**Parishioners, Knights knock on doors, check on senior citizens after Irma**

**PEMBROKE PINES, Fla. (CNS) —**The nation watched in sadness and outrage at the deaths of eight elderly people in Hollywood, Fla., without air conditioning and electricity following the historic passing of Hurricane Irma.

Members of nearby St. Edward Parish in Pembroke Pines and the local Knights of Columbus council, hearing the call to be good neighbors, prepared hot meals and set out to knock on doors and check in on senior citizens four days after the storm.

The group was given permission to go door to door with their hot meals and water supplies at the expansive Century Village in Pembroke Pines housing development in western Broward County on Sept. 14.

Residents there reportedly had been without electricity and air conditioning for days, although power was being restored even as the parish volunteers were making their rounds.

According to news reports, police confirmed earlier in the week that about 60 percent of the 15,000-person community of mostly retirees still didn’t have electricity and was under a “boil water” notice. Century Village is a community comprised of people 55 and older.

Compounding the hardships, many elderly citizens at Century Village were unable to get around the four-story buildings because the elevators were not working and some residents couldn’t climb three and four flights of stairs.

The volunteers visited several of the buildings with hot meals consisting of Cuban food and pasta along with bottled water.

Little Sisters of the Poor provide witness of God’s love and ‘keep dignity before us,’ Archbishop Thompson says

By Natalie Hoefer

Like fans anticipating the arrival of a celebrity, eight Little Sisters of the Poor eagerly waited outside their home for Archbishop Charles C. Thompson.

“They are angels,” said Father Dominick Gonzalez, of St. Athanasius Church in Pembroke Pines, who accompanied the archbishop.

“Here they are,” he said, as the group entered the residence.

Mother Francis held the door open for everyone, and the sisters took turns hugging the archbishop and offering him fresh flowers.

“God bless you,” one sister said.

The archbishop took a moment to appreciate the sisters’ hospitality.

“Thank you,” he said.

Later, the archbishop visited the home of the sisters’ provincial superior, Mother Cecelia, and the provincial councilors.

After a quick tour of the house, the archbishop sat down for a chat with the sisters.

“The sisters are wonderful,” he said.

Mother Francis, provincial superior, also spoke about the sisters’ work.

“God bless you,” the archbishop said.

The archbishop also visited the home of the sisters’ provincial councilor, who was given a gift.

After leaving the sisters’ home, the archbishop met with the local Knights of Columbus council in Pembroke Pines.

He spoke to the group about his visit to the Bahamian capital of Nassau, where he performed several papal duties, including the benediction.

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He also spoke about the importance of being a good neighbor and the role of the Knights of Columbus in the community.

The archbishop said he was impressed with the sisters’ commitment to serving the elderly and their love for God.

“I think the Little Sisters of the Poor are doing a great job,” he said.

The archbishop also spoke about his recent visit to Cuba, where he had a chance to meet with Pope Francis.

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Red Mass and dinner for Catholic lawyers and judges set for Oct. 5

By Sean Gallagher

For centuries, Catholic lawyers and judges have worshipped together annually at what is known in tradition as a Red Mass. It is given that title because the Mass is typically a votive Mass of the Holy Spirit in which the celebrant wears red vestments. The legal professionals seek the guidance of the Holy Spirit in the liturgy, for their work in the legal term to come.

The St. Thomas More Society of Central Indiana is sponsoring a Red Mass and dinner for Catholic lawyers and judges beginning at 5:30 p.m. on Oct. 5 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. 

Msgr. William F. Stumpf, archdiocesan vicar general, is scheduled to be the principal celebrant of the Mass. The dinner will take place after the Mass at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The keynote speaker during the dinner will be Dr. James Callaghan, chief executive officer of Franciscan Health Systems in Indianapolis, Mooresville and Carmel, Ind.

The recipient of the society’s Person of All Seasons Award will be retired lawyer John Ryan, who served as the president of the Society of St. Vincent de Paul of Indianapolis. Patrick Olmstead, a lawyer who is a member of SS. Francis and Clare of Assisi Parish in Greenwood, is the president of the society. He said his involvement in it has helped him both professionally and spiritually.

“It’s inspirational in both ways,” Olmstead said. “You get to see how good lawyers practice. You get to see how values and beliefs can help guide you to where you have a principal base practice. Oftentimes, you’ll see lawyers who just feel like they have a higher calling, whether that’s to the judiciary or to their practices and help them to treat their clients.”

Father Joseph Newn, archdiocesan vicar judicial, serves as chaplain for the St. Thomas More Society, which is named after a 16th-century English lawyer, judge and statesman who died for the faith for refusing to consent to King Henry VIII’s claim to be the leader of the Church in England.

More’s life was opened to a broader audience through the award-winning play and movie, A Man for All Seasons. Father Newn regularly sees the society’s members “truly embody the spirit of St. Thomas More” as they “work toward growing in faith, growing in knowledge and growing in our respective professions.”

“The St. Thomas More Society in our monthly meetings, community outreach, and educational activities gives us an opportunity for faith in action and a place to discuss how faith informs law and law informs justice tempered with mercy,” the priest said.

Olmstead is pleased with how participation in the Red Mass in Indianapolis has grown in recent years. “It’s really awesome to see the pewsw continue to fill,” he said. “It’s growing. More and more judges are attending. That’s great to see.”

(Tickets to the dinner following the Red Mass are $67.50 for lawyers, and $67.50 for a judge and a guest. To register for the dinner, visit ctsmarchindy.org and click on “Red Mass.” The registration deadline for the Oct. 5 Mass and dinner is Oct. 2.)

Official Appointments

Effective immediately

Rev. Daniel E. Bedel, administrator of St. Margaret Mary Parish and St. Patrick Parish, both in Terre Haute, to pastor of the parishes for a term of six years.

Rev. Michael Hoyt, administrator of St. Thomas Aquinas Parish in Indianapolis, to pastor of the parish for a term of six years.

Rev. William G. Marks, administrator of St. Mark the Evangelist Parish in Indianapolis, to pastor of the parish for a term of six years.

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40 Days for Life starts on Sept. 27, more participants needed

Participants in a 40 Days for Life campaign midday rally hold pro-life signs in front of the Planned Parenthood abortion facility in Indianapolis on March 14, 2015. (Photo by Natalie Hehrer)

812-345-7988, or monica.siefker@
email.com

Indianapolis

The Central Indiana (Indianapolis) 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 850 Northeast Road.

A kickoff rally will take place at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis, at 6:30 p.m. on Sept. 26, featuring Father Rick Nagel, the parish’s pastor. A closing ceremony will take place at St. John Church at 5 p.m. on Nov. 5. Ryan Bomberger, an Emmy Award winner and the founder of the Radiance Foundation, will be the keynote speaker. Bomberger was convicted in rape. His biological mother courageously gave him a chance to live and the chance to be loved by an adopted family. His life defies the myth of the ‘unwanted’ child.

Contact Debra Minott at 317-709-1502 or debra@oxygen.org.

Evansville

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

Cincinnati

The Cincinnati 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 2314 Auburn Ave. There will be several events held at this location during the fall campaign:

• Kickoff rally, 7 p.m. on Sept. 27, featuring Shawn Carney, president and co-founder of 40 Days for Life.

• Group prayer will be held each Friday from 7-8 p.m. at the vigil.

Contact: Mary Clark, 513-791-4039 or cincy40days@fuse.net.

Louisville

The Louisville 40 Days for Life campaign will take place on the public right-of-way outside of the EMW Women’s Surgical Center at 138 W. Market St. Contact: Laura and Adam Grijalba, 502-475-5403 or debra@goangels.org.

This year, the full campaign runs from Sept. 27-Nov. 5. With Indianapolis and Bloomington participating within the archdiocese. Cities participating near archdiocesan boundaries include Evansville, Ind. (Evansville Diocese), Louisville, Ky. (Archdiocese of Louisville) and Cincinnati (Archdiocese of Cincinnati).

All campaigns are in need of volunteers to sign up to pray. For more information or to sign up for a prayer time slot, log onto 40daysforlife.com and click on “Find a Campaign.” For those without computer access, see each location below for a number to call for more information or to sign up.

Bloomington

The Bloomington 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 421 S. College Ave. Contact: Monica Siefker, 812-330-1535 or 812-345-7988, or monica.siefker@email.com.

Annual Respect Life Sunday Mass, Life Chain events set for Oct. 1

The archdiocesan Annual Respect Life Sunday Mass will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 1. Msgr. William F. Stumpf, vicar general, will celebrate the Mass. The Archbishop O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award will be presented during this celebration.

The Archbishop O’Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese. This year’s winners are Josh and Cara Bach.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community, school community, and in the archdiocese. This year’s winner is Emily Taylor.

Life Chain events will also take place throughout central and southern Indiana on Oct. 1.

Life Chain events are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that the Church supports the sanctity of human life from the moment of conception until natural death. Learn more about the Life Chain Network and other event locations at LifeChain.net.

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

• Bloomington, 2-3:30 p.m., neighborhood parking and signs available at SS. Peter and Paul Cathedral, 1347 N. Meridian St., or Knights of Columbus Mater Dei Council 437, 1305 N. Delaware St. The Catholic Center parking lot will be closed during the Life Chain event. Information: Larry Hoehbrook, 317-919-1653.

• Lawrenceburg, 2:30-3:30 p.m., U.S. 50 between Walnut Street and Front Street. Information: Duane Meyer, 812-537-4853.


• Terre Haute, 2-3:30 p.m., 3rd Street at Wabash Avenue. Information: Tom McBroom, 812-841-0060.
40 Days for Life: Life Chain allows us to follow Mary’s example of discipleship

As Catholic Christians, we have a special relationship with our Blessed Mother. Mary is the mother of Jesus Christ, but she is also the mother of the Church and our mother, a brave, young woman who answered God’s call to live out her vocation by giving birth to the Savior of the world.

Like many of us, her life included joys and sorrows. As Pope Francis said during a Mass on Sept. 15 commemorating the feast of Our Lady of Sorrows, Mary was a courageous woman who stood by Jesus even when the crowds turned against him and even though she knew he would face a tragic death. But despite challenges, the pope added, she followed Jesus the whole way, which is why “we say that Mary is the first disciple.”

Because the Church recognizes October as a month dedicated to Mary and also as Respect Life Month, we believe it is also appropriate to mark the fall 40 Days for Life campaign during this time.

This year’s campaign, which runs from Sept. 27-Nov. 5, is an international effort that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion. An annual 40 Days for Life campaign also occurs each spring.

As you’ll read on page 3 of this week’s issue, we are highlighting the 40-day campaigns, individuals silently praying during one-hour time slots in front of abortion centers around the world.

According to Sean Carney, president of 40 Days for Life, this year’s fall campaign is the largest ever with people offering their prayerful witness in 375 cities around the world. Talk about the power of prayer!

This six-week period offers each of us a grace-filled opportunity to offer special petitions to end abortion. There are 40 Days for Life sites located in central and southern Indiana and around the surrounding region for those interested in prayerfully standing up for life. All campaigners are in need of volunteers to sign up to pray.

The Central Indiana 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood abortion facility at 8590 Georgetown Road, in Indianapolis. A kick-off rally will take place at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis at 6:30 p.m. on Sept. 26, featuring Father Rick Nagel, the parish’s pastor.

For more information or to sign up to pray, contact Monica Siefker, 812-330-1535 or 812-345-7988, or monica.siefker@gmail.com. For more information or to sign up at other sites, log onto 40daysoflife.net

The criterion@archindy.org.

Pope Francis places flowers near a statue of Mary, the Virgin of Sorrows, at the Sanctuary of Our Lady of Fatima in Portugal. Mary was a courageous woman who stood by Jesus even when the crowds turned against him, and even though she knew he would face a tragic death, Pope Francis said. (CNS photo/Paul Haring)

Dear Family and friends:

The Campaign is the largest ever with people of 40 Days for Life, this year’s fall campaign is the largest ever with people interested in prayerfully standing up around the surrounding region for those of 40 Days for Life, respect for children.

The Aka and Ngandu speak of sex as ‘searching for children.’ … Said one Aka woman “I am fun to have sex, but it is to look for a child.”

Meanwhile, a Ngandu woman confessed, ‘after losing so many infants, I lost courage to have sex.’ Is the strong cultural focus on sex as reproductivity the reason marriage and homosexual practices seem to be virtually unknown among the Aka and Ngandu? That isn’t clear. But the Hewletts did find that their informants—who knew well from years of field work— were not aware of these practices, did not have terms for them, and, in the case of the Aka, had a hard time even understanding about the results were we looking when they asked about homosexual behaviors.

In earlier times, however, Western views more closely resembled those of the Aka and Ngandu, especially in recognizing the fundamental orientation of sexuality toward the good of offspring.

For more information or to sign up to pray, contact Monica Siefker, 812-330-1535 or 812-345-7988, or monica.siefker@gmail.com.

The editors reserve the right to select letters from readers as necessary based on many viewpoints as possible. Letters should be limited to one letter every three months. Frequent writers will ordinarily be limited to one letter every three months. Letters are more likely to be printed. Letters must be signed, but, for serious errors, names and addresses will be verified. The editors reserve the right to edit letters from readers as necessary based on space limitations, pastural sensitivity and content (including spelling and grammar). In order to provide the widest range of viewpoints, editors will be limited to one letter every three months. Certain types of letters (such as complaints) may be more likely to be printed. Letters must be signed, but, for serious errors, names and addresses will be verified. The editors reserve the right to edit letters from readers as necessary based on space limitations, pastural sensitivity and content (including spelling and grammar). In order to provide the widest range of viewpoints, editors will be limited to one letter every three months. Certain types of letters (such as complaints) may be more likely to be printed. Letters must be signed, but, for serious errors, names and addresses will be verified.

Letters to the Editors, The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

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Laudato Si’, una encíclica para el siglo XXI

En mi columna de la semana pasada cometió a reflexionar sobre la encíclica del papa Francisco acerca del medioambiente, titulada “Laudato Si’: sobre el cuidado de la casa común.” En su estilo característico, pero en consonancia con sus predecessors, el papa Francisco nos ofrece un excelente estudio, reflexión, diálogo y en respuesta a un desafío serio que se nos presenta. El Santo Padre escribe con el corazón de un verdadero pastor y la sencillez, la humildad, la solidaridad y la integridad. La expresión es definida y concisa, un mensaje de esperanza.

El hilo conductor de esta encíclica es el concepto de la sostenibilidad mediante una ecología integral. En este sentido, el papa Francisco plantea una pregunta para todos: “¿Qué tipo de mundo queremos dejar a quienes nos sucedan, a los niños que están creciendo?” (#160).

Seis key principles of Catholic social teaching are intertwined throughout this encyclical: These include: the dignity of the human person, call to family, community and participation; rights and responsibilities; option for the poor; the integrity of work and the rights of workers; solidarity; and care for God’s creation. From the perspective of justice, none of these are optional.

Faithful to the Church’s notion of the relationship between faith and reason, Pope Francis stresses the need for both individual and societal conversion to come together in relationship with God, others and creation as a whole. To be authentically and truly free, one cannot exclude any of these relationships without compromising one’s own dignity and integrity.

To this end, true to his Jesuit spirituality, Pope Francis makes it clear that what is needed is a lifestyle rooted in simplicity — harmony, humility, solidarity and, most importantly, dialogue.

Everyone, including the poorest of the poor, has an inalienable right to a decent living, drinkable water, food, employment, health care and housing. Decent living, drinkable water, food, employment, health care and housing are but a few aspects, none of which are optional. When a human being cannot engage in any of these activities, he or she is effectively rendered incapable of generating income or of adding value to society. Everyone, including the poorest of the poor, has an inalienable right to work.

The Holy Father is especially concerned with all the waste and destruction of what he terms a “throwaway culture,” rooted in selfishness, indifference, excessive individualism and unrestricted consumerism. He particularly points out that the more industrialized, first-world countries, such as the United States, must assume a greater responsibility for assisting the poorer countries in achieving a more sustainable livelihood.

Excessive consumption of the Earth’s resources by developed countries cannot continue in isolation to the deprivations existing in developing countries. While he readily acknowledges that climate change and degradation of the Earth’s resources are not limited to a single issue, Pope Francis does not hesitate to emphasize the human factor contributing to the environmental crisis that has especially escalated in the last couple of decades.

Everyone, including the poorest of the poor, has an inalienable right to a decent living, drinkable water, food, employment, health care and housing. Decent living, drinkable water, food, employment, health care and housing are but a few aspects.

No one should be left out of the conversation if it is to be honest and best for all involved.

Drawing grace and inspiration from the Holy Trinity—Father, Son and Spirit, three persons in one God—we human beings are at our best when living in right relationships with God, others, self and creation.
**September 25**
Our Lady of Carmel Parish, 1459 North Oakridge Road, Carmel, Ind. (Lafayette Diocese). Fight the New Drug, talk on the harm of pornography based on scientific evidence, 7 p.m. free, reservations not required. Information: 317-430-3484, diane.conover@sbcglobal.net

**September 28**
Our Lady of the Rosary Parish, 1597 S. Pennsylvania Ave., Logansport. Annual Raffle of $25,000. 9 a.m.-5 p.m. Information: 765-349-4056. altasharp@capecorning.org

**September 29**
39th Womblies Rock Orchestra benefit concert, 6:30 p.m.-9:30 p.m. Information: 574-361-8450. m葑s@midcom.net

**September 30**

**October 1**
Our Lady of the Most Holy Rosary, 520 Stevenson Ave., Indianapolis. Introduction to the Flame of Love Movement, following 4:30 p.m. 9:30 and 11:30 a.m. Masses in first floor classroom of CYO building. Information: 317-788-7581, www.benedictine.org

**October 3**
Our Lady of the Most Holy Rosary, 520 Stevenson Ave., Indianapolis. Oktoberfest and Health and Safety Fair, 5 p.m.-midnight. $20,000 raffle, health and safety fair, kids games and inflatable, authentic German food. Fri. 5:30-11 p.m. “The Flying Toasters” band. Sat. 6:30-8:30 p.m. “Spunart” band. Sun. 8-11:30 p.m. “Woobloomees Rock Orchestra” band. Information: 317-784-5454. St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Applefest. Fri. 5-9 p.m. Sat. 10 a.m.-9 p.m., food, barn, carnival, kids games, Simone, corn hole, wine and beer garden. Information: 317-831-4142.

**October 4**
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Annual Raffle, 6-9 p.m., games, food, music, drink, music and more. Information: 317-678-0612. St. Joseph Parish, 125 E. Broadway, Shelbyville.

**October 5**
St. John Paul II Parish, 2805 St. Joe Road W., Sellersburg. Turkey Shoot, 10-11 a.m. until 2 p.m. Information: 502-272-6421. St. Anthony Parish, 337 N. Warman Ave., Indianapolis. Love of the Son, “The Abiding Love of the Holy Spirit.” It begins with Mass at 8:30 a.m.-7:30 p.m. on Oct. 7. Participants are asked to bring their Bible. This conference is meant to draw participants closer to God, Jesus and the Holy Spirit. It begins with Mass at 8:30 a.m. at St. Anthony Parish, 337 N. Warman Ave., Indianapolis. “The Perfect Family and Relationship with God” will take place at St. Nicholas Parish, 5115 E. 30th St., Indianapolis, Saturday, Oct. 6, 8:30 a.m.-7:30 p.m. Information: 317-678-0612. Servants of God, 317-398-8227.

**October 6**
St. Anthony Parish. The event is a good opportunity for youths needing service hours, families or anyone who wants to make a difference in the near west side neighborhood. Volunteers will receive a T-shirt and free lunch, and can register online at www.facebook.com/Saintsinthestreets.indy or at bit.ly/2ZsChH. For information, call 317-922-9694 or e-mail info@saintsinthestreetsindy.com. 317-922-9694.

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During his address to pilgrims gathered in St. Peter’s Square before the Angelus on July 30, the 17th Sunday in Ordinary Time, the Pope said:

“The disciple of Christ is not one who is deprived of something essential; he is one who has found much more: he has found the fullness of joy that only the Lord can give. It is the evangelical joy of healed people; of forgiven sinners; of the thief to whom is opened the door of paradise.”

Speaking about that day’s reading from the Gospel of Matthew, which tells the parables of the “hidden treasure” and the “pearl of great price,” Pope Francis emphasized that “the attitude of searching is the essential condition for finding.” The treasure is the kingdom of God, found through the person of Jesus Christ, the pope said. And to obtain it, our hearts must burn with the desire to seek it and find it out.

“He is the hidden treasure, he is the pearl of great value: He is the fundamental discovery, which can make a decisive turning point in our lives, filling it with meaning.”

Too many of us spend our whole lives searching in the wrong places, for things that will never satisfy our deepest longing. Pope Francis told the people: “Jesus speaks to the urgency of finding the hidden treasure, and ultimately finding, “hidden treasure” and “the pearl of great price.” Whether we find them by accident or as the result of a long and difficult process of seeking, our reaction should be immediate and all-encompassing.

We must sell everything we have, without counting the cost to ourselves and embrace the new-found treasure, the pear of great price, as the secret to all life’s mysteries.” As Pope Francis has written in his encyclical “Laudato Si’, On Care for Our Common Home,” “Rather than to be solved, the world is a joyiful mystery to be contemplated with gladness and praise” (#12). This is a great discovery that the missionary disciple makes when he or she encounters the person of Jesus Christ and gives up everything to follow him and proclaim his Good News.

The parables of the hidden treasure and the pearl of great price “highlight two characteristics concerning the possession of the kingdom of God.” Pope Francis said, “searching and sacrifice.”

“Evaluating the invaluable treasure leads to a decision that also involves sacrifice, detachment and renunciation,” the pope says. A disciple’s choice to sacrifice everything for Christ is not a matter of “despising” the things of this world, but of putting things in their proper order, placing Jesus first before everything else. And doing so leads to the joy of the Gospel, which fills the hearts and lives of “the poor, migrants and refugees, the unborn, elderly and infirm on the margins of society.”

Jesus, the hidden treasure and the pearl of great price

Durante su discurso a los peregrinos reunidos en la Plaza de San Pedro, antes del Angelus, el día 30 de julio, el 17th domingo del tiempo Ordinario, el papa Francisco expresó:

“El discípulo de Cristo no es uno que ha privado de algo esencial, es uno que ha encontrado mucho más: ha encontrado la alegría plena que solo el Señor puede dar. Es la alegría evangélica de los redescubridores, de todos los perdonados, del ladrón al que se le abre la puerta al paraíso.

Al hablar acerca de la lectura de ese día, tomada del Evangelio según san Mateo y que refleja las parábolas del “tesoro escondido” y de la “perla preciosa,” el papa Francisco enfatizó en que “la actitud de la búsqueda es la condición esencial para encontrarnos”. Tal como lo indica el papa, el tesoro escondido” y “la perla preciosa.” Ya sea que los encontremos por accidente o como resultado de un largo y difícil proceso de búsqueda, nuestra reacción debe ser inmediata y universal.

Debemos vender todas nuestras posesiones, sin tomar en cuenta el precio, y acoger ese nuevo tesoro, la perla preciosa, como el secreto de todos los misterios de la vida. Tal como lo expresó el papa Francisco en su encíclica titulada “Laudato Si’, sobre el cuidado de la casa común”: “El mundo es algo más que un problema a resolver, es un misterio que contemplamos con jubilosa alabanza” (#12). Este es el gran descubrimiento que realiza el discípulo misionero cuando se encuentra en la persona de Jesucristo y lo deja todo para seguirlo y proclamar la Buena Nueva.

Las parábolas del tesoro escondido y la perla preciosa “destacan dos características respecto a la posesión del Reino de Dios: la búsqueda y el sacrificio.”

“Es verdad—dice el papa—‘que el Reino de Dios es ofrecido a todos un don, es un regalo, es una gracia pero no está puesto a disposición en un plato de plata, requiere dinamismo: se trata de buscar, caminar, trabajar.”

En concordancia con su intolerancia ante “los ‘cristianos’ que con su actitud tanto en la generalidad de los cristianos, mejor que pobre, los pobres, los inmigrantes y refugiados, los bebés que no han nacido, los ancianos y los enfermos que se encuentran en los márgenes de la sociedad.”

“Rezamos, por intercesión de la Virgen María finaliza el papa para que cada uno de nosotros sepa testimoniar, con las palabras y los gestos cotidianos, la alegría de haber encontrado el tesoro del Reino de Dios, es decir el amor que el Padre nos ha donado mediante Jesús.”

(Daniel Conway is a member of The Criterion’s editorial committee.)

El rostro de la misericordia/Daniel Conway

Muchos de nosotros nos pasamos la vida buscando en los lugares incorrectos, cosas que jamás satisfacerán nuestros anhelos más profundos. Los discípulos de Cristo, dice el Evangelio según san Mateo, hablan sobre la impotencia de buscar y dízalos: “‘El tesoro escondido’ y ‘la perla preciosa’. Ya se que los encontremos por accidente o como resultado de un largo y difícil proceso de búsqueda, nuestra reacción debe ser inmediata y universal.

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(Daniel Conway es integrante del comité editorial de The Criterion.)

Boston College says students doing well after acid attack in France

BOSTON (CNS)—Boston College officials said Sept. 17 that four of its university students studying abroad who were victims of an acid attack a day earlier in Marseille, France, were doing well.

The female students, all juniors, plan to graduate in May. They were treated at a hospital in Marseille after the attack and released the same day. Police told ABC News that two of the students were treated for facial burns, and that the other two were not physically injured but were treated for shock.

“We are very proud of our students and the gracious manner in which they have handled themselves throughout this ordeal,” said Jack Dunn, university spokesman, adding that the Boston College “community is here to provide whatever support and assistance they need.”

The students were identified as Courtney Sivertling, Charlotte Kaufman and Michelle Krug, who are enrolled in Boston College’s Paris program, and Kelsey Kesten, who is studying at the Copenhagen Business School in Denmark.

“Consistent with his intolerance for the miscegenation of Jesus in our vida.”

“La alegría”.

“Yo esto es lo que conlleva a la alegría del Evangelio que colma los corazones y las vidas de quienes han encontrado a Jesucristo. “Aquello que se dejan salvar por el hombre, pero que se encuentra en el hastío, de la tristeza, del vacío interior, del asuamiento,” señala el Santo Padre. “Con Él parece siempre nace y renace la alegría.”

“Todos buscamos “la presencia consoladora de Jesús en nuestra vida”.

“Y esta presente, dice el papa Francisco, es lo que transforma nuestros corazones y nos abre a las necesidades de nuestros hermanos, particularmente las de los más débiles o más vulnerables que nosotros, especialmente los pobres, los inmigrantes y refugiados, los bebés que no han nacido, los ancianos y los enfermos que se encuentran en los márgenes de la sociedad.”

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(Daniel Conway es integrante del comité editorial de The Criterion.)
Archbishop Thompson’s visit to the St. Augustine Home was not his first introduction to the Little Sisters. The order has a home in the Archdiocese of Louisville, Ky., where the archbishop was a priest, and had a home in Evansville where he served as bishop for six years. The home in Evansville closed in 2014. “I have a good relationship with them,” the archbishop told The Criterion.

“St. Jeanne Jugan has a great story, her unassuming way that she had about her and her vocation. . . . They give such witness to that today. The Little Sisters of the Poor, they are highly regarded throughout the Church.” During his homily, Archbishop Thompson showed the congregation how, when he was ordained and installed as bishop of Evansville in 2011, then-Archbishop Daniel M. Buechlein joked with him, “Don’t let anyone call you Bishop Chuck. If they do, make them pay $10 to the Little Sisters of the Poor.”

Archbishop Thompson also likened St. Jeanne Jugan to an iceberg “where you just see the tip, but the biggest chunk is under the water. . . .” “How much goes on here [at the St. Augustine Home] day in and day out, not just among the sisters but the volunteers, the staff, even among the residents and their families? We see many beautiful things, and yet usually that’s just the tip of the iceberg.”

Archbishop Thompson noted how the Little Sisters’ foundress cared for and reached out to “those who society so often turns away and acts indifferent toward. St. Jeanne Jugan saw that dignity. I think that’s what the Little Sisters do here, is keep that dignity before us.”

“We celebrate today is a saint that tells us to look out for others, keeping Christ in the center and focusing on others. We recounted a story of a lover of music who told an almsgiving priest, ‘I love music. I can play the notes. But I cannot play the music. The notes are in the hand, but the music is in the heart, and in the soul.’”

The archbishop said the witness of St. Jeanne Jugan and the Little Sisters of the Poor is that “they show us not just what it is to play the notes, but to play the music of God’s love, mercy and compassion, that which comes not just from the hands and the feet, but what comes from the heart and the soul.”

Archbishop Thompson noted, in proclaiming the Beatitudes in that day’s Gospel reading, Christ showed how he recognized “dignity in everyone as a child of God,” that “whatever their frustration, whatever their pain, they did not go unnoticed by God . . . So each person, regardless of their state in life, [is] blessed.” “We honor St. Jeanne Jugan today by counting our blessings, even in the midst of hardships. We continue to look after the needs of others. We continue to raise up those whom Jesus Christ loves. . . .”

“Emulate St. Jeanne Jugan” not just by counting your blessings, but by being a blessing to others, by giving of ourselves, not just with our hands and our feet, but with our hearts and our souls.”

After the Mass, a long line of residents, family members, volunteers, St. Augustine Home Guild members and staff stretched through the chapel to meet Archbishop Thompson.

Residents Carl and Patricia Lenzt, both 87, were among those who waited as long as a half hour to meet the archbishop. “We were blessed to have him here,” said Carl. “I think he’s going to be a blessing to us all. I look forward to experiencing him in the liturgy again sometime. I don’t know when that will be, but I’m ready!”

“The Mass was beautiful, just beautiful,” said Carl’s wife, Patricia. As residents of St. Augustine Home for seven years, the couple recalled meeting then-Archbishop Joseph W. Tobin when he celebrated Mass at the home.

“We hated to see Cardinal Tobin go,” Patricia admitted. “But this is all part of God’s plan. It was so refreshing to get to meet [Archbishop Thompson]” Sister Amy, one of the sisters who greeted the archbishop outside, noted “how happy we were that he could come. We were especially touched by his humility. He was so happy to be here. It was a very special moment for us.”

(For more information on the Little Sisters of the Poor and the St. Augustine Home for the Aged in Indianapolis, visit www.littlesistersofthepoorindianapolis.org.)

Little Sisters rely on ‘God’s partners’ to help meet needs

By Natalie Hoefer

To help serve the elderly poor, there is one thing the Little Sisters of the Poor are not too proud to do: beg. In fact, it is one of their traditions from their founding.

When St. Jeanne Jugan started the congregation in 1843 in France, she started by picking one elderly woman out of the crowd and taking her home. She told them, “I will take care of their body and spirit if you help me care for them,” and the tradition of begging—development, companies or vegetable and fruit vendors, supermarkets—began. Currently eight sisters—the youngest in her 30s and the oldest in her 90s—help care in some way for the residents living in the home, a number which hovers around 95.

Because the home has two nursing floors—in addition to the opportunity for individual living—the sisters receive reimbursement from the federal government for acuity of care. “But it’s only 60 percent of what we need on a monthly basis,” says Mother Francis.

“Residents and guests at the Little Sisters of the Poor St. Augustine Home for the Aged in Indianapolis sing an opening hymn during a Mass celebrated by Archbishop Charles C. Thompson on Aug. 30, the feast day of St. Jeanne Jugan, the foundress of the Little Sisters.” (Photo by Natalie Hoefer)

For more information on how to help the Little Sisters of the Poor with financial or material donations or by volunteering, call the St. Augustine Home at 317-415-5767.)

Archbishop Charles C. Thompson elevates the Eucharist during the Mass he celebrated at the Little Sisters of the Poor’s St. Augustine Home for the Aged in Indianapolis on Aug. 30, the feast day of St. Jeanne Jugan, the foundress of the Little Sisters. (Photo by Natalie Hoefer)

Archbishop Charles C. Thompson greets Mary Liddy, a resident of the St. Augustine Home for the Aged in Indianapolis, on Aug. 30.
ready to pursue adoption.

“For us, I think it was God’s plan for us to adopt,” says Joe. “We always knew we wanted to have children,” Jenni adds. “And when we couldn’t have our own, then we reached out to friends who we knew were going through the adoption process. They were the ones who led us to Adoption Bridges [of Kentuckiana].”

The agency, a Louisville-based ministry of St. Elizabeth Catholic Charities in New Albany, works with women in unexpected pregnancies who seek loving families for their babies rather than abortion.

“The agency does a lot of work and effort in locating these forever families,” says Mark Casper, agency director for St. Elizabeth Catholic Charities. “Unfortunately, for every baby that’s able to be placed for adoption, there are 10-20 families wanting to adopt.”

In 2014, the agency handled 22 adoptions, 20 the following year, and 14 in 2016.

Casper says several aspects of Adoption Bridges differentiate it from other agencies, such as an all-day training for couples seeking to adopt; free lifetime medical and health counseling for the adopted child and the birth parents; residential options if the mother chooses to raise her child, and legal licenses to handle adoptions both in Indiana and in Kentucky.

“These were all appealing features to the Amschlers. But so was the fact that the agency only deals with infant adoptions. We’ve never been a match for older children, so we wanted that [experience of] every two hours you have to get up and change the diaper and feed the baby,” says Jenni.

Supporting the agency’s pro-life cause also figured into the Amschler’s decision.

“There are definitely circumstances outside a birth mother’s control, especially in this day and age where there are so many influences and things that are wrong in the world,” says Joe. He and Jenni acknowledge the strength it takes for a birth mother “to have her child and love them enough to place them up for adoption.”

Jenni adds that the birth mother had the strength to fight pressure from her family to have an abortion.

“She said, ‘No, I’m going to give a family a baby.’” says Jenni.

‘It’s definitely a two-way street’

The Amschlers filled out an application for adoption Bridges which allowed them to specify such preferences as gender, multiple births, ethnicity and more. To specify such preferences as gender, for Adoption Bridges which allowed them

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Priest marking 50 years is a witness for racial justice, Church renewal

By Sean Gallagher

 During much of his 50 years of priestly life and ministry in the Church in central and southern Indiana, retired Father Martin Peter has sought to apply the Gospel prophetically to driving social questions of the day.

That might have been hard to foresee, though, when he grew up in the 1940s and 1950s, in Tell City, a faith-filled town along the Ohio River, but one which was relatively insulated from the broader world at the time.

That began to change a little for him when he discerned a call to the priesthood as a teenager. But the early years of his priestly formation were spent just up the road in southern Indiana, at the former Saint Meinrad High School and College.

Change came quickly, though, during the last four years of Father Peter’s time in the seminary when he was a student at The Catholic University of America in Washington from 1963-67.

Within months of his arrival, he and the rest of the nation were shocked at the assassination of President John F Kennedy, the first Catholic to hold that office.

He stood in line to view the president’s casket in the U.S. Capitol, and watched from a sidewalk as the funeral cortege made its way to Arlington National Cemetery.

“It was a very powerful experience, very moving,” said Father Peter. “It put into practice the equality that we preached. Every person is our brother and sister.”

St. Thomas parishioner Charles Williams, himself an African-American, took part in the effort and was encouraged by his pastor’s leadership.

“It was so strengthening to know that you had some support,” Williams said. “Father Marty was integral in defining to me how to incorporate them.”

Father and parishioners, he said, “You’re a great example of the Church,” Hayes said of Father Peter.

One of the good things that he promoted in parish ministry before he was granted early retirement in 2003 for health reasons was to promote increased lay participation in the Church’s ministry.

He saw this as a way to implement the renewal of the Second Vatican Council, which in viewing the Church as the people of God, opened the door to greater involvement by the laity in its ministry.

“Put faith into action in the way Father Peter did when serving at St. Thomas and other areas,” Hayes said. “That was a strong emphasis,” Father Peter said.

“I really believed that all of us are part of the people of God, not just the ordained. As a result, in every parish where I served, we had active lay leadership. I’m a firm believer in collaboration and consultation.”

In 1975, when he was co-pastor of St. Thomas with Father Joseph Dooly, now deceased, he hired Matt Hayes as one of the first lay directors of religious education in the archdiocese.

“He is a faith-filled individual and very committed to the ministry of the Church,” Hayes said of Father Peter. “His personality was such that he really welcomed the gifts of all parishioners. He’s a great example of someone who comes in as a catalyst and is able to make things happen because of who he is.”

Hayes currently serves in the archdiocese as project director of the Empowering Pastoral Leaders for Excellence in Parish Leadership and Management grant that it received in 2016 from Lilly Endowment, Inc.

Now living in rural Bartholomew County, Father Peter stays active in priestly ministry, assisting in more than 50 parishes across central and southern Indiana in his 14 years of retirement. Because of where he lives, he often serves parishes in Columbus, Edinburgh, Franklin, Nashville and Seymour.

Father Peter enjoys focusing on what he calls “the heart of priestly ministry,” moments such as celebrating Mass, witnessing the exchange of wedding vows and burying the dead.

And it’s in those moments that he encourages men who are considering the possibility of serving the Church to reflect that God must be calling them to priestly life and ministry.

So much of what I find wonderful about the priesthood is the opportunity to be with people in the greatest joys and sorrows of life,” Father Peter said. “You’re with them at baptisms and weddings, celebrations of joy, but also at funerals and times of grief and difficulties. It is one of the most fulfilling ways to be a part of people’s lives.

I sometimes think that, after an opportunity to be with people in ministry, I’m not sure who ministered to whom. In giving of yourself in ministry, so much is given back to you in terms of people’s deep faith, love and care.”

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.)

Father Peter Martin

• Age: 76
• Parents: The late Lawrence and Dorothy Peter
• Home Parish: St. Paul Parish in Tell City
• Seminary: The former Saint Meinrad High School and College in St. Meinrad; The Catholic University of America in Washington

• Favorite Scripture passage: Matthew 25:31-46
• Favorite saints: St. Francis of Assisi; St. John XXIII
• Favorite prayer or devotion: Peace prayer of St. Francis of Assisi; Serenity Prayer
• Hobbies: Traveling in Europe. (“When I travel in Europe, I travel backpacking, independently, to really get out and meet local people.”)
Faith

Eternal life is an overwhelming experience of God’s love

By David Gibson

Heaven is so hard to imagine! For heaven is to such a great extent unknown to us. This is why we who are Catholics profess in the Nicene Creed during the Mass that we “look forward to the resurrection of the dead and the life of the world to come.” But do we? Pope Benedict XVI pondered about that in his 2007 encyclical “Spe Salvi” (“Saved by Hope”) on Christian hope. Pope Benedict posed the question directly. He asked, “Do we really want this—to live eternally?” His concern was that eternal life might sound “monotonous” to many, or even “unbearable” (#10). In fact, the pope speculated, there may be many who “reject the faith today simply because they do not find the prospect of eternal life attractive” (#10). His comments launched a novel conversation, yet a compelling one. Some commentators asked in a slightly humorous vein: Will heaven be boring? Will there be anything to do in heaven? Naturally, the conversation ultimately progressed to asking what eternal life truly implies.

Pope Benedict observed that, on the one hand, eternal life “drives us,” though “we do not know the thing toward which we feel driven.” In one way or another, “we cannot stop reaching out for it” (#1-2). However, he acknowledged, we can only attempt to imagine an eternity that “will not proceed by our annual succession of days in the calendar, but something more like the supreme moment of satisfaction” (#12). He said, “Such a moment is life in the full sense, a supreme moment of satisfaction” (#12). He eloquently explained. He said, “Such a moment is life in the full sense, a supreme moment of satisfaction” (#12). He eloquently explained. He said, “Such a moment is life in the full sense, a supreme moment of satisfaction” (#12). He eloquently explained.

But the things we dread or that remain basically unknown to us can create anxieties and give rise to troublesome fears. So a conversation about heaven as a source of hope to look forward to seems important. Cardinal Vincent Nichols of Westminster, England, speaking during his younger years as an archbishop to the 1999 special assembly for Europe of the World Synod of Bishops, encouraged such a conversation, one whose aim is not simply to “engender fear.” Instead, he said, the Church’s teaching about death and eternity can offer people the hope that “day by day, the key to true judgment is always mercy.” A challenge in looking forward to the life of the world to come is that many of us are hardly ready to leave behind the joys or even the obligations of life here and now. Pope Benedict recognized this, writing that what often is desired may not be “eternal life at all, but this present life” (#10).

But must present life and eternal life stand in opposition? Redemptorist Father Anthony Kelly, an Australian theologian, sought in God Is Love to show how they intertwine. “The seed of eternal life is germinating” now, he suggested in his book. “The life of the world to come is already present as we participate in the activity of God’s loving.” Calling love “the very life of the new creation,” Father Anthony spoke of “the realm of life to come” as “the realm of life to come.”

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

Although beyond earthly comprehension, Scripture shows glimpses of heaven

By Paul Senz

In the great creeds of the Catholic faith, we profess our belief in the “life of the world to come” and “life everlasting.” This is not something merely passively believed in. Rather, it is a profound hope in the truest sense of the word: the blessed trust in God’s mercy and providence. Why is this “world to come” something that we should look forward to? What do we learn from sacred Scripture?

St. Paul tells us—echoing the prophet Isaiah—that “what eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him” (1 Cor 2:9). This is a perfectly true observation: heaven, the life of the world to come, is infinitely beyond any human comprehension. This is probably the most fundamental thing about heaven we learn from Scripture. But how do we not fully comprehend or imagine it, there are certain things we do know.

In the opening lines of his Confessions, St. Augustine profusely wrote, “You have made us for yourself, O Lord, and our hearts are restless until they rest in you.” This rest “in the Lord” finally comes at our entrance into heaven. It is here that we experience what has become known as the beatific vision, seeing God “face to face.”

In his first letter, St. John writes that we “shall see God as he is” (1 Jn 3:2). This is one of the great mysteries of heaven: How can we truly see God? God told Moses that “you cannot see my face, for no one can see me and live” (Ex 33:20). In the course of salvation history, though, Jesus gives us a beautiful, moving insight into God’s ultimate revelation of himself to each of us.

In what has become known as the farewell discourse, Jesus says to his Apostles, “In my Father’s house, there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be” (Jn 14:2-3).

God has prepared a place for us in his home. Nothing should keep us from our place in the house of our Lord.

We would do well to always remember the insight of St. Paul. Heaven is, fundamentally, the perfect fulfillment of our deepest desire: to be in union with God.

It is nothing like anything we have seen or heard, or that we can fathom. It is not an eternity of sitting on a cloud playing a harp; it is not gold fences keeping out those not righteous enough to “earn their wings.” It goes infinitely beyond our own images of it.

And, as a result, picturing such mundane and pedestrian visions of heaven can make it seem, well, mundane and pedestrian! It could even cause someone’s desire for heaven to diminish—and we don’t want that. We should all be constantly striving for heaven.

(Paul Senz is a freelance writer living in Oregon with his family.)

Christ’s ascent to heaven is depicted in a stained-glass window at St. Therese of Lisieux Church in Montauk, N.Y. In St. John’s Gospel, Jesus says, “In my Father’s house, there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you?” (Jn 14:2). (CNS photo/Gregory A. Shemitz, Long Island Catholic)
Ant-Catholicism resurfaced during the election of 1928

This is the fourth of my columns about the anti-Catholicism that existed in the United States, and primarily here in Indiana, 100 years ago. We can be grateful that most of that hatred, although it does pop up now and then, is a thing of the past. But in the 1920s, much of the anti-Catholicism started to die out. 

Like Abraham, so too do Moses, Smith, and the Hebrews and numerous biblical figures become immigrants. In these cases, immigration is God's means for figures become immigrants. In these cases, immigration is God's means for

Cornucopia/Cynthia Dewes

Trying to send our life in the best possible direction

Recently, I heard a pundit say that the direction our lives often change by 10 events, seven personal decisions and five people. The more I thought about it, the more accurate an insight it seemed to be.

For one thing, events often happen totally outside of our control, as in world politics or natural disasters. We remember things like the great depression and even the great depression. The Great Depression severely affected my family, but I was not aware of it at the time. Other events are gradations, moving to new locations, trips abroad and work opportunities, but it’s hard to assign their significance to us.

Decisions also dominate what happens to us. If we think about someone like Hitler, we can only wonder at the decisions he has made to improve the decisions of Mahatma Gandhi or St. Teresa of Calcutta because they were possible to defend their human in secular affairs rather than corruptions of it. We approve or disapprove because of the apparent motives behind it. Religious people base their decisions upon their moral beliefs and practices. That’s why I have to go to God and Allah or their Supreme Authority, and to seek affirmation through prayer or meditation, performing good works or trying to do good in general. Humanists and others who are not overly religious also try to do the right thing, based on their belief that we all share a human bond with responsibilities as well as benefits. Sometimes, we act contrary to right, giving up conflicts with our personal comfort or desires. Rather than confront a spouse and repair our relationship, we may decide to commit adultery instead. Or we cheat a bit in order to pay the kids’ college fees. Such decisions are not uncontrollable, apart from the actions of others, but we sure can lead a more moral society.

The Human Side/Fr. Eugene Henrick

A response to the complexities of immigration in our world

“The beginning of wisdom is: get wisdom; whatever else you get, get understanding” (Pro 4:7).

The Book of Proverbs offers counsel for solving the complexities of immigration.

To understand the important role immigrants have, it is important to understand God’s use of it. In the early paragraphs of Genesis, God tells Abraham to take his possessions and migrate to the land of Canaan (Gen 12:1-6).

Like Abraham, so too do Moses, the Hebrews and numerous biblical figures become immigrants. In these cases, immigration is God’s means for emancipation, elevating people and spreading the word of God. Immigration represents hope of a better life.

Democratic governor of New York, Alfeld E. Smith, and Republican Herbert Hoover. Smith was governor of New York, a self-made man who never went to high school after his father died when he was 13, and went to work at the Fulton Fish Market. He built his political career as the champion of immigrants and working man. But he was a Catholic.

Once again, the anti-Catholic literature came out, telling readers that Catholics were un-American because they were part of an alien culture that opposed freedom and democracy. Demagogic Groups circulated a million copies of the bogus Knights of Columbus oath, one parish of which I quoted here three weeks ago.

The National Lutheran Editors and Ministers Association, the most virulent of the anti-Catholic groups, called for a “absolute allegiance” that Catholics owed to a “foreign sovereign” who does not only “claim supremacy also in secular affairs as a matter of principle and theory but who, time and again, has endeavored to put this claim into practical operation.”

President Protestant ministers condemned the campaign claims. As Smith won the election, the pope would move to the United States and rule the country from a fortress in Washington. After Smith, the job of a Catholic pope was to send a one-word telegram to Pope Pius XI: “Unpack.”

It was the belief that Smith lost by a landslide not only because he was a Catholic, but because the country was enjoying prosperity under the Republican presidency of Calvin Coolidge and expected Hoover to continue that prosperity. Also, Smith ran for the first time that, quite different from today, was Democratic—Mississippi, Louisiana, South Carolina, Arkansas, Alabama and Georgia. The other two states were Massachusetts and Rhode Island, which were heavily Catholic.

It would be 32 years before another Catholic would be nominated for the presidency. John F. Kennedy also ran into some anti-Catholic opposition, but it was nothing compared to the opposition to Smith.

A lot changed during those 32 years.

Trying to send our life in the best possible direction

The word “civil” contains the Latin word for “city.” One of the important roles of a city is to provide a welcoming atmosphere to people of all backgrounds.

Living in the city of Rome: open arms extending to everyone and develop humanity. When we translate those teachings are un-American. Those teachings are un-American.

If we witness a happy marriage it helps, but we can learn how to be married even from bad examples. We can also learn how to treat our kids so that you go out into the world prepared to succeed.

So I thank God for free will.

Free will helps us to make good decisions and choose wholesome opportunities and purposes. We can’t do everything we want to do, or the actions of others, but we sure can try to choose the correct responses.

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

A More Human Society/ Richard Doerflinger

The last acceptable prejudice

Anti-Catholicism has been called “the last acceptable prejudice.” It was recently on display at the Senate Judiciary Committee hearing on the nomination of Amy Coney Barrett, nominated to be a federal appeals judge.

A presentation at Notre Dame Law School, a constitutional law expert who has clerked for several Supreme Court judges. She is eminently qualified. A Catholic liberal arts university, she has helped law students and teaching professionals to find ways to reconcile a good Christian and a good judge.

This should not be a problem. Article VI of the Constitution requires judges and other public officials to “subscribe to this Constitution.” It also demands that “no religious test shall ever be required as a qualification to any office or public trust under the United States.”

Professor Barrett clearly subscribes to the Constitution. She testified at the Senate hearing: “It’s never appropriate for a judge to impose that judge’s personal convictions, or that judge’s moral beliefs, on the law.” But some Democrats on the committee seemed not to have heard the second clause.

Sen. Dianne Feinstein, D-California, expressed a concern to Barrett, based on her past speeches, that she might “觜口腔. the pope would move to

By the mid-1920s, immigration represents hope of a better life.

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A response to the complexities of immigration in our world

“The beginning of wisdom is: get wisdom; whatever else you get, get understanding” (Pro 4:7).

The Book of Proverbs offers counsel for solving the complexities of immigration.

To understand the important role immigrants have, it is important to understand God’s use of it. In the early paragraphs of Genesis, God tells Abraham to take his possessions and migrate to the land of Canaan (Gen 12:1-6).

Like Abraham, so too do Moses, the Hebrews and numerous biblical figures become immigrants. In these cases, immigration is God’s means for emancipation, elevating people and spreading the word of God. Immigration represents hope of a better life.

This is the fourth of my columns about the anti-Catholicism that existed in the United States, and primarily here in Indiana, 100 years ago. We can be grateful that most of that hatred, although it does pop up now and then, is a thing of the past. But in the 1920s, much of the anti-Catholicism started to die out. 

Like Abraham, so too do Moses, Smith, and the Hebrews and numerous biblical figures become immigrants. In these cases, immigration is God’s means for
The Sunday Readings

September 24, 2017

• Matthew 20:1-16a
• Philippians 1:20c-24, 27a

The last section of the Book of Isaiah provides this weekend’s Mass with its first reading. Virtually none of the prophets of ancient Israel wrote when times were good, or at least when the prophets perceived the times to be good. Certainly, the author of the section of the Book of Isaiah from which this week’s reading has been taken hardly considered the times to be good. An added dimension to the story of the unappetizing plagues then being endured by God’s people is that when they returned from Babylon, where they and their ancestors had been in exile for four generations, they found poverty instead of relief. Having greeted the fact that their exile was over with great rejoicing, convinced that God had provided for them and had rescued them, they found misery and despair waiting them. It is easy to imagine their anger. They were furious with God. For generations, they had trusted that God would come to their aid. The prophet had to restore their trust in God.

He warns the people not to put their trust in soundbites. The prophet tells the people to call upon God, the source of true strength, regardless of fleeting appearances to the contrary.

For this weekend’s second reading, the Church offers us a passage from St. Paul’s Epistle to the Philippians. The Apostle Paul, in this Epistle’s soaring language, proclaims the divinity of Christ, the Savior, the Son of God. He explains the intimate, inseparable link between the Lord and true disciples. What comes on Earth, a disciple will never die, if the disciple is constant in loving God and following Christ in obedience to God.

St. Matthew’s Gospel provides the last reading, a parable. It is set within the context of a typical day’s wage in Palestine at the time of Jesus. Agriculture was the pursuit of most. Life was hard. Poverty was endemic. Gainful employment was at a premium. Men looking for a job and income came to village centers each morning, making themselves available for work. People with projects came to these places and hired them these.

It was a buyer’s market. No labor statutes or requirements for any minimum wage restrained employers in their pursuit of profit. Still, at least for Jews, certain expectations of fairness prevailed. A dinarius was a typical day’s wage. Jesus used the term “vineyard.”

It immediately brought to mind Old Testament references to Israel as God’s vineyard. So the story from the beginning had a theological and moral quality. God owned and cared for the vineyard. He set the rules, but God hires the men. He therefore provides them with survival itself.

Two powerful lessons emerge. The first is that God is enormously generous. The second is that God’s ways are not necessarily our ways, a reality we seldom remember.

Reflection

For some weeks, the Church, through these weekend readings, has been calling us to follow Christ. Wisely, in this process, the Church recognizes that some of us hesitate not because we do not want to be with the Lord, but because we bear the burden of guilt or doubt. We think that our self-created distance from God is too great to bridge.

The Church reassures us emphatically in these readings of God’s unlimited mercy. God is the source of life. He offers it to us lavishly.

Whatever our sin, if we repent, even at a late hour, God’s loving forgiveness awaits us. Ultimately, however, we must choose to be with God, to be disciples. No one is dragged kicking and screaming into heaven. Discipleship requires faith. Paul’s words call us to faith with the reminder that all is folly without God, all is impermanent, and all is death. God alone offers life.†

The Church’s Code of Canon Law says it is the duty of a parish pastor to care for souls for those in his parish. The pastor’s responsibilities are laid out in Canon 528 of the Church’s Code of Canon Law.

They are multiple and include such things as: nourishing the faithful through the sacraments; preaching the word of God and the truth; providing for Catholic education, especially for children and young people; fostering charitable works and social justice; evangelizing theunchurched and those who have left the faith; and encouraging family prayer.

The very next canon (#529) instructs the pastor to strive to know his parishioners personally—especially by visiting the sick and those experiencing special difficulties. Depending on the size of the parish and its staff, a pastor might also find himself involved in temporal matters, such as overseeing building projects or managing finances, but his primary duties are spiritual ones, as the code indicates.

One of overseeing the pastor’s performance and his welfare, that can vary somewhat according to the size of the diocese. Dioceses in the U.S. range from a few thousand Catholics to several million.

Generally in smaller dioceses, there is frequent interaction between the bishop and his priests, while in larger ones, regular supervision may be entrusted to an auxiliary bishop, vicar for clergy or director of priests’ personnel. Even in “megadioceses,” though, bishops tend to schedule periodic meetings with their priests to share thoughts on pastoral matters and to hear their concerns.

With the decline in the number of Catholic priests in the U.S. (some 58,000 in 1965, 37,000 in 2016), most parishes now have only one priest, and that priest is busier than he has ever been.

My Journey to God

The Homeless Man

By Janet Tosick

Southern Indiana: a red light
A man on the corner held a cardboard sign
He had a beard, black hair, pleading eyes.
I hesitated that day.
When will the light change, I prayed.
I opened my purse, passed a $5 bill to my husband.
My husband’s hand reached the man.

“Have a nice day,” exclaimed my husband.

Usually a “thank you, Ma’am!” Or, “God bless you.”
But this man simply looked at me with the eyes of Jesus.

(ND photo/Gregory A. Shemitz)

The Criterion Friday, September 22, 2017

Daily Readings

Monday, September 25

Ezra 1:1-6
As for 126:1-6
Luke 8:16-18

Tuesday, September 26

St. Cosmas, martyr
St. Damiana, martyr
Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, September 27

St. Vincent de Paul, priest
Ezra 9:5-9
(Responsory) Tobit 13:2, 3-4, 7-8
Luke 9:1-6

Thursday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Haggai 1:1-8
Psalm 149:1-6, 9
Luke 9:7-9

Q Can you please explain what a pastor’s duties are and whether he has anything overseeing him? Does he report directly to the bishop? Does the bishop ever meet or check with the pastor to see how things are going? (New York)

A A pastor, as the word itself indicates, is essentially a “shepherd” entrusted with the care of souls for those in his parish. The pastor’s responsibilities are laid out in Canon 528 of the Church’s Code of Canon Law.

They are multiple and include such things as: nourishing the faithful through the sacraments; preaching the word of God and the truth; providing for Catholic education, especially for children and young people; fostering charitable works and social justice; evangelizing the unchurched and those who have left the faith; and encouraging family prayer.

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With the decline in the number of Catholic priests in the U.S. (some 58,000 in 1965, 37,000 in 2016), most parishes now have only one priest, and that priest is busier than he has ever been.

So to counter isolation and loneliness, fraternities of priests (“support groups”) are growing in number—six or eight priests meet together monthly to share a meal as well as ideas and challenges in ministry.

Q I am a Catholic, but I have forgotten why incense is sometimes used at Mass. Please explain, especially with regard to its use at funerals. (Oregon)

A The smoke of burning incense is seen by the Church as an image of the prayers of the faithful rising to heaven. That symbolism is seen in the Book of Psalms: “Let my prayer be incense before you, my uplifted hands an evening offering” (Ps 141:2). The use of incense was common in Jewish worship and carried over into Christian practice. In Exodus, Chapter 30, the Lord instructs Moses to build an altar of incense. Christian ritual books as early as the seventh century mark the use of incense in liturgies on Good Friday.

The current “General Instruction of the Roman Missal” (which contains the Church’s norms for the celebration of the Eucharist) permits the use of incense at several times during the Mass, including at the Gospel and at the elevation of the consecrated bread and wine.

At a funeral Mass, as well as symbolizing the prayers of the congregation directed toward heaven, incensing the casket honors the body of the deceased, which through baptism became a dwelling place of the Holy Spirit.

One pastoral caution: Occasionally people can be allergic to incense; at a couple of funerals, I have been tipped off in advance about such a concern, and have foregone the use of incense at that particular Mass.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com or 30 Columbus Circle Dr., Albany, New York 12203.)†
Benedictine Sister Anita Eberle ministered in Catholic parishes and schools throughout central and southern Indiana

Benedictine Sister Anita Eberle, a member of Our Lady of Grotto Province in Beech Grove, died on July 21 at the St. Paul Hermitage in Beech Grove. She was 71.

The Mass of Christian Burial was celebrated on July 26 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters’ cemetery.


She earned a bachelor’s degree in education from St. Mary-of-the-Woods College in Terre Haute. After graduation, she served for 26 years in parishes in central and southern Indiana as a director of religious education and pastoral associate.

In the archdiocese, Sister Anita taught at St. Pius X School in Indianapolis from 1967-69 and 1971-74, and at St. Anthony of Padua School in Clarksville from 1969-71. In parish ministry in the archdiocese, she served in Indianapolis at St. Barnabas Parish from 1974-75, the former St. Catherine of Siena and St. James parishes from 1981-86 and from 1991-92, St. Matthew the Apostle Parish in Indianapolis from 1986-91 and at the former Holy Trinity Parish from 1992-94. She was also stationed at the former St. Joseph Parish in Clarkstown from 1970-78.

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She was a member of the Congregation of the Sisters of the Infant Jesus (Little Flower), Indianapolis, Sept. 6. Husband of Lynn Roberts. Brother of Monica Folks, Terry Nelson and Catherine Smith. Uncle of several.

SCOTT, Rose (Vissing), 86. St. Augustine, Jeffersonville, Aug. 30. Mother of Teresa Nattanier, Dee Derb, Marie, Mark & Sam, Sister of Mary Catherine Young. Grandmother of seven.


The Mass of Christian Burial was celebrated on Sept. 11. The program brings wounded veterans to the Holy Land to tour with wounded Irish veterans. (EP newsflash re)


Tlittel, Renee (LaMar), 89, St. Anne, New Castle, Aug. 25. Mother of Lisa Loth и Sister of Glenn Laman. Grandmother of seven.


Heroes in the Holy Land

U.S. Army veteran Rocio Villanueva, 31, from Escondido, Calif., veteran Army veteran Omer Oester, 22, and U.S. Marine veteran Donna Pereira, 30, from New Orleans, Ind., light a candle while visiting the Church of the Holy Sepulcher in the Old City of Jerusalem while touring the Holy Land with the Heroes to Heroes program on Sept. 11. The program brings wounded veterans to the Holy Land to tour with wounded Irish veterans. (EP newsflash re)
Indian Salesian priest held captive for 18 months meets Pope Francis

VATICAN CITY (CNS)—One day after his release from captivity, Salesian Father Tom Uzhunnalil met with Pope Francis.

According to the Vatican newspaper, L’Osservatore Romano, the offer of a special distribution (RMD), based on a schedule set by the Internal Revenue Service. The first payment is made until April 1 of the following year.

State and federal governments classify your RMD as taxable income because taxation was deferred while the funds remained in your IRA.

However, if you roll over a portion of your RMD into an endowment fund to benefit a non-profit organization such as an archdiocesan parish, school or other tax-exempt entity, you can do so income tax-free. Called a charitable IRA rollover or a qualified charitable distribution (QCD), it benefits both you and the non-profit because no income taxes will have to be paid on the donated funds.

Recently at the archdiocese, Catholic Community Foundation, we helped a retired couple create a memorial endowment fund to St. Vincent De Paul Catholic high school by utilizing the charitable IRA rollover. The endowment pool will be used to enter the high school from a specific Catholic grade school, also located in Indianapolis.

The couple chose to create the fund because they believe the high school plays an important role for its community and needs to attract even more deserving students.

By being able to offer additional, meaningful academic scholarships to these students, they are helping the school continue to instill strong moral and religious values as the size and quality of its classes increase.

Working with the custodian of their IRA, the Catholic Community Foundation was able to readily explain the details of the program to the couple and to answer their questions. We can do the same for you.

To learn how you can create an endowment fund for that special person or for a charitable cause that will turn your passion into a lasting legacy, Catholic Community Foundation staff and I are always happy to assist you. Feel free to reach me at jfelz@archindy.org or by phone at 1-800-382-9836, ext. 1482, or 317-236-1482.

(Joanna Felz, J.D., is director of planned giving for the Catholic Community Foundation in the Archdiocese of Indianapolis, and consultant to the law firm of Galbraith PLLC.

For more information about planned giving, log on to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.)

Belgian brothers group to keep offering euthanasia at facilities

OXFORD, England (CNS)—Belgium’s Brothers of Charity Group, which operates 15 centers for psychiatric patients, has rejected a Vatican order to stop offering euthanasia.

In a Sept. 12 statement, the organization said it had not been given a chance to explain its “vision statement and argumentation.”

It added that it “always took into account shifts and evolutions within society,” and “emphatically believed” its euthanasia program was consistent with Church teaching.

“In our facilities, we deal with patients’ requests for euthanasia for mental suffering in a non-stigmatising way with the utmost caution,” said the organization.

“We take unbearable and hopeless suffering and patients’ requests for euthanasia seriously. On the other hand, we want to protect life and ensure euthanasia is performed only if there is no more possibility of providing a reasonable treatment perspective to the patient.

Meanwhile, in a statement from Brother Rene Stockman, the order’s superior general in Rome, said he “deprecates the fact that there is no willingness to negotiate,” the text of a written statement on the part of the Belgian organization with ties to the order.

An initial deadline of the end of August to settle the disagreement was delayed until Sept. 11, the statement explained, to allow further negotiations to take place.

But it said that the scheduled talks were “shut down” because Professor Rodolphe Tets, a former rector of Belgium’s Catholic University of Leuven called in to mediate the dispute, “could no longer put his trust in the Brothers in charity organization.”

The statement said: “The superior general remains open to dialogue, provided that this dialogue is about the content of the request, next, and thus whether or not to apply euthanasia within the walls of the institutions of the Brothers of Charity.”

The group’s CathoBel news agency said on Sept. 12 that the Brothers of Charity Group lay chairman, Raf De Rycke, a former economics professor, had agreed euthanasia requests would now be examined “with greater caution” and “with the utmost caution,” said the organization.

According to the Vatican newspaper, L’Osservatore Romano, the offer of a special distribution (RMD), based on a schedule set by the Internal Revenue Service. The first payment is made until April 1 of the following year.

For information about rates for classified advertising, call (317) 296-1454.

For more information about planned giving, log on to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.)

Traditional individual retirement accounts (IRAs) are wonderful savings vehicles because they allow your money to grow, tax-free, over many years until you’re ready to make withdrawals at retirement. But did you know they also provide tax benefits for faithful Catholics establishing charitable endowment funds?

Use traditional IRA distributions to create income tax-free endowment

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Franciscans steeped in Holy Family history  

The Franciscans have a long history at Holy Family Church in Oldenburg. The Sisters of Saint Francis, led by Sister Theresa Hackelmeier, arrived in Oldenburg in 1851 to found a convent, school and orphanage. In 1866, Franciscan friars took over as pastors of the parish, an arrangement that continues today.

In this photo, Franciscan Brother Leonard Kirejewski shows a clock he constructed to Franciscan fathers Adrian Schneider and Leonard Cornelius, Franciscan Sister Rose Alma Nieman, and Franciscan Father James Fitzpatrick. The photo was originally featured in The Criterion on Nov. 13, 1981.

Catholics and other Christians advocate for support of worldwide hunger programs

By Sean Gallagher

As Congress returned from its Labor Day recess, one of the many items on its agenda was consideration of a federal budget proposed earlier this year by President Donald J. Trump which calls for significant cuts to several social safety net programs.

Earlier this summer, Catholics and other Christians across central and southern Indiana expressed their concern about the proposed cuts, especially to programs aimed at fighting hunger in this country, in more than 3,600 letters delivered to the offices of senators and representatives throughout the state.

This annual “Offering of Letters” is a program sponsored by Bread for the World, a Washington-based ecumenical organization that seeks to end hunger in the U.S. and abroad.

Charles Gardner, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, has long been involved with Bread for the World and helped to coordinate this year’s local effort in the Offering of Letters.

“This is an opportunity to show ecumenical cooperation in a concrete way,” he said.

Twelve parishes in Bloomington, Columbus, Indianapolis and Terre Haute, as well as the Sisters of Providence of Saint Mary-of-the-Woods, joined 26 other Christian congregations from across the region in participating in the program this year.

Gardner said that it is appropriate that Catholics work to bring Christians together in this kind of advocacy for the common good.

“We’re supposed to be pretty good at gathering people under the same tent,” he said. “That’s supposed to be one of the things we do. We can be instruments of gathering.”

Father Rick Ginter, director of the archdiocesan Office of Ecumenism and pastor of Our Lady of Lourdes Parish in Indianapolis, said that this kind of effort is a way to involve all the faithful in the work of promoting Christian unity.

“This is where ecumenism really takes place for most people,” he said. “We can stand together with a common belief rooted in the Gospel. We can do something that you believe and it’s much less threatening.”

Whether or not the letters delivered to Hoosier legislator will have an effect on their consideration of the proposed budget is ultimately not important to Gardner.

“We do this, first of all, to be faithful and second of all, to be successful” Gardner said. “We do this because this is what it means to be a follower of Christ.

“It’s just part of living out my faith. It’s encouraging to me and my faith to see people who might not be of my tradition who share this passion for trying to be the face of Christ in the world in their own way.”

San Jose, Costa Rica (CNS)—A Catholic university, the Joseph Ratzinger-Benedict XVI Vatican Foundation and a Latin American foundation working on sustainable development have developed a tool to measure and rank countries’ efforts in human and environmental development.

The idea is to have an effective tool that measures using Pope Francis’ encyclical ‘Laudato Si’, on Care for Our Common Home,” as the basis for the initiative.  

The “Laudato Si’ Observatory” will be launched at the closing of the Ratzinger Foundation’s international symposium, scheduled on Nov. 29-Dec. 1 in San Jose, said Fernando Sanchez, head of the Catholic University of Costa Rica.

Sanchez, a former Costa Rican ambassador to the Vatican, said the observatory hopes to prompt research and “to provide nations’ governments an absolutely academic tool to promote positive change, which is what the pope is asking us to do, and it would be our major contribution with this symposium.”

The observatory “steps from taking the encyclical, dividing it into measurable topics—measurable indicators—and drawing up a human and environmental index,” all of which concern “human development and environmental development,” he added.

In the 2015 encyclical, Pope Francis urged a conversation that includes everyone and the need for a conversion to bring about lasting change on how people view the environment.

Sanchez said the encyclical is the framework for the observatory and its output and, compared to other measurements already implemented, “the great difference is that this index will have the Church’s social doctrine as its anchor.”

The possibilities to prompt change with this index are enormous,” he said.

The symposium, “On Care for Our Common Home, a Necessary Conversion to Human Ecology,” aims to make it “utterly clear that the struggle for human, social, environmental development is not an ideological issue,” Sanchez said.

“It’s an issue of survival, it’s an issue of responsibility, it’s an issue of conscience. That’s essential, and it’s what the Holy Father tells us. Besides, it’s not for some, it’s for all,” said Sanchez.

“And also, he clearly says that it’s a real issue … climate change,” although some new leaders have tried to say it’s an invention,” said the archer, who reaffirmed that “it’s real, it’s urgent, it’s global and it’s not ideological”.

The three-day event will feature presentations by Cardinal Claudio Hummes, retired head of the Vatican Congregation for the Clergy and president of the Brazilian bishops’ Commission for the Amazon; Cardinal Giuseppe Versaldi, head of the Vatican Congregation for Catholic Education; and Tomas Insua, research fellow at the Harvard Kennedy School and executive director of the Global Catholic Climate Movement.

Sanchez said there is high expectation about general participation in the symposium, because scholars, entrepreneurs, environmentalists and students have been invited.

“The great challenge we have here is to take an issue, which is for all an important issue, discuss around it and do it in a simple way, as the pope is doing,” he said.

In his view, “one of the pope’s marvels … is that he has managed to ‘humanize’ the Holy See’s message, because everyone understands him. You may be in favor or against him, but you undoubtedly understand him, and this encyclical is a good example,” he said. 

A train carries coal near Ravenna, Ky., in this 2014 file photo. Catholic groups are developing a new tool to rank countries’ work in human and environmental development. (CNS photo/Tyler Orsburn)