U.S. bishop concerned about impact of Trump’s health care order on the poor

WASHINGTON (CNS)—A part of President Donald J. Trump’s Oct. 13 executive order on health care that would end subsidies to health insurance companies aimed at helping individuals with low to modest incomes is “of grave concern,” a U.S. bishop said.

“The Affordable Care Act is by no means perfect,” said Bishop Frank J. Dewane of Venice, Fla., but he warned that attempts to improve it “must not use people’s health care as leverage or as a bargaining chip.”

“To do so would be to strike at the heart of human dignity and the fundamental right to health care. The poor and vulnerable will bear the brunt of such an approach,” he said in an Oct. 14 statement.

Bishop Dewane, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Domestic Justice and Human Development, said the USCCB “will closely monitor the implementation and impacts of this executive order by the relevant administrative agencies.”

He said flexible options for people to obtain health coverage are important strategies, but he also cautioned that “great care must be taken to avoid risk of additional harm to those who now receive health care coverage through exchanges formed under the Affordable Care Act.”

He also noted that the order “ignores many more significant problems in the nation’s health care system,” stressing that Congress must still act on comprehensive reform that would provide a framework for health care as well as solutions for conscience, immigrant access, market

Rosary, devotion to Blessed Mother inspire heartfelt faith lessons passed down in families

(Edior’s note: 100 years ago, the Blessed Mother appeared to three children in Fatima, Portugal, instructing them to spread the word about the importance of praying the rosary for peace in the world, for peace in people’s hearts. In honor of the Blessed Mother’s request, and since October is the month of the Holy Rosary, The Criterion has invited readers to share their stories of how praying the rosary has made a difference in their lives. Here are some of their stories.)

By John Shaughnessy

Second of three parts

It started as a moment of sadness for Deacon Rick Wagner—and then it became a powerful moment of love and peace.

On that day in 2007, Deacon Wagner had come to spend time with his father-in-law, Joe Lyons, who was in a hospice facility. As he thought about how his wife’s 81-year-old father wasn’t expected to live much longer, he also considered his father-in-law’s life, his wife and their five children. They were all great reasons to celebrate the man. But there was also the sorrow that came from seeing him “move closer to death.”

“I took Tuesday afternoon off to go sit with Joe,” Deacon Wagner recalled about that day. “I wanted not only to spend time with him, but also to give my wife and her mom and sisters a chance to step away from the situation for a time.”

Alone in the room with his father-in-law, Deacon Wagner began to pray the rosary.

“I prayed in a whisper, but audibly,” noted Deacon Wagner, the vice president of mission and ministry at Bishop Chatard High School in Indianapolis.

“Joe’s body was shutting down and was reacting to this with involuntary twitching, agitated movements and shallow, uneven breathing. As I prayed the rosary, he became visibly calmer. As I increased the volume of my prayer, he became calmer still. Finally, I moved my chair closer to Joe, leaned forward and simply prayed the rosary aloud. His body movements all but stopped, his breathing slowed, and there was a sense of peace.”

Deacon Wagner felt the peace, too.

If you have a story to share, please email it to criterion@archindy.org.
Bishop at Mass recalls aunt’s story of being at Fatima for miracle of sun

MIDDLETOWN, N.Y. (CNS)—Auxiliary Bishop Dominick J. Lagonegro of the Archdiocese of New York celebrated Mass on Oct. 13 at the National Shrine of Our Lady of Mount Carmel in Middletown to mark the 100th anniversary of the last visitation at Fatima and the miracle of the sun.

During his homily, Bishop Lagonegro held up an icon of the Fatima apparition, estimated at 70,000 people, and pointed to two figures. “This is my uncle, and this is my aunt,” he said of the Fatima’s two visionaries, hermione and Antonio Caixto, who were remarkably in Fatima, Portugal, for the miracle of the sun.

Though the couple was married in the United States, they happened to be visiting family in Portugal on Oct. 13, 1917. “They heard what was going on” at Fatima and went to see for themselves, he said, once again telling the incredible story that his aunt had told him multiple times during his life. “My aunt emphasized how absolutely dreadful the weather was that day,” said Bishop Lagonegro, of his coveted family story. “She told me that the rain kept coming and coming, soaking everything.” They tracked through mud to get to the “cova,” or field, where the visionaries saw Mary and by the time they arrived, “they were drenched,” she said.

“But when the three Fatima children arrived, the rains stopped, the clouds opened and there was the sun,” he said, telling her aunt’s story. “It went up and down and turned back and forth, almost as if it were dancing.”

“She else who the Blessed Mother could make the sun dance,” he laughed. But then it got big and “started coming to the Earth,” Bishop Lagonegro continued. “My aunt recalled that it looked as if everyone’s clothes were bright yellow from the sun.”

“It continued to fall to the Earth for a few minutes,” he said, telling her story, “and then stopped” going back into its ordinary place up in the sky.

He said his aunt was stunned when she saw in amazement that not only were her clothes completely dry, but the previously muddy ground was now dry and hard.

“She told me, ‘The more I think about it, the more I can’t believe it.’” Wearing a crucifix given to him by St. John Paul II, who was a lifelong devotee of Mary and Fatima, Bishop Lagonegro said that the message of Fatima is as important today as it was 100 years ago.

“We will always come through prayer and penance,” he said. “It’s important for us to pray the rosary and offer acts of penance, such as a kind gesture, a smile or an offering of daily anxieties to God.”

“I truly believe that one day we will find peace in our world, but only through prayer and sacrifice,” said Bishop Lagonegro.

The National Shrine of Our Lady of Mount Carmel houses one of only three shrines in the world that depicts the last vision of Fatima, which is based upon the interpretation of Fatima visions of St. John Vassula. His Doctor of the Sun.

In the final vision on Oct. 13, 1917, Mary appeared to Lucia and her cousins Jacinta and Francisco Marto with the infant Jesus in her arms. She was clothed as the Queen of Heaven and holding the brown scapular in her hands. Sister Lucia joined the Discalced Carmelites in 1947.

November talks on pre-planning funeral Mass, leaving legacy set

The archdiocese’s Catholic Community Foundation (CCF) is offering sessions in the Indianapolis North, South and West deaneries on pre-planning a funeral Mass and how to leave a legacy.

The sessions will address the elements of a funeral Mass, the sick; the cremation; the funeral Mass and its Scripture readings, hymns and symbols; and how final orders are distributed. Information will also be presented on estate planning basics, the CCF’s opportunities for establishing a legacy.

St. Martin de Porres Mass celebrating

The annual St. Martin de Porres Mass, sponsored by the archdiocesan Black Catholic Choir and Hispanic Ministry, will be held at St. Lawrence Church, 6944 E. 46th St., in Indianapolis, at 7 p.m. on Nov. 3. A reception will follow the liturgy.

The Mass celebrates the feast day of St. Martin de Porres, a saint of both Black and Peruvian heritage. He was born in Lima, Peru, in 1579, the illegitimate son of a Spanish knight and a freed African slave. He grew up in poverty and struggled with the stigma of being of mixed race in a time when mixed race was stigmatized.

The Mass will feature a multicultural sainthood and the CCF’s opportunities for establishing an endowment.

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By Natalie Hoefer

Mary Omosegbon smiles in the bright yellow and red of her native Nigerian garb. She may be from Africa, but the concept of a United Catholic Appeal (UCA) is far from foreign to her.

“Oh, yes, it’s huge!” she says of the appeal she contributed to in the Church in Nigeria, where she was raised Catholic. She likened donating to the appeal to the Gospel story of the widow who gave all she had—just a coin—to the treasury by the UCA are those which no single person or diocese could or should do alone, she said.

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“Thank you for being their voice,” said the Archbishop Charles C. Thompson to roughly 400 people present.

For me, that’s what diocesan appeals are all about,” he said. “It’s about how we continue to reach out to the dignity of persons through our ministries and services. “All it takes is one good person to bring hope to all these people who society so often pushes aside. On behalf of all of us, let us make an outreach of service as a Church that takes seriously its mission without hesitation or reluctance.”

Archbishop Thompson took his message to an even more personal level when he addressed the record crowd of 380 during the reception at the Archbishop Edward T. O’Meara Catholic Center following the Mass. He said when he considered the theme—“All it takes is one good person to restore hope”—for this year’s $6.5 million appeal, he thought of the final line of paragraph #12 of Pope Francis’ 2015 encyclical “Laudato Si’,” on Care for Our Common Home: “Rather than a problem to be solved, the human person is a joyful mystery to be contemplated with gladness and praise.”

In other words, he said, “Rather than a problem, the unborn, the immigrant, the poor, the vulnerable, the elderly, the sick, the dying—rather than a problem, they’re human persons whose joyful mystery is to be contemplated with gladness and praise.”

“For me, that’s what diocesan appeals are all about. It’s about how we continue to reach out to the dignity of persons through our ministries and services. “All it takes is one good person to bring hope to all these people who society so often pushes aside. On behalf of all of those who do not have a voice, I thank you for being their voice.”

The ministries and services funded by the UCA are those which no single parish or deanery could support, such as seminarian and deacon formation; priest retirement; adoption services; refugee and immigration assistance; all the ministries of Catholic Charities in Indianapolis, New Albany, Tell City and Terre Haute; support for Catholic schools and more.

Supporting Catholic education is one of the important to Anthony and Susie Geswein of St. Susanna Parish in Plainfield.

“We like the values they were taught,” Susie said of the couple’s three children, now grown, who graduated from St. Susanna School. "It was a great family atmosphere, a great education, and of course the opportunities to attend Mass.”

The Gesweins, however, choose not to designate a specific ministry for their UCA contributions.

“I feel like [our gift] has more outreach, more people benefit from it when we let [the archdiocese] decide,” Anthony said. “We both just enjoy being able to give back what we receive.”

Deacon Steven Gretencord holds the chalice while Archbishop Charles C. Thompson holds the paten during the Miter Society Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Oct. 10.

Assisting at the altar is Deacon Bob Boyle, left, Mgr. William F. Stumpf, archdiocesan vicar general, right, concelebrates. (Photos by Natalie Hoefer)


giving?” she asked. “Think of the Catholic schools. Where I come from, the Church schools were not for Church members. I see my Church [in central and southern Indiana] trying to make it [Catholic education] accessible to today’s generation, so I’m very pleased about that.”

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See APPEAL, page 16
We must welcome the stranger

“We shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself.” (Lv 19:34).

This is one of about 137 verses in the Bible that tell us to be kind to the stranger, or the “alien who lives with you.” In Chapter 25 of Matthew’s Gospel, Jesus said that one who does not welcome the stranger does not welcome him “and will go off to eternal punishment.” (Mt 25:41).

Despite that, there are those in the United States who not only do not welcome aliens or strangers, but are determined to keep them out and sometimes expel those who are here.

President Donald J. Trump is now using the “Dreamers” as a bargaining point in his effort to establish a wall between the United States and Mexico to keep Latinos from entering the country.

“Dreamers” are those who were brought into the United States as children, who grew up as Americans but without documents, and are now making contributions to our country.

Nearly 800,000 of these Dreamers signed on to the Deferred Action for Childhood Arrivals program (DACA) during the Obama administration. Now they are being threatened with deportation if Congress doesn’t act to protect them.

When the Dreamers signed up for the program, they had to give their personal information, including fingerprints, to the government, so now Immigration and Customs Enforcement knows exactly where they are.

President Trump has indicated that he feels sorry for them, but is demanding funding for his wall and other tightening of our immigration laws in exchange for his support of a bill to protect them.

During his campaign for the presidency, Trump discovered that a lot of Americans oppose our welcoming the stranger, especially, apparently, if they are Latinos. His call for a wall struck a nerve with those in opposition and helped him win the election. Now he wants to keep his campaign promise to build that wall.

Attorney General Jeff Sessions said that Dreamers are “aliens” taking the jobs of Americans. These people are no more aliens than are their younger brothers and sisters who were born in the United States. They were raised here as Americans, and it’s the only country they know.

And with the unemployment rate now around 4 percent, they are hardly taking jobs away from others. Companies are hurting for lack of good employees, and 91 percent of the Dreamers are employed. Heads of more than 500 major companies sent a letter to Trump telling him that the U.S. could lose up to $460 billion if the companies have to lay off those workers.

Of course, employed workers are also consumers. Illegal immigrants pay $3.6 billion in property taxes and more than $1 billion in income taxes. They add $37 billion to the gross domestic product, much more than the benefits they receive. And they often accept jobs that American citizens refuse to do.

We don’t need that wall. It would be nearly impossible to build since the border is about 1,900 miles long and crosses rivers, mountains, deserts and other terrain. It would cost between $12 and $15 billion, and it likely would not be effective in keeping people out in the long run. Surely technology can find better ways to protect the border than a wall.

Illegal crossing of our border with Mexico was a big problem 10 years ago, but it isn’t today. Today, more Mexicans are returning to Mexico than are coming into the United States because of the improving economy in Mexico.

Most of those crossing lately have been refugees from Guatemala, Honduras and El Salvador. For a while there was a problem of unaccompanied children being sent to the United States from those countries to escape gang activity, but they are now stopping in Mexico instead of continuing on to the United States.

Yes, Congress should pass laws reforming immigration policy. It tried during the George W. Bush administration, but failed. Those who view immigration reform as rewarding illegal border crossings prevented such efforts. Because of our low birth rate, we must have more immigrants, not fewer.

Welcoming the alien is not only following biblical commands, but it is also the best policy for our country.

—John F. Fink

Letter to the Editor

Column about assisting those in need should be shared in parishes, schools

I read the Sept. 15th column by David Bohannon, executive director of the archdiocesan Secretariat for Catholic Charities. It was well written and informative about the archdiocese’s basic belief about assisting those with insufficient income to meet the food needs of their families. It would be great to print it as a pamphlet that could be passed out in our parishes. It is a concise and clearly presented statement of our Catholic response to needs that can be met by our collective action and monetary donations.

I propose that Catholic high school students should receive and discuss this column in religious studies classes. Thank you, David, for such fine writing.

Daryl Fry

Indianapolis
Marian pilgrimages are good for the soul

“Por su total adhesión a la voluntad de Dios, a toda moción del Espíritu...” (Lumen Gentium, #53).

Las peregrinaciones marianas, se recuerdan que María es la puerta hacia su divino hijo, nuestra señora de Guadalupe, nuestra señora de la Virgen del Buen Socorro, nuestra señora de las Nieves, justo al este de St. Louis, en la región central de Italia, es testimonio del milagroso evento que salvó al pueblo de Saint Meinrad, en el sur de Indiana, de la epidemia de viruela de 1871. En aquel entonces, solicitaron la intercesión de María mediante una novena a Nuestra Señora de Monte Cassino, y desde hace 140 años, miles de peregrinos han visitado al santuario cada domingo durante los meses de mayo y octubre.

A lo largo de la historia de la cristianidad, la gente de fe ha realizado peregrinaciones a tierras santas para rezar y pedir alguna gracia (como salvarlos de la epidemia de viruela que amenazaba al pueblo de Saint Meinrad en la década de 1870). Estas visitas religiosas tienen una base sólida en las Escrituras.

Por ejemplo, en el Antiguo Testamento, David trasladó el Arca de la Alianza en una peregrinación (véase 2 Sam 6 y 2 Sam 7); y, en el Nuevo Testamento, san Lucas presenta la tradición de Cristo hacia Jerusalén (véase Lc 2,22 y Lc 19,28-38) como una forma de peregrinación que ejemplifica el camino que todos debemos recorrer para llegar a la vida eterna.

Desde hace más de 20 años, nuestra Arquidiócesis ha patrocinado peregrinaciones a lugares sagrados, tanto cerca de casa como en sitios distantes, tales como en México (el Santuario de Nuestra Señora de Guadalupe), Europa (santuarios en Alemania, Francia, España, Suecia e Italia) y, por supuesto, a Tierra Santa. Si bien la cantidad de personas que pueden viajar en estas travesías es, forzosamente, limitada, The Criterion realiza una labor excepcional al compartir las peregrinaciones con todos los habitantes del centro y del sur de Indiana, mediante excelentes reportajes y fotografías que se publican en el periódico y por Internet.

Animar a todos aquellos que estén en condiciones de hacerlo, a que aparten un tiempo para realizar una peregrinación, que no tiene que ser algo costoso ni que requiera mucho tiempo. Un viaje por el día a Saint Meinrad para visitar el santuario de Monte Cassino puede obrar maravillas en el alma de las personas ocupadas que deseen apartarse del fragor de la vida diaria y procurar el consejo y el auxilio de la Madre de Dios. También se pueden hacer peregrinaciones un poco más largas a Belleville, Illinois, o a Green Bay, Wisconsin, para rezar en dos sitios marianos muy especializados.

Algunas de las peregrinaciones marianas que recordamos el alma: marías como la de María es el portal hacia su divino Hijo, nuestra Señora de Guadalupe, nuestra Señora de las Nieves, nuestra Señora del Buen Socorro, nuestra Señora de las Américas, nuestra Señora de las Naciones, y nuestra madre María, ocupan un absolutamente único lugar en la historia de nuestra Iglesia. Por eso es ‘miembro hereditario’ de la Iglesia el modelo de la fe y de la vida diaria y procurar el consuelo y el refugio: nos guía hacia Jesús, tal como nos lo recuerda nuestra madre, ocupas un absolutamente único lugar en la historia de nuestra Iglesia, llamada a María ‘miembro hereditario’ de la Iglesia” y “la figura” de la Iglesia (#53).

María, Madre de Dios y nuestra madre, ocupa un lugar extraordinario en la historia de nuestra salvación, así como en nuestras vidas cotidianas como cristianos.

El documento del Concilio Vaticano II, titulado “Lumen Gentium” (“La luz de las Naciones”), llama a María “miembro supereminente y del todo singular de la Iglesia”, incluso constituye la ‘figura’ de la Iglesia. (Catecismo de la Iglesia Católica, #967)

La semana pasada mencioné el Foyer de su Hijos, a toda moción del Espíritu...” (Lumen Gentium, #967).

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** EVENTS CALENDAR **

** October 25 **
Archbishop Edward T. O’Meara Cathedral Center, 1400 N. Meridian St., Indianapolis. Announcements: What the Catholic Church Teaches, Father Joseph Newton, archdeacon judicial vicar, presenting 7-9 p.m., no cost, registration not required. Information: 317-236-1386, duvall@archindy.org

** December 26 **
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Monthly Eucharistic Taizé Prayer Service and prayer meditations. 7-8 p.m. Information: 317-926-7359 or ssetre@stchurche.com

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** Retreats and Programs **

** November 3-5 **
St. Benedict and St. Ambrose Retreat Center, 200 Hill Dr., St. Meinrad. Suite 280, Indianapolis, IN 46250. †

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** CYO Football Alumni Reunion set for Nov. 4 at Colts practice facility **

The Catholic Youth Organization (CYO) will host a CYO Football Alumni Reunion at the Indianpolis Colts’ practice facility in the Indiana Farm Bureau Football Center, 7001 W. 56th St., in Indianapolis, at 7 p.m. on Nov. 4.

All former CYO players and former and current football coaches are invited. There will be activities followed by fellowship in the pavilion. Recently retired CYO coach Joe Reitz, who is a CYO football alum, will be the featured speaker. Awards will be given toward the end of the evening. The cost is $10.

For more information or to RSVP, email cyoindy@gmail.com

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** Seminar on spirituality and direction for retired Catholic physicians for Nov. 18 **

A seminar titled “Redefining Retirement from Medicine as a Spiritual Journey: Finding New Purpose, New Meaning and New Directions, in Whatever Retirement May Bring” will be held at St. Elizabeth Seton Church, 10655 Haverstock Road, in Carmel, Ind., in the Lafayette Disease, from 8:30 a.m. to 3:30 p.m. on Nov. 18.

As Catholics, the concept of retirement includes two crucial aspects: that the second half of life is the most spiritually fertile time for humans, and that when spiritual stirring is combined with the wisdom of years, retirement can be an opportunity to live joyfully with purpose and meaning.

With that in mind, this seminar is designed for Catholic physicians considering retirement in the near future or who have already retired, as well as their spouses. It provides an opportunity to make the next most effective choices regarding the how, when, where, and why of retirement transition.

The day includes sessions on life meaning and spirituality, an overview of the Christian Retirement Profile and ResilienScap, career reorientation, personal empowerment, presence and future quality of life, resilience, personal flexibility, life stowage, connection, opportunity, and more.

It will be led by Forbes Well-Being Advisors founder and CEO Frederick Kaufman, who retired after more than 30 years in the ministry of health care, received an advanced Amity degree from Saint Meinrad Seminary and School of Theology in St. Meinrad. Her full-time ministry is now dedicated to the formation, well-being and support of medical practitioners. Kaufman is a member of the Catholic Medical Association (CMA) and the Coalition for Physician Well-Being.

The cost, which includes lunch, is $325 per person, or $395 per couple. Deadline for registration is Nov. 1. Registration is available at bit.ly/MedPac2017. For more information, contact Kaufman at 812-459-1088 or fkaufman@twc.com

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** Catholic Radio Indy 89.1/90.9 FM will host a radio telethon on Nov. 1-2 **

Catholic Radio Indy, at 89.1 FM and 90.9 FM, will host a radio telethon from 6:30 a.m. to 3:30 p.m. on Nov. 1-2.

For those not within range of the station, Catholic Radio Indy can be heard throughout the archdiocese by calling 641-552-5881 (a free service on cellphones with unlimited talk or minutes, and the service doesn’t use data), or by downloading the free Catholic Radio Indy app for Apple and Android devices.

Money raised through the telethon will help fund the station, its free services and its evangelical mission. The roaming segments will feature the members of the 89.1 FM show “Catholic Cave” and various guests. The afternoon segments will have a Catholic High School Challenge between current challenge champion Cardinal Ritter Jr./Sr. High School in Indianapolis on Nov. 2. All are invited to participate in the telethon, and all donations are tax-deductible.

Tune in during the telethon for the number to call to contribute, or donate anything that can be called “God's gift” by sending a check payable to “Catholic Radio 89.1 FM/90.9 FM” to Catholic Radio, 8383 Craig St., Suite 280, Indianapolis, IN 46250.

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** Christmas Bazaar for Little Sisters of the Poor **

A Christmas Bazaar to benefit the Little Sisters of the Poor, St. Augustine Home for the Aged, the home for the aged will be held at the St. Augustine Home, 2345 W. 86th St., in Indianapolis, from 9 a.m. to 3 p.m. on Nov. 3, and from 9 a.m. to 4 p.m. on Nov. 4.

Items for sale include Thanksgiving and Christmas decor, painted children’s furniture, gifts for sports fans, hostess gifts, kitchen items and home items, garden and nature items, homemade baked goods and more.

All proceeds benefit the Little Sisters of the Poor in their efforts to care for the poor elderly in the state of Indiana.

For more information, contact Sally Littlejohn at sallylittlejohn4@gmail.com.
Faith of Lawrenceburg parish endures through 175 years

By Sean Gallagher

LAWRENCEBURG—A deep and abiding faith is necessary for any parish to persevere through 175 years. The faith of many generations of believers of St. Lawrence Parish in Lawrenceburg, which was founded in 1842, was celebrated in a festive anniversary Mass in the Batesville Deanery faith community during an Aug. 13 liturgy. Archbishop Charles C. Thompson, the principal celebrant of the liturgy, was joined in it by Father J. Peter Gallagher, St. Lawrence pastor since 2009.

The faith of the parish which stands along the Ohio River in southeastern Indiana has been dramatically tested by four severe floods throughout the history of St. Lawrence Parish, which was founded by German Catholic immigrants to the area.

Despite the disasters they experienced, the parishioners refused to let the mighty waters of the Ohio deter them from their service of God and the broader community in their parish.

St. Lawrence parishioner Frank Savage, 96, was a 16-year-old high school sophomore when the worst of the floods to hit Lawrenceburg occurred in January 1937, with waters rising some 20 feet above flood stage.

He and his family escaped to the home of relatives who lived on high ground outside the town. When the water started to recede a month later, he and his father took a boat to their flooded house.

“There were about six inches of water on the second floor at the time,” Savage recalled. “We started to scrub the mud off the walls by using the water we were standing in.”

They could see a hay barn in their backyard through a window in the room in which they were working.

“We were in the house cleaning, it [the barn] popped up like a cork and floated off,” Savage said. “Dad and I worked it. We were afraid that it was going to hit the house. We’d have been gone. But it floated between us and the next house and down the river.”

St. Lawrence was severely affected by the flood, as it had been as a result of the three previous ones to ravage the town.

“It ruined a lot of the altar which was quite ornate,” Savage said. “It was built in pieces, wood that all fit into place. And, of course, it all fell apart.”

Yet the parishioners saw to the restoration of their beloved church, which was built in 1867. They were directed of course, it all fell apart.”

Savage went on to serve in the U.S. Army during World War II and returned to Lawrenceburg after the conflict to raise a family there during the Baby Boom generation like many other veterans.

He and his wife Magdalene raised five sons. She died in 2007 a few months shy of their 60th wedding anniversary.

The faith that had been instilled in Savage at St. Lawrence helped him when one of his sons faced a serious medical condition.

“There were times when I went into the church when no one else was in there,” he said. “I would step into the last pew and would sit down. It would clear out my head as quick as could be. It was good for me to talk to Christ. I seemed to have a personal conversation with him on several occasions.”

Although Savage witnessed his fellow parishioners work hard to restore their faith community 80 years ago and to help it grow in the following decades, he is impressed by its ministry today, which includes its longstanding school, serving meals to people in need and ministering to inmates in Dearborn County’s jail.

“There’s always a lot of activity,” Savage said. “They [parishioners] always participate in that willingly. It appears to me that it’s even more so now than it’s ever been. There’s a lot of people right in there digging in and providing assistance.”

Many parishioners pitched in to celebrate the 175th anniversary of its founding during the past year in a series of events that culminated with the anniversary Mass.

The faith of the parish that has endured is being carried on by young members such as 18-year-old Grant Bagshaw, a freshman at Indiana University in Bloomington. His family has worshipped at St. Lawrence for four generations.

“If I didn’t have that community, I wouldn’t even have a faith,” Bagshaw said. “I know everybody there. They know me and have seen me grow up. I think the positive influence of having those people in my life, seeing how they carry themselves, inspired me. That’s how I grew up and the values and morals that I grew up with.”

Bagshaw has high hopes for St. Lawrence’s future.

“I hope that we’re able to bring more people in,” he said. “I have a younger generation that will start their families in Lawrenceburg so that it can keep going generation after generation like it already has for 175 years.”

Father J. Peter Gallagher and Archbishop Charles C. Thompson participate in an Aug. 13 Mass at St. Lawrence Church in Lawrenceburg that celebrated the 175th anniversary of the founding of the Batesville Deanery faith community. (Submitted photo)

Frank Savage sits on Sept. 28 in St. Lawrence Church in Lawrenceburg. The 96-year-old is a lifelong member of St. Lawrence Parish, which is celebrating the 175th anniversary of its founding. He lived through a massive flood in 1937 that ravaged the parish and Lawrenceburg, and joined parishioners in the following decades to help it grow. (Photo by Sean Gallagher)

The buildings of St. Lawrence Parish in Lawrenceburg stand in flood waters that devastated the southeastern Indiana town in January 1937. (Submitted photo)

St. Elizabeth Catholic Charities

St. Elizabeth Catholic Charities is a social services agency in New Albany that has been helping those in need for 38 years. The agency has 8 programs that help women, children and families throughout Southern Indiana and Metro Louisville:

• Women & Children’s Emergency Shelter
• Family Stability Program
• Affordable Supportive Housing
• Counseling
• Marie’s Community Distribution Program
• Court Appointed Special Advocates (CASA)
• Supported Living
• Adoption Bridges of Kentuckiana

Visit www.archindy.org/UCA or use the code to the right to watch a short video on St. Elizabeth Catholic Charities.

United Catholic Appeal
Christ Our Hope
Archdiocese of Indianapolis
The Church in Central and Southern Indiana

• Adoption Bridges of Kentuckiana

St. Elizabeth Catholic Charities

• Affordable Supportive Housing

Women & Children’s Emergency Shelter

Family Stability Program

Court Appointed Special Advocates (CASA)

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Faith Formation and Catholic Education

Charity and Outreach

Seminarian Education and Clergy Care

www.archindy.org/UCA

“ALL IT TAKES IS one good person to restore Hope”

Jen Fischer

Faith and Outreach
Right to Life dinner celebrates ‘lifesavers’ and drop in abortions

By Natalie Hoefer

For 35 years, Right to Life of Indianapolis has hosted its annual “Celebrate Life Dinner” to celebrate those who promote respect for life, and to bring those present up to speed on the status of the cause.

On Oct. 3, Right to Life of Indianapolis president Mary Tuttle had food and drinks to share with the more than 900 people who gathered for the event at the Downtown Marriott in Indianapolis. The number of attendees in Marion County dropped by 9 percent last year, and the number of abortions performed in each of the city’s three abortion centers decreased.

“I want to highlight why I think the abortion numbers are dropping, and why I think the number of youth who are maintaining life is increasing,” Tuttle said.

Many women who face an unplanned pregnancy don’t need the resources and counseling provided by your pregnancy resource center. What they need is the support of a community that will offer encouragement when it is truly needed.

“Their need is to be known, to be loved, and to be respected,” Tuttle said. “As the Church we’re here to offer encouragement when it’s truly needed. So that’s why I think the numbers have gone down. Women don’t need abortions; women need love.”

The number of pro-life organizations has grown in the last two decades of experience. Some have been in existence for many years. More than 900 people were invited to the celebration of these pro-life organizations and individuals who support their goals.

“Right to Life of Indianapolis has been steadfast in his commitment” to the cause of life in 2010 when he began working as a part-time accountant for Right to Life of Indianapolis.

Parish in Greenwood, became associated with the respect for life movement in 2009, when he began working as a part-time accountant for Right to Life of Indianapolis.

By Natalie Hoefer

Do you want to know something? Your kids don’t believe that. Do you know how many kids have been killed by abortion in the last 4 decades? Moreover, every 40 minutes, you can help stop this. By adopting a baby, financially or emotionally, you can stop the pain of abortion. You can help stop the pain of abortion. As a Catholic, this is your responsibility. As a Christian, this is your responsibility. As a human being, this is your responsibility.

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For those 15 minutes of prayer, Joe and I experienced in a very real way the presence of God. Being part of such an intimate experience was powerful. The message was powerful as well—love of family, the power of prayer, and the presence of God in our lives.

A direct link to the Blessed Mother

As a youth, Peg Nieman noticed that her mother had begun to head into their family’s living room every evening to pray the rosary. “I asked her why she began this daily ritual,” recalls Nieman, a member of St. Mary Parish in Greensburg. “She explained that her new faith practice resulted as a plea to the Blessed Mother to spare her life when she nearly died after having my baby brother.”

Nieman’s own path to praying the rosary started later, after a devastating moment in American history—the tragedy of terrorists deliberately crashing planes into the World Trade Center in New York and the Pentagon in Washington on Sept. 11, 2001.

“I saw the devastation it caused in our nation, in terms of lives lost and dreams shattered. Remembering the requests of Mary to pray for peace, I began the daily habit of saying the rosary. While I found it trying initially, as the days turned into weeks, it became automatic when I couldn’t sleep, when I drove a distance or during my morning walk.”

In praying for peace in the world, she also felt a change in her heart. “I realized the joy and peace and contentment—a letting go of worry about war, violence and turmoil in the United States, placing those anxieties in the presence of God in our lives.”

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"I return the favor of the rosary’s joy and comfort by making rosaries to send to military men and women who are fighting the profound loneliness, boredom and horror of war; by creating rosaries with special beads for families struggling with illness; and for family members and friends celebrating special occasions." Each bead I place on a rosary—whether it is a knot made from string, a pearl, a gemstone or plastic—is an "Ave Maria" for the person who will be praying with that rosary."

Fifty years later, when her mother died, Frey found that same red rosary—“broken and missing beads by now”—in the same black leather case and Mary have both experienced. “They help me feel God’s presence in my life as I recall his presence in Mary’s.

“A journey into mystery”

Recalling her childhood, Peggy Frey remembers “one of my favorite pastimes was exploring the mystical world that was my mother’s purview during Mass on Sundays.” She kept lots of stuff in her purse: tissues for her eight children’s runny noses, dollar bills for each child to drop in the basket at the offertory, a comb, a rose petal relic of St. Rose of Lima encased in plastic,” says Frey, a member of SS. Peter and Paul Cathedral Parish in Indianapolis. “Most mysterious of all was the little black leather case that had settled at the bottom of her purse. This case held her red, cut-glass rosary beads. I loved holding her rosary. Fifty years later, when her mother died, Frey found that same red rosary—“broken and missing beads by now”—in the same black leather case and Mary have both experienced. “They help me feel God’s presence in my life as I recall his presence in Mary’s.

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Peggy Frey of SS. Peter and Paul Cathedral Parish in Indianapolis shows her 5-year-old great-niece Clara Messier how to make a rosary. (Submitted photo by Tony Messier)
Faith!

Luther sparked the Protestant Reformation 500 years ago

By Joseph E. Kelly

Martin Luther (1483-1546) was a German monk of the Order of St. Augustine. He was a biblical scholar and a successful preacher. He taught at a university and had a pastoral assignment as well. This latter assignment helped him to become a famous hermit.

For much of his life, he worried about his personal salvation and did not find the theological answers in the Church, including indulgences, to be satisfactory to explain salvation. He concluded that only God could justify a sinner, and that the traditional Catholic methods of preaching salvation were insufficient. His final conclusion was that humans were saved when God justifies them, and that traditional religious practices like indulgences and grace gained via the sacraments would not do. People were justified through divine grace given directly by God.

Luther knew that he disagreed with most if not all Catholic theologians on this point, and he needed a methodology to justify his conclusions. He decided upon “Scripture alone,” that is, he would accept as his method what could be found in the Bible and there alone.

“Scripture alone” could not work for Catholics because Church authorities, from Rome down to the parish level, accepted Scripture but only as interpreted by local theologians such as the Scholastic scholar Thomas Aquinas (1225-1274) in the universities and the local school systems. There were centuries of papal teachings that also had to be included on this topic. These provided scriptural interpretations and papal teachings were expressions of sacred tradition, seen by the Church as one mode alongside Scripture of God’s revelation of himself.

Luther hoped to explain his views via a scriptural hermeneutical debate, which usually meant two or more theologians would debate religious theses. On Oct. 31, 1517, Luther tacked on a church door in Wittenberg a list of 95 theses that he would debate if any other theologian would take up his challenge.

But a debate would never take place because in that era there was no separation of Church and state. To threaten one was to threaten both. The civil authorities became concerned about Luther’s views, not because of their theology but because if he challenged the Church, he was also challenging them.

Luther soon found himself excommunicated and an outlaw in the Holy Roman Empire who frequently had to hide. But a sympathetic nobleman, the elector of Saxony, protected him, even though both the elector and Luther realized how dangerous the situation was becoming. The emperor labeled Luther an outlaw and one possibly subject to the death penalty, a charge that haunted his life.

But Luther’s views were spreading in Germany, and the number of his followers grew. Luther had a great pastoral sense, and he wrote some of the most senstional and hymn texts. But perhaps his greatest step was to translate the New Testament into German because he felt it would show that the Scriptures make no reference to the indulgences, the papacy or the Church of Rome’s understanding of the sacraments.

To be sure, the Church has always accepted the doctrine of divine grace and not a simple adherence to the Bible, but Luther’s translation was a sensation and won over many to his cause. Even some Catholics purchased his Bible so that they could read the scriptural texts. The popularity of Luther’s translation forced the German bishops to authorize an approved Catholic translation.

By the 1530s, it became clear that the schism in Germany would persist. Significantly, other German reformers appeared, such as Luther’s associate Philip Melanchthon, the Swiss preacher Ulrich Zwingli, and the French theologian John Calvin. All called for reform of the Church and broke away from Church authorities. Even a non-theologian, Henry VIII, king of England, broke off from Rome. The split in the Church would not be healed.

One minor event would have a significant future. In 1529, some followers of Luther and other dissenters demonstrated against the Holy Roman emperor, who referred to the dissenters as “those who are protesting,” which in Latin is “protestantes.”

The name caught on and still stuck for good—Protestants.

Later on, Luther married and had children; his writings about family purity were very long considered as guidelines for German Lutherans.

Many practices that Luther introduced were adopted, although much later, by Roman Catholics, such as the liturgy in the vernacular, a fruit of the reforms initiated by the Second Vatican Council (1962-1965).

Luther was a remarkable man who risked his life for what he believed to be the truth. For centuries, Catholics considered him a heretic at best and a resident of hell at the worst.

To be sure, the Church still does not accept many of his teachings, such as those on the nature of the Church and ordained ministry and papal authority. But over the past 50 years, the Church and most Lutheran communions around the world have through ecumenical dialogue agreed that the doctrine of justification, which precipitated the split in the Church in the 16th century no longer divides them.

Divisions still remain, however, divisions which are rooted in the Reformation that began 500 years ago.

People have joked that Catholic ecumenism will some day produce a St. Martin Luther. That’s not likely, but contemporary Catholic scholars and Church leaders acknowledge that Luther was not the unvarnished villain presented in the past, and that he and his work deserve an open, honest evaluation.

(For a broader view of the Reformation, see “Heirloom of Faith,” April 18, 2014, p. 5)

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Scripture has brought Catholics and Lutherans closer together

By David Gibson

Future Church historians will explain how the age of ecumenical dialogue arose during the 20th and 21st centuries, displacing the hostile, suspicious age of polemics that for 400 years shaped relationships between Catholics and members of faith communities springing from the Reformation.

Divided Christians during the age of polemics shied away from examining faith together, or remembering that Scripture constitutes a shared treasure.

The Bible became a point of contention.

Martin Luther, considered the Reformation’s 16th-century founder, taught that Scripture is the sole standard for Church teaching. The Reformation maxim “Scripture alone” (“sola Scriptura” in Latin) came to reflect this conviction.

Catholics and Lutherans’ followers increasingly found themselves at loggerheads over this. While Catholics insisted that sacred tradition and Scripture work hand in hand, Luther’s followers feared that tradition coupled with Church authority risked abuses.

Defensive oversimplifications and misunderstandings peppered the age of polemics. Ordinary Catholics and Lutherans for centuries knew little about each other’s beliefs.

Some Catholics suspected that Luther’s accent on Scripture fostered an arbitrary, individualized faith. Some Lutherans doubted Catholics ever heard or read Scripture.

But let’s fast-forward to later times when dialogue and efforts to understand the Protestant Reformation and the Catholic response to it more accurately began opening windows in the walls dividing Christians.

Consider the 1999 Catholic-Lutheran World Federation “Joint Declaration on the Doctrine of Justification.” How did Catholic-Lutheran dialogue leaders manage to agree for the first time to provide a teaching that God saves Christians through faith and not through merit on their part?

Moreover, this dialogue largely agreed that Christians naturally should express Christian faith through good works.

Lutherans and Catholics “together listened to the good news proclaimed in Holy Scripture,” the declaration explains. This led to a “shared understanding.”

So, divided Christians in the age of dialogue did something they tended not to do in the age of polemics: listened together to Scripture.

Here the Second Vatican Council was hugely influential. Catholics and Lutherans welcomed the “love and reverence” for Scripture witnessed among other Christians in “Dogmatic Constitution on Divine Revelation” stressed that Scripture must nourish and regulate all Catholic teaching.

Scripture study groups popped up in Catholic parishes everywhere after the council. In 1983, the international Roman Catholic-Lutheran Commission acknowledged that “elements of Luther’s concerns” are reflected in Vatican II’s documents, including his emphasis on Scripture’s “decisive importance” for Church life.

Together with gratitude for Luther’s contributions, the statement said that Lutheran communities today are “aware of his limitations in person and work.” In citing Luther’s important strengths, it noted how he “directs us to the priority of God’s word.”

Not every troublesome question for Christians of various traditions is confined yet to history’s annals. Pope Francis and Bishop Munib Younan, president of the Lutheran World Federation, prayed in a 2016 joint statement for healing of “the memories that cloud our view of one another.”

But these leaders affirmed that “while the past cannot be changed, what is remembered and how it is remembered can be transformed.”

(Andy Park looks up a Scripture passage during a 2010 Bible study at the University of Illinois at Chicago. Martin Luther, considered the Reformation’s 16th-century founder, taught that Scripture is the sole standard for Church teaching. Centuries later, the Second Vatican Council’s “Dogmatic Constitution on Divine Revelation” stressed that Scripture must nourish and regulate all Catholic preaching.)
The speed. The old sorcerer finally returns splits the broom, but in doing so, a number of apprentices cannot stop. To counter this, he designates another apprentice, who is not faithful then—did not use condoms or other devices to limit the size of their/favicon.ico families. They believed that the magic of birth control would surely be approved by the Church since couples did not want to produce too many offspring.

Reflection on Compostela leads to statement on the way to unity

So many ways—longer, shorter, mountainous, flatland, dry, moist, arduous, easier— with a common goal. The journey to Compostela, I reflected on a Lutheran/Catholic document titled "Declaration on the Way to Unity." It is a pilgrimage's statement on the way to unity. Released in October of 2015, it "...traces a trend of the conscious achievements made by Lutherans and Catholics in the center of topics of church, ministry and Eucharist and affirms that even remaining to be resolved. (Executive Summary)

Section IV speaks to 15 topics "that have arisen in dialogue." Many are seen as "church dividing," and "some ways forward are sketched." Clearly, here we see the "on the way" character of the declaration.

For the parish, visiting Facebook, tweeting, posting photos, and "friending" are used to engage the world as well as the faithful. They are a way to communicate the Church's instructions have been appointed by the Diocesan Bishop should employ the counsel and help of this commission whenever it comes to laying down norms on this matter, approving plans for new buildings, and making decisions on the roof, walls, doors, and windows.

Established after Vatican II, the Archdiocesan Church Art and Architecture Commission assists parish and priest life coordinators (and those who assist them) when they are considering or planning major building projects. The Diocesan Bishop should employ the counsel and help of this commission whenever it comes to laying down norms on this matter, approving plans for new buildings, and making decisions on the roof, walls, doors, and windows. As soon as the archdiocesan reviews and gives approval to the project, then construction may begin.

Finally, it is best that the parish community also spends some time in contemplation and prayerful reflection. The building or renovation project is being considered. The liturgical rite of "Opening and Blessing" (1989) is a wonderful resource that expresses what we believe about the architecture of a building, and the symbols within the churches we build to the honor and glory of God. Further, the guidelines contained within "The Art, Architecture and Worship" (2000) explores the specifics and ideals for which we should strive in this end. In this time in reflection and prayer, the faith family working on the enhancement of the sacred space or the church in order to accomplish something greater: their church can be renovated and enlarged in their "love, joy, and peace." This conversion is the best "renovation" project for any of us! (Father Patrick Beidelman is executive director of the archdiocesan Secretariat for Worship and Evangelization Outreach/ Fr. Patrick Beidelman Commission assists archbishop in guiding parishes in building, renovating churches. From time to time in the life of a parish community, the decision is made for the construction of a new church or chapel for the development of the existing worship space. We know from the General Chapter of the Roman Missal (GRIM) (2011) that "churches are places better suited for carrying out the ministry of the Word (action of liturgy) and for ensuring the active participation of the faithful. Moreover, sacred buildings and requisites for devotional worship should be truly worthy and beautiful and be signs and symbols of heavenly realities." These signs and symbols of heavenly realities can come in many styles and forms, and are part of the art and architecture of a space for the worship of God can be challenging, especially when you are about to bring something brand new in accord with what the Church teaches.

Since the promulgation of the "Constitution on the Catholic Church" (1965) at the Second Vatican Council, the Archbishop of Indianapolis has utilized the process to commission and guide the plan for the building and or renovation of churches, chapels and devotional spaces in their diocese. Established after Vatican II, the Archdiocesan Church Art and Architecture Commission assists parish and priest life coordinators (and those who assist them) when they are considering or planning major building projects. The Diocesan Bishop should employ the counsel and help of this commission whenever it comes to laying down norms on this matter, approving plans for new buildings, and making decisions on the roof, walls, doors, and windows.

So, all work must be reviewed by the Archdiocesan Church Art and Architecture Commission (or the architect who is preparing construction documents)."
The Sunday Readings

Sunday, October 22, 2017

The second part of the Book of Isaiah provides the first reading for Mass on this weekend. The context is a bad time for God’s people. The two Hebrew kingdoms no longer existed, both having been victims of a military onslaught from neighboring and very strong Babylonia. The invasions swept away the structures of the two kingdoms. Their dynasties were eradicated. The Hebrews lost their independence. Many people died. Survivors were at the mercy of the invaders.

Vast numbers of invaders took many of the survivors to Babylon, the capital of the empire, where the Hebrews were kept. They were not exactly hostages, but their lives were miserable.

Times eventually changed, however. The Babylonians fell before the intrusion of a powerful neighbor, Persia. Cyrus, the Persian king, had no interest in the Hebrew exiles, so he allowed them to return home. For the exiles, it was a day of unequaled joy.

A most novel turn of phrase was the prophet’s depiction of King Cyrus as an instrument of God. It was a novelty since Cyrus was a pagan. He was not in any sense a son of Abraham. He had no knowledge of, or regard for, the One God of Israel. His ancestors had never followed Moses across the Sinai Peninsula in the Exodus.

Yet, God used Cyrus to accomplish his divine will. The divine will was followed Moses across the Sinai Peninsula to the promised land, where the Hebrews were kept. Cyrus took many of the Hebrews to Babylon, the capital of the empire, where the Hebrews were kept. They were not exactly hostages, but their lives were miserable.

The epistle comes from Paul, along with the second letter to the Thessalonians. Thessalonica was a city on the Greek mainland of the Balkan Peninsula. It is one of the few New Testament cities still existing as an important center, site of the modern Greek city of Salonica.

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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 this Criterion. Orders priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; these are separate obituaries on this page.

BRINKMOELLER, Robert, 74, All Saints, Dearborn County, Sept. 28. Uncle of one.


GIOSCO, John W., 81, St. Michael the Archangel, Indianapolis, Oct. 3. Father of Vicki Schwab, Fred, Jeffrey and John Gioscio. Grandfather of six.

GROVE, Marilyn M., 78, St. Agnes, Evansville, Oct. 7. Sister of Franklin and James Grove. Aunt of several.


PAGE, Anna (Freiberger), 90, St. Mary-of-the-Rocks, Floyd County, Oct. 10. Mother of Michael Page. Grandmother of one.


Patrol Pierre, pray for us

Worshippers venerate relics of St. Pio of Pietrelcina, popularly known as Padre Pio, at St. Francis Borgia Church in Chicago on Sept. 25. His relics were on a nationwide tour from Sept. 16-Oct. 9 to mark the 130th anniversary of the birth and the 15th anniversary of the canonization of the popular Italian saint, who was a Capuchin Franciscan friar known especially for his ministry in the sacrement of pance. (CNS photo/Karen Callaghan, Chicago Catholic)

Death penalty is ‘contrary to the Gospel,’ Pope Francis says

The death penalty, no matter how it is carried out, “is, in itself, contrary to the Gospel.” Pope Francis said marking the 25th anniversary of the Catechism of the Catholic Church at the Vatican on Oct. 11. Pope Francis said the catechism’s discussion of the death penalty, already formally amended by St. John Paul II, needs to be even more explicitly against capital punishment.

Capital punishment, he said, “heavily wounds human dignity” and is an “inhuman measure.”

“It is, in itself, contrary to the Gospel, because a decision is voluntarily made to suppress a human life, which is always sacred in the eyes of the Creator and of whom, in the last analysis, only God can be the true judge and guarantor,” the pope said.

The death penalty, he said, not only extinguishes a human life, but also extinguishes the possibility that the person, recognizing his or her errors, will request forgiveness and begin a new life.

The Church’s position on the death penalty, he said, is one example of how Church teaching is not static, but grows and deepens along with a growth in faith and in response to modern questions and concerns.

In the past, when people did not see any other way for society to defend itself against serious crime and when “social maturity” was lacking, he said, people accepted the death penalty as “a logical consequence of the application of justice.”

In fact, he said, the Church itself believed that, and the death penalty was a possible punishment in the Papal States. It was only in 1969 that Pope Paul VI formally banned the death penalty, even though it had not been imposed since 1870.

“Yes, let us take responsibility for the past and recognize” that use of the death penalty was “dictated by a mentality that was more legalistic than Christian,” Pope Francis said “Remaining neutral today when there is a new need to reaffirm personal dignity would make us even more guilty.”

The first edition of the Catechism of the Catholic Church, published by St. John Paul II in 1992, recognized “as well-founded the right and duty of legitimate public authority to punish malfeasors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty.” At the same time, it said, “bloodless means” that could protect human life should be used when possible. But the language was formally changed in 1997 after St. John Paul II issued his pro-life encyclical, “Evangelium Vitae” (“The Gospel of Life”). Since then, the catechism has specified that the use of the death penalty is permissible only when the identity and responsibility of the condemned is certain and when capital punishment “is the only possible way of effectively defending human lives against the unjust aggressor.”

The development of Church teaching, Pope Francis insisted, is not the same as contradicting or changing Church teaching. “Tradition is a living reality, and only a partial vision would lead to thinking of ‘the deposit of faith’ as something static.”

“The word of God,” he said, “cannot be saved in mothballs as if it were an old blanket to protect against insects.”

The Christian faith, he said, always has insisted on the dignity of human life from the moment of conception to natural death. So, the Church has a continuing obligation to speak out when it realizes something that was accepted in the past actually contradicts Church teaching.

“Therefore, it is necessary to reiterate that, no matter how serious the crime committed, the death penalty is inadmissible, because it attacks the inviolability and dignity of the person,” Pope Francis said. “°
Hundreds at blessing of shrine awed by church’s restored beauty

By Katie Rutter
Catholic News Service

ST. MEINRAD—A steady stream of vehicles climbed the narrow, winding road that dead-ends on the hilltop named Monte Cassino Hill. Beginning more than an hour before the appointed time, hundreds alighted from their cars on the outskirts of the town of St. Meinrad and headed toward a small sandstone building that crowns the landscape.

“We just wanted to peek at the shrine before everything started,” laughed St. Meinrad resident Jennifer Kunkler as she watched the procession climb the hill. “I guess that’s what everyone else thought too.”

The pilgrims struggled to squeeze past one another in the single aisle of the 24-by-50-foot chapel. Eyes and fingers pointed upward with hushed exclamations of “wow” and “beautiful.”

“To see what they’ve done now, it is absolutely—it brings tears to my eyes it’s so good, so much,” Kunkler said.

The gathering on Oct. 1 marked the conclusion of a more than two-year restoration project. The small sandstone building, named the Monte Cassino Shrine after the famous Italian monastery founded by St. Benedict in the sixth century, has a history nearly as long as the nearby Benedictine Saint Meinrad Archabbey.

“The chapel actually started with the picture of Our Lady being tacked to a tree by one of the monks [in 1857],” explained Benedictine Archabbot Kurt Stasisk.

Over the next decade, word spread about the makeshift shrine, and pilgrims journeyed to the hilltop to pray to Our Lady of Monte Cassino. The chapel nearly fell from the community processed to the shrine and began a new life as the chapel of the monastery.

“After that novena, the infirmities emptied out and no more people either in the seminary or the archabbot contracted smallpox,” said Archabbot Kurt, “and so we attribute the good recovery, the health, to the intercession of Our Lady.”

Thus began regular pilgrimages up the hill to the Monte Cassino Shrine. Every Sunday in October and May, months traditionally devoted to Mary, hundreds flocked to southern Indiana from as far as Indianapolis, Cincinnati and Louisville, Ky., for a sermon and a rosary procession.

“We’ve brought my family here from out of state to see it,” said Lucy Himstedt, a parishioner of St. Benedict Parish in Evansville, Ind., in the Diocese of Evansville. “It’s special.”

“People have come up here during times of war, during times of peace,” Archabbot Kurt told CNS. “It’s a place that’s made holy because of the things that have been done here up pray, expressing their dependence on God, asking God’s favor.”

Two years ago, a donor offered to help fund a full restoration of the weather-worn shrine. A year of planning led to the start of work in the spring of 2016. It concluded just before this year’s first full pilgrimage on Oct. 1, which was attended by an excited crowd of about 500 people.

Most pilgrims arrived well before the prayer service began and took dozens of pictures in the crowed shrine.

Many commented on the now-vibrant, intricate depictions of Mary that cover the chapel’s walls and the ceiling.

“When you walked in, it was stunning,” said Himstedt. “The whole thing was beautifully done.”

Originally painted in 1931, these intricate depictions of Mary had been cracked, worn and damaged by moisture in the building. They were thoroughly cleaned and restored by the professional restoration company Condit Studios Inc., based in New Berlin, Wis.

Modern lighting installed throughout the interior also gave new life to the images.

The lower portion of the walls was previously a stark white that contrasted with the decor of the rest of the space. These were decorated with period artwork designed by Benedictine Brother Martin Erspamer, a Saint Meinrad monk.

“The project cost in excess of $600,000. A large portion of that was raised through fundraising,” said Andy Hagedorn, director of physical facilities at Saint Meinrad. “We were very fortunate to be able to go all out and get it done right.”

Essential repairs included the stabilization of the shrine’s foundation as well as filling and sealing the mortar joints of the sandstone walls. Workers also installed a heating and cooling system to protect the artwork from temperature changes and add to the comfort of visitors.

The grounds, formerly composed of gravel and grass, were reworked and now feature a new prayer garden, a large paved area around the chapel and a surrounding sandstone wall.

“We cut sandstone from the quarry which is just right over here—the old quarry where the sandstone came for the chapel walls years ago in 1870,” Hagedorn said.

The visitors seated themselves in newly installed benches around the shrine, crowded onto the low sandstone wall surrounding the shrine’s grounds or set out their own lawn chairs for the outdoor prayer service.

Archabbot Kurt blessed the grounds and the chapel with holy water, the group sang several hymns and pilgrims prayed the rosary as they processed around the hilltop carrying a statue of Mary.

Attendees lingered long after the conclusion of the service. Many had personally donated to the restoration effort to preserve the beloved location for future generations.

“This will last through our grandchildren now,” said Himstedt, “so we’ll bring them here to spend time.”

“It’s important to the abbey, but I think it’s equally important to the community. Not just this community here [in St. Meinrad], but a much larger community,” explained Michael Edwards, a resident of the area.

“This is our cathedral.”

(Abbie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. To watch a related video, go to youtube.com/EYfKvB4jA.)

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Our Lady of Fatima Retreat House is seeking to fill the following positions:

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Applicants must have excellent organizational skills, great attention to detail, excellent communication skills, better than average computer skills, and a heart for ministry and the mission of Fatima Retreat House.

Office Manager/Receptionist
Our Lady of Fatima Retreat House is seeking a full time Office Manager/Receptionist who is responsible for the hospitality of all guests, greeting them in person or on the phone. Other responsibilities include providing the Director and Associate Directors with clinical support, organizing the front office, work room and storage areas, ordering office supplies, ensuring the proper functioning of all office equipment, be familiar with the ongoing programs of the retreat house; train and supervise part time office personnel, open and close the bookstore, and assist with registrations. Some light bookkeeping duties and record keeping may be required. Hours may vary for required presence.

Applicants must have excellent organizational skills, great attention to detail, excellent communication skills, better than average computer skills, a flexible schedule and a heart for ministry and the mission of Fatima Retreat House.

Our Lady of Fatima Retreat House is an Equal Opportunity Employer.
Senior citizen dinner in Connersville

This photograph was taken at an event honoring senior citizens at St. Gabriel Parish in Connersville in May 1981. Following Mass said by Archbishop Edward T. O'Meara, several priests served dinner to 300 seniors in attendance. The priests are, from left to right, Fathers Harold Knueven, Stephen Jarrell, Glenn O'Connor, Robert Mazzola, and Archbishop O'Meara. Seated in front of the priests are Mistress of Ceremonies Karolyn Buckler and Elizabeth Mazzola, the mother of Father Mazzola, who made the archbishop’s apron. This photo originally appeared in the Connersville News Examiner.

Bishop Simon Bruté

From the ARCHIVES

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

APPEAL

Norman and Kathy Kruer of Most Sacred Heart of Jesus Parish in Jeffersonville also appreciate the far-reaching aspect of the appeal. They donate because of “all the ministries it helps, what it’s able to do with the money, the diverse support it gives to all the deaneries and parishes,” Norman said.

Kathy noted that two ministries of particular importance to them are St. Elizabeth Catholic Charities in New Albany—where she served on the advisory council for 11 years—and priest retirement.

“The priests provide a lot to the members of the parishes, so we need to take care of them in the later part of their lives,” she said.

Funding priest retirement is also why Father John Hall contributes to the UCA at the Miter Society level. He is pastor of St. Elizabeth of Hungary Parish in Cambridge City and St. Anne Parish in New Castle, which includes St. Rose of Lima Church in Knightstown.

“I basically give to support my brother priests who are retired, and the seminarians,” he said. “And also to give a leadership example to the members in my parish, asking them to join me in giving.”

He said when he considers the UCA, he recalls a phrase that he once heard: “Give ‘til it feels good.” So you go past the hurt part. I write my check out quarterly, and I know it’s going to the service of the Church, not just in Henry County and Wayne County, but throughout the archdiocese.

Despite being a young couple with children ages 3 and 18 months, Andy and Rachel Miller of St. Matthew the Apostle Parish in Indianapolis still make it a priority to contribute to the UCA. Although he is archdiocesan associate director of vocations, Andy, 34, said the couple does not limit their contribution to seminarian formation.

“What’s most important to us is that the money goes where it’s most needed,” he said. “We feel that by giving to UCA, they’re able to designate those dollars to a place that’s most needed in a way that we don’t see. We like knowing that it’s the greater, broader picture that we’re donating to.”

Giving to the United Catholic Appeal “is a reflection of where our values are as a family,” added Rachel, 31. “It’s a reminder to our family that our spiritual life sets the foundation, and that [priority] needs to be reflected in our contributions, both spiritually and financially.”

(For more on the archdiocesan United Catholic Appeal, go to www.archindy.org/uca.)