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More volunteers are needed to help with the National Catholic Youth Conference on Nov. 19-21 in Indianapolis, page 2.

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The transformation of souls

Principal, pastor say new St. Anthony Catholic School eager to share the gift of faith

By John Shaughnessy

Cindy Greer was in full stress mode even before the two strangers suddenly showed up outside her office, carrying a brown box.

“What now?” wondered Greer on that day in July.

As a principal, she already had her hands more than full with having less than a month to do everything she could to get her school ready for undoubtedly the most dramatic change in education in the archdiocese this year: transitioning a school that has been a charter school for the past five years into a new Catholic school.

Yet when the two elderly women stood before her inside St. Anthony Catholic School in Indianapolis, Greer greeted them politely, never expecting the amazing story they were about to tell her or the stunning gift they were about to share.

The two women told Greer they had driven from Ohio to deliver the contents of the box, months after they learned in March that the new St. Anthony Catholic School would open on Aug. 11 for the 2015-16 school year. Since that March day, the women had been working together on the gift they now wanted to share.

“Inside the box were 300 handmade rosaries,” Greer recalls. “They were so excited we were going back to being a Catholic school. One of them had a sister in our parish. That’s how they knew. When I saw all the rosaries, I was floored. I just cried.”

Sharing a lasting gift

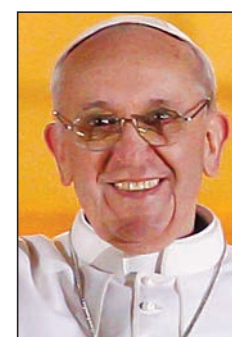
The rosaries aren’t the only gift of
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As the principal of the new St. Anthony Catholic School in Indianapolis, Cindy Greer proudly displays the gift of 300 handmade rosaries that she received from two strangers who were thrilled to learn the school was making the transition this school year from a charter school to a Catholic school. (Photo by John Shaughnessy)

For Year of Mercy, pope extends possibilities for absolution

VATICAN CITY (CNS)—In an extraordinary gesture for the Year of Mercy, Pope Francis has extended to



Pope Francis

priests worldwide the authority to absolve women for the sin of abortion and has decreed the full validity during the year of the sacrament of confession celebrated by priests of the traditionalist Society of St. Pius X.

“This jubilee Year of Mercy excludes no one,” the pope wrote in a letter to Archbishop Rino Fisichella, president of the Pontifical Council for the Promotion of New Evangelization, the office organizing events for the holy year, which opens on Dec. 8.

Pope Francis said one of the most serious problems facing people today is a “widespread and insensitive mentality” toward the sacredness of human life.

“The tragedy of abortion is experienced by some with a superficial awareness, as if not realizing the extreme harm that such an act entails,” while many other women believe that “they have no other option” but to have an abortion, the pope wrote in the letter, released on Sept. 1 by the Vatican.

The pressures exerted on many women to abort lead to “an existential and moral ordeal,” Pope Francis said. “I have met so many women who bear in their heart the scar of this agonizing and painful decision.”

When such a woman has repented and seeks absolution in the sacrament of confession, he said, “the forgiveness of God cannot be denied.”

Although Church law generally requires a priest to have special permission, called faculties, from his bishop to grant absolution to a person who has procured or helped another to procure an abortion, the

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‘Sacred Journeys’ at Children’s Museum opens doors of faith to world religions

By Victoria Arthur

Special to *The Criterion*

Journeys of faith can lead people across the world—or simply across a parking lot.

Ken Ogorek experienced the latter not long ago in his role as an advisor to a new exhibit at The Children’s Museum of Indianapolis. He received a request to locate a visually stunning set of the stations of the cross that the museum could borrow. Ogorek, archdiocesan director of catechesis, knew this would be a challenge, as stations typically are on permanent display in churches.

He decided to take a short walk from his office at the Archbishop Edward T. O’Meara

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Chris Carron, left, director of collections at The Children’s Museum of Indianapolis, guides Ken Ogorek through the museum’s new “National Geographic Sacred Journeys” exhibit. Ogorek, archdiocesan director of catechesis and an exhibit advisor, helped secure two stations of the cross for a display on the Church of the Holy Sepulchre in Jerusalem. (Photo by Victoria Arthur)

ST. ANTHONY

continued from page 1

faith that has marked the transformation of the former Padua Academy charter school into St. Anthony Catholic School, now the home of about 230 students from pre-kindergarten through eighth grade.

New Bibles, crucifixes and statues of Our Lady of Guadalupe are visible in each of the classrooms—donations from Indianapolis-area graduates and supporters of the University of Notre Dame's Alliance for Catholic Education, a program that provides teachers for Catholic schools in economically-struggling areas across the country.

And the men's club at Immaculate Heart of Mary Parish in Indianapolis added a fresh coat of paint to several classrooms in the new Catholic school.

Still, for Greer, her staff and the pastor of the parish—Father John McCaslin—the best gift they have received is being able to share *the gift of faith* with the children throughout the school day.

When the school was Padua Academy, religious symbols and statues had to be removed from the building. And religious education was relegated to an after-school program that not every student attended.

"It wasn't ideal, but you could still show your faith in other ways—how you treat people, how to serve others," notes Greer, who also served as principal during the site's five years as a charter school.

"Now, you're educating the whole child. You can talk to children about the choices they're making—and how they can relate it back to the Gospel and what Christ teaches us. And just the opportunity to go to Mass and share that with the kids is huge."

That opportunity arises every Wednesday morning at the school Mass. During a recent school Mass, the students' voices and enthusiasm flowed through the church—from the first line of the opening song, "I will sing, I will sing a song unto the Lord," to the last line of the closing song, "This Little Light of Mine."

'We're teaching the faith every day'

During his homily that morning, Father McCaslin stressed the new approach of the school.

"We help each other bear witness to the Good News of the Gospel," he told the children. "This year, may we be witnesses of the Gospel of God."

After the Mass, Father McCaslin shared his joy about St. Anthony Catholic School—the latest school to become part of the archdiocese's Mother Theodore Catholic Academies. That consortium, which seeks to provide a Catholic

education to center-city students in Indianapolis, also includes Central Catholic, Holy Angels, Holy Cross Central and St. Philip Neri schools.

"It's very exciting to be able to go into the classroom, to teach them, to have that influence," Father McCaslin says. "The kids are beginning to understand the difference between a charter school and a Catholic school. We bring prayer into the school every day. We're teaching the faith every day in religion classes. And we come together in the Mass. I've really enjoyed having them in Mass."

So has the parish.

"When I told the parish about it becoming a Catholic school, people were excited," Father McCaslin notes. "There's a lot of rejoicing in the community, too."

The transformation of souls

Greer has noticed that same joy among the students since the decision to transform the school was made during the last school year.

"When the kids heard we were going back to a Catholic school, they were excited," she says.

That appreciation shows in letters that students have written to donors of the school. A child named Amy wrote, "What I like about this school is that we get to pray with the whole school, and I get to have fun with my friends. I also like to go to Mass and learn about God and our religion."

Another student named Jose wrote, "What I really like about St. Anthony Catholic School is that we have religion and have a Mass."

"The parents are excited, too," Greer notes. "There's a lot of happiness."

The importance of the family connection at St. Anthony Catholic School is reflected in the huge mosaic of the Holy Family that greets everyone as they enter the building.

"I love my families," Greer says, noting the predominantly Hispanic roots of the children who attend the school. "I have dedicated parents who try very hard. I have parents who tell me, 'I didn't have the opportunity to go to a school, and I want that for my children.' Their belief and trust that their children are in *this* school and not *a* school, is humbling to hear."

Greer and her staff are determined to live up to that belief and trust.

"I like to paraphrase something that the archbishop [Joseph W. Tobin] said when he gave a talk about bringing St. Anthony's back: 'We're in the business of the transformation of souls—not just the education piece and the character piece, but the faith piece.'"

"I loved hearing that. I love that that's our mission." †



The sign on the outside of St. Anthony Catholic School announces its return to the nearby Indianapolis community. (Photos by John Shaughnessy)



Father John McCaslin, pastor of St. Anthony Parish in Indianapolis, shares a homily during a school Mass on Aug. 26 for the students and staff at St. Anthony Catholic School.



Principal Cindy Greer and Father John McCaslin have a conversation by a huge mosaic of the Holy Family just inside the entrance of St. Anthony Catholic School in Indianapolis.

More volunteers are needed to help with NCYC in November



The Archdiocese of Indianapolis will host the National Catholic Youth

Conference (NCYC) in November, and help is needed to make the event a success.

Approximately 1,000 volunteers are needed to help support the event, which is expected to draw more than 20,000 young people from across the country to the Indiana

Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 19-21. The theme of this year's gathering is "Here I Am Lord" ("Aquí Estoy Señor").

To become a volunteer, log on to www.archindyym.com/#!ncyc-volunteer/c23 and fill out the online application form.

Please note that all volunteers will need to have completed "Safe and Sacred," the archdiocese's safe environment training program, or the safe environment program from their diocese in order to volunteer.

For more information, contact Kay Scoville, archdiocesan

director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477 or e-mail her at kscoville@archindy.org, or Scott Williams, youth ministry program coordinator, at 317-236-1442 or 1-800-382-9836, ext. 1442, or e-mail him at swilliams@archindy.org. †

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Saint Meinrad monk begins service as college seminary president-rector

By Sean Gallagher

When Benedictine Father Brendan Moss was named president-rector of Conception College Seminary in Conception, Mo., earlier this year, he became one of a growing list of priests formed at Saint Meinrad Seminary and School of Theology in St. Meinrad to serve in leadership at seminaries across the country.

Father Brendan, a monk of Saint Meinrad Archabbey in St. Meinrad, began his ministry at the 129-year-old seminary in July. It is operated by Conception Abbey, a Benedictine monastic community in northwestern Missouri. His ministry was formally inaugurated during an Aug. 23 ceremony at the abbey's Basilica of the Immaculate Conception.

"It's an honor and a privilege that I was not expecting nor looking for," Father Brendan said. "It was definitely guided by the Holy Spirit. I'm very excited about it."

He is particularly looking forward to helping college seminarians better understand who they are in God's eyes, and how they are called to live out this identity.

"I'm going to get to help them with that," Father Brendan said. "I cannot say how exciting and how humbling—and how terrifying—the thought of that is all at the same time."

His appointment marks the first time that someone who was not a monk of Conception Abbey has served as president-rector of the seminary, which has an enrollment of about 90 seminarians representing about 15 dioceses. Father Brendan said that during his five-year term as president-rector he hopes to help nurture the leadership of some of the younger monks of Conception Abbey so that they might serve as president-rector in the future.

According to Father Brendan, there are four priests formed at Saint Meinrad who are now serving as seminary rectors across the country, and many more in other seminary leadership positions.

Before serving as president-rector at Conception, Father Brendan had served in two leadership positions at Saint Meinrad—most recently as director of enrollment and director of lay degree programs, and previously as director of pastoral formation.

Benedictine Father Denis Robinson, Saint Meinrad's president-rector, spoke of how the southern Indiana seminary has not only formed future priests, but also seminary leaders.

"Father Brendan's appointment is a testament to good priestly formation at Saint Meinrad in that we are preparing all of our staff for positions of leadership," Father Denis said. "I think one of the benefits of a Benedictine school is that almost all of the monks involved can move in and out of positions fairly readily."

Father Robert Robeson has served as the rector of Bishop Simon Bruté College Seminary in Indianapolis since its founding in 2004. He said that the priestly



Benedictine Father Brendan Moss, left, Benedictine Abbot Gregory Polan and retired Archbishop Jerome Hanus of Dubuque, Iowa, take part in an Aug. 23 inauguration ceremony at the Basilica of the Immaculate Conception at Conception Abbey in Conception, Mo. Father Brendan, a monk of Saint Meinrad Archabbey in St. Meinrad, was formally installed during the ceremony as president-rector of Conception College Seminary, which is operated by Conception Abbey. Abbot Gregory is the current leader of the monastic community, and Archbishop Hanus previously led it. (Submitted photos)

formation he received at Saint Meinrad helped prepare him for seminary leadership.

"It was a great blessing, particularly their emphasis on human formation," said Father Robeson. "In '*Pastores Dabo Vobis*' [an apostolic exhortation on priestly formation] St. Pope John Paul II calls human formation 'the necessary foundation of priestly formation.' This is especially true at the college level. With their emphasis on community life, Saint Meinrad does a very good job in this area."

Father Brendan spoke about how the priestly formation he received at Saint Meinrad and later helped pass on to future priests will serve as an important basis of his ministry among college seminarians at Conception.

"In a way, my experience of formation at Saint Meinrad, both in our [former] college seminary and in our theologate, was that there was always room for the individual person to be himself and to give himself wholly to service to God and the Church," Father Brendan



Benedictine Father Brendan Moss speaks on Aug. 23 with his brother, Bob Moss, in the guest dining room at St. Joseph Hall at Conception Seminary College in Conception, Mo.

said. "It is my hope that I can continue to honor the good work of character formation that has been going on at Conception Seminary for so very many years." †

Labor Day statement: Reflection, action 'critical' for care of workers

WASHINGTON (CNS)—"Individual reflection and action is critical" when it comes to improving the conditions of workers in the United States and elsewhere, said Archbishop Thomas G. Wenski of Miami, chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, in the U.S. bishops' annual Labor Day statement.

"We are in need of a profound conversion of heart

at all levels of our lives. Let us examine our choices," Archbishop Wenski said in the statement, dated Labor Day on Sept. 7, but issued on Aug. 24 in Washington.

"How do we participate in this wounding of human dignity?" he asked, through choices about the clothes we wear, food we eat, and things we buy—most of which is unaffordable to the very workers who make it? Do we give a thought to this truth, that for our wants to be met, economic realities are created that cause others to live in ways that we ourselves would not?"

Still, "individual effort should not stand alone," Archbishop Wenski said. "Sufficient decent work that honors dignity and families is a necessary component of the task before us, and it is the Catholic way."

He added, "In demanding a living wage for workers, we give hope to those struggling to provide for their families, as well as young workers who hope to have families of their own someday. Unions and worker associations, as with all human institutions, are imperfect, yet they remain indispensable to this work, and they can exemplify the importance of subsidiarity and solidarity in action."

Archbishop Wenski used as the basis for his remarks Pope Francis' encyclical "*Laudato Si'*," on Care for Our Common Home," quoting from it to illustrate his points.

While Pope Francis' encyclical has been regarded as an encyclical on the environment, the pope said in it, "The analysis of environmental problems cannot be separated from the analysis of human, family, work-related and urban contexts, nor from how individuals relate to themselves, which leads in turn to how they relate to others" (#141).

"Not long ago, jobs, wages, and the economy were on everyone's mind. Unemployment, poverty and foreclosures soared as Americans worried, rightly, if we could ever recover. Even with some economic progress, things have not truly improved for most American families. We must not resign ourselves to a 'new normal' with an economy that does not provide stable work at a living wage for too many men and women," Archbishop Wenski said.

"The poverty rate remains painfully high. The unemployment rate has declined, yet much of that is due

to people simply giving up looking for a job, not because they have found full-time work. The majority of jobs provide little in the way of sufficient wages, retirement benefits, stability, or family security, and too many families are stringing together part-time jobs to pay the bills. Opportunities for younger workers are in serious decline."

"Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment," Pope Francis said in his encyclical (#128).

Yet in the United States, according to Archbishop Wenski, "too many marriages bear the crushing weight of unpredictable schedules from multiple jobs, which make impossible adequate time for nurturing children, faith and community. Wage stagnation has increased pressures on families, as the costs of food, housing, transportation and education continue to pile up. Couples intentionally delay marriage, as unemployment and substandard work make a vision of stable family life difficult to see."

The archbishop said, "Labor is one important way we honor our brothers and sisters in God's universal human family. In the creation story, God gives us labor as a gateway into participation with him in the ongoing unfolding of creation." Quoting Pope Francis, he added, "Human labor, at its best, is a deeply holy thing that ought to honor our dignity as we help God 'maintain the fabric of the world.'"

"This Labor Day, the violation of human dignity is evident in exploited workers, trafficked women and children and a broken immigration system that fails people and families desperate for decent work and a better life," Archbishop Wenski said. "How can we advance God's work, in the words of the Psalmist, as he 'secures justice for the oppressed, gives food to the hungry, [and] sets captives free'?" (Ps 146:7) These are difficult questions to ask, yet we must ask them." †

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Editorial



Pope Francis prays as he leads his weekly audience in St. Peter's Square at the Vatican on Aug. 26. (CNS photo/Ettore Ferrari, EPA)

Prayer time is a necessity for families in today's world

The family has been in the news a lot lately.

And if Pope Francis has his way, it will no doubt continue to be a topic of discussion not only leading up to his U.S. visit for the World Meeting of Families in Philadelphia later this month, but also for October's meeting of the world Synod of Bishops on the family in Rome, and beyond.

We hear of situations like divorce, single-parent homes, individuals' careers, and other challenges that families face in today's ever-increasing secularistic society, but our Holy Father has made it a priority to encourage faith to be the cornerstone of every family situation.

At the heart of that family's life of faith, the Holy Father said, should be time set aside for prayer.

Focusing his weekly general audience talk on the family and prayer on Aug. 26, Pope Francis said he knows modern life can be frenetic, and that family schedules are "complicated and packed."

The most frequent complaint of any Christian, he said, is that he or she does not have enough time to pray.

"The regret is sincere," the pope said, "because the human heart seeks prayer, even if one is not aware of it."

The way to begin, he said, is to recognize how much God loves you and to love him in return. "A heart filled with affection for God can turn even a thought without words into a prayer."

"It is good to believe in God with all your heart, and it's good to hope that he will help you when you are in difficulty or to feel obliged to thank him," the pope continued. "That's all good. But do we love the Lord? Does thinking about God move us, fill us with awe and make us more tender?"

As parents, guardians or mentors of children, we must share ways of how faith is important to us, Pope Francis said, adding that bowing one's head

or "blowing a kiss" when one passes a church or a crucifix or an image of Mary are small signs of that love. They are also prayers.

"It is beautiful when moms teach their little children to blow a kiss to Jesus or Mary," the pope said. "There's so much tenderness in that. And, at that moment, the heart of the child is transformed into a place of prayer."

We should also teach children how to make the sign of the cross, to say a simple grace before meals and to remind them always that God is there and loves them, Pope Francis said. If we do this, family life will be enveloped in God's love, and family members will spontaneously find time for prayer.

"You, mom, and you, dad, teach your child to pray, to make the sign of the cross," Pope Francis said.

These simple little prayers, he said, will increase family members' sense of God's love and presence and their certainty that God has entrusted the family members to one another.

For parents, the Our Father, the Hail Mary and the Glory Be are prayers most of us teach our children at a young age, so why not add the recitation of the rosary to time spent as family during the week?

If you learn as a child to turn to God "with the same spontaneity as you learn to say 'daddy' and 'mommy,' you've learned it forever," Pope Francis said.

As our Holy Father said during his July trip to Latin America, strong families help build strong individuals and strong societies.

And Holy Cross Father Patrick Peyton, best known as the "Rosary Priest," who encouraged families through his radio and television programs in the 1940s and 1950s to pray together daily—especially by praying the rosary—may have said it best with a phrase he coined: "The family that prays together stays together."

—Mike Krokos

Be Our Guest/Kimberly Baker

Use faith as a source of radiance in all areas of life

Our fast-paced society, which is rapidly losing its sense of God, divides human beings into two categories: winners and losers.

In the midst of life's daily pressures, it is tempting to see others as a means to an end. We can become overly absorbed in the individual quest to fulfill our needs and goals without giving a thought to those around us.

When we are not grounded in our belief in God's love, we begin to lose our sense of humanity—and a sense of reverence for life in general. The loss of a sense of God leads to what St. John Paul II called the "culture of death."

In his encyclical letter "Lumen Fidei" ("The Light of Faith"), Pope Francis speaks of faith as providing a foundation for all other aspects of life. He sums up the modern predicament as follows: "Once man has lost the fundamental orientation which unifies his existence, he breaks down into the multiplicity of his desires; in refusing to await the time of promise, his life story disintegrates into a myriad of unconnected instants" (#13).

The light of faith saves us from this fate, helping us to see ourselves and our world with fresh eyes. Pope Francis describes the experience of faith as "the new light born of an encounter with the true God, a light which touches us at the core of our being and engages our minds, wills, and emotions, opening us to relationships lived in communion" (#40).

The more our perspective is enlightened by faith, the more we see life as a gift to be cherished, moment by moment. We become more sensitive to the beauty and goodness around us in the most ordinary things because we see everything as a gift—and each gift points back to God, who has given it freely to us in the first place.

In short, faith makes us more fully human, more grounded in a deeper and brighter sense of reality that transcends the mundane aspects of ordinary existence.

Faith in God helps us realize how sacred we are as human beings. We remember how God's loving gaze is fixed on us, and how much he desires for us to reach our potential and become all that we are meant to be.

From all eternity, he was thinking of each one of us and wants us to experience his love and live out our unique mission. When we realize our own sacredness and dignity, it touches the core of who we are and fills us with a joy that we cannot help but share with others.

Our faith is a source of radiance into every area of life. It helps us see other human beings as gifts, as persons to be respected and loved for their own sake, rather than as objects to be used or taken for granted.

If we have the internal certainty that we are deeply loved, that each of us has a special purpose in this world, we will carry a joyful confidence wherever we go.

And this light will radiate to others and help us more effectively reflect God's love to all we meet, building up a culture of life. †

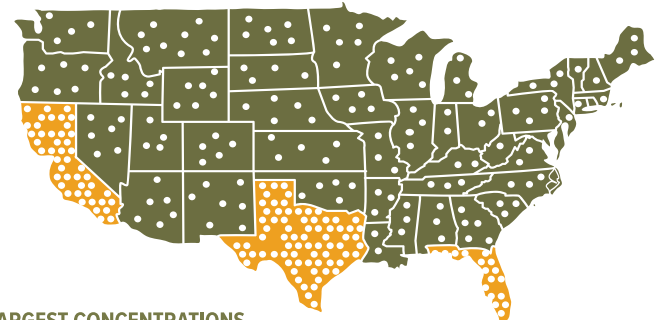
'Faith in God helps us realize how sacred we are as human beings. We remember how God's loving gaze is fixed on us, and how much he desires for us to reach our potential and become all that we are meant to be.'



Kimberly Baker is programs and projects coordinator for the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For more information on the bishops' pro-life activities, please visit www.usccb.org/prolife.

HISPANIC CATHOLICS IN THE U.S.

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REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

‘Laudato si’: Are we facing an ecological crisis?

The recent encyclical of Pope Francis—“*Laudato Si*” (“May you be praised”)—clearly accepts the conclusions reached by scientists, philosophers and many others that “there is a growing sensitivity to the environment and to the need to protect nature, along with a growing concern, both genuine and distressing, for what is happening to our planet” (#19). Are we facing an ecological crisis? The pope very definitely says “yes.”

At the same time, the Holy Father acknowledges that “there are certain environmental issues where it is not easy to achieve a broad consensus” (#188). He goes on to say, “the Church does not presume to settle scientific questions or to replace politics” (#188).

Why, then, does Pope Francis call to the world’s attention the current environmental crisis? In “*Laudato Si*,” the pope responds, “I want to encourage an honest and open debate, so that particular interests or ideologies will not prejudice the common good” (#188).

Here we have the crux of so many of today’s social, political and, yes, environmental problems. Honest and open debate is blocked by particular interests and ideologies.

“*Laudato Si*” is, first and foremost, a challenge to all people of good will to face reality and engage in respectful conversation. “I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet,” the pope writes. “We need a conversation that includes everyone, since the environment challenge we are undergoing, and its human roots, concern and affect us all” (#14).

Dialogue is difficult, but it is absolutely essential if we are to respond appropriately to the challenges of our day. But not just the environmental challenges. Pope Francis makes it abundantly clear that the fundamental challenge we face as individuals and as a global community is a crisis of meaning. “What is the purpose of our life in this world? What is the goal of our work and all our efforts? What need does the Earth have of us?” (#160) The question of meaning has very practical implications.

“What kind of world do we want to leave to those who come after us, to children who are now growing up?” the pope asks pointedly. “This question does not have to do with the environment alone and in isolation,” he says. “The issue cannot be approached piecemeal” (#160).

Those who mistake Pope Francis’ concern for the environment with an ideology miss the central message of the encyclical. Consistent with the writings of his immediate predecessors, St. John Paul II and Pope Emeritus Benedict XVI, Francis calls attention to the stewardship of all creation that has been given to us by God—so that we can become co-responsible with God for the wonder-filled world we inhabit.

In fact, Pope Francis tells us that we human beings are not simply occupants of our earthly home. We are meant to be one with God and with all that God has made. “Human life is grounded in three fundamental and closely intertwined relationships,” the pope teaches. We are integrally bound up “with God, with our neighbor and with the Earth itself” (#66).

If we are in crisis politically, socially, economically or environmentally, it is because the sacred bond that was intended to connect us (powerfully described in the Book of Genesis as the state of human existence in the Garden of Eden prior to the fall) has been broken by sin.

No one should argue with the pope’s responsibility to speak of the human

condition, as it has been ruptured by sin. The Church does not presume to settle scientific questions or to replace politics, but the Church does presume to speak out against injustice and abuse wherever they occur. “Every act of cruelty toward any creature is contrary to human dignity,” the pope says (#92). “A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings” (#91) and, in the finest Franciscan tradition, reverence for all God’s creation.

God, neighbor and the Earth itself are inextricably joined in the mystery of creation. The crisis we are facing today is not a narrow, isolated concern of politics or ideology. It is a consequence of the original sin that ruptured the integrity and harmony of our world.

Fortunately, we Christians believe that God so loved this ruptured world that he sent his only Son to save us from ourselves and from our inhumanity to all creatures. By the power of God’s grace, we are called to restore all creation to its original dignity. Together with all our sisters and brothers (visible and invisible), we are invited to proclaim: “*Laudato Si*!” Praise be to you, Lord! †

Laudato si’: ¿Nos encontramos ante una crisis ecológica?

La encíclica del papa Francisco publicada recientemente — “*Laudato Si*” (“Alabado seas”)—admite claramente las conclusiones a las que han llegado los científicos, los filósofos y muchos otros de que “se advierte una creciente sensibilidad con respecto al ambiente y al cuidado de la naturaleza, y crece una sincera y dolorosa preocupación por lo que está ocurriendo con nuestro planeta” (#19). ¿Nos encontramos ante una crisis ecológica? El Papa dice que “sí,” sin lugar a dudas.

Al mismo tiempo, el Santo Padre reconoce que hay “cuestiones relacionadas con el ambiente donde es difícil alcanzar consensos” (#188). Y prosigue, diciendo que “la Iglesia no pretende definir las cuestiones científicas ni sustituir a la política” (#188).

Entonces, ¿por qué el papa Francisco desea destacar al mundo la crisis ambiental actual? En *Laudato Si* el papa nos responde que “invito a un debate honesto y transparente, para que las necesidades particulares o las ideologías no afecten al bien común” (#188).

Hoy en día enfrentamos difíciles decisiones relacionadas con problemas sociales, políticos y, por supuesto, ecológicos. Los debates honestos y abiertos quedan obstruidos por los intereses e ideologías de ciertos grupos.

Laudato Si es, antes que nada, un

llamado a todas las personas de buena voluntad para que enfrenten la realidad y participen en diálogos respetuosos. “Hago una invitación urgente a un nuevo diálogo sobre el modo como estamos construyendo el futuro del planeta,” escribe el Papa. “Necesitamos una conversación que nos una a todos, porque el desafío ambiental que vivimos, y sus raíces humanas, nos interesan y nos impactan a todos” (#14).

Es difícil dialogar, pero resulta esencial para poder responder adecuadamente a los retos modernos. Sin embargo, no me refiero solamente a los retos medioambientales. El papa Francisco deja muy en claro que el desafío fundamental que enfrentamos como personas y comunidad global es una crisis de significado. “¿Para qué pasamos por este mundo? ¿para qué trabajamos y luchamos? ¿para qué nos necesita esta tierra?” (#160). Estas interrogantes tienen implicaciones muy prácticas.

El Papa va directamente al grano y pregunta: “¿Qué tipo de mundo queremos dejar a quienes nos sucedan, a los niños que están creciendo?” “Esta pregunta no afecta sólo al ambiente de manera aislada, —comenta— porque no se puede plantear la cuestión de modo fragmentario” (#160).

Aquellos que confunden con idealismo la preocupación del papa Francisco por

el medio ambiente no logran captar el mensaje esencial de la encíclica. En consonancia con las escrituras de sus predecesores inmediatos, el papa San Juan Pablo II y el papa emérito Benedicto XVI, Francisco llama la atención sobre la corresponsabilidad que Dios nos ha dado con toda Su creación, para que, junto con Él, seamos corresponsables del mundo lleno de maravillas en el que habitamos.

De hecho, el papa Francisco nos dice que los seres humanos no somos meros ocupantes de nuestro hogar terrenal. Estamos destinados a ser uno solo con Dios y con todo lo que Él ha creado. “La existencia humana se basa en tres relaciones fundamentales estrechamente conectadas,” nos enseña el Papa. Estamos íntimamente relacionados “con Dios, con el prójimo y con la tierra” (#66).

Si estamos enfrentando crisis políticas, sociales, económicas o ambientales es porque el vínculo sagrado—cuya finalidad era unirnos y que se describe con mucha fuerza en el Libro del Génesis como el estado de la existencia humana en el Jardín del Edén, antes de nuestra caída se ha roto por el pecado.

La responsabilidad del Papa de hablar sobre la condición humana corrompida por el pecado es un hecho incontrovertible. La Iglesia no pretende resolver cuestiones científicas ni reemplazar a la política, pero se atreve a

hablar contra la injusticia, el abuso y el maltrato cuandoquiera que ocurran. “Todo ensañamiento con cualquier criatura “es contrario a la dignidad humana,” expresa el Papa (#92). “No puede ser real un sentimiento de íntima unión con los demás seres de la naturaleza si al mismo tiempo en el corazón no hay ternura, compasión y preocupación por los seres humanos” (#91) y, siguiendo la más pura tradición franciscana, alabar a toda la creación de Dios.

Dios, el prójimo y la tierra misma están intrínsecamente unidos en el misterio de la creación. La crisis que enfrentamos hoy en día no es una cuestión limitada o aislada sobre política o ideología, sino que es la consecuencia del pecado original que quebrantó la integridad y la armonía de nuestro mundo.

Afortunadamente, los cristianos creemos que Dios amó tanto a este mundo quebrantado que envió a su único Hijo para que nos salvara de nosotros mismos y de nuestra inhumanidad contra todas las criaturas. Por el poder de la gracia de Dios estamos llamados a restaurar la dignidad original de toda la creación. Junto con todos nuestros hermanos y hermanas (visibles e invisibles) se nos invita a proclamar: *Laudato si*! ¡Alabado seas, Señor! †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

September 4

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

September 4-6

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 3-11 p.m., food, rides, kids' tent, Indy Car simulator, poker, black jack, raffle, silent auction. Information: 317-244-9002.

September 4-7

Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **Spaghetti Dinner**, 11 a.m.-9 p.m. Information: 765-832-8468.

September 5

Helpers of God's Precious Infants Prayer Vigil, Terre Haute, 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd.,

Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

September 6

St. Catherine of Siena Parish, 9995 E. Base Road, Greensburg. **Parish Festival**, 11 a.m.-3 p.m., famous Fireside Inn fried chicken dinner. Information: 812-934-2880.

September 7

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-10 p.m., family style chicken dinner. Information: 812-623-3670.

St. Anthony Parish, 4781 E. Morris Church St., Morris. **Labor Day Festival**, 10 a.m., food, games. Information: 812-934-6218.

September 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

September 10

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

September 11-13

St. Mary Parish, 212 Washington St., North Vernon. **Parish Festival**, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m., 5k Walk/Run, rides, music, silent auction, food, kickball tournament. Information: 812-346-3604.

September 12

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, booths, entertainment. Information: 317-283-5508.

Marian, Inc. 1011 E. St. Clair, Indianapolis. **11th Annual Feast of**

the Holy Cross, dinner, dance and silent auction, 6-10:30 p.m., \$50 per person, reservations due Sept. 10. Information: 317-578-4581 or 317-695-6323.

St. Mary Parish, 415 E. Eighth St., New Albany. **Latin Fiesta**, 6-11 p.m., foods from Latin America, traditional Mexican music and dancing. Information: 812-944-0417.

St. Ambrose School, gym, 325 S. Chestnut St., Seymour. **Mexican Night**, family event, food, music, folk dance, 6 p.m.-midnight. Information: 812-522-5304 or saintambrosebulletin@gmail.com.

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap: "To Love is to Forgive,"** presented by Leo and Elizabeth Stenz, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required by Sept. 6 at www.stluke.org or call 3873.

September 12-13

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Fall Fest**, Sat. 4-10 p.m., Sun. 11 a.m.-8 p.m., family style fried chicken dinner. Information: 765-647-5462.

September 13

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Evening Prayer Liturgy to Celebrate the Year Of Consecrated Life** and special recognition of those celebrating 25, 50, and 75 years jubilees, Solemn Evening Prayer, Archbishop Joseph Tobin, president, 4-7 p.m., reception following at Archbishop Edward T. O'Meara Catholic Center. Information: Ann Williams, 317-236-1495, or 800-382-9836 x. 1495. †

Catholic convert, author Deacon Alex Jones to speak at evangelization conference on Sept. 19 at Holy Angels School in Indy

Holy Angels Parish will host an evangelization conference at Holy Angels School, 2822 Dr. Martin Luther King Jr. St., in Indianapolis from 9 a.m.-2 p.m. on Sept. 19.

The title of the conference is "Evangelizing in the African-American Community: Responding to God's Call."

The guest speaker is Deacon Alex Jones of Detroit, Mich. He is a former Pentecostal minister whose conversion to Catholicism culminated in 14 members of his family and 40 members of his prior congregation joining him in being received into the full communion of the Church in 2001. He was ordained a deacon in the Archdiocese of Detroit in 2005 and chronicled his journey to the Church in his book, *No Price too High!*

The conference is free. Lunch is included, and a continental breakfast will be served beginning at 8:30 a.m.

For more information or to register, call Rita Sharp at 317-545-1029 or send an e-mail to holyangelsbulletin@hotmail.com. †

Right to Life Indy will celebrate 33rd 'Celebrate Life' dinner on Sept. 29

Right to Life Indy will host the 33rd "Celebrate Life" dinner at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis at 6:45 p.m. on Sept. 29.

This year's keynote speaker is Alveda King, niece of the late Dr. Martin Luther King, Jr. She serves as a pastoral associate and director of African-American Outreach for Priests for Life. She is also a voice for the

Silent No More Awareness Campaign, sharing her testimony of two abortions, God's forgiveness, and healing.

Tickets are \$65 per person.

Table sponsorship level information is available at rtlindy.org/upcoming-events/celebrate-life-dinner/.

Registration is available at the same site listed above, or by calling Right to Life Indy at 317-582-1526 or sending an e-mail to life@rtlindy.org. †

Pilgrimage to Sept. 27 papal Mass in Philadelphia still has spots available

Peace Love Pilgrimage, LLC, still has spots available for a pilgrimage to the papal Mass in Philadelphia on Sept. 27.

The luxury bus will depart from Guérin Catholic High School, 15300 Gray Road, in Noblesville, Ind., in the Lafayette Diocese, at 8:30 a.m. on Sept. 26.

Pilgrims will stay at The Holiday Inn Express Hotel & Suites in York, Pa., 90 miles from Philadelphia.

Pope Francis will celebrate the closing Mass for the World Meeting of Families at 4 p.m. on Sept. 27. The liturgy will be held outside the Philadelphia Art Museum and is open to the public.

The sacrament of reconciliation will be offered prior to Mass by hundreds of priests attending the gathering. Various musicians and choral groups will perform prior to the liturgy.

Following the Sept. 27 Mass, the bus will drive through the night and return to the high school at approximately 7 a.m.

on Sept. 28.

The cost is \$475 per person for a single person in one room; \$400 per person for two persons in one room; \$375 per person for three persons in one room; \$350 per person for four persons in one room; and \$425 for single travelers with a roommate match-up. Rooms have either two double beds or a king-size bed with a pull-out sofa.

Cost includes bus fare, hotel, breakfast on Sept. 27 and a Meeting of Families T-shirt.

Space is limited and non-refundable. Registration will be accepted on a first-come, first-serve basis. Please note that no tickets are being sold for the papal Mass.

More information and registration is available by logging on to www.peacelovepilgrimage.com/programs.

For questions, send an email to Info@PeaceLovePilgrimage.com. †

Jason Evert to speak on 'Love or Lust?' at St. Louis Church in Batesville on Sept. 14

Nationally known speaker Jason Evert will speak on the topic of "Love or Lust?" at St. Louis Church, 13 St. Louis Place, in Batesville at 7 p.m. on Sept. 14.

The talk is geared toward teenagers in seventh through 12th grade, and for young adults and parents. Those in sixth grade are also welcome, but must be accompanied by an adult.

The talk is designed to bring a message of hope to teens who are struggling with issues such as sexual pressure, pornography, modesty and starting over.

Evert has spoken to more than 1 million students on five continents,

bringing his message of hope to teens as they make decisions that will impact their future. He and his wife, Crystalina, are the authors of more than 10 books.

The free event will also include a raffle of door prizes for teens in attendance. Prizes to be given away include an iPad, a Garmin Vivofit activity tracker and free training sessions at Cook Performance, as well as many other prizes. Teens must be present to win.

The talk will be followed by an opportunity for eucharistic adoration and confession.

For more information, contact Wendy Lambert at 812-934-5226. †

Sisters of Providence to offer 12-Step Spirituality Retreat on Sept. 19

The Sisters of Providence will offer a 12-Step Spirituality Retreat in the Providence Hall Community Room in Providence Hall at Saint Mary-of-the-Woods, 1 Providence Place, in St. Mary-of-the-Woods, from 9:30 a.m.-3:30 p.m. on Sept. 19.

During the retreat, which will be led by Providence Sister Connie Kramer, participants will have time for personal prayer, reflection and journaling, as well as time to pray together and share insights in a group setting.

Retreatants will be given the opportunity to use the principles of 12-step spirituality—as found in such programs as Alcoholics Anonymous—to

not only find greater peace with God, with themselves and with others, but also to become peacemakers.

Participants will be encouraged to let go of their need for control, and to accept their powerlessness over persons, places and events in their lives, and to allow God to do for them what they cannot do for themselves.

All faith traditions are welcome.

Cost to attend the retreat is \$40, which includes lunch. The registration deadline is Sept. 14.

For more information or to register, call 812-535-2952, e-mail jfrost@spsmw.org or log on to spsmw.org and click on events. †



Hearts and Hands fundraiser

Tom Stader, left, looks at a silent auction sheet while Patti VanDenbark, Kathleen Schopper and Barbara Stader take in the auction items at the Hearts and Hands fundraiser dinner in Indianapolis on Aug. 1. More than 450 people attended, raising a record \$68,000 for the Hearts and Hands organization, which helps families and individuals attain affordable, long-term homeownership in the near west neighborhood of Indianapolis by providing education, mentoring and quality rehabilitated homes. (Submitted photo)

Pope holds 'virtual town hall' with ABC and Catholics in three cities

WASHINGTON (CNS)—Pope Francis held a "virtual town hall" with Catholics in Chicago, Los Angeles and McAllen, Texas, in advance of his Sept. 22-27 visit to the United States.

The town hall was arranged by ABC News, which was to air portions of the meeting during its "World News Tonight" program on Aug. 31, with an hourlong version of its "20/20" newsmagazine called "Pope Francis & the People" airing from 10-11 p.m. EDT on Sept. 4. ABC News said the event would also be posted in its entirety in both English and Spanish on abcnews.com.

Pope Francis engaged via satellite with students at Cristo Rey Jesuit High School in Chicago, homeless men and women and those working with homeless people in Los Angeles, and members of a McAllen parish located near the U.S.-Mexico border. "We were allowed inside the Vatican

for an hour with Pope Francis, where he greeted us as he prepared for his trip," said David Muir, "World News Tonight" anchor, in a 90-second "special report" that aired midday on Aug. 31 on ABC.

"He told me he's ready, and he delivered a couple of messages to the American people before his historic visit, saying, 'For me, it is very important to meet with all of you, the citizens of the United States, who have your history, your culture, your virtues, your joys, your sadness, your problems, like everyone else. That's why this trip is important, for me to draw close to you, in your path, your history,'" Muir said of the pope.

Muir added, "He went on to say, 'I'm praying for you all, and I ask you to please pray for me.'"

"The pope allowed us to visit so we could connect him with people in other parts of the country where he won't be able

to visit," Muir said. "He took questions and heard stories of struggle. He also spoke in English in some of his answers, at one point asking a teenager in Chicago fighting adversity to please sing for him. And she did." Pope Francis will celebrate Mass in Spanish and other languages during his U.S. visit.

"Today was an unforgettable day in the 20-year history of Cristo Rey Jesuit High School," said a tweet from the school after the town hall ended. Chris Meyer, the school's director of technology, tweeted, "A glorious morning at Cristo Rey Chicago," advising in a separate tweet there would be "powerful stories" on the Sept. 4 broadcast.

"The pope did not shy away from some key issues," Muir added, although he did not disclose what issues they were, inviting viewers to watch "World News Tonight" and the "20/20" installment. †



Artists paint an image of Pope Francis on the side of a building in New York City on Aug. 27. The mural, which will be 225-feet tall when completed, faces Madison Square Garden, where the pope will celebrate Mass on Sept. 25. The artwork was commissioned by DeSales Media Group, the communications and technology arm of the Diocese of Brooklyn, N.Y. (CNS photo/Gregory A. Shemitz)

What was in the news on Sept. 4, 1965? Women religious want a voice at the Council, penitential ceremonies called for across the world as the fourth session nears opening

By Brandon A. Evans

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

Here are some of the items found in the Sept. 4, 1965, issue of *The Criterion*:

• Procession through Rome to open council session

"ROME—The pope and the Fathers of the Second Vatican Council will mark the opening of its fourth session with a penitential procession through the streets of Rome bearing relics of Christ's passion. Pope Paul VI announced this [on Aug. 28] while exhorting 'the whole Church' to penance and prayer for the success of

the council, which he described as 'this God-given opportunity that the Church and the world have for the salvation of mankind.' ... The pope called for a ceremony of penance in every Catholic church in the world. He said that children, young men and women, and fathers and mothers of families should be invited to the ceremony. He urged the sick, 'our most cherished children,' to unite their spiritual and physical sufferings to the worldwide penitential ceremonies."

• Historic resolution: Ask voice for nuns in Vatican Council

"DENVER, Colo.—Representatives of 180,000 nuns in the United States have unanimously supported an historic resolution proposing that

sisters have a voice in Vatican council deliberations which affect their lives. The proposal, which will be submitted to the bishops of the United States, the Sacred Congregation of Religious in Rome, and to the Vatican Council, culminated [on Aug. 27] the five-day meeting of the Conference of Major Superiors of Women here. ... Sister Mary Luke, conference chairman, speaking on behalf of more than 400 major superiors from 44 states, said there is 'a serious concern' on the part of leaders of women religious that 'women should have something to do with the regulars that bind them.' ... She said she was 'very optimistic' that the resolution would be favorably received in Rome and elsewhere, basing her optimism on what she called 'a fine, open attitude' on the part of the world's bishops."

- Statement issues for Labor Day
- Classes resume Sept. 7: High school students expected to hit 8,300
- Grade schools expect 36,000 enrollment
- Native of Tell City in ordination class
- Labor Day Mass slated
- Bequests in will total \$146,000
- Council not sudden inspiration for Pope John, confidant reveals
- Do not 'compromise' beliefs, Church told
- Three St. Meinrad priests to mark jubilees
- Wounded priest said improving
- 'Disarm' hearts, speaker urged
- 'Crisis of Faith' is radio subject
- 'High rise' church
- Close animal shelter, Delegate orders nun
- Missions, ecumenism link cited
- First parish 400 years old
- Results listed for St. Philip bowling event

- Convent splits gallows, machine gun tower
- Unique 'apartment apostolate' launched by 4 Detroit priests
- Catholics seen failing in 'internationalism'
- Plans announced for international Liturgy Congress
- Two Pennsylvania parishes decided to 'bury hatchet'
- Sister quits post as college head
- Abp. O'Boyle scores birth control plan
- New immigrant law voted by House
- Ecumenical help for poor
- Catholic schools and the laity
- 'Updating' of retreats seen vitally needed
- The future role of Catholic education
- Cooperative planning seen school goal key
- Fourth century portrait of Christ in mosaic unearthed in England
- 'Total commitment' to race justice asked
- Head of the NCEA sees bright school picture
- Course scheduled in Protestantism
- Birth rate dip noted in June
- Greeks losing heads for vernacular Bible
- English monks seek 'updating'

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Read all of these stories from our Sept. 4, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

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Contemplate, give thanks, protect: Pope prays for creation

VATICAN CITY (CNS)—Leading prayers for the safeguarding of creation, Pope Francis prayed that people would learn to contemplate God in the beauty of the universe, give thanks and protect all life.

During an evening celebration of the World Day of Prayer for the Care of Creation, the pope prayed that God would “enlighten the lords of power and money so they would not fall into indifference, but would love the common good, encourage the weak and care for the world in which we live.”

Pope Francis announced in August that the Catholic Church would join the Orthodox Church in marking the prayer day on Sept. 1 each year.

In his opening prayer, he asked God to fill people with a desire “to protect every life, to prepare a better future so that your kingdom of justice, people, love and beauty would come.”

Although the pope led the service in St.

Peter’s Basilica, he asked the preacher of the papal household, Capuchin Franciscan Father Raniero Cantalamessa, to give the homily.

In his homily, Father Raniero referred to both Pope Francis and his namesake, St. Francis of Assisi.

Some environmentalists, he said, have blamed the Bible and Judeo-Christian tradition for the destruction of nature, claiming the idea that human beings have “dominion” over nature gave them permission to use and destroy the Earth.

But, he said, “the map of pollution” covering the globe coincides less with the places where people believe in God, and more in places that underwent “unbridled industrialization aimed only at profit” or are subject to rampant corruption.

“No one can seriously serve the cause of safeguarding creation without the courage of pointing a finger at the exaggerated accumulation of wealth in the hands of a few,” the Capuchin friar said.

St. Francis of Assisi, he said, was able to recognize and contemplate God’s beauty in all created things precisely because he owned nothing and recognized that anything he was able to use, especially for food or clothing, was a gift of God.

“Possession excludes, contemplation includes. Possession divides, contemplation multiplies,” he said. If one person owns a lake or park, “all the others are excluded,” but if no one owns it, thousands can enjoy it without taking it away from anyone.

Father Raniero said that while the world St. Francis lived in was not facing the environmental emergency people today are facing, he still knew that if he took more than he needed, he was stealing from others.

“We must ask: Am I a resources thief, using more than my due and therefore taking it from those who will come after me?” the preacher said.

Pointing to Pope Francis’ encyclical on the environment, “*Laudato Si*,” the



Pope Francis prays as he leads an evening prayer service to mark World Day of Prayer for the Care of Creation in St. Peter’s Basilica at the Vatican on Sept. 1. (CNS photo/Paul Haring)

Capuchin said safeguarding creation is an “artisanal” activity, one that must begin with individuals and their daily actions.

“What sense is there, for example, in being worried about the pollution of the atmosphere, the oceans and the forests, if I don’t hesitate before throwing a plastic bag on the shore?” he asked. †

Observers expect Pope Francis to affirm and challenge politicians during visit

WEST PALM BEACH, Fla. (CNS)—Flanked by Vice President Joe Biden and House Speaker John Boehner—two high-profile Catholic politicians—the visual of Pope Francis’ Sept. 24 address to Congress will signal an evolving narrative.

The improbability of a pope standing before a joint meeting of Congress comes in an era of wider acceptance of the Catholic faith as it intersects with public life and U.S. politics, and indicates a comfort level between the two that wouldn’t have been imaginable several decades ago, observers said.

Times have changed whereby politicians do not have to wall off their faith from the office they hold, unlike how President John F. Kennedy had to defend his Catholic faith more than half a century ago, said Jesuit Father Christopher Collins, assistant professor of theological studies and head of mission and identity at Jesuit-run St. Louis University.

“More and more, there seems to be a willingness for people being out front with their religious commitments while in public office, for both Democrats and Republicans,” Father Collins told Catholic News Service (CNS).

“We are in a new phase of that, and that is a good thing,” he said. “It is a kind of a moving along the spectrum from

privatization to a coherent synthesis of the faith of those who serve in public office.”

Pope Francis’ speech to Congress—where about 30 percent of lawmakers are Catholic—may be the most closely watched of the pope’s talks during his visit Sept. 22-27 to Washington, New York and Philadelphia.

The pope also is scheduled to meet with President Barack Obama at the White House before heading north to give a separate address at the United Nations in New York, and joining an interfaith service set for the Sept. 11 memorial at ground zero.

Father Collins, who sees Pope Francis as a continuation of the public advocacy efforts of Pope Benedict XVI and St. John Paul II, said the pope’s emerging theme on public policy issues is that the Christian faith should impel civic engagement regardless of the difficulties and risks.

“That has been a consistent theme with [Pope Francis]: to get out of your complacency and let the Church serve as a field hospital, and that you only become sick as a person or as a Church when you turn in on yourself,” he said, citing some of the pope’s descriptions of the Church’s work in the world.

“This pope urges us to bring our faith

out into the streets even though that gets messy, and even though it can be a confusing place,” Father Collins added. “That is the nature of the Christian faith.”

Melissa Moschella, assistant professor of philosophy at The Catholic University of America in Washington, told CNS that the pope has the opportunity to make a stronger impact than previous popes who visited the U.S. because of his awareness of the media and wide global popularity.

“He has a simple, down-to-earth style, a warm, compassionate approach that people find very attractive. His style and way of talking about things really does radiate the joy of the Gospel,” said Moschella, who will moderate a panel discussion on the history and practice of marriage at the World Meeting of Families in Philadelphia during the pope’s visit.

Through his appointments of cardinals from smaller nations and underrepresented regions, the pope has shown that the Church must be inclusive and consider a wide range of views, Moschella explained.

“You see him streamlining Church governance and structures, financial management. Through example, he encourages public leaders to be servant leaders: not in it for their own ego, or personal advantage or agenda, to see themselves as servants of society and focus on the common good,” she said.

Increasingly, Catholics in America appear compelled to public service despite the challenge of a spectrum of Church teaching which refuses to fit neatly into any U.S. political party platform. But what bearing does Church doctrine and

Catholic social teaching have on a career in public life?

Pope Francis has expressed the view that politics is a worthy vocation, according to John Carr, director of the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington.

“We have lots of Catholics who have taken up that vocation, and increasingly Catholics are leaders of both the Democratic Party and Republican Party,” Carr said.

Noting that there is no such thing today as “a Catholic vote,” Carr said that Catholic voters are influential in elections as perhaps “the ultimate swing vote.”

“The bad news [is] we are more Democrats or more Republicans than we are Catholic,” he said. “We ought to see a more consistent concern for life, and I hope Pope Francis will ask us to be more clear in our care for the poor, the unborn and the undocumented.”

“I think Pope Francis will affirm our leaders and make them profoundly uncomfortable at some moments.”

He noted that Pope Francis’ Jesuit-inspired leadership style and personal priorities will be highlighted by a meeting with homeless people following his speech to Congress.

“He looks at the world from the bottom up. When he had a day off, he would go to the slums instead of the football game or to the opera, and he will bring that [sensitivity] to the papacy and to Washington,” Carr said. “This is not the center of his world.” †

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FAITH

continued from page 1

Catholic Center in Indianapolis to the archives of the archdiocese, which he had never visited previously.

In what Ogorek calls a providential moment, archivist staffers Karen Oddi and Teresa Law immediately led him to a complete set of framed oil-painting stations dating to the early 20th century. Two of those stations are now key elements in the “National Geographic Sacred Journeys” exhibit, which opened on Aug. 29 at The Children’s Museum.

As he toured the exhibit for the first time two days before its opening, Ogorek displayed the kind of wonder and awe that he hopes will be shared by everyone who visits the museum in the coming months.

“I have goose bumps—I really do,” he said, strolling through the 7,000-square-foot exhibit that includes fragments of the Dead Sea Scrolls, a stone from the Western Wall in Jerusalem, and a life-size replica of the Shroud of Turin.

“I think all people of good will would agree that decisions about faith and religion should be informed decisions,” Ogorek said. “The big idea [behind the exhibit] is that when we have accurate information about religion presented in respectful ways, bridges of understanding are built.”

Years in the making, Sacred Journeys combines artifacts from the world’s major religions with spectacular images from *National Geographic* magazine that serve as backdrops to the displays. Visitors follow the personal journeys of five young people representing the Christian, Jewish, Hindu, Muslim and Buddhist faiths. Their stories are told in video clips that guide museumgoers through the exhibit.

“In each of these guides, we see joy,” Ogorek said. “People of faith should be people of joy. And I do think the beauty and the joy of the life of faith comes through loud and clear in this exhibit.”

Luis is the fictional guide who embarks on a pilgrimage to the Basilica of Our Lady of Guadalupe in Mexico City. He wants to better understand why this Marian shrine—one of the most visited sacred sites in the world—is so important to his grandmother and to millions of other people. The young man’s journey leads to a corresponding display of artifacts and artwork that enlightens museum visitors about this monumental place in the Catholic faith.

All of the guides have questions about faith and their family traditions. Those instrumental in planning the exhibit hope that “Sacred Journeys” will in turn provoke important questions and discussions among museum guests.

“Most of our visitors come here as families,” said Christian Carron, director of collections for The Children’s Museum. “We’re always focused on asking, ‘How do families learn together?’ With this exhibit, it’s not our job to tell you what you should believe. People receive instruction from their own families of faith. What we’re trying to do is provide a safe place that people

can go to have a conversation about their own faith and about the faith of their neighbors.”

Other highlights of the exhibit, made possible by Lilly Endowment Inc., include:

- A pamphlet by Protestant reformer Martin Luther published in 1519.
- A letter penned by Pope Gregory XVI in the 19th century.
- A Bible published in 1845 and owned by Bethel African Methodist Episcopal Church, the oldest African-American church in Indianapolis and an important part of the Underground Railroad.
- Items used in the Jewish faith that astronaut David Wolf, an Indianapolis native, took to the International Space Station
- Artwork of the Golden Temple, a Sikh holy site, by Indianapolis artist K.P. Singh.
- A 500-year-old handwritten Quran.
- A throne built for the Dalai Lama on a 2010 visit to Bloomington.

“Some of the items come from our own collection, some we commissioned or purchased, and others come from about 20 different lenders,” Carron said. “Part of the curation of an exhibit like this is finding those things that have meaning for people and that tell the story.”

One example is a sash worn by Victor Galea Salomone, who as a 12-year-old in 1974 spent his summer assisting as an altar server at the Vatican. Years later, he was a fraternity brother of Carron, who recently called to ask his friend if the museum could include the sash in the exhibit. “It was this great formative moment in his life, and something he has held onto,” Carron said.

Advisors from around the country and locally—including leading voices in academia and from various faith communities—were instrumental in shaping the exhibit, according to Carron.

“We’re very good at preserving objects and presenting objects,” he said. “But we really needed to rely on experts, who were our academics and our community practitioners, to tell us the particulars.”

Ogorek said he could not be more pleased with the results.

“As director of catechesis for the archdiocese, one of my main goals is simply for the Catholic faith to get a fair hearing,” he said. “And I have to tell you, the Children’s Museum has done a masterful job of presenting the diversity and complexity within the Christian faith in ways that are accurate, and, I would say, profoundly respectful.”

“From the perspective of the Catholic Church, we would hope that families will have fun [at the exhibit] ... that they will experience beauty and joy together, and that they will just learn more about their neighbors and in turn learn more about themselves,” he continued. “In a way, this will be a gift that keeps on giving. Conversations that start here will bear a lot of fruit in families’ lives.”

(The exhibit is included with general admission. Victoria Arthur is a freelance writer and a member of St. Malachy Parish in Brownsburg.) †



Above, worshippers surround the aedicule of the Church of the Holy Sepulchre in Jerusalem. The church, believed to be the location of the crucifixion and burial of Jesus, is a major pilgrimage site for Christians. (Photo courtesy of The Children’s Museum of Indianapolis)



Left, Our Lady of Guadalupe, the title given to the Virgin Mary for her appearance before Native American peasant St. Juan Diego in 1531 at Tepeyac Hill, is a major religious and cultural symbol of Mexico. This collection at the Sacred Journeys exhibit demonstrates that her image can be found almost anywhere—from candles to cowboy boots. (Photo by Victoria Arthur)



Below, Jews pray at the Western Wall of the Wailing Wall in Jerusalem. (Photo courtesy of The Children’s Museum of Indianapolis)

Shroud of Turin expert to present lectures on Sept. 19

Coinciding with the “National Geographic Sacred Journeys” exhibit will be two lectures by Shroud of Turin expert Barrie Schwartz.

The lectures will take place at the museum on Sept. 19. The 11 a.m. lecture is recommended for ages 10 and older. A second lecture at 2 p.m. will last longer with scientific information geared toward adults.

The lectures are free with museum admission, but require advance registration through The Children’s Museum website at www.childrensmuseum.org.

For more information about the exhibit, log on to www.childrensmuseum.org/, choose “Exhibits” then “Future Exhibits.” †

MERCY

continued from page 1

pope said he decided “to concede to all priests for the jubilee year the discretion to absolve of the sin of abortion those who have procured it and who, with contrite heart, seek forgiveness for it.”

Pope Francis urged priests to welcome to the sacrament women who have had an abortion, explain “the gravity of the sin committed,” and indicate to them “a path of authentic conversion by which to obtain the true and generous forgiveness of the Father who renews all with his presence.”

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters the pope’s letter “highlights the wideness of God’s mercy,” and is “not in any way minimizing the gravity of the sin”

of abortion.

In his letter, Pope Francis also granted another exception to Church rules out of concern for “those faithful who for various reasons choose to attend churches officiated by priests” belonging to the traditionalist Society of St. Pius X. Although the society is no longer considered to be in schism and the excommunication of its bishops was lifted in 2009, questions remain over whether the sacraments they celebrate are valid and licit.

The pope’s decision was “taken with the faithful in mind,” and is limited to the holy year, which runs through Nov. 20, 2016, Father Lombardi said.

The spokesman also confirmed that the Vatican’s contacts with leaders of the Society of St. Pius X have continued. Pope Francis wrote in his letter that he hoped “in the near future, solutions may

be found to recover full communion with the priests and superiors of the fraternity.”

Pope Francis’ letter also explained expanded opportunities for obtaining the indulgences that are a normal part of the celebration of a holy year. An indulgence is the remission of the temporal punishment a person is due because of his or her sins. In a holy year, it is offered to pilgrims who cross the threshold of the Holy Door at the Vatican or in their local diocese, confess their sins, receive the Eucharist, and pray for the pope’s intentions.

The celebration of God’s mercy, he said, is “linked, first and foremost, to the sacrament of reconciliation and to the celebration of the holy Eucharist with a reflection on mercy. It will be necessary to accompany these celebrations with the profession of faith and with prayer for me, and for the intentions that I bear in

my heart for the good of the Church and of the entire world.”

Those who are confined to their homes can obtain the indulgence by offering up their sickness and suffering, he said.

Pope Francis also included special consideration for people who are incarcerated, touching on the Old Testament tradition of a jubilee year as a time for granting prisoners amnesty.

Those who, “despite deserving punishment, have become conscious of the injustice they committed,” may receive the indulgence with prayers and the reception of the sacraments in their prison chapel, he wrote.

(Resources are available in the archdiocese for those suffering from a past abortion at www.archindy.org/projectrachel, or by calling 317-452-0054.) †

Youth volunteers mark 20 years of helping Brown County residents

By Carol Nathan
Special to The Criterion

BROWN COUNTY—Each summer, teenagers from St. Agnes Parish in Nashville and young people from Terre Haute's youth ministry program come together with adult leaders to help needy persons in Brown County. This summer, the Indiana Nazareth Farm Service camp celebrated 20 years of assisting its brothers and sisters in need in southern Indiana.

The annual service camp is sponsored by St. Agnes and five Terre Haute parishes which have combined their youth ministry efforts—St. Benedict, Sacred Heart of Jesus, St. Patrick, St. Margaret Mary and St. Joseph University. The camp is based on four cornerstones—community, prayer, simplicity and service.

The outreach effort occurred on July 24-28 and included 20 teenagers, two young adults and 14 adults. The youth directors for the project included Adrienne Spahr from St. Agnes Parish, and Tom Gattuso and Augusta McMonigal, youth ministers for the Terre Haute area parishes.

The youths and their leaders reached out to the community of Brown County and provided their spiritual and physical strength to make the lives of some Brown County residents easier, and to help them manage their homes. Some of the work this year related to recent storm damage and flooding in Brown County.

The projects included weeding; laying down several pounds of mulch; woodcutting; hauling and stacking; packing boxes for a move; yardwork; painting; constructing a ramp and steps; and digging out a culvert.

Each teenager and adult leader averaged 36 hours of intensive hard labor in just four days, totaling 1,296 person hours. In addition, the youths and leaders shared

prayers and reflections each day.

Since the camp was initiated 20 years ago, teenagers and their adult chaperones have provided more than 26,000 hours in service.

The original Nazareth Farm was formed as an association of the Catholic Church and is located in the Diocese of Wheeling-Charleston, W. Va. Its purpose is to provide volunteer service to the people of Appalachia.

The program was started in Brown County by Benedictine Sister Mildred Wannemuehler, then parish life coordinator at St. Agnes Parish, former youth ministry coordinator Janet Roth at St. Benedict and Sacred Heart of Jesus parishes in Terre Haute, and Mike Lewis, then youth ministry coordinator at St. Agnes Parish in Nashville. Dee and Gene Suding have been instrumental in the ongoing success of the project, providing space for the camp and continuing support of its mission. Paul and Kelli Suding continue their family's tradition of providing camp space and support.

The appreciation of the people served by these outstanding youths and adult leaders is impressive and heartfelt, youth leaders said. They added the spirit of warmth and caring was so sincere that it was "vibrant and magnetic."

The Nazareth Farm project is held each summer at the end of July

Brown County residents who need assistance are encouraged to keep this outreach in mind for themselves, or if they know of others who might benefit from the gift of service provided by these youths and their leaders.

(Carol Nathan is a member of St. Agnes Parish in Nashville. For more information about Nazareth Farms, contact Adrienne Spahr, youth ministry coordinator at St. Agnes Parish in Nashville, at spahr6@gmail.com.) †



Above, Teenagers and youth ministry leaders from St. Agnes Parish in Nashville and parishes in Terre Haute spent four days in late July assisting people in need in Brown County. (Photos by Carol Nathan)



Left, Volunteers prepare stain for a deck and ramp the youths built during their outreach effort in 2014.

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Plan on attending the following events on the motherhouse grounds (just 70 miles southwest of Indianapolis):

Sept. 8 - Taizé Prayer at the Woods, 7 p.m. (EDT). This hour-long service held every second Tues. of each month, includes prayer, simple beautiful music, a time for silence, Scripture reading, and silent prayer. Free.

Sept. 12, Luke: Herald of Justice, 9:30 a.m. to 3:30 p.m. (EDT). Take time to study the twofold story that Luke tells in Gospel/Acts. Find out why scholars praise Luke's Gospel for being "universal, the gospel of women, and the gospel of the Holy Spirit." Bring a Bible. Facilitator: Sister Cathy Campbell. Cost: \$40, (includes lunch). Register by Sept. 7.

Sept. 16, Lunch and Lecture Series, Noon - 1:30 p.m. (EDT). Come for one or all five sessions and feast on the words of Saint Mother Theodore Guerin. Delve deeply into the Journals and Letters of Mother Theodore, using the lens of Providence spirituality as a guide. Facilitator: Sister Jan Craven. Cost: \$12 per session (includes lunch).

Sept. 19, 12-Step Retreat, 9:30 a.m. to 3:30 p.m. (EDT). This one-day retreat will focus on 12 Step Spirituality within a group setting, where serenity and peace await those willing to accept their powerlessness over persons, places and events in their lives. Facilitator: Sister Connie Kramer. Cost: \$40 (includes lunch). Register by Sept. 14.

Sept. 26, In the Light of Providence Retreat: A Photographic Journey, 9:30 a.m. to 4:30 p.m. (EDT). Participants will view photography of nature; meet award winning photographer, Sharon Woods; hear from National Geographic photo journalist, DeWitt Jones via video; journey into "the Woods" to take photographs. Bring your own camera. Presenters: Sharon Woods, Sister Evelyn Ovalles, and Sister Mary Montgomery. Cost: \$40 (includes lunch). Register by Sept. 21.

Oct. 3, Paper Crafting: Scrapbooking, Card Creation Bookmarks and Family Collage, 9 a.m. to 4:30 p.m. (EDT). Join the sacred experience of treasuring loved ones through creating a scrapbook, cards, and bookmarks. Presenter: Providence Associate Sheila Donis, and Sister Mary Montgomery. Cost: \$45 (includes lunch). Register by Sept. 28.

Oct. 10, The Art of Journal Writing, 9:30 a.m. to 3:30 p.m. . This one-day retreat will focus on the art of journal writing within a group setting. This is a tool for prayer, gratitude, and meaningful communication, dialogue, and conflict resolution in our lives. Facilitator: Sister Connie Kramer. Cost: \$40 (includes lunch). Register by Oct. 5.

Save the date!
Saint Mother Theodore Guerin FEST, Oct. 17-18, 10 a.m. Saturday to noon Sunday (EDT). Register by Oct. 12.



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Inmates received into the Church say faith will guide them

By Sean Gallagher

Archbishop Joseph W. Tobin has identified ministry to people incarcerated in correctional facilities across the archdiocese as one of six doors through which Catholics in central and southern Indiana can pass through to be missionaries of Christ to people on the margins of society and the Church.

On April 22, he witnessed to the importance of this priority by celebrating a Mass at the Putnamville Correctional Facility in Putnamville. During the liturgy, he received six inmates into the full communion of the Church.

Father John Hollowell, pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil and the Catholic chaplain at the prison, was a concelebrant at the Mass.

"Archbishop Tobin is a person who does what he says," Father Hollowell said. "It's one thing to talk about the need to respect the dignity of people in prison. But to go there and show people that this is actually a priority of the whole archdiocese is a huge statement. He genuinely wanted to be there, and was excited to be there. He told them that, and you knew that he meant it."

For their part, the inmates who

participated in the Mass, especially those who were received into the Church, were excited that Archbishop Tobin took time to worship with them.

"To me, it showed that the Church cares about me just as Christ does," said inmate Frank Wederzak, who was received into the Church during the Mass. "Archbishop Tobin coming shows that God is just not where things are good, but everywhere, good or bad."

Many members of St. Paul Parish are involved in ministry at the prison throughout the year, and helped form the inmates to be received into the Church.

St. Paul parishioner Teresa Batto helps lead the faith community's prison ministry and organized the April 22 Mass and has seen its effects, noting that more Catholic inmates are bringing friends in the prison to Bible study sessions, Masses and other liturgies.

"It energized the men to invite others to come," said Batto of the Mass.

Batto, who has ministered at Putnamville for 20 years, said the ministry has affected her life of faith in many ways.

"They have been told by the courts and by society that they have to change," she said. "I see them moving from this life that they had before [being incarcerated]



Archbishop Joseph W. Tobin baptizes Frank Wederzak during an April 22 Mass at the Putnamville Correctional Facility in Putnamville. Wederzak is an inmate at the prison. He and five other inmates were baptized and received into the full communion of the Church. Father John Hollowell, left, chaplain at the facility and pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, assists in the rite of baptism. Bernie Batto, right, a member of St. Paul Parish, serves as Wederzak's sponsor. (Submitted photo)

to what they want to do when they get out. Seeing how they grow are beautiful moments."

Wederzak said coming to know and embrace the Catholic faith has helped him rediscover peace in his life.

"I think in coming home [in the Church], I have found that peace that I had as a child," he said. "And in reclaiming that peace, I can pass it on to others, not only here, but everywhere."

Inmate Donald Foncannon, who was also received into the Church during the Mass, sees the faith formation he has received as a means to live a good life when his time in prison is over.

"I think developing a closer relationship

with God is what is going to help me successfully transition and adjust into society, and help me with structuring a life once I'm released," he said. "I believe these studies are pieces of the foundation for my faith and religion."

Batto said seeing the men that she and other members of St. Paul Parish helped form in the faith being received into the Church was "a wonderful moment, a very triumphant moment."

"But it was also very touching to see that they were so excited about entering the faith," she said. "And they've continued to come. To see them continue to come is a very satisfying thing for me." †



"It's one thing to talk about the need to respect the dignity of people in prison. But to go there and show people that this is actually a priority of the whole archdiocese is a huge statement. He [Archbishop Tobin] genuinely wanted to be there, and was excited to be there. He told them that, and you knew that he meant it."

—Father John Hollowell, Catholic chaplain at Putnamville Correctional Facility in Putnamville

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BEATRIZ VASQUEZ

From the Editor Emeritus/John F. Fink

Medieval Church: Turbulent period for the papacy

(Fourth in a series of columns)

The Catholic Church today is fortunate to have a pope who is widely admired.



That hasn't always been the case, especially during the medieval Church. And popes weren't always as holy as they have been in recent centuries.

The period between Constantine's death in 814 and the election of Pope Nicholas I in 858 was a particularly turbulent period for the papacy. During those 44 years, there were nine popes and two antipopes, some of whom reigned for very brief periods.

Emperor Louis the Pious succeeded Charlemagne, and Pope Paschal I succeeded Pope Leo III, who died in 816. However, anti-Frankish feelings existed in Rome, and two leaders of the pro-Frankish party were blinded and then beheaded. Pope Paschal himself was linked to the deed. When Emperor Louis sent an investigating commission to Rome, Paschal found it prudent to take an oath of purgation before a synod of

34 bishops.

Paschal was so detested by the end of his reign in 824 that a popular uproar prevented his body from being buried in St. Peter's, and delayed the election of his successor, Pope Eugene, by several months. Pope Eugene was succeeded by Pope Valentine, who died less than a month after he was elected.

Then Pope Gregory IV got involved in the dynastic struggles between Emperor Louis and his three sons: Lothair, Pepin and Louis the German. Gregory supported Lothair, antagonizing the Frankish bishops by doing so. Louis the Pious was deposed by his sons in 833, but regained the throne a year later and reigned until his death in 840. Then Lothair succeeded him.

When Gregory IV died, the populace of Rome proclaimed a deacon named John as pope, seized the Lateran palace, and enthroned him. The aristocracy, though, elected a fellow Roman aristocrat, Sergius II, crushed the opposition, and confined the antipope John in a monastery. While Sergius was pope, simony (the buying of ecclesiastical preferment) flourished.

Pope Leo IV, who succeeded Sergius, was a strong pope in civic affairs who

strengthened Rome's city walls, organized a fleet of ships that defeated the Muslims in a sea battle, and rebuilt what is now Civitavecchia, a port city northwest of Rome.

Leo died in 855, and the clergy and people of Rome elected Benedict III. However, a group loyal to the emperor preferred Anastasius, a cardinal whom Leo had excommunicated. So they dragged Benedict from his throne, imprisoned him, and installed Anastasius. Anarchy reigned for three days.

When it became clear, though, that Benedict had wide support, the imperialists allowed him to become pope. Anastasius was expelled from the Lateran, and is considered an antipope. Amazingly, though, after spending Benedict's reign in obscurity, he was to become an important counselor to the next three popes.

Benedict, however, died after only two-and-a-half years as pope. Pope Nicholas I was elected in 858. He proved to be an exceptionally strong pope. He firmly believed the pope to be God's representative in Earth with authority over the whole Church, and he acted accordingly. The "whole Church" included the Church in the East, as we will see next week. †

Faith, Hope and Charity/

David Siler

A prayer to never forget our Cuban brothers and sisters

I have had the rare privilege of traveling to Cuba on three occasions



as an archdiocesan representative of our global solidarity partnership with the Archdiocese of Camaguey, Cuba.

By far, the most talked about and celebrated event in Cuba's history that I heard about multiple

times during my journeys was the visit by Pope John Paul II in 1998.

This was the first-ever visit of a pope to the island nation. It left an indelible mark by the re-opening of churches that were formerly forced shut by Cuban President Fidel Castro. I know that Pope John Paul II had a private meeting with Castro. I would have loved to have been a fly on the wall to overhear that conversation!

Now, anticipation is building for the visit of Pope Francis to Cuba in mid-September. I can only imagine the hopefulness in the hearts of the Cuban people as they await his pilgrimage. Francis' stop in Cuba on his way to the United States will highlight his role as a peace broker between our two countries, and should serve to boost efforts to mend relations after more than 50 years of bitterness.

The pope's visit, along with the proposed changes to the U.S. trade and travel embargo which Pope Francis and the Vatican helped to broker, may be just what is needed to open up a new era between our two countries. I have seen firsthand how the U.S. embargo has only served to add to the poverty and hopelessness of the Cuban people.

The U.S. Conference of Bishops said when the new Cuba policy was announced publicly, "We believe it is long past due that the United States establish full diplomatic relations with Cuba, withdraw all restrictions on travel to Cuba, rescind terrorist designations aimed at Cuba, encourage trade that will benefit both nations, lift restrictions on business and financial transactions, and facilitate cooperation in the areas of environmental protection, drug interdiction, human trafficking and scientific exchanges. Engagement is the path to support change in Cuba and to empower the Cuban people in their quest for democracy, human rights and religious liberty."

The gift of freedom that we enjoy in our country is such a profound blessing. Having been born and raised in the United States, I never truly appreciated the importance of freedom until I traveled to Cuba. I long for the day when any of you who wish will have the freedom to travel to this beautiful island filled with beautiful people who long for our friendship.

The isolation that the Cuban people feel from our country, only 90 miles away, is tremendous. I will never forget the time when my traveling companions from the Archdiocese of Indianapolis and I met with a group of neighbors in a remote rural area. They welcomed us with painted signs, hugs and kisses, and one woman pulled me aside, took both of my hands and said to me, "Please, please, my dear brother, never forget us!"

I have never forgotten that woman and her neighbors as I pray for them every day, and I ask you to never forget these, our brothers and sisters, who have no voice of their own.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

It's All Good/Patti Lamb

Keep an open mind in prayer, knowing God's blessings await

I just went to the kitchen for a cheese stick and noticed a neon piece of



construction paper on the refrigerator door. The fluorescent page had been placed over a permission slip and some other important notes from school. The paper was titled, "Margaret's Birthday Wish List."

My daughter Margaret turns 8 years old next month, and she's already composed a wish list to commemorate the occasion. This was her priority, despite the fact that her birthday is more than 30 days away, and she still hadn't finished her math homework.

She listed many items, some within reason and some—well, not so much.

At the top of the list:

"A playdate with Andrew Luck," followed by "P.S.—with pizza and breadsticks, please!"

"Monkey bars in my bedroom."
"Camouflage socks."

As I was reading, Margaret entered the kitchen. She indicated that she had to add one more very important item to her list.

I instructed her to finish her math and then add it to the list, which could

take its rightful place *underneath* the permission slip and school forms.

Later that night, after night prayers and tuck-ins, I returned to the kitchen and saw Margaret's freshly revised list.

I thought about how I position my requests to God in prayer. A lot of times, I'm like my (almost) 8-year-old, petitioning for what I want most at that particular moment. Routinely in my prayers, I go down my own list of desired outcomes.

"Please let me find the right new job."

"Please let the truck run a little longer."

"Please let [my friend's] bloodwork results come back all right."

I know that God is eager for us to come to him in prayer. What I need to better demonstrate to my kids, though, is how to best conclude a prayer. To this end, I'm making an effort to finish our night prayers with something like this:

"Thanks for listening to what we most

hope for, God. In your divine wisdom and love, you know infinitely more than we do. You see the bigger picture. You never want there to be pain—you know pain all too well—but this is not your kingdom. If earthly outcomes are different than our requests, please let us find your peace. Help us to remember that, in the end, love always wins and

your goodness always triumphs."

Come October, Margaret will not be getting monkey bars installed in her bedroom for her birthday. And a playdate with Andrew Luck is out of the question. (I'm pretty sure this is his busy season.)

But her dad and I do have some special little surprises to make her birthday a happy one. None of the little treasures we have planned are on her wish list, although I'm working on the camouflage socks. I hope she will keep an open mind, and not be disappointed when her wish list isn't fulfilled. As a parent, I only want her happiness.

Margaret's list reminded me that I must keep an open mind in prayer, knowing that God, our Father and divine parent, has greater blessings in store than we might even think to ask for ourselves. Few of those, however, will be revealed in this human life. The way things unravel in our lives sometimes seem very contrary to our petitions.

But we must remain confident that God hears us, and he will give us the grace to get by until we enter his kingdom, when he can grant us full and eternal happiness.

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

Your Family/Bill Dodds

Our role in shaping the biography of another person

Over the past few months, I started reading a variety of biographies and nonfiction. I've been reading about World War II U.S. Army Gen. Lucian Truscott and *Animal House* actor



John Belushi.

It is interesting to see how often a parent or grandparent can strongly influence someone's life even after that older family member has died.

The foundation stones that are laid, the seeds that are sown have an incredible impact for the good and sometimes for the not-so-good.

We all know this on some level, of course. We've seen it in our lives or at play in the life of a relative or friend. Even so, it can be helpful to be reminded of it from time to time. We have to remember that just as toddlers seem to

pick up language by "osmosis," they also can absorb attitudes and values. They mimic our opinions and ways of doing things. They can mimic our beliefs, blind spots, ethics and approaches to life. Some of what we do gives them a boost; some of it hobbles them.

In a sense, they see themselves as we see them, and can love themselves as we love them.

The flip side of this coin is that having children or grandchildren can goad us into being better people because of those little eyes watching us and taking their cues from us. Those still-forming minds and consciences are absorbing what we do, and how we do it.

In the biographies I've been reading, that pivotal role isn't limited to a parent or grandparent. That role can be set by the example of an older sibling, aunt or uncle, teacher, coach or mentor. It can be a dear friend who comes along late in our life.

In so many ways, both known and

unknown, more than just playing a role in someone's story, we're helping another person shape his or her own story. In some of those lives, we don't affect just a particular moment but a lifetime of actions. Those actions might extend beyond the life of one person. For some, we may be an answer to a spoken or unspoken prayer.

Throughout our time on Earth, God sends people into our lives, and he sends us into the lives of others. He offers us opportunities to help fill a void, to nurture a virtue or talent, to offer a word of consolation, encouragement or wisdom, based on our experience.

He invites us to accept a hand from another person, and to offer a hand to another person as well.

And in doing so, we each continue on that journey home to our heavenly father.

(Bill Dodds writes for Catholic News Service.) †

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

Sunday Readings

Sunday, September 6, 2015

- Isaiah 35:4-7a
- James 2:1-5
- Mark 7:31-37

The first reading for this weekend, from the Book of Isaiah, speaks of the blind, the deaf, and the lame.



Today's culture is different from that in which this section of Isaiah was written. Physical impairments now can be managed in most cases. Medicine today works wonders. People with physical challenges lead lives

that would only have been dreams long ago in ancient Israel.

Moreover, no public scorn now accompanies physical disabilities. People in this day and age know that these impairments have physical explanation. It is understood that genetics, disease or injury cause such difficulties.

Times have changed. When Isaiah lived, the inability to walk was a critical disadvantage. Even more a disadvantage was being unable to hear or see. Communications for almost everyone was verbal or visual.

Immobility, blindness, lameness or deafness therefore severely isolated people. Then, as much as at any time in human history, being alone was a fearful thought. More fearful than being alone was being alone and helpless.

Furthermore, physical impairments were seen as the consequence of sin. It was an ancient Jewish belief that sin upset a person's life, and indeed the life of the broader society.

This reading, therefore, refers to persons whose impairments isolate them from others and whose sin separates them from God.

God, in his great mercy and love, restored vision, hearing and the ability to move, thus re-establishing a place for the disabled in the human community. Most importantly, God forgives sin. His forgiveness heals and strengthens.

The Epistle of St. James is the source of the second reading. The New Testament mentions several men with this name. Likely, other men by the same name were alive at the time of Jesus or in the

first decades of Christianity. The Scripture does not identify the man to whom the title of this epistle refers.

Was it James, who was called the "brother of the Lord" (Gal 1:19)? The oldest Christian tradition was that James was a son of Joseph from an earlier marriage. Under Jewish law, sons or daughters of Joseph's earlier marriage would have been called the "brothers" and "sisters" of Jesus.

Realizing this Jewish custom is important as today many deny that Mary always was a virgin.

The reading this weekend is a great lesson in the inevitable destiny of humans and of earthly life. All earthly things will die. Only the spiritual will endure.

St. Mark's Gospel provides the third reading. Jesus has returned from visits to Tyre and Sidon, in what today is Lebanon and to the Ten Cities, an area now in Jordan.

Merely by having visited these places, Jesus has taken the presence of God far and wide, to Gentiles as well as to Jews.

Jesus encountered a man who can neither hear nor speak. Bystanders, and possibly the man himself, would have assumed that sin somehow was in his background and the cause of his disability. By healing the man, Jesus demonstrated divine forgiveness.

It brought the man back into the community, into union with God and gave him hope and access to life.

Reflection

The Church for weeks has called us to discipleship. It also has warned us that we are shortsighted and weak.

In these readings, the Church confronts us with our sins, the source of ultimate weakness. Sin separates us from God. It blinds us and leaves us deaf. It renders us helpless. We cannot free ourselves. We are doomed.

God forgives us, and we are restored, refreshed and strengthened. We can see. We can hear. We can find our way.

Sin is our burden as humans, with all its dire effects. God, in Christ, is our hope. No one, anywhere, is beyond the scope of God's love and mercy. He offers life to all. †

Daily Readings

Monday, September 7

Colossians 1:24-2:3
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, September 8

The Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6abc
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Wednesday, September 9

St. Peter Claver, priest
Colossians 3:1-11
Psalm 145:2-3, 10-13ab
Luke 6:20-26

Thursday, September 10

Colossians 3:12-17
Psalm 150:1b-6
Luke 6:27-38

Friday, September 11

1 Timothy 1:1-2, 12-14
Psalm 16:1b-2a, 5, 7-8, 11
Luke 6:39-42

Saturday, September 12

The Most Holy Name of Mary
1 Timothy 1:15-17
Psalm 113:1b-7
Luke 6:43-49

Sunday, September 13

Twenty-fourth Sunday in Ordinary Time
Isaiah 50:5-9a
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Question Corner/Fr. Kenneth Doyle

The Church offers latitude in disabled Catholics receiving the sacraments

Over the past few years, my husband has suffered a traumatic brain injury and, more recently, has been diagnosed with Alzheimer's disease. I would like him to participate in all the sacraments, as he has done faithfully since he was a child. He attends Mass with me, but does not remember any prayers, cannot read them from a missal and needs assistance when receiving the Eucharist.

Is it appropriate for me to have him participate in the sacraments when he doesn't fully understand their significance? (Indiana)

The answer to your question is a resounding "yes." Your husband's participation is absolutely appropriate. He should be encouraged to share in the sacraments for whatever spiritual and personal blessings they might bring him.

The U.S. Conference of Catholic Bishops (USCCB) has called repeatedly for broader integration of people with disabilities into the full life of the Church, particularly through the sacraments.

The canonical requirements for reception of the sacraments are quite modest. For holy Communion, there is a requirement about the use of reason, but that is to be interpreted liberally. In a USCCB document entitled, "Guidelines for the Celebration of the Sacraments With Persons With Disabilities," the document notes that all that is necessary is that "the person be able to distinguish the body of

Christ from ordinary food, even if this recognition is evidenced through manner, gesture or reverential silence rather than verbally" (#20).

I must say that I am edified by your care for your husband and for his continued spiritual nourishment. To me, it stands as a beautiful example of fidelity to the marriage vow.

Human remains have been found that are 50,000 years old. But Christ came to Earth only 2,000 years ago. Are all those people before Jesus now in purgatory? And why did he wait so long to come? (Louisiana)

Catholic theology has traditionally taught that the righteous who came before Jesus were in the "limbo of the fathers," a sort of spiritual waiting room where they remained until "in his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him," says the *Catechism of the Catholic Church* in #637.

As to why Christ "waited so long" to come to Earth, that is a matter of perennial speculation—to be answered, I suppose, only in heaven when we can ask the Lord ourselves. One theory is that the Roman Empire provided the optimal setting because by then common roads and a common tongue united the known world, and the message of the Gospel could spread more quickly.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.) †

My Journey to God

Let Love Rule

By Sandy Bierly

Let love rule in our hearts,
Putting away our worldly thoughts.
Let us keep our eyes on Jesus,
As he hung upon the cross,
Dying so that we can live,
Redeeming us for our sins.

Jesus, who was sinless,
Took on the sin of man,
As he hung on the cross of life,
Asking the Father to forgive us
Before giving up his spirit,
Loving us to the end.

Help us to understand
The great love of this man,
God's only begotten Son,
Who gave his life for us
So that we may live,
And spend eternity with him.



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. In the Church of the Holy Sepulchre in Jerusalem, a crucifix and candles mark the spot where it is believed Christ was crucified on Calvary. A group from the archdiocese, led by Archbishop Joseph W. Tobin, visited the church on Feb. 11.) (Photo by Natalie Hoefler)



Cyprian of Carthage

c. 200 - 258

One of the first great theologians in the Church, this Latin father is remembered today for his writings, which are quoted in the documents of the Second Vatican Council. A late convert, Thascius Cecilianus Cyprianus was a lawyer, rhetorician and teacher before being chosen by the people and clergy of Carthage, in North Africa, as their bishop. He was drawn into papal controversies and schisms, but he also was known for pastoral zeal and aiding plague victims. Having survived one Roman persecution, he later was beheaded for refusing to participate in state religious ceremonies. He wrote biblical commentary and treatises on Church unity and the sacraments. Cyprian is the patron saint of North Africa and Algeria.

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.

BOSTIC, Lester D., 84, St. Mary, Greensburg, Aug. 17. Husband of Mary Bostic. Father of Gayle McIntyre. Brother of Bob and Tom Bostic. Grandfather of three. Great-grandfather of two.

COTTER, Daniel Francis, 55, St. Jude, Indianapolis, Aug. 22. Brother of Loretta Rachek, Kathleen, Paul, Robert and Stephen Cotter.

EVANS, Elizabeth M. (Baker), 93, St. Rita, Indianapolis, Aug. 21. Mother of Nina Burris, Denise Ware, Pinkie and George Evans. Grandmother of 21. Great-grandmother of 29. Great-great-grandmother of two.

GATTO, Vincent S., 87, Our Lady of the Most Holy Rosary, Indianapolis, Aug. 8. Husband of Linda Gatto. Father of Todd Hazelett.

HARTZ, Mary Ann, 71, Christ the King, Indianapolis, Aug. 8. Mother of Lori Cupp. Daughter of Bernard Hartz.

HENTHORN, Michael, 63, St. Lawrence, Indianapolis, June 3.

HUBLAR, Pauline B., 100, Our Lady of Perpetual Help, New Albany, Aug. 23. Mother of Joyce Hatfield, Margaret Sands, Alfred Jr. and David Hublar. Sister of Margie Conn, Wilma Frazure, Bernie Nasier,

Mary Strait, Robert and William Voyles. Grandmother of seven. Great-grandmother of 12.

KOERBER, Ronald Thomas, 56, St. John Paul II, Clark County, Aug. 18. Husband of Cathy (Leach) Renn-Koerber. Father of Holli Renn and Christopher Koerber. Son of Lizzie Koerber. Brother of Donna Strom, Wanda Wixson, Charles, Gary and Robert Koerber. Grandfather of three.

LOMAN, Earl L., 93, St. Joseph, Shelbyville, Aug. 17. Father of Debbie Mager and Dr. Chris Loman. Grandfather of five.

McCAMMOND, Elizabeth R., 95, Christ the King, Indianapolis, Aug. 6. Mother of Constance West. Grandmother of four. Great-grandmother of nine.

MOORE, Mary L., 80, St. Elizabeth of Hungary, Cambridge City, Aug. 13. Mother of Teresa Ammerman and Daryl Moore. Sister of Dorothy Hicks, Corena Marshall, Bill, Larry and Otho Fink. Grandmother of five. Great-grandmother of 10. Great-great-grandmother of four.

O'TOOLE, Eileen, 93, St. Mary, Richmond, Aug. 10. Mother of Maureen Wittler and John O'Toole. Sister of Providence Sister Ann Marie Boyce. Grandmother of four. Great-grandmother of two.

PARADISO, Patricia, 77, St. Mary, Richmond, Aug. 14. Aunt of several.

RAINBOLT, Herbert M., 72, St. Simon the Apostle, Indianapolis, Aug. 20. Husband of Gerri Rainbolt. Father of Ken Rainbolt. Brother of JoAnn Torry. Grandfather of four.

RANSDALE, Norma Jean (Wilkes), 84, St. Lawrence,



The priesthood in Alaska

Father Thomas Weise prepares to kayak off the shoreline of the Shrine of St. Therese in Juneau, Alaska, on April 21, 2014. In terms of Catholic population, the Diocese of Juneau is small, with 10,600 Catholics. Yet it covers an area of about 53,000 square miles, which is 17,000 square miles larger than Indiana. Priests often travel by sea plane, and sometimes even kayak, to get to remote locations. (CNS photo/Nancy Wiechec)

Indianapolis, Aug. 3. Mother of Nancy, Susan and Robert Randsdale. Grandmother of five.

RICH, Sam, Jr., 84, St. Mary, Richmond, Aug. 19. Uncle of several.

ROUTIER, Lawrence L., 83, St. Joseph, Shelbyville, Aug. 2. Father of Joyce and Roy Routier. Grandfather of one. Great-grandfather of one.

SHEEHAN, Doris M., 86, St. Joseph, Shelbyville, Aug. 13. Mother of

Carol Pogoni, Terri Strouse, Eileen, Maureen and Michael Sheehan. Sister of Jo Ann Nevins and Louis Liebert. Grandmother of one.

SHEETS, Margaret A. (Pierle), 80, St. Roch, Indianapolis, Aug. 15. Mother of Terri Allen, Kathryn Moore, Nicole McDonald, Greg, Jeff and Tim Sheets. Sister of Carolyn McKenna, Jerome and Richard Pierle.

Grandmother of 10. Great-grandmother of four.

STONE, Kathleen, 92, St. Anthony of Padua, Clarksville, Aug. 12. Sister of Mary Evelyn Kelley, Beulah Watson, James, Marvin and William Ellis.

SWINEHART, Therese Louise, 53, St. Monica, Indianapolis, Aug. 17. Daughter of Jerry Swinehart. Sister of Debbie Baker and Gregory Swinehart. †

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Pilgrimage takes Marian group in footsteps of Saints Francis and Clare

By Daniel Conway

Special to The Criterion

Sixteen pilgrims from Marian University in Indianapolis recently traveled to Italy to follow in the footsteps of Sts. Francis and Clare.

Guided by Franciscan scholars from diverse regions of the United States, the Marian pilgrims (comprised of faculty, staff, several spouses and a member of the board of trustees) spent eight days in Assisi and three days in Rome in June. Their itinerary included lectures, visits to historic Franciscan sites, daily Eucharist and common prayer, shared meals and opportunities for reflection and discussion.

“When I was asked to go on this pilgrimage—which I consider a huge honor—and was given the reading assignments, I started to become fascinated with the stories of Francis and Clare,” said Mark Henniger, Marian’s head football coach.

“However, after reading the books, they were still just stories. It wasn’t until I was able to walk through the streets of Assisi—or should I say walk up the streets of Assisi because it seemed all the streets went up—hear the birds singing, see the ruins of the castle above the city, and feel the cool rock walls of the buildings on a 90-degree day was I able to appreciate the lives and the sacrifice of both Francis and Clare.”

Seeing with the eyes of Francis and Clare brought into focus their commitment to poverty, simplicity and wholehearted love of all God’s creation. Russ Kershaw, dean of the Byrum School of Business at Marian University, observed: “Through the deeper understanding of the lives that Francis and Clare led, gained during the pilgrimage, I believe that I will be better able to infuse their values into the classroom.

“Not only will I be able to do this on an individual basis as I teach in our curriculum, but as Dean of the Byrum School, I will be able to influence our entire program as we continue to implement and improve our experiential approach to teaching business.”

Marian’s pilgrims spoke freely about how their experiences will benefit their

work at the university.

“As we develop curriculum, I will also be sharing some of the experiences with others so that the lives of Francis and Clare become real to them, so that they can breathe life into our Franciscan sponsorship values,” said Providence Sister Jean Hagelskamp, associate professor and director of the Academy of Teaching and Learning Leadership.

Karen Klabunde, wife of Dr. Richard Klabunde who teaches in the Marian University College of Osteopathic Medicine, noted, “I was encouraged in my faith in Christ by daily Eucharist, by readings, re-enactments, as well as our excellent teaching by our leaders, our growth together as pilgrims, the camaraderie of new friends and the prayers of everyone. I came to understand concepts I had struggled with but had not fully grasped before this trip. Truly, ‘Where you stand determines what you see.’ My faith has grown.”

The four Franciscan sponsorship values that Marian University received from the Sisters of St. Francis of Oldenburg took on a new vibrancy for the group. As trustee David Haire observed, “For most of us, religion and values

are very personal; we have to break out of the comfort and become evangelists for the pilgrimage and the Franciscan values. Like Francis, we have to spend some time in quiet prayer, and spend much time in preaching the word.”

Richard Klabunde, professor of physiology, said, “Words cannot express how much I learned about Francis and Clare’s spiritual journeys and the world in which they lived. They abandoned all the comforts of life in order to serve people in the love of Christ. What a testimony for me today! I was reminded of how little I have given up and the limits of my faith.

“I understand more clearly how faith must go beyond beliefs and be expressed in our actions toward others. As a non-Catholic Christian, I was deeply moved by daily participation in the Mass and by the teaching and example of the Franciscan leaders of our pilgrimage. I now understand more clearly the importance of the Franciscan movement not only for the



Pilgrims from Marian University in Indianapolis stand in front of the Basilica di Santa Chiara in Assisi, Italy, which houses St. Clare’s remains and the original San Damiano Crucifix. (Submitted photo)

Church, but also for all humanity.”

Susan Kershaw, wife of Russ, noted “St. Francis’ dedication to Christ has inspired me to pray daily in everything I’m involved in. Spending time with God on a regular basis and yielding to his will is a new goal for me. ‘Abba, may your will be done unto me,’ is my new mantra that is repeated several times throughout the day. In addition to prayer, I more fully appreciate the importance of relationships in our lives and the value of every soul.”

The 2015 Marian pilgrims have committed themselves to sharing their experiences with the Marian University community through a variety of means.

Jennifer Waning, who represents Marian to prospective students and their

families in southwest Ohio, said, “Sharing the experience, to whomever we can tell, bringing it up in conversation, talking about the things we learned and how it has influenced us to do things differently will go a long way in spreading the message. Our actions and attitudes will certainly be contagious.”

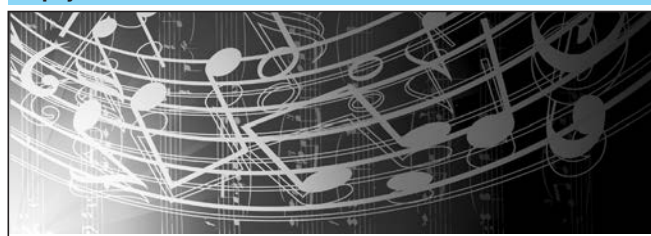
Coach Henniger added, “The pilgrimage is an amazing experience. Marian University prides itself on teaching and displaying Franciscan values, and what better classroom to deepen one’s understanding of these values than the streets and hills of Assisi.”

(Daniel Conway is senior vice president at Marian University in Indianapolis.) †

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Priorities, preaching, personal touch reflect pope's background

VATICAN CITY (CNS)—A self-described “homebody,” Pope Francis will make the 10th foreign trip of his pontificate in September, visiting Cuba and then, for the first time in his life, the United States.

The visit of the 78-year-old Argentine pope comes in a year packed with important events for him: the publication in June of “*Laudato Si*,” his encyclical on the environment; the world Synod of Bishops on the family in October; and the opening on Dec. 8 of a special Year of Mercy.

The former Cardinal Jorge Mario Bergoglio of Buenos Aires was not a household name to most North American Catholics when he was elected to succeed Pope Benedict XVI on March 13, 2013, but his brothers in the College of Cardinals knew who he was.

The Argentine Jesuit had been second on the balloting in the conclave that elected Pope Benedict to succeed St. John Paul II in 2005.

His growing up with four siblings in a family with strong ties to its Italian origins, his training and ministry as a Jesuit—including what he says were mistakes as a provincial superior—and his regular contact with the poorest residents of Buenos Aires are influences seen in his preaching, priorities, style of governance and, especially, in the way he interacts with individuals.

The pope signaled just how strong those influences were almost immediately after his election. The first sign was his decision not to live in the Apostolic Palace, but in the Vatican guesthouse where the cardinals stayed during the conclave.

He told reporters it was a matter of liking to have a lot of people around and not a statement about simplicity or austerity, although he said both are essential for every minister in the Church.

As he settled into his new life as pope, he shook up much of what had become tradition with a small “t” in the Vatican. He cold-called Vatican officials to check on the progress of projects; he kept his own schedule in the afternoon, phoning people who had written to him or inviting them over for a chat; he lectured clerics on the need for simple lifestyles; and he repeatedly condemned office gossip and clerical careerism.

Early in his pontificate, Pope Francis



Argentine Cardinal Jorge Mario Bergoglio washes and kisses the feet of residents of a shelter for drug users during Holy Thursday Mass in 2008 at a church in a poor neighborhood of Buenos Aires, Argentina. The cardinal took the name Francis after being elected pope on March 13, 2013. (CNS photo/Enrique Garcia Medina, Reuters)

named an international panel of cardinals—most of whom head dioceses, not Roman Curia offices—as an advisory panel for Church governance. Their first big task, one that is ongoing, is to reorganize the Vatican bureaucracy.

While the bulk of the project has not been completed, the pope accepted the cardinals’ recommendations to establish a council and secretariat for economic affairs, a secretariat for communications and a commission to promote child protection. They already are at work.

Just eight months after taking office, Pope Francis published his apostolic exhortation, “*The Joy of the Gospel*,” a detailed vision of the program for his papacy and his vision for the Church—particularly the Church’s outreach and its response to challenges posed by secular culture.

In the document, the pope called on Catholics to go out into the world, sharing their faith “with enthusiasm and vitality” by being living examples of joy, love and charity. “An evangelizer,” he said, “must never look like someone who has just come

back from a funeral.”


Jorge Mario Bergoglio was born in Buenos Aires on Dec. 17, 1936. He earned a chemical technician’s diploma from his high school and entered the Jesuit novitiate in March 1958.

As part of his Jesuit formation, he taught literature and psychology at Jesuit high schools in the mid-1960s, and he was ordained to the priesthood on Dec. 13, 1969.

In 1973, he was appointed superior of the Jesuit province of Argentina. “I was only 36 years old. That was crazy. I had to deal with difficult situations, and I made my decisions abruptly and by myself,” he said in an interview after becoming pope. “My authoritarian and quick manner of making decisions led me to have serious problems, and to be accused of being ultraconservative.”

In 1992, Pope John Paul II named him an auxiliary bishop of Buenos Aires. He was promoted to coadjutor archbishop in 1997 and became head of the archdiocese in 1998. St. John Paul named him to the College of Cardinals three years later. †

Pope Francis




Left, Jorge Mario Bergoglio is seen in his youth in this undated handout photo. Right, the 78-year-old Jesuit, who took the name Francis, was elected to succeed Pope Benedict XVI on March 13, 2013. (CNS photo/Clarín handout via Reuters)

Maryland priest, editor to pace pilgrimage to Philadelphia papal Mass

PHILADELPHIA (CNS)—As the Archdiocese of Baltimore and Catholic Review Media finalized

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preparations in early summer to transport hundreds of pilgrims to the only public Mass Pope Francis will celebrate on his first trip to the U.S., the wheels turned.

Planners thought about the possibility embarking on the ancient concept of pilgrimage, and walk from Baltimore to Philadelphia in September.

Hours after the idea was bounced off Father John J. Lombardi, pastor of St. Peter and St. Patrick parishes in Washington County, Md., he was on board.

He is a veteran of dozens of such walks, most recently in Ireland, and in 2012 from St. Peter Parish in Hancock, to the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore to promote awareness of the inaugural Fortnight for Freedom.

Father Lombardi and Paul McMullen, managing editor of the *Catholic Review*, newspaper of the Baltimore Archdiocese, will lead a group of as many as 20 pilgrims, departing from that same Baltimore basilica on Sept. 20, through Baltimore City, Baltimore, Harford and Cecil counties, and then into Pennsylvania on the way to the Sept. 27 papal Mass in Philadelphia.

“On one hand, there is the ancient tradition of walking, like the original *Camino*,” Father Lombardi said, of the *Camino de Santiago*, the Way of St. James, in France, Spain and Portugal, a portion of which he walked in 2008. “On the other, there is a unique difference, with our fast-paced lives, of getting out of our boxes and walking.

“Remember, our Lord walked to all of his appointments. ... That, and we will be heeding Pope Francis’ call to help the poor.”

While few can drop what they are doing and walk 104 miles over the course of a week in what is being called a Pilgrimage of Love and Mercy, named for

the upcoming Jubilee Year of Mercy, anyone can join its main outreach, Feet for Francis, a fundraiser being coordinated by Florida-based Funds2Orgs. It partners with nonprofit organizations, collecting unwanted shoes and sending them overseas, where they are needed.

Parishes, schools and Catholic institutions can gather gently worn or new pairs of shoes. Funds2Orgs will supply promotional materials and bags to collect the shoes, and collect them at locations throughout in the Baltimore Archdiocese.

Details were to be posted at www.CatholicReview.org.

Funds2Orgs will ship the shoes to one of its 26 partner nations, among them Haiti, Pakistan and Togo, where they support micro-enterprises which sell the shoes for a profit.

“By repurposing unwanted shoes, people in the Archdiocese of Baltimore will empower those in the developing world,” said Tom Henderson, executive vice president of Funds2Orgs. “This all goes back to teaching a man to fish, as opposed to feeding him one.”

Based on the total weight of the shoes collected in the archdiocese, it will receive a check from Funds2Org. The more shoes collected, the larger the check that will be presented to Baltimore Archbishop William E. Lori in October.

The pilgrimage itself will require considerable logistical support. The walkers will be accompanied by vans, which will transport pilgrims from each night’s shelter to daily starting points. Participants will spend their overnights at schools, parishes and shelters along the planned route.

“We’ll get tired, face hardships and have to work as a team,” Father Lombardi said. “It will be a mini slice of life.” †