](mailto:rruiz@archindy.org).

Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. **Hunger Bust Fun Run/Walk**, sponsored by St. Mary-of-the-Woods Parish benefiting Providence Food Pantry, 9-9:45 a.m. registration, 10 a.m. start, pre-race activities include kid zone, face painting and games, \$10 per person. Information or to request a registration form: Jamie Richey, [jrichey75@gmail.com](mailto:jrichey75@gmail.com), 812-535-3048.

## September 8

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest Chicken Dinner and Raffle**, 11 a.m.-2 p.m., chicken dinners, quilt raffle, bake sale, cake raffle, 50/50 raffle. Information: 812-282-2677.

St. Pius V Parish, 330 Franklin St., Troy. **Fall Festival**, 11 a.m., fried chicken and roast beef dinners, family games, yard sale, country store. Information:

812-547-7994. St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival**, 11 a.m.-3 p.m., fried chicken dinners, live auction, crafts, baked goods, quilt and grand prize raffle. Information: 765-932-2588.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

## September 8-10

Holy Angels Parish, 2822 Dr. Martin Luther King Jr. St., Indianapolis. **Tent Revival**, Josephine Father Anthony Bozeman revivalist, Sun. 6 p.m., Mon. and Tues. 7 p.m., with praise and worship 30 minutes prior each evening. Information: 317-926-3324. †

## All Saints Parish in Dearborn County to host one-day marriage retreat on Sept. 14

All Saints Parish in Dearborn County will host a one-day "Focus on Faith: Keeping the Marriage Faithful" retreat for engaged and married couples at the campus of St. John the Baptist, 25743 State Route 1, in Guilford, from 9 a.m.-3 p.m. on Sept. 14. Author and Dynamic Catholic

speaker Dominick Albano is the featured keynote speaker. Lunch is included with the free event. However, registration is required by Sept. 10 for planning purposes. To register or for more information, call the parish office at 812-576-4302. †

## Sisters of Providence to host monthly Memory Café events starting on Sept. 19

The Sisters of Providence of Saint Mary-of-the-Woods will host a Memory Café on the third Thursday of each month in the Havlik Center in Providence Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 2-4 p.m., beginning on Sept. 19. A Memory Café is a welcoming place where people living with early to moderate dementia and their care partners can gather together to share, laugh, learn and remain socially connected with others. The congregation's well-being coordinator Katie Harich will facilitate the group-driven

gatherings, which are designed to address the isolation a dementia diagnosis can bring by providing support, connectedness and community at a time when it is most needed. There is no charge to attend. Parking for the Havlik Center can be accessed on the east side of Providence Hall, which is handicapped accessible via the first-floor lift to the building. For more information, contact Katie Harich at 812-535-2860 or e-mail [kharich@spsmw.org](mailto:kharich@spsmw.org). For a complete list of all events and retreats hosted by the Sisters of Providence, visit [www.spsmw.org/events](http://www.spsmw.org/events). †

## Catholic Business Network to host Mass and gathering in Indianapolis on Sept. 12

The Catholic Business Network is hosting a Mass for Commerce and the Common Good at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 5:30 p.m. on Sept. 12. Immediately following the Mass, a gathering will take place at Iaria's Italian Restaurant, 317 S. College Ave., in Indianapolis. Appetizers will be provided.

The Catholic Business Network is an association of businesses and professionals working together for the mutual benefit of its members and devoted to the support and development of Catholic education. Reservations are requested online at [www.indycbn.org](http://www.indycbn.org) (click on Events). For more information, contact Kim Pohovey at [kpohovey@archindy.org](mailto:kpohovey@archindy.org). †

## VIPs

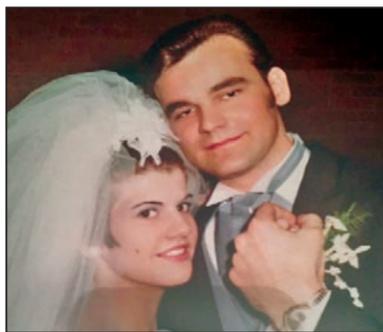
Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.



**Michael and Barbara (Best) Griffin**, members of St. Agnes Parish in Nashville, will celebrate their 50th wedding anniversary on Aug. 30. The couple was married in St. Jude Church in Indianapolis on Aug. 30, 1969. They have three children: Brian, Mark and Sean Griffin. The couple also has four grandchildren. †



**David and Kathleen (Kelly) Kaplan**, members of St. Pius X Parish in Indianapolis, celebrated their 50th wedding anniversary on July 12. The couple was married in St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on July 12, 1969. They have three children: Kathleen Blackwelder, Dave and Mike Kaplan. The couple also has six grandchildren. They celebrated with a family trip to the Grand Tetons in Wyoming. †



**Thomas and Marianne (Prusak) Novak**, members of Mary, Queen of Peace Parish in Danville, celebrated their 50th wedding anniversary on Jan. 25. The couple was married in the former Our Lady of the Angels Church in Chicago, Ill., on Jan. 25, 1969. They have two children: Monica and Thomas Novak, Jr. The couple also has seven grandchildren. †

## St. Padre Pio relics coming to Lafayette diocese for public veneration on Sept. 16

The relics of St. Padre Pio will be present for public veneration at St. Patrick Church, 1204 N. Armstrong St., in Kokomo (in the Lafayette diocese), from 9 a.m.-5:30 p.m. on Sept. 16. Mass will follow at 6 p.m. St. Padre Pio was an Italian Capuchin priest born in 1887. He was known for his piety and charity, and for bearing the stigmata—the nail markings of Christ on his hands and feet, as well as the spear mark on his side—from

1918 until his death in 1968. During a visit in 1947, Father Karol Wojtyla was told by Padre Pio that he would rise to the highest post in the Church. The Polish priest became Pope John Paul II in 1978. He declared Padre Pio a saint in 2002. St. Padre Pio is the patron of civil defense volunteers, adolescents and his home village of Pietrelcina. His feast day is Sept. 23. For more information, call 765-452-6021 or visit [www.stpatrick-kokomo.org](http://www.stpatrick-kokomo.org). †

# N.C. teens inspire one another in 'EPIC' fight against abortion

CHARLOTTE, N.C. (CNS)—As Planned Parenthood prepares to open Charlotte's newest abortion facility this summer, pro-life groups are responding by organizing prayer rallies and sidewalk vigils in front of the facility, and by generating awareness of abortion among local Catholics.

Among these groups, one is composed of Catholic teenagers. This group is called EPIC, which stands for "Each Person Is Cherished."

Founded in 2014 by St. Patrick Cathedral parishioner and pro-life teen activist Molly Rusciollelli—now a member of the Franciscan Daughters of Mary in Kentucky—the group is open to Catholic teens from ages 13 to 19, and its members participate in a variety of pro-life activities.

EPIC coordinates a monthly prayer vigil at the site of the soon-to-open abortion facility, organizes pro-life conferences, and hosts social and educational events. This past spring, it organized a pro-life movie night during which teens viewed and discussed *Gosnell: The Trial of America's Biggest Serial Killer*, a documentary about convicted abortionist Kermit Gosnell.

They also hosted a speaker from the national group Students for Life to empower the teens to engage in pro-life conversations with their peers.

Prayer and fasting are key components of EPIC's activities, as it

also runs a prayer and sacrifice sign-up page where members are asked to offer prayers and small penances each month. Recognizing that many teenagers are dependent on their parents for transportation, this offers an option to help end abortion without leaving home. The group also has an e-mail list to keep members updated on upcoming activities.

With Charlotte's fourth abortion facility set to open, EPIC is renewing its efforts to engage Catholic teens and invite them to participate in pro-life advocacy.

Mary Ohlhaut, a 17-year-old member of St. Anne Parish in Charlotte and cousin to Rusciollelli, now leads the group, supported and mentored by her parents, Dan and Beth Ohlhaut.

"Abortion is a defining moral issue among my generation, and teens have shown their enormous interest in ending abortion by participating at the March for Life in D.C. each January," said Mary. "We want to let them know there is an outlet at home where they can continue that momentum and enthusiasm for pro-life work for the rest of the year—that place is EPIC."

To engage more Catholic teens in the pro-life cause, EPIC is seeking to form a leadership team of teens and parents to expand its reach and activities. The team would focus on social media, e-mail communications, publicity, event organizing, hosting an annual



Catholics pray for an end to abortion during a June 15 procession and rally outside Planned Parenthood's new location in Charlotte, N.C. The facility is larger than its previous location and is located in a historically African American neighborhood of Charlotte. Pro-life groups, grassroots organizations and churches have united in opposition to the new location. (CNS photo/Patricia L. Guilfoyle, Catholic News Herald)

conference, coordinating prayer efforts and fundraising.

The goal is to have one to two teens per task along with a parent or other adult to support them. No prior experience is required, and the roles would only take a few hours a month. With a team in place, Mary believes EPIC can hold more pro-life events and activities—thereby enabling teens to help end abortion in Charlotte.

"My generation of pro-life teens, which has grown up in the climate of easy access to abortion, wants to make it illegal and unthinkable. We want to help mothers and their babies," she told the *Catholic*

*News Herald*, newspaper of the Charlotte diocese.

"We want to make reparation to the Sacred Heart of Jesus and the Immaculate Heart of Mary for the outrages committed against Our Lord and Our Lady in the abortion facilities in our city. And we want to inspire one another to not grow tired of fighting this spiritual battle," Mary continued.

"EPIC is the place where we can do this, while growing in leadership and team-working skills that will prepare us for a lifetime of involvement on this issue of great national and moral importance." †

## BIOETHICS

continued from page 4

allowable to encourage and participate in suicide. Most legislation, however, only permits those in the medical field, those dressed in white lab coats, as it were, to be involved.

This requirement seems quite arbitrary, of course, if the real goal is to alleviate suffering by eliminating the sufferer. After all, Michelle was convinced she was acting compassionately by assisting Conrad to escape from what she claimed was his misery, depression and intense emotional and psychological suffering.

Who is to say that Michelle was wrong if the white lab coats are right? If it were deplorable for Michelle Carter to facilitate Conrad Roy's suicide, how can it be good for physicians and other health care workers to facilitate the suicides of their ailing patients who are at least as fragile and vulnerable as Conrad was?

This remarkable moral schizophrenia may soon be enshrined in a new piece of legislation that claims to outlaw participation in a person's suicide. State lawmakers in Massachusetts and Conrad's family gathered in July at the Statehouse to introduce Conrad's Law, a bill making it a crime to encourage or assist a person in taking his or her life.

On the face of it, the law obviously seems like a sensible piece of legislation, but even as lawmakers were trying to stop people from assisting at suicides like Conrad Roy's, they were simultaneously seeking to protect medical personnel who might assist at the suicides of their patients. The double standard was impossible to miss, with Conrad's Law including an explicit subsection exempting those involved in physician-assisted suicide from prosecution.

Even though physician-assisted suicide is not yet legal in the Massachusetts Commonwealth, another bill promoting it is under active consideration by the legislature.

Society really can't have it both ways, praising the act of suicide in some cases and demonizing it in others. By yielding to the proposition that suicide is not an evil to be repudiated, but a form of "relief" to be conferred on those who suffer, we effectively abandon our neighbors, the Conrads and countless others, in their moment of greatest need.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

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TUESDAY  
OCTOBER 1, 2019

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Indianapolis

Registration — 6:00 p.m.

Dinner and Awards — 6:45 p.m.

Keynote Speaker, Star Parker — 8:00 p.m.

Star Parker is the founder and president of the Center for Urban Renewal and Education, a Washington D.C. based Public Policy Institute that fights poverty and restores dignity through messages of faith, freedom and personal responsibility. As a White House consultant, Star has established herself as a thoughtful and energetic leader. She has spoken on hundreds of college campuses, authored several books, is a regular commentator on national television and radio and is a nationally syndicated columnist.

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# Students learn sustainability helps protect God's creation

By Katie Rutter

Catholic News Service

LOUISVILLE, Ky. (CNS)—Sustainability is a lesson that even the leader of a green-minded school admits she is learning.

Students at St. Agnes School in Louisville, Ky., took energy surveys of their elementary campus and caught the principal red-, or rather, hot-handed.

See a related column by Archbishop Charles C. Thompson, page 5.

"Unfortunately, my office was found to have the highest temperature," laughed Julianna Daly, who was caught by the students during a

winter efficiency survey.

"They helped me to realize that when I wasn't in my office, it would stay nice and warm, and I might not need my heater on," she said on Aug. 21, reflecting with both appreciation and good humor.

Sept. 1 will mark the fifth time the Catholic Church will celebrate a World Day of Prayer for the Care of Creation. Pope Francis established the day in 2015 when he declared Catholics would join their Orthodox brothers and sisters and other Christians in observing the day.

The elementary school has learned to involve its young people in its continual efforts to better care of the Earth. One small act at a time, the students are living the lesson that sustainability, like faith, requires creativity and sacrifice to bear fruit.

"We as Catholics believe that sacrifice is creative," environmental theologian Erin Lothes Biviano explained to Catholic News Service (CNS).

"Sacrifice brings forth new life. All of us are limited, we all have 24 hours in the day. So to take on this critical non-optional work, we have to sacrifice something," said Lothes Biviano, associate professor of theology at the College of Saint Elizabeth in Morristown, N.J.

In his environmental encyclical "*Laudato Si'*," on Care for Our Common Home," Pope Francis said, "Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of

our Christian experience" (#217).

For the elementary school, that meant converting to reusable dishes in the cafeteria and raising money for a compost bin. Parents are asked to turn off car engines while waiting to pick up their children. The students also sacrifice time to care for a garden that attracts bees and butterflies.

"God spent a whole week making this for us. If we just treated it like trash, that would be so unfair to God," said sixth-grader Elizabeth Browning.

"Just even planting a few plants would go so far and make the Earth a lot better, just so we can pay God back," she added.

In his encyclical, Pope Francis called for "simple daily gestures which break with the logic of violence, exploitation and selfishness" (#230).

In announcing the first World Day of Prayer for the Care of Creation, the pope said it would be a day for people of faith to reaffirm themselves as stewards, to thank God for the beauty of the Earth and to "implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live."

"We're all part of the system, we all have an obligation to work so that all of us and especially the vulnerable and the poor can live healthy lives with dignity," Lothes Biviano said.

As the students learned, their small efforts toward sustainability paid off. While energy efficiency brought financial benefits, their efforts had the more important result of instilling the students with an awareness of the Earth.

"In some cases, there's not an immediate financial benefit. You have to understand the other nonfinancial benefits that you're getting from that," explained Tamra Koshewa, a parent and former school board chair.

"If we do nothing else, we want to have kids leave our school with thoughtful minds and compassionate hearts," Daly said.

A group of students meet weekly to research and plan ways that the school can be more energy efficient. The young people regularly visit the Passionist Earth and Spirit Center next door for lessons on the environment and to simply enjoy a nature preserve.



Sixth-grader Blair Bowman helps tend a pollinator garden at St. Agnes School in Louisville, Ky., on Aug. 21. The school asked her class to begin the garden three years ago to help them learn about how to care for creation. (CNS photo/Katie Rutter)

"It's beautiful. You get to see all the colorful leaves on the trees, especially at this time because it's fall. You can see the insects, and butterflies all flying around," described Sadie Zoeller, a fifth-grader.

St. Agnes was recognized as a 2019 U.S. Department of Education Green Ribbon School for its environmental efforts.

The school intends to continue collaborating with the Passionist Earth and Spirit Center to continue inspiring young people with a love of God's creation.

"What's unfortunate is that environmental issues have become politicized," explained Kyle Kramer, the center's executive director.

"This is something we can and must



Michael Plas, a science teacher at St. Agnes School in Louisville, Ky., teaches a lesson to sixth graders on Aug. 21. The school integrates environmental awareness across its curriculum. (CNS photo/Katie Rutter)

all do together, regardless of our various views politically or theologically," he said. "We all have a common ground, and it is the common ground."

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †

## Matters of life and death: Pope to bring his message to southern Africa

VATICAN CITY (CNS)—Rejecting violence, promoting interreligious harmony, caring for the environment and stamping out government corruption are expected to be high on the agenda on Sept. 4-10 when Pope Francis visits Mozambique, Madagascar and Mauritius.

"The pope's very presence will be his principle message to the people of Mozambique," said Father Giorgio Ferretti, an Italian missionary and pastor of the cathedral in Maputo, Mozambique.



Orphaned girls, whose parents died from HIV/AIDS complications, stand inside their home in Tchemulane, Mozambique, in this file photo. Pope Francis is expected to talk about the health epidemic during a Sept. 4-10 trip to Mozambique, Madagascar and Mauritius. (CNS photo/Stringer, Reuters)

"Just the fact of him walking these streets, meeting the people, speaking to them will be a great message of peace."

After 15 years of civil war in Mozambique, a peace agreement was signed in 1992, concluding a two-year mediation process facilitated by the Rome-based Community of Sant'Egidio, the Catholic archbishop of Beira and representatives of the Italian government.

The country has been at peace for 27 years, "but there still hasn't been a real de-militarization of some parts of what had been the armed opposition, so we must still pray and work for peace in this country," Father Ferretti said. "Then, in the north of the country, in the province of Cabo Delgado—where there are Americans, Italians and others involved in the extraction of gas—there has been disorder; it still is not clear at all whether we are dealing with Islamic fundamentalists, but there has been violence."

When the incidents began in October 2017, many were quick to suspect Islamic fundamentalists; however, others believe the violence is more closely linked to the foreign expansion of the natural gas industry in a region where most people are very poor.

St. John Paul II's visit to Mozambique in 1988 "laid the foundations for a commitment to peace," Father Ferretti said. "Now, the visit of Pope Francis can be like a final seal on that process for an effective and definitive peace in the country. This is the great hope of the Church and the people for the visit of the pope."

Leah Marie Lucas is director of Caritas Pemba, the capital of Cabo Delgado province, where in addition to the insecurity mentioned by Father Ferretti, people are

struggling to recover from the devastation caused by Cyclone Kenneth in April.

Pope Francis will not be visiting the areas devastated by Cyclone Idai in March or Cyclone Kenneth a few weeks later, but he is likely to remember the hundreds of Mozambicans who died in the violent storms and the thousands left homeless.

In Cabo Delgado, some people already were displaced by the violence when the cyclone wiped out more homes, Lucas said. "Even if they remain close to their home village, they are not able to farm, and this year will experience serious food security challenges."

More frequent and more violent super storms like Idai and Kenneth are headline-making signs of the devastating impact climate change already is having on the countries of southern Africa and the Indian Ocean, including Mozambique, Madagascar and Mauritius.

Franciscan Father Jean-Charles Rakotondranaivo, "custos" or superior of Franciscans in Madagascar and Mauritius, said people in the two nations "are already experiencing the effects of climate change," much of it caused by the people themselves.

Particularly in Madagascar, "we are experiencing rapid and growing deforestation," he said. "In 50 years, we have lost three-quarters of our forest" to meet the demand for fuel wood and charcoal and to clear areas for farming.

Catholic Relief Services (CRS), the U.S. Catholic overseas aid and development agency, has been working in Madagascar for more than 50 years; meeting the challenges of climate change while helping poor farmers is a key part of its work there.

Partnering with other development

agencies, for example, CRS is helping farmers sow plants that can stabilize sand dunes along the southern coast and prevent them from encroaching on farm plots. Another project helps subsistence farmers create cooperatives and generate income by growing spices since the island is the world's largest producer and exporter of vanilla and also produces black pepper, cloves, turmeric and cinnamon.

Shaun Ferris, CRS director of agriculture and livelihoods, said soil and water management is a key focus of the agency's programs in Madagascar "where more than 50 percent of all households can be classified as food insecure, and 90 percent of the country's population lives on less than \$2 a day."

Pope Francis' social-environmental encyclical, "*Laudato Si'*," on Care for Our Common Home," was "a brilliant document," Ferris said, and its message "is the message of the decade" because climate change and ecological degradation are real and strongly contribute to poverty, hunger, conflict and migration.

Father Rakotondranaivo sees the pope's repeated condemnations of corruption and his teaching on politics as service as another essential message for the region, particularly for Madagascar.

Unfortunately, he said, having political and civil responsibility too often is seen "not as a service but as a great privilege, a way to enrich oneself. Generally, politicians get rich very quickly. Madagascar is a country rich in natural resources, but the population is very poor. The inequality between a handful of rich and the poor majority is blatant. It is time to wake politicians up to focus more on the common good." †

# Appeals court upholds Cardinal Pell conviction on abuse charges

MELBOURNE, Australia (CNS)—An Australian appeals court upheld the conviction of Cardinal George Pell on five counts of sexually assaulting two choirboys more than two decades ago.

A three-judge panel of the Appeals Division of the Supreme Court of Victoria announced its decision on Aug. 21 in Melbourne with the cardinal in attendance.

“Cardinal Pell is obviously disappointed with the decision today,” said his spokesperson, Katrina Lee. “Cardinal Pell maintains his innocence,” and his legal team will study the panel’s judgment before deciding whether to appeal to the High Court of Australia.

Vatican spokesman Matteo Bruni said an investigation of the cardinal by the Congregation for the Doctrine of the Faith would not begin until after the entire civil process concludes.

“As in other cases, the Congregation for the Doctrine of the Faith is awaiting the outcome of the ongoing proceedings and the conclusion of the appellate process prior to taking up the case,” he said.

Nevertheless, Bruni said, as the Vatican affirmed in February when the cardinal’s conviction was announced, “the Holy Father had already confirmed the precautionary measures imposed on Cardinal Pell upon his return to Australia, that is, as is the norm, the prohibition from exercising public ministry and from any voluntary contact whatsoever with minors.”

Possible Church penalties, including removing a cleric from the ordained ministry, are imposed only after the doctrinal congregation completes its process.

Chief Justice Anne Ferguson had read the appeals panel decision during a 30-minute hearing. She said the court was split 2-1 on the cardinal’s argument that the conviction was “unreasonable” given the evidence presented at trial to convict

him beyond a reasonable doubt.

“Justice [Chris] Maxwell and I accepted the prosecutor’s submission that the complainant was a compelling witness, was clearly not a liar, was not a fantasist and was a witness of truth,” Ferguson said.

The third judge, Justice Mark Weinberg, agreed with Cardinal Pell’s attorneys.

The chief justice also told the court that the three judges unanimously agreed to throw out the two other grounds for appeal: that the cardinal should have presented his not guilty plea in person to the trial jury in December rather than by video and that the cardinal’s lawyers were not permitted to play a 19-minute animation to the jury in their closing statement.

Ferguson said the court decided that Cardinal Pell must continue to serve at least three years and six months of the six-and-a-half-year sentence he received following his conviction in December.

“Whether he will be released on parole will be a decision of the adult parole board, not the court,” she said.

“While reiterating its respect for the Australian judicial system,” the Vatican “recalls that the cardinal has always maintained his innocence throughout the judicial process and that it is his right to appeal to the High Court,” said Bruni, director of the Vatican press office.

“At this time, together with the Church in Australia, the Holy See confirms its closeness to the victims of sexual abuse and its commitment to pursue, through the competent ecclesiastical authorities, those members of the clergy who commit such abuse,” Bruni said.

The surviving victim, who cannot be named for legal reasons, said that he never wished to damage the Church and he had never sought compensation.

“After attending the funeral of my childhood friend, the other choir boy, I felt “responsibility to come forward,” he



Australian Cardinal George Pell arrives at the Supreme Court of Victoria in Melbourne on Aug. 21. An Australian appeals court upheld the conviction of Cardinal Pell on five counts of sexually assaulting two choirboys more than two decades ago. (CNS photo/AAP Images, Erik Anderson via Reuters)

said. “Some commentators have suggested that I reported to the police somehow for my own personal gain. Nothing could be further from the truth,” he said through his lawyer, Vivian Waller.

Archbishop Mark Coleridge of Brisbane, president of the Australian bishops’ conference, said the bishops “believe all Australians must be equal under the law and accept today’s judgment accordingly.”

The archbishop also acknowledged the pain of survivors of abuse and the deep differences of opinion among Catholics about whether Cardinal Pell was treated fairly.

Survivor support groups applauded the judges’ decision. “For many survivors, a conviction being upheld against a high-profile, once-powerful perpetrator underlines faith in the justice process and the possibility of speaking out,” said Pam Stavropoulos, spokesperson for the Blue Knot Foundation.

The decision from the three-judge panel followed a two-day hearing on June 5-6 in which Cardinal Pell, 78, and his attorneys argued that his December 2018 conviction on five counts of sexually assaulting two choirboys was “unreasonable” given the evidence presented.

The conviction occurred during the second trial for Cardinal Pell. The first trial

in September 2018 resulted in a hung jury.

The jury accepted the victim’s testimony that the incidents occurred in the sacristy of St. Patrick’s Cathedral in Melbourne in 1996 when the cardinal was an archbishop.

Following the conviction, the cardinal, a former key adviser to Pope Francis, was sentenced to six and a half years in prison. He began serving the sentence in March and is being held in solitary confinement in Melbourne Assessment Prison because of the nature of the offenses and his high profile in Australia.

Melbourne Archbishop Peter Comensoli, a successor of the cardinal, said in a statement on Aug. 21 that the two trials and appeal demonstrate how “the complexity of the search for the truth in this matter has tested many, and may very well continue to do so.”

The archbishop said his “thoughts and prayers are with the man who brought this matter before the courts,” and said that if the survivor should want pastoral and spiritual support, he was ready to offer it.

Archbishop Comensoli also said, “In Christian charity, I will ensure that Cardinal Pell is provided pastoral and spiritual support while he serves the remainder of his sentence, according to the teaching and example of Jesus to visit those in prison.” †

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# Chaldean Catholics celebrate Mary and culture at national shrine

By Katie Rutter

Catholic News Service

CAREY, Ohio (CNS)—With its one spotlight and surrounding cornfields, the small Ohio village of Carey seems an unlikely travel destination. Yet, once a year, an estimated 5,000 visitors swell the town population to more than double.

For nine days, climaxing on the evening of Aug. 14, scores of charter buses drop off pilgrims, most of whom are Iraqi Christians. Hundreds of families fill a five-acre plot with tents, recreational vehicles, Middle Eastern food and music.

“We feel that we’re like in our old village back home. Like when I walk around, I know a lot of people,” said Khalid Markos, who is now a resident of Sterling Heights, Mich., but was born in Alanish, Iraq.

His family, like most of the pilgrims, fled from war and persecution in their home country. Now exiled refugees, they have found consolation by celebrating their faith and traditions at the aptly named Basilica and National Shrine of Our Lady of Consolation in Carey.

“We love our faith a lot and as you may know, we left our country because we didn’t want to deny our faith,” Conventual Franciscan Father Raad Eshoo told Catholic News Service (CNS), “and it’s sad that we see a lot of people here and in Iraq where there are few Christians, Chaldean Christians.”

The Chaldean Catholic Church, based in Iraq, is one of the 22 Eastern Catholic Churches in full communion with the pope. Chaldean Catholics trace their faith back to the second century and still speak Aramaic, the language of Jesus.

In recent decades, however, war and terrorism has caused hundreds of thousands of these Christians to flee their homeland.

The Chaldean American Chamber of Commerce estimates that 160,000 Chaldeans now reside in the Detroit metropolitan area.

“My mother says, ‘Even if someone paid me a million dollars, I wouldn’t go back,’” said Martha Yousif, niece of

Markos, whose parents fled Iraq in 1997.

“You can’t guarantee [you will] come back safe,” she related.

“Many things I faced—bombing. In front of my clinic, even,” said Syrian Orthodox Christian Nawar Awbawvalsheikh, a physician and native of Mosul, Iraq.

“Terrorists. They came to our building to kill us, and American soldiers saved us,” she recalled.

These exiled Christians began traveling two hours from Detroit to the Carey shrine about two decades ago. Many were drawn by stories of miraculous healings, others by a devotion to Mary. All are reliving an Iraqi tradition of visiting shrines and holy sites for pious practices and celebration.

“We have a lot of feasts we call them ‘shera’—[with] a lot of people camping, music, dancing, food—and we end it with Mass and procession,” said Father Eshoo, who was born in Mosul.

“When I’m here, I feel like home,” he added.

The nine days of celebration in Carey are marked by a constant line for confession, regular blessings by clergy and several Masses daily, often in Aramaic.

At dusk on Aug. 14, the pilgrims carried candles and processed with a statue of Our Lady of Consolation from the basilica to an open field, called Shrine Park. There, Bishop Daniel E. Thomas of Toledo, Ohio, celebrated an outdoor Mass for the vigil of the feast of the Assumption.

“It breathes a lot of new life into me, and I think the friars that come here love to do this,” said Conventual Franciscan Father Thomas Merrill, the shrine’s rector. He was joined by dozens of fellow Conventual Franciscans to help care for the spiritual needs of the pilgrims.

“The people are so hungry for anything that is faith-based, and so hungry to practice their Catholic faith and receive the sacraments,” Father Thomas said.

The National Shrine of Our Lady of Consolation was established in 1875 by a priest from Luxembourg and has



Bishop Daniel E. Thomas of Toledo, Ohio, kneels before a statue of Our Lady of Consolation during a vigil Mass outside the Basilica and National Shrine of Our Lady of Consolation in Carey on Aug. 14. An estimated 5,000 pilgrims, mostly Iraqi Christians, gathered at the shrine for a candlelight procession and for a candlelight procession and Mass on the vigil of the feast of the Assumption. (CNS photos/Katie Rutter)



Conventual Franciscan Father Tony Vattaparambil blesses religious articles for Duraid Hanna Jr. and Yusra Toma, both Chaldean Catholics, on Aug. 14 at the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio. The Franciscans, who care for the shrine, welcome about 5,000 pilgrims for the feast of the Assumption each year. The shrine has become a popular pilgrimage for exiled Iraqi Christians living in Detroit.



People hold candles during a vigil Mass outside the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio, on Aug. 14. An estimated 5,000 pilgrims, mostly Iraqi Christians, gathered at the shrine for a candlelight procession and Mass on the vigil of the feast of the Assumption.

welcomed regular waves of pilgrims, often immigrants. The shrine is operated by the Conventual Franciscans of the Our Lady of Consolation Province, which is based in the archdiocese at Mount St. Francis.

The lower church contains three display cases full of crutches and mementos left by those healed or those who want to thank Our Lady of Consolation for a favor received.

“[The Chaldean people have] suffered a lot. They go through a lot of problems. God and the Virgin Mary saved them to come over here and live

peacefully,” Markos told CNS.

“Anytime you’re in need of something, you ask for it, she always [provides], especially here,” said Rafa Kattoula, whose family has made a pilgrimage to the shrine for more than 40 years.

Expressing gratitude for Mary’s intercession, Kattoula concluded: “We’ve asked, and we come, and we receive from her.”

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †

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# Lighting darkness, service main themes of bishop's installation

WHEELING, W.Va. (CNS)—Bishop Mark E. Brennan was welcomed on Aug. 22 at the Cathedral of St. Joseph in Wheeling as the ninth bishop of the Diocese of Wheeling-Charleston, which encompasses the state of West Virginia, in a ceremony filled with song and applause.

After processing into the cathedral, the bishop, who until now was an auxiliary bishop of Baltimore, listened as Msgr. Walter Erbi, charge d'affaires at the apostolic nunciature in Washington, read the papal bull of his appointment. Bishop Brennan held up the document to the congregation "for those with good long-range vision," he said to laughter and sustained applause.

Asked by Msgr. Erbi if he accepted the responsibility for which Pope Francis chose him, the bishop said, "With faith in Jesus Christ and with the help of God, I do accept the pastoral care of the people of God of the Diocese of Wheeling-Charleston. I resolve to serve faithfully the spiritual needs of the local Church."

Msgr. Erbi represented Archbishop Christophe Pierre, apostolic nuncio to the United States, who could not attend due to a meeting in Rome.

Then Baltimore Archbishop William E. Lori, who has been apostolic administrator of Wheeling-Charleston since last September, led Bishop Brennan to the cathedra, the bishop's chair, and handed him his new crosier, a wooden pastoral staff—taller than the bishop himself—with a large curve at the top.

Archbishop Lori noted that he has known Bishop Brennan since their days in the seminary. "He is the strong, loving and wise shepherd we have been praying for."

Bringing light to the darkness and service to the people were key themes of the liturgy, including musical selections such as "Christ Be Our Light" and "The Hand of the Lord," as well as the bishop's homily.

Quoting from the first reading from the prophet Isaiah, Bishop Brennan began his homily saying, "The people who walked in darkness have seen a great light; upon those who lived in a land of gloom, a light has shone" (Is 9:1).

That is an apt description of how Catholics in the U.S. and especially West Virginia have been dealing with anger, frustration and distrust of Church leaders, he said, alluding to Bishop Michael J. Bransfield, former head of the diocese, without mentioning him by name.

Bishop Bransfield resigned in September 2018 amid allegations of sexual harassment and financial mismanagement. Four days before Bishop Brennan was named as the new bishop, Pope Francis announced disciplinary actions for Bishop Bransfield, prohibiting him from living in the Diocese of Wheeling-Charleston and from presiding or participating anywhere in any public celebration of the liturgy.

As part of those disciplinary actions, a censure was issued from the apostolic

nunciature posted on the diocesan website on July 19 also said Bishop Bransfield would be obligated "to make personal amends for some of the harm he caused; the nature and extent of the amends to be decided in consultation with the future bishop of the Wheeling-Charleston."

"The scandals we have learned about have caused painful disappointment, confusion, anger and distrust of Church leaders. We have to face that situation with open eyes and determined spirits to bring about true and lasting change," Bishop Brennan said.

But Isaiah's message to the oppressed people does not end in darkness. "Listen to it again: 'Upon those who lived in a land of gloom, a light has shone'" (Is 9:1), the bishop said. "My friends, it takes no humility on my part to admit that I am not the light," he said to some laughter from the congregation.

"The light is a child born to us. The light is Mary's child, Jesus, who calls himself the Light of the World."

He said he hopes that by trusting in the Lord and the people's prayers for him, he could bring some of that light to people, "as the moon reflects the sun."

He said dealing with the consequences of past bad behavior is one of his responsibilities as the new bishop, and he promised to address it. But the Church has to look forward with the strength to do better and to live the faith with integrity so as to reflect the Lord's enduring light.

He noted that some people have stopped attending Mass in light of the scandals in the Church and that others may have been tempted to stop. "Unity with one another and with God is what God wants from us," Bishop Brennan said.

He recounted the story of a man who told him he stopped going to Mass because of the scandals. But then he asked himself, "Who am I helping by staying away from church?" and he answered himself, "No one." And who was he hurting by staying away? Only himself.

He has returned to Mass, although he remains eager to see the Church address its failings and work toward reform.

"Walking away doesn't help," the bishop said.

His many years as a parish priest and two and a half years as a bishop have taught him that "the work of healing and renewal is the work of us all. Every one of us must find ways to reveal that light that overcomes all darkness."

The concerns in the diocese involve not just the misdeeds of the former bishop, the revelations of clergy sexual abuse or the irresponsibility of some bishops.

There also are great obstacles in the path of human development, Bishop Brennan said, including the opioid epidemic in the state "that is robbing us of our relatives and friends"; poverty that envelops towns where the factories have closed and areas that have never known prosperity; the need for educational opportunities, which Catholic schools



Zyanne Hamlin and Yvette Smith react as Bishop Mark E. Brennan greets residents across from the Cathedral of St. Joseph in Wheeling, W.Va., following his installation Mass on Aug. 22. Bishop Brennan, a former auxiliary in Baltimore, became the ninth bishop to head the Diocese of Wheeling-Charleston. (CNS photo/Bob Roller)

in the diocese can help address; and the hopelessness of many people that leads them to depression and to consider suicide.

"In the face of all these social evils and many others, we dare in this Church to offer something better: good news. Good news in the midst of very bad news—news too good to keep to ourselves," the bishop said.

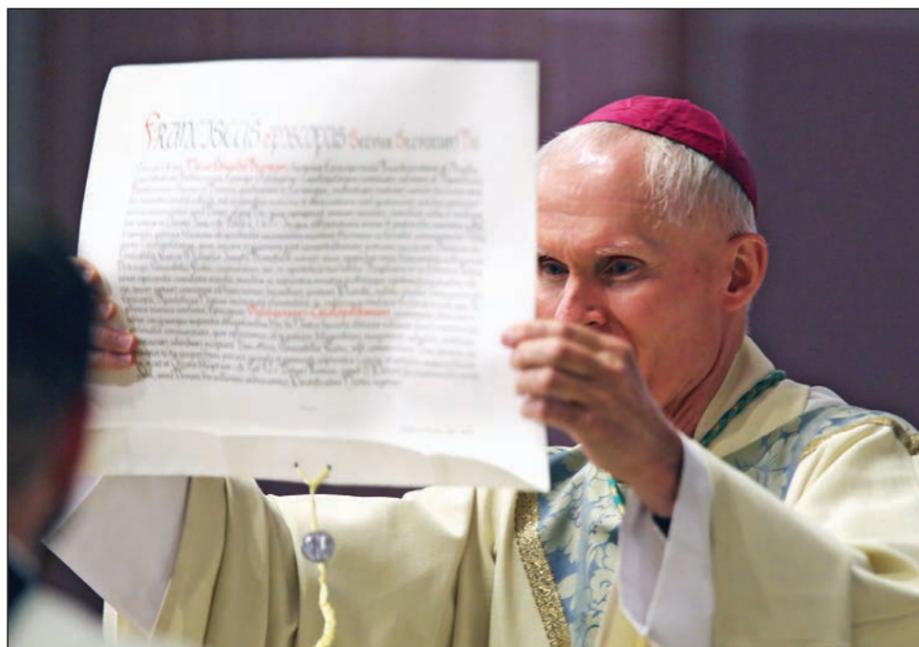
"That experience of Christ as Savior and Lord, in his Church, is something we must share with others."

His voice rising to a crescendo as he concluded his homily, he urged the packed cathedral and an overflow crowd

watching at the nearby WesBanco Arena to "let God fulfill his purpose in us and not let the darkness cover the Earth."

"We can right the wrongs of the past and move on to make Christ known," he said. "We can help our neighbor in need and remain united in faith and love."

"West Virginia Catholics, cherish your faith and the holy Church," Bishop Brennan said. "Make Mary's 'yes' your own and work with me and your brothers and sisters to let the light of Christ be a light brightly visible in the mountains and valleys, the cities, streets and country roads of this beautiful part of God's creation, West Virginia." †



Bishop Mark E. Brennan displays the papal bull on his appointment to head the Diocese of Wheeling-Charleston, W.Va., during his installation Mass on Aug. 22 at the Cathedral of St. Joseph in Wheeling. (CNS photo/Bob Roller)

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Amid the Fray/Greg Erlandson

## Do we really believe in the Real Presence? Survey says ...

When Pope Francis recently said that every time we receive Communion, it should be like our first time, it reminded me of a friend's story.



He had left his then-youngest son in the pew while the rest of the family went up to receive Communion. Upon his return, his son was missing. Looking around to see where he went, he suddenly

saw his little boy racing down the aisle shouting, "I got one! I got one!"

I'm not sure how many of us can equal that excitement, but what do we feel when we receive Communion? What are we thinking when the priest says the words of consecration?

A longtime editor in the Catholic press, himself a convert, once confessed that the hair on the back of his neck stood up every time the priest uttered those words, so powerful was his sense that God really and truly became present in a unique and tangible way.

For 2,000 years, this has been the teaching of the Church. But what do most Catholics believe these days about the real presence of Christ under the forms of bread and wine?

A recent survey by Pew Research Center suggested that a majority of

Catholics in the U.S. do not believe that the bread and wine become the body and blood of Christ. In fact, Pew said 69 percent thought the host and wine were only "symbols" of Christ's body and blood.

The polling results stirred a great deal of breast-beating, and accusations flew about who was to blame for this sorry state of affairs.

But one must always approach such surveys with caution, as Mark Gray from the Center for Applied Research in the Apostolate, known as CARA, subsequently pointed out in his blog named 1964.

Gray noted that Pew gave Catholics the following choice: The bread and wine (a) actually become the body and blood of Jesus Christ, or (b) are symbols of the body and blood of Christ.

The results are significantly different from a 2011 survey in which 63 percent believe in the Real Presence (46 percent of whom knew what the Church teaches.)

The earlier survey asked the question this way: "Which of the following statements best describes the Catholic teaching" on the Eucharist: (a) The bread and wine really become the body and blood of Jesus Christ, or (b) the bread and wine are only symbols of the body and blood.

The difference is the use of the phrase "really become" versus "actually become."

"Actually," Gray suggests, may make it sound like something that could be analyzed under a microscope or empirically observed.

Instead, the Church describes the Real Presence as "an inexhaustible mystery," and that the "substance" of the bread and wine are changed at consecration, but "the 'accidents' or appearances of bread and wine remain."

Past CARA surveys, Gray said, used the wording "Jesus Christ is really present in the bread and wine of the Eucharist," or the "bread and wine are symbols of Jesus, but Jesus is not really present."

Gray hopes to test this hypothesis further, but I suspect he is on to something. As one theologian told me when a similar survey came out years ago, Catholics may not be able to articulately define the "real presence," and the phrase "transubstantiation" may be obscure to them, but in their reverence and demeanor, they demonstrate their belief that this is not just a symbol.

What all of these surveys underscore, however, is the Church's great need for adult faith formation. A few years of religious education classes as children is not sufficient, and we are paying the price for this neglect now.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).) †

Faith and Family/Sean Gallagher

## Dignity of work can be experienced in the family home

Can clearing off a dinner table or washing dishes lead to fulfillment in this life and becoming a saint in the next?



My boys aren't too sure about that as they go about mealtime chores assigned to them in our house. But that's the ultimate goal of the chore chart that we keep on our refrigerator that tells our boys what

mealtime tasks they have for a particular meal on a particular day.

It's more complicated during the summer when the boys are ordinarily home for all meals. So, while they may frown at the start of school like many kids do, it at least has one silver lining for them—chores only at supper.

The jobs rotate among the boys who are old enough to do all the tasks. Philip, for example, may have to set the table for one meal and put away clean dishes at the next. Even Colin, who turns 6 in about a week, has his own limited share of chores.

Having five boys around the house to do necessary tasks may make it seem that parents like Cindy and I can just sit back and take it easy. Not so. No, no, no.

Although the chore chart is clear for all the boys to read, it's amazing (well, not really) how often they don't recall what job they have to do and go off to their own pursuits. So, it's common for Cindy or me to hunt down one or another of the boys to remind them of their duty.

And then when they actually get down to working on their assigned chore, it's not unusual for the job to be done with various levels of adequateness—even though we've instructed them on numerous occasions how to do it well.

More than once, Cindy and I have remarked how it would be much easier for us to do the chores ourselves than to have to patrol the boys, deal with their complaints and do quality control.

But if we took this path of least resistance, we would fail in helping our boys take steps to accomplish the goals of fulfillment in this life and becoming a saint in the next.

God in his providence created the family as a set of relationships in which we grow in authentic, mature humanity and in grace-inspired holiness. The family home is thus the workshop where parents and children, with the help of God's grace, labor from hour to hour and day to day (or perhaps meal to meal) to bring his eternal loving vision to concrete reality.

Labor Day, then, which we celebrate in America on Monday, is related for us Catholics to God's vision for the family.

The dignity of labor, which we celebrate on this holiday, was engraved into our nature by God himself at the start of human history. We read in Genesis how he placed Adam in the garden of Eden "to cultivate and care for it" (Gen 2:15).

Work only became toilsome after the fall of our first parents, when God let them know the consequence of their sin, telling them that only "in toil" will they eat the yield of the ground and that "by the sweat of your brow you shall eat bread" (Gen 3:18-19).

Our heavenly Father did not condemn us to the burden of work forever, though. He sent us his Son Jesus to die and rise to save us from our sin. In redeeming us, Jesus also redeemed the work we do.

Work is still a toil for us since the effects of original sin remain. But God in Christ re-created labor to be a means of human fulfillment by making it a way of growing closer to him, participating in his ongoing work of creation and serving the common good.

Our boys may not yet fully understand and embrace this transcendent reality. But with the help of God's grace, they'll take steps toward this goal, one chore at a time. †

Emmaus Walk/Debra Tomaselli

## You never know what God is going to do with your actions

"Hey Deb," Rick wrote. "I'd love to get your book, but what's the best way for you to sign it for me? It would make it more special."



Rick discovered my book through mutual friends, Facebook and Amazon. I felt honored that he wanted a copy—a copy signed by me.

Long ago, Rick and I were co-workers. At the insurance company

we worked at, Rick was the go-to guy to say grace or offer inspiration. At one particular Christmas luncheon, Rick announced he'd received a Christmas letter from a friend, and he wanted to read it to us.

Everyone gathered around. Some sat on nearby desks. Others leaned against the grey cubicles. When Rick started reading, everyone fell silent.

The year was 1995, and the terrorist bombing of the Murrah Federal Building in Oklahoma City had taken place that spring. The explosion killed 168 people, including 19 children, injuring hundreds more and destroying one-third of the building.

The letter writer, an Oklahoman, referred to that tragic event. He said specially trained dogs were brought in to search for survivors. He said one of the lessons learned was that the dogs, while searching for living people, became despondent when they found only dead bodies. The canines became discouraged. They couldn't go on.

So firefighters and handlers hid in the rubble to give the dogs a living person to find. They discovered this helped, making the dogs feel confident, refreshed and hopeful. The canines were able to continue their work.

I was captivated.

The letter writer then turned our focus to Christmas. He related our lives to that of the dogs searching the rubble. He claimed we, too, need encouragement to handle life's challenges. He said that's what Christmas does for us. Collectively, at Christmas, he said, we pause. Christmas provides hope. It provides encouragement. It gives us a reason to keep going.

As I listened, a deep, inner conviction arose.

"I can do that," I thought. "I can write a letter that inspires people. I can do that." And I did.

I went home and penned a letter about

how I'd been diagnosed with cancer earlier that year. I wrote about how, standing outside that oncologist's office in a downtown parking lot amid swirling traffic, honking horns and harried pedestrians, my husband and I held hands and prayed. And that somehow, amid the commotion, peace settled over us. I knew God heard us.

Looking back, I realize that letter was the seed of my "Emmaus Walk" column, publishing now since 2003. Last year, a collection of those works, *My Emmaus Walk: True Stories of Faith, Hope and Inspiration*, published.

Back then, who would have thought?

Probably not the letter writer. He didn't know who'd read his words. Probably not Rick. He just shared the letter with us. And certainly not me. I wasn't even a writer back then.

In fact, I would have forgotten the incident had Rick not asked me to sign his book. As I pondered what to write, the memory of that letter came flooding back.

Amazing, isn't it?

We never know what God is going to do with our little actions.

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

The Human Side/Fr. Eugene Hemrick

## Avoid the archenemies of friendship, which is the heart of life

"Mom, how is it going?"

"Gene, I just lost another dear friend. I guess this goes with the territory of getting older." As difficult as losing



close friends is, it reminds us of the immeasurable value of friendship. My grandfather would say if you come to the end life with one good friend, you're blessed.

Like so many of us, I pine for those

days of sharing my thoughts and feelings with wonderful friends who are now deceased.

The Book of Genesis contains a beautiful example of give-and-take and openness found in friendship when Abraham tries to coax God to be merciful with Sodom and Gomorrah.

The ancient Roman philosopher Cicero defines friendship as the "mutual harmony in affairs human and divine coupled with benevolence and charity." The dialogue between Abraham and God exemplifies friends who know each other intimately and are earnest in preserving harmony in humankind.

The word "benevolence" comes from "bene" and "velle": to wish the best. Such is the root of benevolence in the friendship of Abraham and God of which Cicero speaks.

In Fyodor Dostoevsky's book *The Brothers Karamazov* a woman seeks counsel from the revered monk Father Zosima. She tells him, "The thought of the life beyond the grave distracts me to anguish, to terror. And I don't know to whom to appeal and have not dared to all my life. ... How can I get back my faith?"

Father Zosima replies, "By the

experience of active love. Strive to love your neighbor actively and indefatigably. In as far as you advance in love, you will grow surer of the reality of God and of the immortality of your soul. If you attain to perfect self-forgetfulness in the love of your neighbor, then you believe without doubt, and no doubt can possibly enter your soul. This has been tried. This is certain."

Not a day passes in which beneficence and living harmoniously are attacked. Fear tactics, hostilities, suspiciousness and untruthfulness are today's archenemies of friendship.

In Spanish, "amigo" means friend and "enemigo" means enemy. One of the biggest challenges we presently face is how to increase the *amigo* needed to overthrow *enemigo*.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, September 1, 2019

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The Book of Sirach furnishes the first Scripture reading for Mass on this weekend. Sirach is among those biblical volumes



collectively called the wisdom literature. This designation means that these books attempt to show that the Jews' ancient faith in the one God of Israel, and their insistence that God's law be obeyed, are in no way illogical or unreasonable.

To the contrary, a person who possesses genuine wisdom realizes the fact that God lives and reigns, and also knows that all persons and all things are subject to God.

This weekend's reading expressly refers to humility. While humility definitely is associated with Christian theology and spirituality, humility was admired and evident in the Old Testament. This was especially the case with many of the prophets, and even of some of the kings.

For instance, while David, whom God had chosen to be king, later rebelled against God and sinned, he ultimately turned back to God in humility, repenting of his sins.

"Sirach," the name of this book, derives from the name of the author, mentioned in the book. The author was Yeshua (or Jesus in English), the son of Sirach. This book was likely written in Egypt by Jewish immigrants from the Holy Land, or possibly by descendants of such immigrants, around 132 BC. The date of composition can be determined because the early verses say that it was authored during the reign of Pharaoh Ptolemy VII. The dates of this ruler's reign are known.

The Epistle to the Hebrews is the source of the second reading. Strong with Hebrew symbolism and references to Hebrew history, this reading recalls that whereas the ancient followers of Moses, the Hebrews escaping slavery in Egypt, had crossed the forbidding Sinai Peninsula with trepidation and had trembled as God came to Moses on

the mountaintop, true disciples of Jesus are ushered literally into the heavenly Jerusalem, the very home of the Almighty God.

St. Luke's Gospel supplies the last reading. In this passage, the Lord is guest at a meal in the home of a Pharisee. Jesus uses the occasion to warn that no one should seek the highest place of honor. Rather, the humble person who is content with a lesser place will be called to higher distinction.

In addition to its obvious call to humility, the reading makes two other points. The first point is that God cannot be tricked into tolerating anyone's self-engineered passage into the heavenly kingdom. The second point, so typical of Luke's particular insight, is that property is not so absolutely belonging to anyone that the owner can grasp it tightly while others are in great want.

Emphasizing the call to humility is the detail that a Pharisee is the host. Pharisees, well-schooled in Jewish theology, supposedly knew much about how to live it. Jesus, however, had to instruct this Pharisee and his guests.

## Reflection

Followers of Jesus always have treasured humility, a virtue also revered in the Old Testament. Humility so long has been seen as indispensable to holiness, a common denominator among all the saints, men and women, of whatever circumstances, from every place on Earth.

Humility is not self-degradation. Humility does not debase or deny human dignity and potential. Instead, it means that a person does not overestimate his or her personal worth. Still, every person possesses the distinction of being a precious creation of God.

Recent events have shocked us all with their utter disregard for human life. These readings tell us that we are God's beloved, and that we must humbly regard all others as precious.

By realizing who and what we are and by fulfilling our destiny of being redeemed by obeying God, we wisely recognize our identity, our limitations and our potential to bring God's love to all. †

## Daily Readings

Monday, September 2  
1 Thessalonians 4:13-18  
Psalm 96:1, 3-5, 11-13  
Luke 4:16-30

Friday, September 6  
Colossians 1:15-20  
Psalm 100:1-5  
Luke 5:33-39

Tuesday, September 3  
St. Gregory the Great, pope and doctor of the Church  
1 Thessalonians 5:1-6, 9-11  
Psalm 27:1, 4, 13-14  
Luke 4:31-37

Saturday, September 7  
Colossians 1:21-23  
Psalm 54:3-4, 6, 8  
Luke 6:1-5

Wednesday, September 4  
Colossians 1:1-8  
Psalm 52:10-11  
Luke 4:38-44

Sunday, September 8  
Twenty-third Sunday in Ordinary Time  
Wisdom 9:13-18b  
Psalm 90:3-6, 12-17  
Philemon 9-10, 12-17  
Luke 14:25-33

Thursday, September 5  
Colossians 1:9-14  
Psalm 98:2-6  
Luke 5:1-11

## Question Corner/Fr. Kenneth Doyle

### Catholic leaders have spoken out clearly against racism, immigrant discrimination

There is currently in the U.S. an issue of serious concern to those who follow the teachings of Jesus, but



I have not heard a word about it from the pulpit or in my Catholic newspaper. It is the racism being displayed by those in authority in our government.

I was heartbroken to watch an 11-year-old Mexican girl sobbing as she begged our president to let her have her father back. Isn't it morally wrong and a serious sin to support racism? I believe that Jesus would be addressing this issue strongly if he were on Earth today.

Where are those religious representatives who were given the responsibility to carry on his work? I feel that by their silence, they are condoning these atrocities. (New Jersey)

The Catholic bishops of our country have been forthright and outspoken on the issue of immigration, with particular reference to the current crisis on our southern border. In August, the bishops' conference was openly critical of an "interim final rule" issued by the Trump administration.

Bishop Joe S. Vasquez of Austin, Texas, who is chair of the bishops' migration committee, wrote: "The rule would turn our back on the vast majority of asylum seekers, requiring them to apply for protection in almost any other country through which they transit, leaving access to U.S. asylum exceptionally rare. Not only do we believe that this rule is unlawful, but it also jeopardizes the safety of vulnerable individuals and families fleeing persecution and threatens family unity."

A year earlier, Cardinal Daniel N. DiNardo, as president of the bishops' conference, denounced the administration's policy that had led to children being held in government

shelters while their parents were being sent to federal prisons.

"Families are the foundational element of our society," he said, "and they must be able to stay together. While protecting our borders is important, we can and must do better as a government, and as a society, to find other ways to ensure that safety. Separating babies from the mothers is not the answer and is immoral." (Shortly after, Pope Francis, in an interview with Reuters news agency, let it be known that he agreed with this position.)

On the issue of racism, our nation's bishops have been equally as blunt. In 2017, the bishops in the U.S. created a new Ad Hoc Committee Against Racism. A year later, it issued a pastoral letter approved by the bishop that said:

"Racism arises when—either consciously or unconsciously—a person holds that his or her own race or ethnicity is superior, and therefore judges persons of other races or ethnicities as inferior and unworthy of equal regard. When this conviction or attitude leads individuals or groups to exclude, ridicule, mistreat or unjustly discriminate against persons on the basis of their race or ethnicity, it is sinful."

But it's possible, I would think, to disagree with the bishops on border policy without necessarily being a racist. The concern I have with your question is that it seems automatically to equate the two. In any case, we in the Church should never tire of advocating for the defense of human dignity in all people.

It should also be noted that Catholic News Service and most, if not all, of its subscribing publications, have given extensive coverage to Church leaders' responses to racism and negative attitudes in government leaders and in the broader society related to immigrants and refugees.

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

## My Journey to God

### Daily Prayer

By Betty Bowers

Jesus, open my heart and let yourself in ...  
Let my words and actions be pleasing to you.  
Take away any dark thoughts from my mind ...  
Hold my hand and lead me away from sin.

Jesus, set my soul free and help me to be one who will  
Live in the end ... with You.  
Forever free, I want to be one who will fly  
From the end of this life, into forever with You.

Jesus, teach me to be the best I can be ...  
Always loving, always giving and to always be forgiving.  
Cleanse my thoughts, words and deeds,  
And stay close by my side.

Let my conscience be my guide  
So I can spend eternity with You.  
Thank you, Jesus.  
Amen.

(Betty Bowers is a member of St. Patrick Parish in Salem. Photo: A woman prays before Pope Francis' arrival at the Sanctuary of Our Lady of the Rosary in Madhu, Sri Lanka, on Jan. 14, 2015.) (CNS photo/Paul Haring)

## Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [nhoefler@archindy.org](mailto:nhoefler@archindy.org). †

# Rest in peace

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

**BARNARD, Irma M.** (Deatrick), 97, St. Michael, Bradford, July 22. Mother of Nancy Baker, Sandra Bowling, Claudia Coffey, Debbie, Alex and Jeff Barnard. Grandmother of 14. Great-grandmother of 34. Great-great-grandmother of several.

**CERVANTES, Mary A.**, 71, St. Michael, Bradford, Aug. 5. Wife of M.R. Cervantes. Mother of Jason and Jeremy Cervantes. Sister of Ann Bostock, Irene Joyce, Betty Schmidt and Hugh Bir, Jr. Grandmother of three.

**DAUGHERTY, Dorothy M.**, 92, Our Lady of Perpetual Help, New Albany, Aug. 18. Mother of Jane Buttrum, Theresa Wolfe, Susan and John Daugherty. Grandmother of five. Great-grandmother of three.

**DUGAN, Joan M.**, 88, St. Bartholomew, Columbus, Aug. 8. Mother of Kathleen, David and Kevin Dugan. Sister of Maureen Pignatelli. Grandmother of five. Great-grandmother of two.

**ELSNER, Jesse P.**, 25, St. Mary, Greensburg, Aug. 9. Son of John and Vonda Elsnér. Brother of Danielle Bell. Uncle of three.

**FESSEL, Bonnie J.**, 87, St. Michael, Bradford, Aug. 10. Mother of Brian Fessel. Sister of Keith Nolot. Grandmother of two.

**GATES, Gladys R.**, 89, St. Bartholomew, Columbus. Aunt of several.

**GILL, Anne M.**, 90, St. Christopher, Indianapolis, Aug. 15. Wife of Thomas Gill. Mother of Cynthia Arterburn, Teri, George, Jeffrey, Thomas and Timothy Gill. Grandmother of nine.

**GILLISON, Pearl L.**, 92, SS. Francis and Clare of Assisi, Greenwood, Aug. 14. Mother of Marsha Osborne, Daniel and David Gillison. Sister of Joyce Alvey, Marjorie Bartek and Clifford Melchior.



## Greeting newlyweds

Pope Francis greets a group of newlyweds during a general audience in Paul VI Hall at the Vatican on Aug. 21. (CNS photo/Remo Casilli, Reuters)

Grandmother of four. Great-grandmother of four.

**HAMANN, Carolyn J. (Beaver)**, 76, SS. Francis and Clare of Assisi, Greenwood, Aug. 15. Mother of Diana Ruschhaupt and P.J. Hamann. Sister of Marilyn Thompson and Walter Beaver. Grandmother of three.

**HORRIGAN, M. Patti (Donnelly)**, 91, St. Luke the Evangelist, Indianapolis, Aug. 14. Mother of Erin Dando, Kathleen, Kevin and Michael Horrigan. Grandmother of seven. Great-grandmother of six.

**JARBOE, Donald R.**, 80, St. Mary, Rushville, Aug. 10. Uncle of several.

**KANE, Christopher**, 57, Holy Spirit, Indianapolis, Aug. 1. Father of Danielle Espenocilla and Jordan Kane. Son of Joan Kane. Brother of Jean, Joan and James Kane. Grandfather of five.

**KERN, Marshall**, 76, St. Pius X, Indianapolis, Aug. 5. Husband of Jeanette Kern.

**KOCHERT, Joanne**, 71, St. Michael, Bradford, May 22. Wife of Marvin Kochert. Mother of Laura Britton, Cindy Craft and Lisa Oldham. Sister of Helen Ott, Dorothy Rose, David, Steve and Tom Kruer. Grandmother of three.

**KRAMER, Dane E.**, 49, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 15. Husband of Jayme Kramer. Father of Clover, Kenzie and Crayton Kramer. Son of Richard and Margaret Kramer. Brother of Casady Williamson.

**KRAUS, Raymond**, 63, All Saints, Dearborn County, Aug. 12. Husband of Beth Kraus. Father of Aimee Wesley. Brother of Clara Ann Zinser, Joe and Robert Kraus. Grandfather of one.

**NIGRO, George E.**, 74, SS. Francis and Clare of Assisi, Greenwood, Aug. 7. Brother of Daniel Nigro.

**PETTRIE, Valeria A.**, 84, Good Shepherd, Indianapolis, Aug. 13. Mother of Anita Bailey and Amy Williams Morgan. Sister of James Robinson. Grandmother of five. Great-grandmother of eight.

**POWELL, Barbara J.**, 88, St. Pius X, Indianapolis, Aug. 4. Mother of Jeffrey and Joseph Powell. Grandmother of six. Great-grandmother of 14. Great-great-grandmother of two.

**RAMSEY, LaVerne T. (Roos)**, 88, St. Paul, Tell City, Aug. 18. Wife of Guy Ramsey. Mother of Lisa Acciardo, Mary Grace, Chris, Dennis, Mark and Neil Ramsey. Sister of Beatty Eckert, Dottie Walters and

Jim Roos. Grandmother of 12. Great-grandmother of nine.

**SCHAEFER, Catherine R.**, 91, St. Paul, Tell City, Aug. 14. Mother of Ruth, David and Paul Schaefer. Grandmother of one. Great-grandmother of one.

**SIMS, William A.**, 69, St. Peter, Harrison County, Aug. 12. Husband of Kathy Sims. Father of Tiffany Nolot and Amanda Sims. Brother of Therese Bibb, Charlotte Trobaugh, Jay and Patrick Zwahlen. Grandfather of three.

**STOOKEY, Rickey R.**, 31, St. Pius X, Indianapolis, July 19. Son of Jane Stookey. Brother of Lindsey Decooman. Uncle of two.

**VANDERGRIF, Katie**, 62, St. Bartholomew, Columbus, Aug. 13. Wife of Louie Vandergriff. Mother of Marcie Johnson, Melodie Steffler, Morgan, Gavin, and Jeramie Vandergriff. Sister of Patty Dorris, Janice Nash, Connie Wampler and Tony Kaiser.

**WEST, Walter**, 76, St. Mary, Lanesville, Aug. 6. Husband

of Linda West. Father of Marie Robertson, Karen Salisbury, Mark, Matthew, Michael and Myron Bevers and Mark West. Brother of Paula Dirck, Evelyn Hollrah, Rosetta Parker, Christina Stroud and James West. Grandfather of 22. Great-grandfather of 15.

**YOUNGSTAFEL, Richard C.**, 66, St. Roch, Indianapolis, Aug. 14. Brother of Rose Lumpkin, Anne Thompson, Mary, Carl, Larry and Mark Youngstafel. Uncle and great-uncle of several. †

## Providence Sister Camille Neubauer served in Catholic education, music ministry

Providence Sister Camille Neubauer died on Aug. 14 in Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 79.

The Mass of Christian Burial was celebrated on Aug. 20 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Camille Ruth Neubauer was born on Sept. 30, 1939, in Washington, D.C. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 18, 1961, and professed final vows on Aug. 15, 1969.

Sister Camille earned a bachelor's degree in music education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree in organ at Washington

University in St. Louis.

During her 58 years as a member of the Sisters of Providence, Sister Camille ministered for 14 years in Catholic education in schools in Illinois, Maryland and Missouri.

In 1980, she began ministry in parishes, serving as music director in faith communities in Maryland and Virginia. Sister Camille returned to the motherhouse in 2002 to serve as director of liturgy and music. Retiring from this ministry in 2009, she then ministered as a volunteer receptionist at the former Woods Day Care and at the Providence Conference and Spirituality Center. Her ministry there continued until just a few weeks before her death.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## 'ABCs' of Christian charity require helping those in need, official says

VATICAN CITY (CNS)—A patriotic love for one's country and culture does not mean closing off oneself to others, particularly those in need, said the Vatican foreign minister.



Archbishop Paul Gallagher

"No one calls into question the sovereignty of a country, of a nation," Archbishop Paul Gallagher, the Vatican secretary for relations with states, told Vatican News on Aug. 22.

The problem is an "exaggerated view of sovereignty" that calls for "total closure to others," he said.

"Perhaps it has a certain theoretical, pragmatic attraction, but I don't think it is the path to take," he said. The archbishop was

in Rimini, Italy, where he was addressing a large annual meeting sponsored by the lay movement, Communion

and Liberation.

In the interview with Vatican News, he said that everyone is "interconnected," and it is too difficult for one nation to guarantee by itself all of its people's needs, for example, for peace, defense and security.

"We very much value patriotism, the love of one's country, one's culture, the people," he said. "In the Catholic faith—and I believe in other Christian denominations, too—there is a view of openness toward others," which is rooted in an understanding that "there are more things we have in common than things that divide us."

The archbishop touched on issues of migration and nations' rights and duties in his formal speech on Aug. 21 at the Rimini meeting. The Vatican released a copy of his speech the next day.

Much of the debate underway in Europe, he said, is often tilted in favor of demanding individual and

collective rights, leaving little mention of essential and complementary responsibilities and duties.

The Christian view of solidarity stems from an objective and reasoned awareness that each person is "part of one body, therefore, if one member suffers, everyone suffers," he said.

So, when looking at the issue of migration, "it is necessary to rediscover the duties, more than the rights, that are at play. The most obvious duty above all is human solidarity toward the person who is in need, suffering and often in danger."

Helping others is "a fundamental duty," he said.

"It is a duty that, before it concerns nations and governments, concerns each one of us. It is the 'ABCs' of Christian charity," he said, citing a passage from Matthew 25 that recounts how to respond to the poor, the hungry, the thirsty, the naked, the imprisoned and the stranger. †

# AMAZON

continued from page 1

“What happens to the Amazon is not just a local issue, but is of global reach,” the bishops said. “If the Amazon suffers, the world suffers.”

The Amazon produces 20 percent of the world’s oxygen, according to scientific measurements.

According to an Associated Press report on Aug. 27, The Group of Seven nations pledged tens of millions of dollars to help fight the raging wildfires in the Amazon and protect its rain forest, even as Brazilian President Jair Bolsonaro accused rich countries of treating the region like a “colony.”

The international pledges at a G-7 summit in France included \$20 million from the group, as well as a separate \$12 million from Britain and \$11 million from Canada.

The funds are widely seen as critical support, but a relatively small amount for dealing with an environmental crisis of such scale.

Brazil’s space research institute, which is responsible for satellite monitoring of the Amazon, had reported that the number of wildfires, common in July and August, had reached a record number already in 2019, with 72,843 fires spotted.

The U.S. space agency, NASA, on Aug. 21 and 22 released satellite imagery showing how smoke from the fires had created “a shroud that is clearly visible across much of the center of South America.”

French President Emmanuel Macron called on world leaders to place the fires at the top of their agenda as they met in France for the Group of Seven summit that started on Aug. 24. Attendees included U. S. President Donald J. Trump, Macron and leaders from Canada, Germany, Italy, Japan and the United Kingdom.

Brazilian President Jair Bolsonaro has said publicly that he believes nongovernmental agencies—including Catholic-backed agencies such as the Land Pastoral and the Indigenous Missionary Council—are behind the illegal burnings because they have opposed his call for development of

the rainforest. The organizations have strongly denied the allegations.

In their statement, the bishops noted that the upcoming October Synod of Bishops for the Amazon will discuss the plight of the indigenous peoples living in the area as well as the deforestation of the region. Sixty percent of the Amazon rainforest is in Brazil.

“Hope for the proximity of the Amazon synod, convened by Pope Francis, is stained by the pain of this natural tragedy,” the bishops said. “To the brethren indigenous peoples who inhabit this beloved territory, we express all our closeness and join our voices with yours to shout to the world for solidarity and pay attention to end this devastation.”

And while the deforestation of the world’s largest tropical forest and the violence against its indigenous population have been a great concern to the Catholic Church, the upcoming synod also has caused apprehension for the Bolsonaro government.

In February, the Brazilian government was forced to deny that it was spying, through its intelligence agency, ABIN, on

more “progressive” bishops and priests working on the synod.

The government’s Institutional Security Cabinet, known as ISC, however, admitted it was worried that the meeting would be used to criticize the Bolsonaro administration’s stance on the environment and indigenous rights.

“There are no general criticisms of the Catholic Church. There is the functional concern of the Minister of State Chief of the Institutional Security Office for some points of the synod’s Amazon agenda that will take place at the Vatican in October this year,” said an ISC statement at the time.

The CELAM bishops, quoting Pope Francis from his homily at his papal inauguration in March 2013, requested to “please ask all those who hold positions of responsibility in the economic, political and social fields, all men and women of goodwill: [to] be guardians of creation, of the design of God inscribed in nature, guardians of the other, of the environment; let’s not let the signs of destruction and death follow the path of our world.” †

Smoke near Humaita, Brazil, billows during a fire in the Amazon rainforest on Aug. 17. Leaders of the Latin American bishops’ council urged international action on Aug. 22 to save the rainforest as massive fires continued to burn. (CNS photo/Ueslei Marcelino, Reuters)

# CHILDREN

continued from page 1

the proposed rule-making.

The Catholic Legal Immigration Network Inc. (CLINIC) said it likewise submitted comments, calling the proposed rule “unlawful and immoral” as it negates “the child-friendly provisions in the Flores agreement.”

Said Anna Gallagher, CLINIC’s executive director: “This rule would destroy long-term child protection standards created by our government and the courts. There is no justification to keep families and children in immigration jails longer. Separation of children from their parents is inherently wrong. The same is true for keeping children in detention.”

“Once again, the Trump administration is using children as pawns in its attack on

immigrants,” said Lawrence E. Couch, Director of the National Advocacy Center of the Sisters of the Good Shepherd.

Acting Secretary Kevin McAleenan of the Department of Homeland Security said the new guidelines would help the government maintain the “integrity of the immigration system.”

“The facilities that we will be using to temporarily house families under this rule are appropriately, fundamentally different than the facilities where migrants are processed following apprehension or encounter at the border,” McAleenan said in announcing the rule.

Currently, there are only three family immigration detention facilities in the U.S., one in Karnes City, Texas, one in Dilley, Texas, and another in Leesport, Penn., which together have 3,335 beds, according to the USCCB’s Migration and Refugee Services.

The Flores Settlement Agreement has protected children in immigration custody by guaranteeing them the least restrictive setting. Courts have interpreted this rule to limit family detention to a maximum of 20 days in facilities that are not state-licensed to provide child care. Opponents of the Trump administration’s rule say it will allow the government to keep families in detention indefinitely.

According to a CLINIC news release, Flores “not only spells out the time period children can be kept in detention, but also mandates the type of conditions facilities must provide, including sanitary, temperature-controlled conditions, as well as access to water, food, medical assistance, ventilation, adequate supervision and contact with family members.”

The rule must be approved by the Flores court before the settlement can

be dissolved and the rule implemented, CLINIC said.

Judge Dolly Gee, in the U.S. District Court for the Central District of California, oversees the Flores case. The plaintiffs in the Flores case have one week following publication of the final regulations to brief the court on whether the regulations comply with the Flores settlement. If the judge rules in the government’s favor, the new rules would go into effect in 60 days.

Among others who condemned the administration’s new rule were Sisters of Mercy of the Americas, Lutheran Immigration and Refugee Service and Franciscan Action Network, whose executive director, Patrick Carolan, said: “The Trump administration continues its war against migrant children and families. ... This latest attack is cruel, inhumane, and un-American.” †

## St. Teresa of Calcutta’s birthday not forgotten by Missionaries of Charity

CALCUTTA, India (CNS)—Missionaries of Charity nuns in India celebrated the birthday of their order’s foundress, St. Teresa of Calcutta, three

years after her canonization, breaking a Catholic convention.

To mark the 109th anniversary of the saint’s birth, Archbishop Thomas

D’Souza of Calcutta celebrated a Mass on Aug. 26 in the headquarters of the Missionaries of Charity in the city, [ucanews.com](http://ucanews.com) reported.

Soon after the Mass, about 300 women religious and novices sang “Happy Birthday” at the tomb of their foundress, popularly known as Mother Teresa.

The saint’s birthday was a major celebration in the house when she was alive, and the nuns continue to celebrate it even after her death in 1997 and canonization in 2016.

In Catholic tradition, only a saint’s feast day—normally the anniversary of death—is celebrated, not the birth anniversary. The day of death is believed to be the day of a saint attaining a heavenly life.

Senior members of the order told [ucanews.com](http://ucanews.com) that the congregation continues to celebrate Mother Teresa’s birthday because no one told them to stop the practice, and they do not find anything wrong in doing so.

“There can be no feast day without a birthday,” one of them said, adding

that they will begin a novena—or nine days of prayer—on Aug. 27 in preparation for Mother Teresa’s feast day celebration, which is on Sept. 5. “So, our birthday celebrations could be seen as preparation for the feast day,” she said.

They also said the Missionaries of Charity’s 700 homes in 136 countries mark Mother Teresa’s birthday with festivities.

Sister Mary Prema, superior general of the order, said their foundress served “the poorest of the poor ... as her own mother had taught her to help the poor and to bring all to Jesus.”

Mother Teresa was 19 when she came to India as a Loreto sister in 1929. She left the congregation in 1948 to serve the poorest in the slums of the city. The congregation she founded in 1950 now has about 4,500 sisters.

The saint was born Agnes Gonxha Bojaxhiu on Aug. 26, 1910, in Skopje, which is now the capital of North Macedonia, to devout Albanian Catholic parents. †



St. Teresa of Calcutta

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## Religious Education Class in Edinburgh

In this photo, a religious education class at Holy Trinity Parish in Edinburgh takes the opportunity to meet outside during nice weather. This photo originally appeared in *The Criterion* on May 20, 1977.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at [jmotyka@archindy.org](mailto:jmotyka@archindy.org).)



Benedictine Brother Kolbe Wolniakowski professes solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad on Aug. 15 in the monastery's Archabbey Church of Our Lady of Einsiedeln. (Photo courtesy of Saint Meinrad Archabbey)

## Saint Meinrad monk professes solemn vows on Aug. 15

*Criterion staff report*

Benedictine Brother Kolbe Wolniakowski professed solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad on Aug. 15 in the monastery's Archabbey Church of Our Lady of Einsiedeln.

A native of Lansing, Mich., Brother Kolbe, 32, is in formation for the priesthood at Saint Meinrad Seminary and School of Theology in St. Meinrad. He also works in Saint Meinrad's business office and serves as assistant master of ceremonies for the monastery.

He previously worked for the state of Michigan as an insurance complaint analyst in the state's Department of

Insurance and Financial Services.

After graduating from Pewamo-Westphalia High School in Westphalia, Mich., Brother Kolbe earned an associate degree from Lansing Community College in 2009 and a bachelor's degree in business administration in 2010 from Northwood University in Midland, Mich.

He was a member of St. Joseph Parish in Pewamo, Mich., where he volunteered as a faith formation teacher.

In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, Brother Kolbe is a full and permanent member of the Benedictine community. †

## Benedictine novice professes temporary vows at Saint Meinrad

*Criterion staff report*

Benedictine Novice Christian Lumsden of Saint Meinrad Archabbey in St. Meinrad professed temporary vows as a monk in a liturgy on Aug. 6 in the Archabbey Church of Our Lady of Einsiedeln.

As is the custom of Saint Meinrad, he took on a religious name during the profession of vows. Novice Christian is now Brother Basil.

A native of Trinidad, Brother Basil, 45, earned degrees in music from Trinity College of Music in London and Canterbury Christ Church University in the United Kingdom. He also studied liturgy in the graduate program at The Liturgical Institute in Mundelein, Ill., and canonical monastic studies at



Br. Basil Lumsden, O.S.B.

the University of Oxford in the United Kingdom.

Previously, he served as director of music for the deanery of Kent in the United Kingdom and as director of music and liturgy for the Diocese of Hamilton, Bermuda, where he also served as cathedral organist and master of the choristers.

Most recently, he was a junior monk at the Benedictine monastery of Quarr Abbey on the Isle of Wight in the United Kingdom.

Temporary vows are typically for three years. This period offers a continuing opportunity for the monk and the monastic community to determine whether monastic life is, indeed, the right vocation for this individual. †

## Lofty titles do not guarantee entrance to heaven, Pope Francis says

VATICAN CITY (CNS)—A life marked by humility, faith and love determines whether Christians enter heaven, not who they know, Pope Francis said.

Before praying the *Angelus* prayer with pilgrims gathered in St. Peter's Square on Aug. 25, the pope said that the Lord will recognize those worthy of experiencing eternal joy if they have lived "a life of faith that translates into deeds," and not whether they have attended conferences or rubbed shoulders with Church leaders.

"The Lord does not recognize us by our titles," he said. "Look, Lord, I belonged to that association; I was a friend of that bishop, of that cardinal, of that priest." No, titles do not count; they do not count," he said.

Greeting pilgrims after the prayer, Pope Francis had special words of welcome for the new seminarians, most from the United States, beginning their priestly formation at the Pontifical North American College in Rome.

The pope urged the men to maintain a strong commitment to their spiritual lives and "fidelity to Christ, to the Gospel and

to the magisterium of the Church. Without building on these columns, it will be impossible to truly construct your vocation."

In his main talk, the pope reflected on the Sunday Gospel reading from St. Luke in which Jesus, while preaching in a village, is asked if only a few people will be saved.

Jesus' response, the pope explained, doesn't focus on how many will be admitted into heaven but rather on the duty of God's children to "strive to enter through the narrow gate."

"With these words, Jesus makes it clear that it isn't a question of numbers, there isn't a limited number in paradise! But it is a matter of following the right path now, and this right path is for everyone, but it is narrow," he said.

The pope said that Jesus doesn't deceive his followers and tell them that the path to heaven is "a beautiful highway with a large door at the end," but rather is a confined passageway.

To save oneself, he explained, "one must love God and neighbor, and this is not comfortable."

"It is a 'narrow gate' because it is

demanding; love is always demanding, it requires commitment, indeed, an 'effort,' that is, a firm and persevering will to live according to the Gospel," the pope said. "St. Paul calls it 'the good fight of faith' (1 Tm 6:12). It takes an effort every day to love God and one's neighbor."

To obtain the joy of heaven, Pope Francis said, Christians are called to be in communion with Christ by praying and receiving the sacraments and reading the word of God which "keeps us in faith, nourishes our hope and revives charity."

"And in this way, through the grace of God, we can and we must spend our lives for the good of our brothers and sisters, fighting against all forms of evil and injustice." †



Pope Francis greets the crowd as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Aug. 25. (CNS photo/Vatican Media)

## ARZOBISPO

continuado de pagina 5

*Cristo nuestro Señor, hombre y Dios, tú que viviste entre nosotros y moriste por nuestros pecados, ayúdanos a imitar tu amor por la familia humana*

*en el reconocimiento de que todos estamos conectados con nuestros hermanos de todo el mundo, con los que viven en la pobreza a causa de la devastación medioambiental y con las futuras generaciones. Espíritu Santo, dador de sabiduría y amor, tú que respiras vida en nosotros y nos*

*guías, ayúdanos a vivir según tu visión, promoviendo la acción en los corazones de todos: personas y familias, comunidades de fe, líderes cívicos y políticos. Dios trino, ayúdanos a escuchar el clamor de los que viven en la pobreza*

*y el grito de la tierra para que juntos cuidemos de nuestra casa común. Amén.*

Que esta Temporada de la Creación sea de oración fervorosa, un "redescubrimiento" sorpresivo y unión en la acción que conlleve un amor renovado, cuidado y protección de nuestro planeta. †