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Faithful Servant

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A call to love the Church even more

Archbishop Tobin reflects on his historic selection as first cardinal to lead Archdiocese of Indianapolis

By John Shaughnessy

The shocking news led to an emotional phone call between a son and his proud mother.

It also led Archbishop Joseph W. Tobin to think again of his late father,

the man who continues to shape his life and his faith. And the widespread joy surrounding Pope Francis' selection of Archbishop Tobin as one of 17 new cardinals on Oct. 9 also included an unexpected, fun moment.

As the 64-year-old archbishop walked into his Indianapolis gym for a workout less than 24 hours after the pope's announcement from the Vatican, he was greeted with congratulations and hugs from his fellow weightlifters.

All those telling moments were shared during a conversation with *The Criterion* on Oct. 10. It's a conversation that captures the special relationship that Cardinal-designate Tobin and Pope Francis have, and the deep connection that has grown between the cardinal-designate and the archdiocese he has led for almost four years.

It's also a conversation that includes this striking comment from Cardinal-designate Tobin about being chosen by Pope Francis: "Perhaps yesterday's news was an indication that God thinks I don't love the Church enough. So he's given me an even more profound way to love it more."

Here is an edited version of that conversation in which the archbishop shares his thoughts on his historic selection as the first cardinal to lead the Archdiocese of Indianapolis.

Q. Who was the first person you thought of when Pope Francis named

you as a cardinal?

A. "I suppose Pope Francis. 'What are you thinking?' I believe that Pope Francis is a grace for this time. And I thought, 'You really have to choose your collaborators carefully because you can't have everybody.' So I was really humbled and, I'd say, a little embarrassed by the pope's confidence in me."

Q. Why embarrassed?

A. "I just have an awareness of how the Catholic Church is in this country—what great leaders they have. One of the people I identify with most in Scripture is Peter. He falls on his knees after seeing a miracle of Jesus and saying, 'Go away from me. I am a sinful man' [Lk 5:8]. In my mind's eye, Jesus smiles as he replies, 'Come follow me' [Lk 5:10]. It's like, 'I know that, but come follow me.'"

Q. Take a look at the 17 new cardinals that Pope Francis has named. Some analysts have suggested that this group reflects the pope's emphasis on the Church building bridges and being more welcoming. What do you see as a common thread among the 17 new cardinals?

A. "I think that there isn't an internal job description for a cardinal, almost like there isn't really one for the Holy Father. The Church prays as it elects a pope that he will be the one it needs now. And I'm quite convinced that Pope Francis is the pope we need now. I served closely with Benedict XVI and St. John Paul II, and they all responded to needs that were real in the Church and the world at that time.

"In the same way, cardinals are chosen for the needs the Church faces now. And so that's why his first choice was an Italian who is the ambassador to Syria—which in the decree says, 'Our

See **CARDINAL**, page 10



Cardinal-designate Joseph W. Tobin discusses being named a cardinal by Pope Francis during an Oct. 10 press conference at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The gathering was attended by archdiocesan Catholic Center staff and members of the secular media. (Photo by Natalie Hoefer)

Catholics from across the archdiocese celebrate Mary and mercy at jubilee

By Sean Gallagher

COLUMBUS—In the principal archdiocesan celebration of the Holy Year of Mercy, some 800 Catholics from across central and southern Indiana and beyond gathered on Oct. 8 at St. Bartholomew Church in Columbus to learn about Mary and God's mercy, pray the rosary, reflect on how they've received and given mercy, and consider how to share God's compassion in the future.

The Marian Jubilee featured a procession with a statue of Mary, a reflection by Cardinal-designate Joseph W. Tobin (see article on page 12) and two presentations by best-selling Catholic author and speaker Scott Hahn.

The attendees came from 75 archdiocesan parishes and 13 from beyond the archdiocese.

"I think it's fantastic, especially at a time like this," said jubilee attendee Justin Brand of St. Malachy Parish in Brownsburg of the many faith communities represented at the event.

See **JUBILEE**, page 13



Best-selling Catholic author and speaker Scott Hahn speaks about God's mercy during the archdiocesan Marian Jubilee on Oct. 8 at St. Bartholomew Church in Columbus. (Photo by Sean Gallagher)

Hurricane Matthew ravages Haiti, southeastern U.S. coast

WASHINGTON (CNS)—Hurricane Matthew, which roared across the northern Caribbean before ravaging the southeastern U.S. Atlantic coast on Oct. 7-8, left hundreds dead in Haiti and more than 30 dead in the U.S.

Widespread wind damage and flooding continue to affect people in the storm's path, making it difficult for Catholic Charities agencies to provide relief and for Church officials to assess the effect of the storm on churches, schools and other Church properties.

Health care workers were becoming increasingly concerned on Oct. 9 that cholera would explode throughout the worst hit areas of Grand'Anse and South departments in the southwestern part of the island nation because of a lack of water and sanitation.

In Haiti, emergency supplies that had been stored in warehouses before the storm were distributed to people whose homes were turned into matchsticks by Matthew, said Chris Bessey, Haiti country director for Catholic Relief Services (CRS).

CRS staff flew into Les Cayes, a city of 71,000 on the southwest coast. Bessey said thousands of people remained in shelters in the city.

"I don't know if that is decreasing. I imagine that won't decrease all that quickly because more than 80 percent of the houses were damaged or destroyed," he said.

Bessey expressed concern for outlying coastal communities on the far end of Haiti's southern peninsula, which took the brunt of Matthew's assault and have been cut off from communications.

"Time is of the essence, and we want to keep going," Bessey told Catholic News Service (CNS) from Port-au-Prince, Haiti's capital.

Vatican secretary of state Cardinal Pietro Parolin wrote a telegram on behalf of Pope Francis to Haitian Cardinal Chibly Langlois of Les Cayes, president of the Haitian bishops' conference. The telegram conveyed the pope's desire for the people of Haiti to know how sad he was to hear of the death and destruction brought by Hurricane Matthew.

Pope Francis offered condolences to "all those who lost a loved one," and assured "the injured and all those who have lost their homes and belongings" that he was close to them through prayer.

"Welcoming and encouraging solidarity in facing the country's latest



People walk past damaged buildings on Oct. 9 after Hurricane Matthew swept through Port-au-Prince, Haiti. (CNS photo/Andres Martinez Casares, Reuters)

trial, the Holy Father entrusts all Haitians to the maternal protection of Our Lady of Perpetual Help," said the telegram, released on Oct. 7 by the Vatican.

On the same day, CRS committed \$5 million as an initial contribution to help Haiti and other Caribbean nations to recover from the storm, the strongest to hit the region in a decade.

"Haiti in particular has once again been struck by tragedy," Sean Callahan, chief operating officer of CRS, said in a statement announcing the aid package. "This commitment shows that we will continue to stand with its people, offering our hand in friendship to help and support them in this time of dire need."

Reports of damage and casualties in Cuba and other nations affected by the storm were sporadic. In Cuba, the entire eastern tip of the island, from Baracoa to Punta de Maisi, was cut off from neighboring Guantanamo, said Father Jose Espino, pastor of San Lazaro Parish in Hialeah, Fla., and the Miami archdiocese's liaison to Caritas Cuba.

In Miami, parishioners at Notre Dame d'Haiti Parish began collecting donations of food for the Caribbean nation, which took a direct hit from Hurricane Matthew. Parishioners prayed on Oct. 7 for the estimated 300,000 Haitians affected by the storm.

Although much of Florida's eastern

coast was spared storm damage, historic churches in the northern Diocese of St. Augustine were affected. The Cathedral Basilica of St. Augustine in St. Augustine experienced flooding, preventing Mass from being celebrated indoors on the weekend of Oct. 8-9.

Kathleen Bagg, director of communications for the diocese, said downed trees littered the property of the Mission Nombre de Dios and the Shrine of Our Lady of Le Leche, both in St. Augustine.

Attempts to reach the Diocese of Savannah, Ga., were unsuccessful because telephone and electrical lines were down.

Some South Carolina communities in Horry, Georgetown and Williamsburg counties faced the possibility of flooding, even though the storm's initial fury bypassed them. Kelly Kaminski, a regional coordinator for Catholic Charities of Charleston, said on Oct. 10 that authorities were keeping an eye on rivers that continued to rise from runoff from Matthew's torrential rains.

Many of the same people affected by the storm or worried about potential flooding continue to recover from the historical floods that swamped the state a year ago, she said.

"We're working with over 2,000 clients just on the flood stuff. Now, in addition, we have to handle everything from

Hurricane Matthew," Kaminski told CNS.

Kaminski had no word on damage to churches and schools because evacuation orders in some communities remained in effect.

New flooding also was a concern in North Carolina, said Daniel Altenau, director of communication and disaster services for Catholic Charities in the Diocese of Raleigh.

"The major concern right now is that rivers are increasingly rising. The flooding is not expected to peak in some areas until Friday [Oct. 14], and may not begin to subside until the 15th," he told CNS.

Catholic Charities planned to begin distributing food cards to families by Oct. 11 as people either returned home or could be reached by some of the 55 to 60 agency staff members working in the affected communities, Altenau said.

"Many of our own staff has been affected, which has limited the ability to be in the community," he explained.

Up and down the North Carolina coast, churches and schools sustained damage. Altenau said he had reports from "at least a dozen parishes" reporting damage. "The major problem is roofing issues," he said. "But a lot, because of power being out, we aren't able to communicate with them. We expect more reports in the coming days as well." †

Two ways to contribute to Hurricane Matthew relief efforts

Those interested in contributing to Catholic Relief Service's (CRS) efforts to help those affected by Hurricane Matthew in various Caribbean nations can do in a number of ways.

Anyone can help online at donate.crs.org, by calling 877-HELP-CRS or by sending a check to Catholic Relief Services, P.O. Box 17090, Baltimore, MD

21203-7090.

To aid Catholic Charities USA's relief efforts in the southeastern U.S., donations can be made online at catholiccharitiesusa.org, by calling 800-919-9338 or by sending a check to Catholic Charities USA, P.O. Box 17066 Baltimore, MD 21297-1066. †

Official Appointments

Effective immediately

Rev. Michael Hoyt, administrator of St. Michael the Archangel Parish in Indianapolis, ordained in the Community of St. John, Vezelay, France in 2005, incardinated in the Archdiocese of Indianapolis, and appointed pastor of St. Michael the Archangel Parish.

Rev. Varghese Maliakkal, administrator of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville, ordained in the Archdiocese of Imphal, Manipur State, India in 1985, incardinated in the Archdiocese of Indianapolis, and appointed pastor of Sacred Heart and St. Joseph parishes.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †



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Father Hilary Meny, longest serving priest in archdiocese, dies at 101

By Sean Gallagher

Father Hilary Meny, the longest serving priest in the history of the Archdiocese of Indianapolis, died on Oct. 7 at his home in Haubstadt, Ind., where he had been cared for by his extended family for many years. He was 101, and had been a priest for 76 years.

The Mass of Christian Burial was celebrated on Oct. 12 at SS. Peter and Paul Church in Haubstadt, which is in the Evansville Diocese. Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis, was the principal celebrant of the Mass. Father Anthony Ernst, pastor of SS. Peter and Paul Parish, was the homilist.

Burial followed in the parish cemetery. After Father Meny's death, Cardinal-designate Tobin praised him for his many years of faithful priestly life and ministry.

"Father Hilary leaves a precious testimony of faithfulness," Cardinal-designate Tobin said. "Though he retired decades ago, he retained a priestly heart and a keen interest in the parishes where he served. The archdiocese is grateful for his witness, and thank his wonderful family for the tender, faith-filled care they lavished on Father over the last years."

Beginning his priestly formation as a seminarian shortly before the Stock Market Crash of 1929 that ushered in the Great Depression, Father Meny served in active ministry in the archdiocese for 50 years before retiring in 1990 at 75. For 41 of those years, he ministered as the pastor of the former St. Patrick Parish in Madison.

He was also instrumental in the founding of the city's Father Michael Shawe Memorial High School and Pope John XXIII School.

In a 2010 interview with *The Criterion*, Father Meny gave a simple explanation for his decades of service in the southern Indiana city along the Ohio River.

"I don't think anyone else wanted the job," he said. "[The archbishop] might have asked others if they would like to go to Madison, but they said no."

His love for the people whom he shepherded for so long also led him to plant roots in Madison.

"They were fine people, very fine people," Father Meny said. "Not rich people. But they were fine people, very good people."

One of the many people that he served over his 41 years in Madison was Father Christopher Craig, pastor of Prince of Peace Parish there, who graduated from Shawe in 1983.

When he and more than 20 people from Prince of Peace Parish visited Father Meny last year on his 100th birthday, Father Craig was amazed at how well he remembered all of his visitors. But he knew it flowed from his closeness to the people of Madison in his many decades there.

"He was definitely, as Pope Francis has said, 'a shepherd who smelled like his sheep,'" Father Craig said. "He treated

anybody who came to him the same. He saw himself as a priest to anybody who came to him in any type of need."

Carol Lorton, a member of Prince of Peace Parish, had Father Meny as a teacher and as a member of Shawe's first graduating class in 1956. She also knew him later as she raised her family in Madison.

"He would come to our home when I was married and had children to celebrate birthdays, graduations or whatever with us," she said. "He was just part of the family."

In seeing St. Patrick Parish as his family, Father Meny was willing to do many household tasks, including painting and re-wiring St. Patrick Church.

"He didn't believe in paying someone to have the grass mowed," Father Craig said, "so he'd be out on a tractor mowing all of the schools' grass and around the church."

His dedicated care for the Catholic community in Madison continued into his retirement, including financial contributions to a new student band established a few years ago at Shawe.

When they participated in a contest in Evansville, they paid Father Meny a visit afterward.

"They stopped in to see Father Meny, and actually played there for him," Father Craig said. "The students and schools were always very important to him."

In the last 26 years of his life, Father Meny lived in retirement in Haubstadt. Father Anthony Ernst, pastor of SS. Peter and Paul Parish there, appreciated the continued witness of Father Meny's devotion to the priesthood during the last years of his life.

"His love for the Lord and the priesthood has always been an inspiration to me and to many others in our community," said Father Ernst. "Even though he was retired for many years, he never retired from being a priest. You knew that for sure. He was a priest through and through."

Hilary G. Meny was born on Jan. 21, 1915, in Haubstadt to Bernard and Catherine (Emmert) Meny.

After graduating from the eighth grade at SS. Peter and Paul School in Haubstadt in 1929, he enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad where he was a seminarian for 11 years.

He was ordained a priest on May 14, 1940, by Bishop Joseph E. Ritter at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad, and celebrated his first Mass at SS. Peter and Paul Church in Haubstadt on May 19, 1940.

Father Meny's first pastoral assignment was as assistant pastor of St. Philip Neri Parish in Indianapolis, where he served until 1947.

He then ministered for one year as assistant pastor of the former St. Joseph Parish in Clark County. In 1948, he was



Cardinal-designate Joseph W. Tobin, left, archbishop of Indianapolis, shares a joyous moment on Jan. 18, 2015, with retired Father Hilary Meny and Bishop Charles C. Thompson of Evansville during the 100th birthday celebration for Father Meny, which was held at SS. Peter and Paul Parish in Haubstadt, Ind., in the Diocese of Evansville, where Father Meny grew up and lived in retirement. Father Meny died on Oct. 7. (The Message photo by Tim Lilley)

assigned as assistant pastor of St. Vincent de Paul Parish in Bedford, where he served for one year.

In 1949, Father Meny became pastor of the former St. Patrick Parish in Madison and remained its shepherd until his retirement in 1990.

During his life, he was honored in various ways by Father Michael Shawe Memorial High School in Madison, which he helped to establish, including having the school's gymnasium named after him.

In 1998, the Archdiocese of Indianapolis honored his service to Catholic education with a Career Achievement Award at the annual

Celebrating Catholic School Values gala.

Surviving are many nieces and nephews and their extended families. Among his caregivers were his nieces Maureen Ruggles, Laurette Faraone, Rachele Gore, Celeste Karcher, Carmen Jay and nephew Greg Kissel.

Memorial contributions may be made to SS. Peter and Paul Parish, 211 N. Vine St., Haubstadt, IN 47639; Saint Meinrad Seminary and School of Theology, 200 Hill Drive, St. Meinrad, IN 47577; and to the Fr. Hilary G. Meny Scholarship of the Friends of Shawe and Pope John Schools Endowment, 305 W. State St., Madison, IN 47250. †

Pope chooses youths, vocational discernment as theme for next synod

VATICAN CITY (CNS)—Following up on the Synod of Bishops on the family, a synod in 2018 will focus on accompanying young people on the path of faith and in discerning their vocations, the Vatican said.

Pope Francis chose "Young people, faith and vocational discernment" as the theme for the 15th general assembly of the Synod of Bishops, which will be held in October 2018, the Vatican announced on Oct. 6.

The theme of young people and their path of discernment is a continuation of "what emerged from the recent" synod on the family and the pope's apostolic exhortation "Amoris Laetitia" on family life, a Vatican statement said.

The synod will look at the best ways to accompany young people on their path toward maturity and providing a process of discernment so "they may discover their life plan and fulfill it with joy, opening themselves to an encounter with God

and with men and women, and actively participating in the building of the Church and society," the Vatican said.

Greg Burke, Vatican spokesman, told journalists on Oct. 6 that the synod will focus on the transmission of faith and helping young people make their "spiritual decision" to choose marriage or religious life.

According to the statement, the pope chose the theme after consulting the bishops' conferences, the Eastern Catholic Churches and the men's Union of Superiors General. He also consulted with bishops and cardinals who took part in the previous synod of bishops.

The council helping to prepare the next synod assembly includes two North Americans: Canadian Cardinal Marc Ouellet, prefect of the Congregation for Bishops; and Archbishop Charles J. Chaput of Philadelphia. †

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Editorial

Heartfelt, Hoosier congratulations to Cardinal-designate Joseph W. Tobin

Catholics in central and southern Indiana were stunned by the news on Oct. 9 that Pope Francis had appointed Archbishop Joseph W. Tobin to the College of Cardinals. Included among those who were surprised by this papal appointment was the archbishop himself. Early Sunday, the archbishop told family and friends that he was “shocked beyond words by the decision of the Holy Father,” and he immediately requested everyone’s prayers.

In his first official communication, Cardinal-designate Tobin affirmed that he will continue as Archbishop of Indianapolis. That was a great relief to many people who wondered if the new cardinal would return to Rome or receive an assignment in a larger diocese. The cardinal-designate also spoke of his deep love for the people of this archdiocese, and his “numerous friendships” with civic and religious leaders in the Hoosier state.

Cardinal-designate Joseph W. Tobin was appointed Archbishop of Indianapolis by Pope Benedict XVI on Oct. 18, 2012. He succeeded Archbishop Daniel M. Buechlein who had resigned for health reasons. Archbishop Buechlein once observed that the new archbishop and the new pope (Francis) are “cut from the same cloth.” Both are pastoral leaders who care deeply about the people they have been called to serve, and both see the Church as a loving and merciful mother who goes out of her way to help all who are in need.

When Cardinal-designate Tobin first came to Indiana after spending many years as a priest and leader for the Congregation of the Most Holy Redeemer (Redemptorists), he expressed his profound appreciation for the warm Hoosier welcome he received throughout the state. “Hoosier hospitality is not just a PR slogan,” the newly appointed archbishop said. “It’s the real thing!”

The warm Hoosier welcome the cardinal-designate received almost four years ago has been reaffirmed many times over as the archbishop has travelled the state of Indiana.

Never before has the Archdiocese of Indianapolis been led by a bishop who was also a member of the College of Cardinals. Archbishop Joseph E. Ritter, a New Albany, Ind., native, became a cardinal after he left this archdiocese and was serving as the archbishop of St. Louis. As a result, the honor of this appointment is shared by all Catholics in central and southern Indiana and by all the people of the state.

With this honor comes serious responsibility. Pope Francis has made it very clear that cardinals are not to consider themselves “princes of the Church” or some other form of privileged class. Cardinals are, above all else, servants of the people of God responsible for electing a new pope and assisting the current pope in his pastoral responsibilities. They are called to be witnesses to the person of Jesus Christ. They are never to pamper themselves or regard themselves as somehow better than the people they serve.

If humility is a requirement for



Cardinal-designate Joseph W. Tobin discusses his being named a cardinal by Pope Francis during an Oct. 10 press conference at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. (Photo by Sean Gallagher)

membership in the College of Cardinals, as Pope Francis insists it is, then the Holy Father has made an excellent choice. If witnessing to Gospel joy is something cardinals are expected to do, then we know Cardinal-designate Tobin is well-qualified for this new assignment. And if the pope is looking for an honest man who will speak his mind as he advises him on matters of the greatest importance, then we can assure Pope Francis that he has made a wise choice entrusting the shepherd of the Archdiocese of Indianapolis with this enormous responsibility.

The Church in central and southern Indiana shares both the honor and the serious responsibility of this historic appointment. Archdiocesan Catholics are called—now more than ever—to support their archbishop, to pray for him and to encourage him when times are tough. Hoosier Catholics are also called to renew and strengthen their efforts to build up the Body of Christ here in Indiana, and to prove that this archdiocese is truly worthy of the great love that the cardinal-designate feels for his people and their communities.

Cardinal-designate Tobin describes himself as a “Redemptorist missionary and Roman Catholic Archbishop of Indianapolis.” Both roles have prepared him well to serve as a member of the College of Cardinals. As the superior general of his order, he traveled the globe and witnessed firsthand the joys and struggles of people everywhere. As an archbishop, he has demonstrated his gifts as a man of prayer, a teacher and evangelist, and a minister of charity.

We extend a heartfelt Hoosier congratulations to you, Cardinal-designate Tobin. May Jesus Christ our Redeemer, and his Blessed Mother, Our Lady of Perpetual Help, sustain you in your service to our pope and the universal Church. May the intercession of the great missionary saints, Francis Xavier and Mother Theodore Guérin, encourage you in this historic new responsibility!

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

The moral problems of surrogacy

Sometimes when there is infertility in marriage, couples make the decision to seek out the services of a surrogate in order to have a child.



A surrogate is a woman who agrees to be implanted with an embryo produced by *in vitro* fertilization (IVF), and to hand over the newborn baby to the couple upon completion of the gestation and birth.

In recent years, gestational surrogacy has become a multi-million dollar industry, attracting a broad clientele ranging from married couples to single women, gay couples to anyone else with the desire for a baby and the ability to finance the undertaking. Surrogacy raises grave moral concerns, and powerfully undermines the dignity of human procreation, particularly when it comes to the women and children involved in the process.

One of the significant moral concerns around surrogacy is that it introduces fractures into parenthood by multiplying parental roles. Surrogacy coerces children into situations where they are subjected to the unhealthy stresses of ambiguous or split origins, perhaps being conceived from one woman’s egg, gestated by another woman, raised by a third, and maybe even dissociated from their father by anonymous sperm donation.

Such practices end up being profoundly unfair and dehumanizing for the children caught in the web of the process. One woman, who was herself conceived by anonymous sperm donation, describes her experience this way: “My existence owed almost nothing to the serendipitous nature of normal human reproduction, where babies are the natural progression of mutually fulfilling adult relationships, but rather represented a verbal contract, a financial transaction and a cold, clinical harnessing of medical technology.”

Moreover, women who sign up as surrogates often feel deeply conflicted about giving up the baby at birth, and tearing asunder an important nine-month connection and relationship that had been carefully developed and nurtured.

There can be no doubt that the hawkers and promoters of surrogacy exploit vulnerable, financially-challenged women, often in overseas settings, to undergo the risks of drug-induced artificial pregnancy.

While the proponents of the procedure will often portray these women as motivated primarily by a desire to help others, surrogates themselves will privately note how they do it for the money, and in the absence of substantial payments, wouldn’t be willing to move ahead with the arduous procedure.

Alex Kuczynski, describing her own experience of engaging a surrogate in a 2008 *New York Times* interview, speaks frankly: “We encountered the wink-

nod rule: Surrogates would never say they were motivated to carry a child for another couple just for money; they were all motivated by altruism. This gentle hypocrisy allows surrogacy to take place. Without it, both sides would have to acknowledge the deep cultural revulsion against attaching a dollar figure to the creation of a human life.”

Indeed, surrogacy involves turning human life into a commodity on multiple levels, as Kathleen Sloan recently described in testimony given to a Minnesota state commission studying the issue.

A seemingly unlikely opponent of the procedure, Sloan works as a pro-abortion feminist and director of the National Organization for Women in Connecticut. On gestational surrogacy, however, she agrees with pro-life criticisms, noting how it involves “children intentionally severed from genetic and biological sources of identity, human rights be damned. In essence, it is the ultimate manifestation of the neoliberal project of capitalist commodification of all life to create profit and fulfill the narcissistic desires of an entitled elite.”

Those narcissistic desires are readily catered to by an IVF industry that generates offspring in a laboratory for clients. In this process, extra embryonic humans are produced, stored and oftentimes orphaned in freezers, or even discarded outright by throwing them away as “biomedical waste.”

In fact, the process of IVF, central to the practice of surrogacy, generally ends up killing more babies than it delivers. Coupled with the fact that contracting couples can pressure the surrogate mother to undergo an abortion if the in-utero child appears to be “imperfect,” or to eliminate a twin through “selective reduction” in a multiple pregnancy, it can hardly be disputed that children are pawns in the merciless endgame of satisfying parental and customer desires and corporate profit motives.

A woman’s reproductive powers and her God-given fecundity should never be reduced to the status of a “gestator for hire” or a “breeder” as they are sometimes called by industry insiders, nor should women be exploited by allowing payment for harvesting their eggs.

A woman’s procreative powers ought to be shared uniquely through marital acts with her husband, so that all the children born of her are genetically and otherwise her own.

All children merit and deserve this loving consideration and assurance of protection at the point of their fragile and sacred beginnings.

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

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Preferring the poor, true economic justice

The Gospels show us clearly that Jesus was a man who loved the poor. Although he was not uncomfortable with people from other economic and social classes (including the very wealthy), Jesus never shied away from people who were poor or marginalized. When Pope Francis tells us to move out of our comfort zones, to go to the “peripheries” and be with people who are social or economic outcasts, he is simply urging us to follow the example of our Lord.

As Catholics and as faithful citizens, during this election season we must choose candidates who demonstrate “a preferential option for the poor,” and whose policies reflect true economic justice. The challenge is to elect public officials whose actions while in office will truly protect the dignity of human persons and promote the common good. These are not necessarily the candidates who talk the most about poverty and injustice.

As we note in “Forming Consciences for Faithful Citizenship,” the bishops of the United States stand firmly behind the goal “to create jobs for all who can work, and to create working conditions and just wages for all workers” (#73). We affirm economic freedom, initiative and the right to private property. Catholic social teaching supports the right of workers

“to choose whether to organize, join a union, and bargain collectively, and to exercise these rights without reprisal. ... Workers, owners, employers, and unions have a corresponding responsibility to work together to create decent jobs, build a more just economy, and advance the common good” (#73).

A more just economy benefits everyone, but it is especially important for the poor and the middle class. That’s why we bishops support legislation and public policy that is designed to achieve true economic growth and to curb “excessive social and economic inequalities” (#73).

Political apologists on both the right and the left argue that their proposed policies are the best way to grow the economy and, so, help the poor and the middle class. To which we reply, “By their fruits will you know them.” The last several decades have witnessed the failure of both major political parties to achieve real and lasting change in social and economic conditions. As a result, the poor get poorer and the middle class languishes. We bishops are pastors, not economists or politicians, but we abhor the growing gap between the very rich on the one hand, and the poor and middle class on the other hand. We see with our own eyes how people suffer when the economy stagnates or declines.

We don’t pretend to know all the practical solutions to these problems, but we do have insights into some of the most fundamental issues. Here are some examples from “Forming Consciences for Faithful Citizenship”:

- Welfare policy should reduce poverty and dependency, strengthen family life, and help families leave poverty through work, training, and assistance with child care, health care, housing, and transportation. (#75)

- Faith-based groups deserve recognition and support, not as substitutes for government, but as responsive, effective partners, especially in the poorest communities and countries. ... Government bodies should not require Catholic institutions to compromise their moral or religious convictions to participate in government health or human service programs. (#76)

- Social Security should provide adequate, continuing, and reliable income in an equitable manner for low- and average-wage workers and their families when these workers retire or become disabled, and for the survivors when a wage-earner dies. (#77)

- The lack of safe, affordable housing requires a renewed commitment to increase the supply of quality housing. We oppose unjust housing discrimination,

and support effective and responsible measures to meet the credit needs of low-income and minority communities. (#78)

- Agricultural policy should ensure food security for all. No one should face hunger in a land of plenty. ... Farmers and farm workers who grow, process and harvest food deserve a just return for their labor, with safe and just working conditions and adequate housing. ... Careful stewardship of the Earth and its natural resources demands policies that support sustainable agriculture. (#79)

What would Jesus do when confronted with these or similar issues? We know he would feed the hungry, clothe the naked and heal the sick. We also know he would advocate for strong families and communities, and admonish us to share our gifts with the poor and the marginalized.

The real challenge we face is to discern which candidates and policies come closest to this essential truth adapted from the teaching of St. John Paul II: *The economy should serve people. People should not serve the economy.*

In our nation today, is the economy serving the people or are the people serving the economy?

This is the question we must ask ourselves as we prepare to vote on Election Day. †

Dar preferencia a los pobres: la verdadera justicia económica

Los evangelios nos demuestran claramente que Jesús amaba a los pobres. Aunque no se sentía incómodo con personas procedentes de otras clases socioeconómicas (inclusive los más pudientes), Jesús jamás se apartó de los pobres o los marginados. Cuando el papa Francisco nos dice que abandonemos nuestra comodidad y nos dirijamos a la “periferia” para estar entre los marginados económicos o sociales, simplemente nos exhorta a que sigamos el ejemplo de nuestro Señor.

Como católicos y ciudadanos fieles, durante esta temporada electoral debemos elegir candidatos que demuestren “preferencia por los pobres” y cuyas políticas reflejen la verdadera justicia económica. El reto está en elegir funcionarios públicos cuyas acciones en el gobierno protejan realmente la dignidad de la persona humana y promuevan el bien común. No se trata necesariamente de los candidatos que hablen más a menudo acerca de la pobreza y de la injusticia.

Tal como observamos en “Formando la conciencia para ser ciudadanos fieles,” los obispos de los Estados Unidos respaldan fervientemente la meta de crear “puestos de trabajo para todos aquellos que puedan trabajar, con condiciones laborales decentes y salarios justos” (#73). Respaldamos la libertad económica, la iniciativa y el derecho a la propiedad privada. La doctrina social católica promueve el derecho de los trabajadores “a elegir si quieren o no organizarse, pertenecer a un sindicato, negociar colectivamente y hacer uso de estos

derechos sin ser objeto de represalias. Los trabajadores, dueños, empleadores y sindicatos tienen la correspondiente responsabilidad de trabajar juntos para crear puestos de trabajo decentes, construir una economía más justa y promover el bien común” (#73).

Una economía más justa beneficia a todos, pero resulta especialmente importante para los pobres y la clase media. Es por ello que los obispos apoyamos las legislaciones y las políticas públicas diseñadas para lograr un verdadero crecimiento económico y refrenar las “excesivas desigualdades económicas y sociales” (#73).

Los defensores políticos, tanto de derecha como de izquierda, argumentan que las políticas propuestas son la mejor forma para que la economía prospere y, por consiguiente, para ayudar a los pobres y a la clase media. A lo que nosotros respondemos: “por sus frutos los conoceréis.” Las décadas recientes han sido testigo del fracaso de los dos partidos políticos más importantes que no han podido lograr un cambio real y duradero en las condiciones sociales y económicas. A consecuencia de esto, los pobres son cada vez más pobres y la clase media languidece. Los obispos somos pastores, no economistas ni políticos, pero aborrecemos la brecha cada vez más grande que existe entre los extremadamente ricos por un lado, y los pobres y la clase media por otro. Vemos con nuestros propios ojos el sufrimiento del pueblo cuando la economía se estanca o declina.

No pretendemos saber todas las

soluciones prácticas a estos problemas, pero tenemos nuestras propias opiniones acerca de algunos de los asuntos más fundamentales. He aquí algunos ejemplos tomados de “Formando la conciencia para ser ciudadanos fieles”:

- Las políticas de bienestar social deberían reducir la pobreza y la dependencia, fortalecer la vida familiar y ayudar a las familias a salir de la pobreza mediante puestos de trabajo, preparación laboral y ayuda con el cuidado infantil, el cuidado médico, la vivienda y el transporte (#75).

- Los grupos de fe merecen ser reconocidos y apoyados, no como sustitutos del gobierno, sino como colaboradores que responden eficazmente a los necesitados, especialmente en las comunidades y países más pobres. Las instituciones gubernamentales no deberían requerir a las instituciones católicas que abandonen sus convicciones morales o religiosas para poder participar en los programas de salud o servicios sociales gubernamentales (#76).

- El Seguro Social debería ofrecer ingresos adecuados, continuados y fiables de una manera equitativa a los trabajadores con salarios bajos y medios y a sus familias cuando los trabajadores se jubilen o estén incapacitados, y para los sobrevivientes cuando el trabajador fallezca (#77).

- La falta de vivienda segura y accesible requiere un compromiso renovado de incrementar la oferta de viviendas de calidad. La USCCB continúa oponiéndose a la discriminación injusta en el área de la vivienda y apoyando

medidas para responder a las necesidades de crédito de las comunidades de bajos ingresos y de minorías (#78).

- Una de las primeras prioridades en la política agrícola debería ser asegurar alimentos para todos. Nadie debería tener que pasar hambre en una tierra de abundancia. Los granjeros y los trabajadores agrícolas que cultivan, cosechan y procesan los alimentos se merecen un salario justo por su trabajo, con condiciones laborales seguras y justas y con una vivienda adecuada. El cuidado atento del planeta y sus recursos naturales requiere políticas que apoyen la agricultura sostenible como elementos vitales de una política agrícola (#79).

¿Qué haría Jesús si se le presentaran estos u otros problemas similares? Sabemos que daría de comer al hambriento, vestiría al desnudo y sanaría a los enfermos. También sabemos que abogaríamos por fortalecer a la familia y a la comunidad, y nos exhortaría a que compartiéramos nuestros dones con los pobres y los marginados.

El verdadero reto que se nos presenta es discernir qué candidatos y qué políticas se acercan más a esta verdad esencial adaptada de las enseñanzas de San Juan Pablo II: *La economía debe estar en función de los pueblos, no al contrario.*

Hoy en día en nuestro país, ¿la economía sirve al pueblo o sucede al contrario?

Esta es la pregunta que debemos plantearnos al prepararnos para votar en el día de las elecciones. †

Traducido por: Daniela Guanipa

Events Calendar

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

October 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, "From Temple to Church: Priests in the Old and New Testament," presented by Dr. Mark Reasoner, \$15 includes dinner, all welcome, 6 p.m. Information: smclaughlin@holyspirit.cc, 317-748-1478.

October 19

CYO Gym, 580 Stevens St., Indianapolis. **Lumen Christi P.E. Fundraiser**, "Step Jam" workout, door prizes, exercise with trainer, \$10 minimum donation. Information: 317-632-3174.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

October 20

Marian University, Evans Center Health Science Building, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **"The Refugee Crisis in Europe and its Impact on the European Union,"** German Consul General Herbert Quelle presenting, second of three talks on refugees and

migration as part of the Richard G. Lugar Franciscan Center for Global Studies Speaker Series, free, 7 p.m., reception to follow. Information: Pierre Atlas, 317-955-6336, patlas@marian.edu.

Knights of Columbus McGowan Hall, 1305 Delaware St., Indianapolis. **Martin Valverde Concert for Families**, event in Spanish, tickets range from \$20-40, discounts for youth groups. Call if you want to come but can't afford to attend, 7 p.m., sponsored by *Conciertos y Eventos Catolicos de Indiana*. Information, tickets: 317-250-6236.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., Mass 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

October 20-22

CYO Camp Rancho Framasa, 2230 N. Clay Lick Road, Nashville. **Fall Break Camp**, ages 7-13, boys' and girls'

cabins, experiential learning camp program, outdoor skills and nature exploration, orienteering, fire building, outdoor cooking, canoeing, high ropes, low ropes, crafts, habitat survival game, archery, \$110, check-in Fri. 5-6 p.m. (dinner served), check-out Sun. 4-5 p.m. Registration: www.campranchoframasa.org/fall-weekend-and-break.html.

October 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, "The Gift of Forgiveness", Jennifer Trapuzzano presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

October 22

Riviera Club, 5640 N. Illinois St., Indianapolis. **Ladies' Holiday Boutique benefiting St. Vincent de Paul's Indianapolis food pantry**, ladies' and children's clothing, floral designs, home décor, jewelry, cosmetics, fine art and more, free with donation of non-perishable food items, lunch and cash bar available, 9 a.m.-3 p.m. Information: Paula Light, 317-403-1385,

paula.light@att.net.

St. John Paul II Parish, St. Paul Campus, 218 Schellers Ave., Sellersburg. **Let's Stop the Exploitation of Other Human Beings for Biomedical Purposes**, talk by Dr. Theresa Deisher of Sound Choice Pharmaceutical Institute in Washington, light lunch and drinks, 11 a.m. Information: 812-246-2252 or 812-883-3563.

St. Lawrence Church, Fr. Conen Hall, 6944 E. 46th St., Indianapolis. **Charismatic Renewal Retreat**, 9 a.m.-3:45 p.m., register 8:30 a.m., \$25 per person, \$40 per couple, includes morning pastries and lunch, write name, phone number, e-mail and mailing address and check with the appropriate amount made out to Joseph Valvo, and mail to Joseph Valvo, 7105 Mardyke Lane, Indianapolis, IN 46226, or e-mail registration to Benedictine

Sister Cathy Anne Lepore at OSBcathyanne@yahoo.com, and pay at the door. Information: 317-546-7328.

St. Anthony of Padua Parish, Schead Hall, 4773 Church Road, Morris. **St. Louis and St. Anthony Silent Auction and Family Fun Night for Haiti**, fundraiser with all proceeds going to twinning parish in Haiti, soup cook-off, salad, dessert, snacks and drinks, freewill donations accepted. Information: 812-614-1784, gandouministry.com.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Welcoming the Order of Celebrating Matrimony**, workshop by Offices of Worship, Catechesis and Pro-Life and Family Life and the Metropolitan Tribunal on the revised edition of the Order of Celebrating Matrimony, focus on preparation for and celebration of the sacrament

of marriage for all priests, parish life coordinators, deacons, directors of music, coordinators of marriage preparation/sponsor couples and wedding coordinators encouraged to attend, 9 a.m.-4 p.m., registration 8:15 a.m. Information: www.archindy.org/OCM-Training.

October 23

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Mary & Martha Award Ceremony**, this year honoring Katie Sahm and Laruen McCoy, coffee and treats, 3-5 p.m.

October 25

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Taizé Prayer Service**, held monthly on fourth Tuesday, candle-lit service with readings, meditation and music, 7 p.m. Information: 317-926-7359, rectory@saintmichaelindy.org. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

Worldwide Marriage Encounter weekend set for Nov. 4-6 at Fatima Retreat House

A Worldwide Marriage Encounter (WWME) weekend will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Nov. 4-6.

A WWME weekend is a positive, renewing experience for couples who have a good marriage but want to make it even better. It is an opportunity for spouses to spend time together and to learn about the tools to nourish their sacrament in a new way.

The weekend begins at 7:30 p.m. on Nov. 4 and ends around 4 p.m. on Nov. 6.

There is a \$75 application fee, and a donation is requested at the end of the weekend.

For more information, call 812-378-2941 or e-mail padillas4life@comcast.net.

For an application, log on to www.wwme.org. †



Remembering the unborn

Father Thomas Clegg, pastor of St. John Paul II Parish in Clark County, leads a service blessing of crosses on the lawn of St. Joseph Church in Clark County on Oct. 1. The crosses represent the 57 million babies killed by abortion in the U.S. (Submitted photo)

St. Vincent de Paul Mission 27 Resale grand opening is on Oct. 22

While the store officially opens on Oct. 15, the grand opening of the Indianapolis Society of St. Vincent de Paul's Mission 27 Resale shop, 132 Leota St., in Indianapolis, is set for Oct. 22.

The store, which is attached to the east side of the St. Vincent de Paul distribution center at 1201 E. Maryland St., will open at 9 a.m. and have grand opening specials, including 27 percent off all merchandise storewide.

Ongoing specials include Seniors' Day on Tuesdays with 30 percent off clothing for those ages 55 and older, and 50 percent off color-of-the-week items.

Mission 27 Resale—whose motto is "Good Things for Good Purpose"—

will offer clothing, accessories, housewares, appliances, furniture and a boutique.

Regular store hours are 9 a.m.-6 p.m. on Monday-Friday, and 9 a.m.-5 p.m. on Saturdays.

Mission 27 Resale funds two vital programs for the Indianapolis Society of St. Vincent de Paul: providing more nutritional food choices at the organization's food pantries, and supporting the Changing Lives Forever program, which provides opportunities for people to learn how to lift themselves out of poverty.

For more information, call 317-687-8260, log on to mission27resale.org or visit their Facebook page at Mission 27 Resale. †

Weekend retreat for separated and divorced Catholics set for Nov. 18-20

"Being and Belonging," an annual retreat for divorced and separated individuals that is open to all faiths, will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Nov. 18-20.

Participants are invited to relax and journey with others, listening to their stories and exploring a common loss.

The program helps deepen participants' understanding of the

healing process and increase their sense of belonging. They discover and affirm that God is present in both struggles and in hope.

For more information, including pricing, contact Deb VanVelse at 317-236-1586, 800-382-9836, ext. 1586, or by e-mail at dvanvelse@archindy.org.

To register, call Our Lady of Fatima Retreat House at 317-545-7681. †

Dominican sister who served in Indianapolis marks 50 years of religious life

Dominican Sister Romona (formerly Sister Jane Lucian) Nowak, based in Adrian, Mich., is celebrating 50 years in religious life. She entered the Adrian Dominican Congregation in August of 1965, thus grouping her with the incoming class of February of 1966. She professed her first vows in August of 1967, and professed her final (perpetual) vows in May of 1974.



Dominican Sister Romona Nowak

In the archdiocese, Sister Romona served as resident chaplain at St. Vincent Hospital in Indianapolis, 2000-01; chaplain at then-St. Francis Hospital and Health Center in Beech Grove and then in Indianapolis, 2001-05.

She then ministered as pastoral associate at St. Barnabas Parish in Indianapolis, 2005-08.

She also served in the Indiana dioceses of Fort Wayne-South Bend and Lafayette, and in California, Illinois and Michigan.

Sister Romona now ministers as chaplain at St. John Hospital and Medical Center in Detroit. †



UCA and CRS collections for charity: clearing the confusion

By Natalie Hoefler

It's a point of confusion for many: In March, there is a second collection during Masses across the archdiocese for Catholic Relief Services (CRS). Nine months later in early November, there is a call for support of the United Catholic Appeal: *Christ Our Hope*, which helps in part to fund the works of Catholic Charities.

Why the two collections? What is the difference? Doesn't just giving to one suffice?

The short answer is that the two collections benefit two different entities and locations—one primarily global, and one strictly local.

This article will help differentiate between the beneficiaries of the two collections and explain why both are imperative.

'All of the national collection goes to the USCCB'

Theresa Chamblee, archdiocesan director for the Catholic Campaign for Human Development, makes no bones about it: the two collections are very different.

"The Catholic Relief Services collection that happens in March, that money specifically goes to the USCCB [United States Conference of Catholic Bishops]—none of it comes to the archdiocese," she explains.

More specifically, the USCCB's second collection for CRS in March actually benefits six national and international agencies of the American bishops: CRS,

relief work of the Holy Father, the Catholic Legal Immigration Network, and the USCCB offices of International Justice and Peace, Migration and Refugee Services, and Pastoral Care for Migrants and Refugees.

"They call it the 'CRS Collection' because CRS, which is part of the USCCB, is the most well-known of all the organizations," says Chamblee. "Most people have never heard of the other organizations. But all of the national collection goes to the USCCB to distribute."

Just as there are areas of too great a scope for a local community to tackle that fall to the state and federal government to oversee, so do the areas covered by the national CRS collection fall beyond the realm of any one parish or diocese to handle.

In fact, Catholic Relief Services does not focus on the United States at all, says David Bethuram, executive director of the archdiocesan secretariat for Catholic Charities.

"CRS is the U.S. Church's arm to reach overseas, not in the U.S. but in other areas in the world, to help poor and vulnerable people that have to overcome an emergency," he explains.

While most of CRS' outreach is associated with natural disasters outside of the U.S., such as the recent hurricane in Haiti, Bethuram notes that the agency also strives to help poor regions around the world with agricultural efforts and with promoting health and nutrition.

Yet a look at the archdiocesan website shows CRS among the agencies of Catholic Charities. What role does the archdiocese play in this organization that only helps outside of the U.S.?

"Through our secretariat, we help with the promotion of CRS. Our goal is to educate [the members of the archdiocese]



'Whatever we're doing, whether we're helping provide shelter, helping a child after school, assisting an elderly person by building a ramp for access to their home—even though we're the ones standing there, we represent every Catholic in the archdiocese through their donations to the United Catholic Appeal.'

—David Bethuram, executive director of the archdiocesan secretariat for Catholic Charities

on what those services [of CRS] are, and how they can help the Church reach out to those who need our services around the globe."

'It goes to benefit agencies in the 39 counties'

Unlike the national CRS second collection in March, all of the money designated for charity by the United Catholic Appeal (UCA) stays within the archdiocese, says Bethuram.

"It goes to our local charitable efforts here," he says. "The funds benefit all of the [Catholic Charities] agencies located in the 39 counties of the archdiocese, including Terre Haute, Bloomington, Bedford, Indianapolis, Tell City and New Albany."

The portion of the UCA funds that go toward Catholic Charities provide services that would be too cumbersome or complicated for parishes to take on, such as housing for the homeless, day care for senior citizens, pregnancy and adoption services, mental health and psychiatric help, and assistance in housing for refugees and immigrants and integrating them into their new life in central and southern Indiana.

"We try to serve the wider community

and to support the parishes," Bethuram explains. "Many of the families that come to us have a variety of issues that take a professional to address. And we have connections to other services that can assist to meet their needs."

Because the services provided by Catholic Charities fall outside of the scope of parish ministry, Bethuram says donations designated for Catholic Charities via the United Catholic Appeal are vital.

"People need to know that everyone that is in Catholic Charities appreciates the funding we receive from parishes in the United Catholic Appeal," he says. "Whatever we're doing, whether we're helping provide shelter, helping a child after school, assisting an elderly person by building a ramp for access to their home—even though we're the ones standing there, we represent every Catholic in the archdiocese through their donations to the United Catholic Appeal."

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †

Rigid attachment to ideology saddens the Holy Spirit, pope says

VATICAN CITY (CNS)—Christians can fall prey to the enchantments of ideology that adhere to rigid requirements yet ignore and sadden the Holy Spirit, Pope Francis said.

While following doctrine is important, those who focus solely on its strict observance can "reduce the Spirit and the Son to a law," the pope said on Oct. 6 during an early morning Mass in the chapel of the Domus Sanctae Marthae.

"It is true that there are the commandments, and we should follow the

commandments; but always from the grace of this great gift given to us by the Father, the Son; it is the gift of the Holy Spirit and thus, one can understand the law. But do not reduce the Spirit and the Son to a law," he said.

The pope reflected on St. Paul's letter to the Galatians in which he reproaches the Christian community for pinning their salvation on obeying the law rather than following Christ.

"I want to learn only this from you: did you receive the Spirit from works of the law,

or from faith in what you heard? Are you so stupid?" Saint Paul asks. (Gal 3:2-3)

Saint Paul's strong denouncement of the community, the pope said, can reveal possible ways Christians can behave toward the action of the Holy Spirit in their lives.

In strongly denouncing the community, the pope said St. Paul reveals their belief of "being justified by the law and not by Jesus," which is the first of [several] attitudes Christians take toward the action of the Holy Spirit in their lives. †

SAINT MARY-OF-THE-WOODS, INDIANA

Dance of the Spirit:

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Saturday, Oct. 29; 9:30 a.m. – 3:30 p.m.

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Hyde Amendment has a bipartisan past but a cloudy future

WASHINGTON (CNS)—Most people who keep an eye on life issues know the shorthand about the Hyde Amendment—that it bars the federal government from funding abortions through Medicaid.

But the amendment does more than that—although not everything pro-lifers may wish it could do—and with the amendment's 40th anniversary on Sept. 30 just passed, it may do well to remember how it all came about.

It was in 1973 that the *Roe v. Wade* and *Doe v. Bolton* cases were decided by the Supreme Court, which ruled that women could obtain abortions virtually on demand. From that point, politicians and citizens opposed to abortion in both parties were looking for ways to overturn the decision, or at least place restrictions on abortion.

It was a time that “we didn’t know which part would claim to be the party of life,” said Michael New, a visiting professor of education at Ave Maria University, during a Sept. 29 anniversary observance in Washington sponsored by the March for Life organization.

The bipartisan nature of the Hyde Amendment is reflected in its origin.

According to Bart Stupak, who represented Michigan’s Upper Peninsula for 18 years as a Democrat in the House of Representatives, the amendment was developed by James Oberstar, a freshman Democrat from Minnesota. But because Oberstar was serving on what is now known as the House Transportation and Infrastructure Committee, he didn’t have a path to shepherd the bill.

However, another House freshman, Henry Hyde, a Republican representing Chicago’s northwest suburbs, was a member of the House Judiciary Committee, and could see the amendment through to passage. Hyde and Oberstar, Stupak told Catholic News Service (CNS) in an Oct. 5 telephone interview, were then co-chairs of the House Pro-Life Caucus.

Because of the huge Democratic gains in the House resulting from public disgust over Republican Richard Nixon’s resignation as president two years previously, Democratic votes were needed to ensure passage. Stupak said Oberstar got Democrats who sat on the Judiciary Committee to vote for the amendment.

The rider passed on Sept. 30, 1976, on a 207-167 vote. It was seen as the first significant victory for the pro-life movement. Not only did it bar the use of federal Medicaid funds to pay for

abortions, it also banned the use of federal funds to pay for the abortions of women serving in the military outside the United States. In 1980, the U.S. Supreme Court upheld the Hyde Amendment as constitutional.

Today, while abortion opponents still reject the notion that abortion on demand is settled law, the Hyde Amendment itself is not settled law. As a rider to congressional budget appropriation measures, it is subject to renewal with each new federal budget.

“It’s been contentious all the way through those 24 years I’ve been around Washington,” said Stupak, who joined a Washington law firm after leaving Congress in 2011. He is still active with the Washington-based Democrats for Life, and plans to write a book about the history of abortion legislation in Congress.

In 1993, pro-lifers came up a few votes short to renew the Hyde Amendment, Stupak told CNS. Planned Parenthood of Michigan sued to release federal funds for abortion. The court ruled that, absent legislative guidance one way or the other, a federal agency’s policy is equivalent to law, so this permitted the U.S. Department of Health and Human Services to release Medicaid funds to pay for abortions.

When the “Contract With America” Republicans took over both houses of Congress in 1995, the Hyde Amendment was restored. “President [Bill] Clinton, I must say, was always very good about it,” Stupak recalled. “He recognized there were the moderate-conservative Democrats who were very important and very sincere about our position, and he respected that. If we wanted to have Democratic majorities, we needed to have pro-life members.”

The 1996 Democratic Party convention platform—for an election that followed the 1994 congressional licking, not to mention the 1992 imbroglio over party officials refusing then-Pennsylvania Gov. Bob Casey a speaking slot at the convention because of his pro-life views—tried to erect a big tent. “We were successful at putting a provision in the platform: We realize there is a difference of opinion on the sanctity of life, pro-choice issues, the pro-life members of our caucus are valuable members of our caucus,” Stupak said.

“For 30 years if you will, there was always a truce between pro-life and pro-choice,” he added. But that fell apart in 2007, when “Democrats took back the majority [in both chambers] and [Nancy] Pelosi became speaker. ... It was luck. We



U.S. Rep. Chris Smith, R-N.J., speaks as U.S. Sen. Roger Wicker, R-Miss., looks on during a 2011 news conference to express support for the “No Taxpayer Funding for Abortion” legislation. The measure, which would prohibit public funding of abortion and make permanent the Hyde Amendment, has been reintroduced in every session of Congress since 2011. (CNS photo/Michael Reynolds, EPA)

won our riders, even though the head of the Rules Committee was Louise Slaughter [D-New York], who was head of the Pro-Choice Caucus; to get your rules, you had to get through the Rules Committee.”

At one point, Stupak and other pro-life Democrats had to threaten to attach the Hyde Amendment to every piece of legislation, and scuttle others’ amendments, to force a vote on Hyde.

During the 2009-10 debate over the Affordable Care Act, Stupak inserted the Stupak Amendment into the bill, which would have codified Hyde into law. He won in the House, but could get only 45 votes in the Senate. The Stupak Amendment was a precursor to the No Taxpayer Funding for Abortion Act, which has been introduced in 2011, 2013 and 2015 by Rep. Chris Smith, R-New Jersey, current co-chair of the House Pro-Life Caucus. The 2015 version passed in the House, but has languished in the Senate Finance Committee since it was referred there in January 2015.

Carol Tobias, president of the National Right to Life Committee, said she believes the Hyde Amendment should be made permanent. “Having to go through this year by year or every couple of years, however it comes about, is ridiculous,” she declared. “Two-thirds of the American public do not want their tax dollars to be used for abortion. We should not have to go through

that to keep that as law.”

But the 2016 Democratic Party platform signaled the opposite with a plank that supports the repeal of the Hyde Amendment. “Rather than expand the culture of death and shred the Hyde amendment—as [Democratic presidential nominee] Hillary Clinton promises—women and men of conscience have a duty to protect the weakest and most vulnerable from the violence of abortion,” Smith said in remarks on the House floor Sept. 28 before the House went into a pre-election recess.

All this still begs the question: If the levers of government can be pulled to keep poor women from getting abortions, what can be done to reduce the abortion rate among women with the financial means to pay for one?

Tobias has a suggestion: “Where the pro-life movement has been very effective in keeping abortion as the issue that no one wants to talk about, it is still not socially accepted. Women might be talking to a co-worker, ‘I won’t be in tomorrow, I have a doctor’s appointment, a dentist’s appointment.’ They don’t say, ‘I’m not coming in to work tomorrow because I’m having an abortion.’” she said.

“By keeping that stigma attached to abortion, that’s why more and more women are not choosing abortion, and choosing life” instead. †

Pope Francis advances sainthood causes of two priests, two women

VATICAN CITY (CNS)—Pope Francis advanced the sainthood causes of two priests, an abbess and the founder of a women’s religious order, recognizing they lived lives of “heroic virtues.”

At a meeting on Oct. 10 with Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, the pope signed decrees acknowledging that the four lived

the Christian virtues in a special way. If the pope also recognizes a miracle attributed to their intercession, they would be beatified. Another miracle is needed for canonization.

The four candidates for sainthood are:

- Spanish Father Luis Zambrano Blanco, a priest of the Diocese of Badajoz and founder of the Hogar de Nazareth

Secular Institute, a diocesan institute for women, who primarily are involved in the care of the sick and aged. He was born in 1909 and died in 1983.

- Spanish Jesuit Father Tiburcio Arnaiz Munoz. Born in Valladolid in 1865, he was ordained a diocesan priest in 1890. But after his mother’s death, he entered the Society of Jesus. Sent to Malaga, he became famous as a confessor and spiritual director. He died in 1926.

- Maria Teresa Spinelli, the Italian founder of the Congregation of the Augustinian Sisters, Servants of Jesus and Mary. Born in Rome in 1789, she was married at the age of 16 to a man who beat and mistreated her. She moved home and cared for her aging parents. In 1820, she had a vision calling her to open a school and to evangelize young women. She died in 1850.

- Italian Capuchin Poor Clare Sister Maria Costanza Panas, who was born Agnese Pacifica, in 1896. A schoolteacher, she slowly became convinced of her vocation and entered religious life in 1918. Eighteen years later, she was elected abbess. She died in 1963. †



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'Shocked' Cardinal-designate Tobin discusses new role in Church

By Natalie Hoefler

In a press conference attended by members of many media outlets on Oct. 10 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis, shared the story of how he discovered his new status while spending the night at Saint Meinrad Archabbey in St. Meinrad prior to confirming youths in the Tell City Deanery that afternoon.

"I was opening my iPad early in the morning and I saw lots of tweets, and I thought, 'Now why on Earth would anybody be tweeting at this hour?' ... I opened one and my initial reaction was, 'You have to be joking.' I went to the Vatican website and the list of names was there, and the last one was one that I recognized."

His initial reaction was one of "shock and a bit of embarrassment," he said.

"I don't much like a spotlight like that. I'm not quite over it yet."

One of the first text messages he received yesterday was "from a fellow Hoosier by the name of Paul Etienne." Archbishop-designate Etienne is an Indiana native who served as a priest of the Archdiocese of Indianapolis before being named bishop of the Diocese of Cheyenne, Wyo., in 2009. Pope Francis recently named him archbishop of the Archdiocese of Anchorage, Alaska.

"He had called me a little bit before the announcement [of his reassignment to Anchorage]. He comes from a close-knit family down in Tell City, and he had a hard time getting his head around why he was being asked to do this.

"And so when he texted congratulations to me yesterday morning, I texted back, 'I'm having an Anchorage moment.'"

In terms of the possibility of his being reassigned elsewhere, Cardinal-designate Tobin stated with conviction that "I am the archbishop of Indianapolis by God's grace, and by God's grace I hope to continue as the archbishop of Indianapolis. Nobody's told me any differently. ... Pope Francis doesn't like airport bishops—he likes bishops to stay put."

Cardinal-designate Tobin did go on to say that he has taken a vow of obedience to Pope Francis and the Holy Father's successors, "and if I'm told to do something else, I will do it to all of my potential."

He drew a round of laughter when he admitted that, as to how one becomes a cardinal, his answer was simply, "I don't know."

He described the College of Cardinals as currently consisting of 228 members. A maximum of 120 of those are to be less than the age of 80, thus forming the Cardinal Electors, who chose a successor to the Holy See.

"The 17 cardinals named yesterday come from 14 nations," he pointed out. "All told, of the 228 cardinals, there are 79 different countries represented."

"I think those are not just empty statistics. They're statistics that were not true even a few decades ago. ... I think actions speak louder than words, that [the pope] seeks to disconnect the individual he chooses from the place he comes from, in the sense that there are no longer cities that automatically get a cardinal. ...

"If you ask what Pope Francis' vision is for the college, it's to be as much a representative of the catholicity,



Cardinal-designate Joseph W. Tobin receives a standing ovation from archdiocesan staff at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 10 at the beginning of a press conference. During the gathering, which included members of the secular media, Cardinal-designate Tobin discussed being named a cardinal the day before by Pope Francis. (Photo by Sean Gallagher)

which is the universality, of the Catholic Church."

He went on to say that, despite the effort to separate the association of a cardinal from a particular location, "I can't really be separated from Indianapolis. Not just because I'm so happy here, but because this archdiocese has been my teacher and continues to be."

Regarding his new duties, Cardinal-designate Tobin noted that the most important duty of a cardinal is to elect a successor. Cardinals are also to be at the "beck and call" of the pope, and to serve on various Vatican commissions.

"We have a tie also to Rome," he added. "The cardinals emerged out of a body of consultors centuries ago that were the priests of Rome. So all of the cardinals will have a relationship with a parish in Rome. It's more of a symbolic relationship, but when we're in Rome we visit that parish to celebrate the Eucharist there."

The archbishop of the Church in central and southern Indiana is well-known for his close relationship with his family. He is the oldest of 13, and refers to his mother, who is 93, as "the mother of all Tobins."

The first question at the press conference was an inquiry regarding the response of the archbishop's mother to the news.

Having received the news early in the morning, he spoke with his siblings but asked them not to awaken their mother. He spoke with her later in the afternoon.

"She said, 'I've only prayed for you to be a good priest,'" the cardinal-designate said. "And I said, 'Keep praying, because I want to be a good priest to my people.'"

"I think she was a little stunned, too. My sisters texted me yesterday and said she was exceptionally quiet yesterday. I think she was trying to wrap her head around it."

When asked how much his new responsibilities might take him away from the archdiocese, Cardinal-designate Tobin responded that he might have to go to Rome more often, including at least one meeting per year with all of the cardinals and the pope to discuss matters of importance.

"But the Holy Father has been a diocesan bishop, and he places a great priority on our service to our people," he noted. "I don't think he'll be

asking me to do something that is frivolous, and I trust that. If I thought he did, I would remind him of what he said about the importance of bishops and clergy staying close to the people."

He does hope his new designation will increase the likelihood of the Archdiocese of Indianapolis receiving an auxiliary bishop.

"The archdiocese territorially is quite vast," he said. "I can get around the archdiocese, but I can't get around as much as I'd like to. I hope I can use this [designation] as a bit of a bargaining chip to say to the Holy See, 'In 39 counties, the presence of another bishop could be of great pastoral importance.'"

Regarding a question about the official ceremony that will take place in St. Peter's Basilica in Rome on Nov. 19, Cardinal-designate Tobin described the proceedings, called a consistory.

"That's when the decree of each nominated cardinal is read, and the Holy Father gives each cardinal the symbols of his responsibility—one is a ring, and the other is a red hat."

"The following day, which is Sunday the 20th, has particular significance this year because it's the close of the Jubilee of Mercy. ... The Holy Father will close the Holy Door that's only open during a jubilee year. Concelebrating with that Mass will be the new cardinals."

Father Jonathon Meyer, pastor of All Saints Parish in Dearborn County, was at the press conference with high school students from his parish who had come to visit Bishop Simon Bruté College Seminary in Indianapolis. Father Meyer closed the conference with a question of symbolism regarding the significance to Cardinal-designate Tobin of being named a cardinal during the Holy Year of Mercy.

"I think of the motto that the Holy Father chose for himself when he became bishop," he responded.

That three-word Latin motto derives from the thoughts of Venerable Bede on the call of the Apostle Matthew, an outcast in Jewish society because he was a tax collector and a sinner. The three words roughly translate to, "Having mercy, he called him."

"I think Francis has felt that way because he realizes his own failings and his own sinfulness," said the cardinal-designate. "And yet, he knows that Jesus has called him."

"I would say that for 64 years I realized that this call is in the midst of my own frailty and sinfulness, but it's because God is merciful, and God can use me however God wants." †



'But the Holy Father has been a diocesan bishop, and he places a great priority on our service to our people. I don't think he'll be asking me to do something that is frivolous, and I trust that. If I thought he did, I would remind him of what he said about the importance of bishops and clergy staying close to the people.'

—Cardinal-designate Joseph W. Tobin

New cardinals include three Americans, represent five continents, 14 nations

Criterion staff report

The 17 new cardinals Pope Francis announced at the conclusion of his *Angelus* address on Oct. 9 at the Vatican come from five continents and 14 nations, and include three American archbishops and archbishops from Mauritius and Bangladesh.

The new cardinals will be inducted into the College of Cardinals on Nov. 19, the eve of the close of the Holy Year of Mercy, at St. Peter's Basilica at the Vatican. Thirteen of the new cardinals will be under 80 years old, and thus eligible to vote in a conclave.

The cardinal-designates are:



Cardinal-designate Blase J. Cupich

- Archbishop Joseph W. Tobin of Indianapolis
- Archbishop Blase J. Cupich of Chicago

- Archbishop Kevin J. Farrell, prefect of the new Vatican office for laity, family and life, and former Bishop of Dallas
- Archbishop Mario Zenari, Italy
- Archbishop Dieudonné Nzapalainga, Central African Republic
- Archbishop Carlos Osoro Sierra, Spain
- Archbishop Sérgio da Rocha, Brazil
- Archbishop Patrick D'Rozario, Bangladesh



Cardinal-designate Kevin J. Farrell

- Archbishop Baltazar Enrique Porras Cardozo, Venezuela

- Archbishop Jozef De Kesel, Belgium
- Archbishop Maurice Piat, Mauritius
- Archbishop Carlos Aguiar Retes, Mexico
- Archbishop John Ribat, Papua New Guinea
- Archbishop Anthony Soter Fernandez, Archbishop Emeritus of Kuala Lumpur Malaysia
- Archbishop Renato Corti, Archbishop Emeritus of Novara Italy
- Archbishop Sebastian Koto Khoarai, Bishop Emeritus of Mohale's Hoek Lesotho
- Father Ernest Simoni, priest of the Archdiocese of Shkodër-Pult, Albania. †

CARDINAL

continued from page 1

beloved and martyred country of Syria,’—so that’s really on the pope’s mind.

“The second one is from a tiny country, the Central African Republic, which is one of the most violent areas of the world. And one that he visited earlier this year at great risk for his own safety. So I think he wants those voices present within the deliberations of the College of Cardinals because they’re important voices in the world today.”

Q. In your press conference, you talked about the archdiocese being your teacher in the last four years—that it’s helped to form you. When you look at these four years of your life in the archdiocese, leading up to the announcement by Pope Francis, what goes through your mind?

A. “The first thing that goes through my mind is gratitude. I’m grateful that Pope Benedict XVI sent me here. I often believe that the Apostle Paul makes reference, in his letters, to the faith of the people he’s writing to. I think that’s not just a courtesy or a literary form. It’s because their faith serves to strengthen his faith. And that’s certainly been my experience here—meeting faith-filled people whose faith and works challenge me and support me. So there’s gratitude.

“Secondly, one challenge I’ve articulated a lot recently is the challenge of a far-flung archdiocese—131 parishes in 39 counties, moving from resembling more of an archipelago to a network, a network of solidarity and support. That has demanded some painful decisions, and I know that people still suffer from some of the results of Connected in the Spirit.

“But I also think it’s a hope-filled process because its object wasn’t to close parishes but to ensure greater vitality. Certainly those four years were tinged with the responsibility of making some difficult decisions. And I hope and I pray that they ultimately contribute to the greater growth of the Church.”

Q. At the same time, you’ve developed a deep connection with the people of the archdiocese during these four years. How would you describe that connection?

A. “I was thinking of this last night. In 2007, I was in Argentina for a period, including the great city of Buenos Aires. At the time, the archbishop’s name was Jorge Bergoglio [now Pope Francis], who was a cardinal. And I think it was pretty common knowledge that in the conclave of 2005 that elected Benedict XVI that he was close and probably in second place. In an interview I read during my visit, a journalist asked him, ‘Are you sorry that you weren’t elected as pope?’ They said his immediate response was, ‘Absolutely not. I would die without my people.’

“I suppose what four years has done for me is that this wonderful Catholic community spread across 39 counties has gone from ‘the archdiocese’ to ‘my people.’ I don’t mean that in a proprietary way at all. They have a claim on me, and I have a claim on them.”

Q. You mentioned Pope Francis finishing second in 2005. In 2005, you participated in a synod with him. During that time together, you passed along to him that your mom said, ‘He should have won.’ What does your mom think about him now that he named you a cardinal?

A. “It’s funny. My mom can get a little emotional at times. She said, ‘I can’t believe that a child of mine is a prince of the Church.’ I said, ‘Mother, you don’t believe I’m a prince of the Church. I don’t believe I’m a prince of the Church. And Pope Francis doesn’t believe I’m a prince of the Church. So let’s never use that word again.’

“I reminded her that I had told him back in 2005—explaining why he was my mother’s candidate—I gestured with my hand up on my hairline and said, ‘She’s had it up to here with princes of the Church!’ She said, ‘You’re right. You’re right. I was a little taken away.’

“She’s pleased. She loves Pope Francis. She’s a little taken aback at the attention he’s given her. I told her, ‘I think he appointed me to this because he wants to get to you.’ Like a good pastor, he remembers things. Whenever I’ve seen him—and even in times he’s written to me—he always says, ‘How’s your mother, and does she still pray for me?’ I assured him she’s a good Catholic, and she prays for the Holy Father.”

Q. You’ve had the opportunity to know Pope Francis since 2005. At a Mass at St. Peter’s Basilica in Vatican City in 2013, you received a pallium from him, symbolizing an archbishop’s role as the shepherd of his archdiocese. In that moment, he spent considerable time talking with you. How would you describe your relationship with him?

A. “I really do think, in all sincerity, that I’m an unworthy recipient of his affection. I don’t know why. Whatever began in 2005 has continued and deepened.

“I was struck when I received the pallium from him. First, we had a conversation and it was clear he knew the circumstances of my life in the last few years. And when he put the pallium on my shoulders, he switched from Italian into Spanish because that was the language of his heart. And he said something personal to me. And it was lovely. And I’ve always been grateful for that, but I never thought it would end with the news I got yesterday morning.”



Cardinal-designate Joseph W. Tobin talks with high school students from All Saints Parish in Jennings County, Ind., and Father Jonathan Meyer, the parish’s pastor. The group attended the Oct. 10 press conference at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis where Cardinal-designate Tobin discussed being named a cardinal by Pope Francis. (Photo by Sean Gallagher)

Q. People see similarities between you and Pope Francis in terms of building bridges and being welcoming to refugees and immigrants. Talk about that connection between the two of you.

A. “I think it’s the connection of a teacher and his disciple. When I’ve seen him a handful of times over the last four years, I always thank him for teaching me how to be a bishop—knowing not only how he ministered in the Archdiocese of Buenos Aires, but also what he teaches and how he articulates his expectations for bishops and priests.

“I’ve been a priest 38 years and a bishop six years. I might know a little about being a priest, but I’m still learning a lot about being a bishop.”

Q. On Sept. 7 at a Mass for administrators in the archdiocese, you began your homily by asking people, ‘What would you name as the greatest moment of your summer?’ Then you made a connection to your one-on-one meeting with Pope Francis during the summer. I think you’ve already established the greatest moment of this fall. In terms of your life, is this the most memorable moment?

A. “That’s a difficult question to answer. I would tend to say no, only because I’m at the distance of 24 hours. Becoming a cardinal, as much as I understand it, is an additional invitation to serve. I don’t see it as much different beyond that. I think there have been other moments in my life as a priest, as a Redemptorist, as a man, as a human being, that would supersede it. Perhaps this is a doorway to other great moments of service.

“I was the superior general of the Redemptorists for 12 years. In my final, circular letter to the congregation, I reflected on why God called me to do this work.

“At the end, I said I think I was elected because God believed I didn’t love the congregation enough. So he gave me 12 years to love it more. And perhaps yesterday’s news was an indication that God thinks I don’t love the Church enough. So he’s given me an even more profound way to love it more.”

Q. You mentioned the first 24 hours have been a whirlwind. You had a number of phone calls and tweets. You confirmed young people at St. Paul Parish in Tell City that afternoon. You were hugged by fellow weightlifters when you were at the gym this morning. In the quiet moments when it was just you, what was going through your mind? Did you pray or ask any particular saints for intercession?

A. “I found it particularly hard to pray. And, once again, it leads me to an incident from the life of Peter that has always made sense to me. That’s when Peter is with the disciples in the boat, and he’s being tossed around. Suddenly, he sees Jesus walking on the water. And they think it’s a ghost. And Peter, for reasons that have never been clear to me, blurts out, ‘If it’s you, have me walk on the water’ [Mt 14:28]. Why didn’t he say, ‘If it’s you, calm the storm?’

“Maybe it was that visceral desire to follow him. And Jesus says, ‘Come’ [Mt 14:29]. And he gets out of the boat, and he begins to walk on the water. And when he’s more conscious of the waves and the wind, he begins to sink. He was OK as long as he maintained his eyes focused on Jesus. What I’ve tried to do in the last 24 hours is to think, ‘You invite me to get out of the boat. Help me to see you.’ And even when I begin to sink, it’s not too late to cry out. In the quiet moments, I’ve been looking for him.”

Q. During this time, have you thought back to when you first became a priest?

A. “I’ve thought of different moments early on from my first assignment as a priest which was a parish in Detroit, a very busy and poor parish—the people I met

and what they taught me. I think of being with dying people, being invited into the homes of families that were having problems. All of that has crossed my mind.”

Q. Do you think at some point you’ll be able to see the joy in this moment, the joy that a lot of other people in the archdiocese are feeling for you?

A. “I’m sure of that. When I see my people happy, truly happy, that already is a great joy for me. One of the affirmations of Thomas Merton toward the end of his life has always fascinated me. He was asked, ‘If you knew then what you know now, would you do it all again?’ He said, ‘Absolutely not. But having done it, I would.’ It’s in the rearview mirror that he saw the grace. And I’ve found that over and over again.

“When I reflect on my life, it always leads me to gratitude. I think that’s why, strangely enough, I don’t think that this is a coincidence—that my episcopal motto [“Rejoice in the Lord always. I shall say it again: rejoice!” (Phil 4:4)], and the little saying on the holy card for my ordination as a priest all are from the Letter to the Philippians. It’s a letter that makes a lot of sense to me. It’s an Apostle and his people talking and discovering joy because they belong to Jesus and they’re in Christ Jesus.

“And even though one is a prisoner in chains and the other is this fragile little community on the edge of the world, Paul uses joy more often in that letter than in any other one. And that’s been the story of my life. In the fragility and, yes, even in the suffering, we find joy because our faith gives us a different perspective on it. And it’s the belonging in Christ. And this is part of my belonging. I hope it makes me a better pastor of Indianapolis.”

Q. In terms of that joy, there has been some initial discussion of a local celebration, at some point, of your selection as a cardinal. How much will you be looking forward to sharing this moment with the people of the archdiocese?

A. “My priority remains serving Jesus Christ in the people of the Archdiocese of Indianapolis. That’s what has been entrusted to me. Secondly, I want to be able to say thank you to the people for helping make me who I am. Because who I am is why Pope Francis chose me. And thirdly, there’s the firm conviction we can do great things together. And in doing that, it’s going to take us out of ourselves.

“As Francis has said from the get-go, a Church that turns in on itself gets sick. I don’t think we’re sick. We’re always presented with an invitation to leave our securities, which I have been invited in the last 24 hours to do that yet again. But in responding to that—and kind of walking on the water fixed on Jesus—we find joy.”

Q. One of the great influences of your life is your dad. I would imagine your thoughts have turned to him in terms of this appointment. How do you think he would react to this news in terms of the son he hoped to raise, and the example he gave you as a life to follow?

A. “I think he would say to me, ‘Don’t get too full of yourself.’ But he wouldn’t have to say that because his example was such an opposite thing. My dad did well at what he did. He was a cost analyst for General Motors. He never shared this with me, but my mom sometimes has said that the real crucial promotions in his life never came—principally because he belonged to a division of General Motors that was absorbed by a larger one. But he said, ‘If this helps our kids, it’s all worth it.’

“In a sense, he doesn’t have the public recognition I have. But he was a teacher in an intimate way—because he had children—that I can never be. And I’m grateful for the communion of the saints which tells me he does know. And he helps me. I do pray to him for his intercession.” †

'Families' of Cardinal-elect Tobin express pride, joy after announcement

By Sean Gallagher, Natalie Hoefler, Mike Krokos and John Shaughnessy

The "families" of Archbishop Joseph W. Tobin showed their pride, joy and excitement following the announcement that he had been chosen by Pope Francis on Oct. 9 to be one of the Church's 17 new cardinals.

The pride and joy started with his mother, Marie Tobin, for the oldest of her 13 children. Since her son decided to become a priest, she said, she has prayed for only one thing through the years—for him "to be a good priest." She believes God has answered that prayer.

"The older I get, my prayer changes to gratitude for what he's done," says Marie Tobin, who is 93. "I thank the Lord and know he's taking special care of him."

She's also thankful to Pope Francis for leaving her son in the archdiocese, noting that Cardinal-designate Tobin has "left part of his heart" in every place where he's ministered.

"He so loves Indiana," his mother said by phone from her home in Stoney Pointe, Ontario. "I would be afraid that he wouldn't have heart left [if he had to leave.] I couldn't imagine how sad he would be."

"I gave him to God a long time ago when he was ordained. And I know the Lord loves a cheerful giver. So I would be happy wherever he is, because I can't go back on that."

She plans to travel to Rome for her son's installation as a cardinal in St. Peter's Basilica on Nov. 19.

"I know it's going to take my breath away, but I'm going anyway."

His sister Margo Tobin recalled their days of growing up together, including how they would play "Mass," with Cardinal-designate Tobin being the priest and some of his sisters being the altar servers.

"I always look back to that and marvel that he knew then [about his vocation]," she said from her home in Grosse Pointe Woods, Mich.

Turning her thoughts to the pope's selection of her brother as a cardinal, she added, "We're so proud of him. I know he can handle anything the Holy Father puts him up to."

"Having him in Indianapolis is wonderful for him and for us. Over the past few years, we have gotten to know and appreciate the people of the archdiocese who have welcomed him so. It's a wonderful place for him to be. I watch him with people and I think that to take him out of being a pastor in Indianapolis would be hard for him. So I'm glad that he's able to continue to do that."

So is his brother, Jim Tobin.

"He's a great leader and a very humble person," Jim said. "I think the pope thinks a lot of him. People recognize what an impact he's had on the Church across the globe. No matter where he goes, he leaves a good path."

'He's our pastor. He's our shepherd.'

Praise and pride also came from another "family" of Cardinal-designate Tobin—the Redemptorists, the order in which he was ordained to the priesthood 38 years ago. He served as the superior general of the order from 1997 to 2009. The closeness between him and his order continues.

"I extend the heartfelt congratulations of the entire Denver Province to Archbishop

Tobin," said Father Stephen Rehauer, provincial superior of the order's Denver Province. "His selection to the College of Cardinals affirms Archbishop Tobin's extensive service to the Church."

The pope's choice of Cardinal-designate Tobin also excited the family he has created in the archdiocese in his nearly four years as spiritual leader of the Church in central and southern Indiana.

At 17, Caleb Moster was part of a group of high school students from southeastern Indiana who delayed a visit to the Bishop Simon Bruté Seminary in Indianapolis on Oct. 10 to attend the press conference for the new cardinal-designate in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

"I've talked to him before, and it's cool to know there's a holy man in the archdiocese," said Caleb, a member of St. Louis Parish in Batesville. "You don't get to meet a cardinal every day."

The group, who posed for photos and selfies with Cardinal-designate Tobin after the press conference, was led by Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County.

"I'm feeling blessed and thankful," Father Meyer said. "He's our pastor. He's our shepherd. Our archbishop will have the opportunity to share his experiences of our local Church in the heart of the world. I find that to be a blessing."

So does Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis.

"It seems to be his pastoral approach and his concern for justice and correcting society were motivating factors behind him being named," Father Taylor noted. "It says something good about both him and the pope, and the direction they want the Church to go. This is great symbolism for us."

'Please don't take him from us'

The news created incredible excitement—and some initial concern—for Cardinal-designate Tobin's close friend and colleague, Annette "Mickey" Lentz, chancellor of the archdiocese.

"I was so happy and proud of him, and at the same time thinking, 'Please don't take him from us,'" Lentz said.

"Knowing Archbishop Tobin the way I do and the privilege I have of working so closely with him, he was a great choice. I think the pope knows that, obviously, and I think he will have a great impact on cities around us in the Midwest, on those who are working for the same causes that Pope Francis is working for. He's already been a good shepherd. I think this just affords people the opportunity to see that he really and truly is out there with the sheep and wants to be a part of them."

After initially hearing the news, Msgr. William F. Stumpf, vicar general of the archdiocese, also wondered if Cardinal-designate Tobin was being assigned somewhere else. When he learned that the archbishop was staying with the archdiocese, he considered both pieces of news to be terrific.

"When I actually heard he was named a cardinal, I said, 'Where?'" Msgr. Stumpf recalled. "And the person said, 'Here!' I said, 'You're kidding!'"

"I think it's absolutely awesome. I can understand why, because he is such an extraordinary leader, and he has such a phenomenal heart, and he's so humble. He has so much care for the poor and the



Cardinal-designate Joseph W. Tobin poses with his mother, Marie Tobin, on Oct. 9, 2010, after he was ordained an archbishop at St. Peter's Basilica at the Vatican. (Criterion file photo)

marginalized. He's just a perfect fit in terms of the efforts Pope Francis is looking for in the Church."

The pope's choice is also great news for the young adults of the archdiocese, according to Katie Sahm, associate director of young adult and college campus ministry for the archdiocese.

"We're really excited for him—all the young adults love him," Sahm said. "We can't wait to see what happens next."

That enthusiasm was shared by Father Joseph Feltz, the archdiocese's vice-chancellor and vicar for clergy, religious and parish life coordinators.

"It's quite a blessing for the archdiocese and for him personally," Father Feltz said. "It shows a lot of great faith that the Holy Father has in him and his talents and gifts. It's wonderful."

Ken Ogorek, archdiocesan director of catechesis, agreed.

"I was very happy to hear that someone as gifted as Archbishop Tobin will be an even closer collaborator with our Holy Father," he said.

Marian University president Daniel Elsener also praised the pope's selection.

"Since his arrival in Indianapolis, Archbishop Tobin has served this community and the Church admirably," Elsener said. "I ask that the community join me in praying for Archbishop Tobin as he continues serving the Church and giving witness to Christ."

'Join him in this call of Pope Francis'

The pope's selection also thrilled Bishop Paul D. Etienne, the spiritual leader of the Diocese of Cheyenne, Wyo., who was recently chosen by Pope Francis to become the archbishop of Anchorage, Alaska. Archbishop-designate Etienne and Cardinal-designate Tobin talked by phone on the day that Pope Francis announced his new selections for cardinals.

"It's one more reason why I love Pope Francis," said Archbishop-designate Etienne, who served as a priest in the Archdiocese of Indianapolis for 17 years. "He is picking pastors that embrace



Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, talks with Mary Milz, a reporter for WTHR-TV Channel 13 in Indianapolis, after the press conference on Oct. 10 in which Cardinal-designate Joseph W. Tobin discussed being named a cardinal by Pope Francis. (Photo by Natalie Hoefler)

his vision of the Church. I can't think of anyone that is more fully realizing the vision of Pope Francis in a local Church as Archbishop Tobin is. He is a humble man. He is an incredibly intelligent and wise man. And he's just got his focus on other people all the time.

"I told him yesterday, 'Archbishop, every time we get one of these phone calls, it just means that we're called to greater service and a broader engagement with the broader Church. I know that will be daunting, but I also know that you're very capable and the Church will be all the better for your 'Yes.'"

Archbishop-designate Etienne also understands the pride and the excitement that people in the archdiocese are feeling, but he also encouraged people to consider more deeply what the pope's selection of Cardinal-designate Tobin means.

"Initially, there's so much excitement in having your local bishop named a cardinal of the Church. But it's important, once the excitement begins to settle down, that people look deeper to better understand what the Holy Father is communicating to us. And it's service. He is choosing bishops that are engaged with all of God's people, and take their role as servants of Christ and his Church very practically and seriously.

"And that's the message to the people of the archdiocese—not to just settle for being excited that your archbishop is now a cardinal, but to join him in this call of Pope Francis to go beyond self to serve others, to be that compassion and the nearness of Christ to those who need us most. That's how we celebrate this announcement as a local Church and a universal Church." †



'I think he will have a great impact on cities around us in the Midwest, on those who are working for the same causes that Pope Francis is working for. He's already been a good shepherd. I think this just affords people the opportunity to see that he really and truly is out there with the sheep and wants to be a part of them.'

— Annette "Mickey" Lentz, chancellor of the Archdiocese of Indianapolis

Cardinal-designate Tobin reflects on role of Mary in his life

By Sean Gallagher

COLUMBUS—Less than a day before Pope Francis surprised many people around the world by naming Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis, to the College of Cardinals, he paid tribute to the Blessed Virgin Mary during a reflection given at the archdiocesan Marian Jubilee for the Holy Year of Mercy.

The event on Oct. 8 drew some 800 Catholics from across central and southern Indiana to St. Bartholomew Church in Columbus.

In his remarks, Cardinal-designate Tobin considered the teachings on mercy of Pope Francis, the role that Mary has played in his own life, and how he has witnessed the power of Mary in drawing people around the world to Christ and the Church.

In light of his historic appointment the following day, his remarks suggest how Cardinal-designate Tobin perhaps fits the profile with his soon-to-be fellow cardinals of a close collaborator with Pope Francis and how the Mother of God prepared him for his increased service to the universal Church.

At the same time, Archbishop Tobin demonstrated his continued closeness to the faithful in central and southern Indiana.

“We are really privileged to be the community of the archdiocese at prayer,” Cardinal-designate Tobin said to the jubilee attendees, who prayed the rosary together during the event.

Quoting Pope Francis’ letter that announced the Holy Year of Mercy, he explained the connection it had to the archdiocesan Marian celebration.

“How fitting it is that the main jubilee [of mercy] event in our archdiocese is one in which we honor our mother Mary, who is the Mother of Mercy, who prays constantly that each one of us will accept God’s gifts of mercy and salvation,” Cardinal-designate Tobin said. “Her entire life was patterned after the presence of mercy made flesh. The mother of the Crucified and Risen One has entered the sanctuary of divine mercy because she participated intimately in the mystery of this love.”

Cardinal-designate Tobin noted that he came to know Mary “at a very early age” as he grew up in the 1950s and early 1960s “in a Marian world” in

southwest Detroit.

He watched his relatives pause to pray the *Angelus* together and gathered in the evening with his parents and siblings to pray the rosary.

“We prayed to the Mother of God, and it felt quite natural, for we knew that she was our mother as well,” Cardinal-designate Tobin said.

Adding his memory of his father praying at the end of the nightly rosary in gratitude for any possible vocation to the priesthood or religious life among his children, Cardinal-designate Tobin, the eldest of 13, said, “I felt the first stirrings in my heart, and I asked Jesus that, if I was being called, I would respond with the generosity of his mother.”

Pope Francis, who has called Archbishop Tobin to be a cardinal, is known for his love of the poor and his call for the Church to reach out in mercy to people on the margins of society.

Archbishop Tobin explained how an image of Mary as Our Lady of Perpetual Help at his home parish in Detroit led him to an awareness of people in need at a young age.

The image of Mary, he said, was set amidst a mosaic that, on one side, portrayed “the powerful of the world” in the Church and secular society, and on the other side pictured “the poor, people from different continents, the handicapped, the forgotten, all coming to the Mother of God.”

At 14, Archbishop Tobin enrolled in a high school seminary in Wisconsin operated by the Congregation of the Most Holy Redeemer (commonly known as the Redemptorists) that he would later join.

His devotion to Mary increased there and has been vital to him since his priestly ordination in 1978.

“Throughout 38 years of priesthood, Mary has been by my side, helping me bring her Son to those whom I’ve served, and allowing those whom I’ve served to teach me a greater love for Mary,” Cardinal-designate Tobin reflected.

In 1997, his fellow Redemptorists chose him to lead the worldwide order. And for the next 12 years, Cardinal-designate Tobin visited more than 70 countries around the world where members of the order minister.

These experiences may serve him well as he works with cardinals from around the world in helping Pope Francis lead the



Archbishop Joseph W. Tobin offers a reflection on Mary during the archdiocesan Marian Jubilee for the Holy Year of Mercy on Oct. 8 at St. Bartholomew Church in Columbus. (Photo by Mike Krokos)

Church. So may the experiences he gained in the two years he spent as second in leadership at the Vatican’s Congregation for Consecrated Life and Societies of Apostolic Life before being appointed archbishop of Indianapolis.

In his travels, Cardinal-designate Tobin witnessed how Mary “is an instrument of evangelization today. This came home to me in a very strong way in Asia.”

In Mumbai, Manila and Saigon, he saw tens of thousands of people gather to pray to Mary at Redemptorist-operated churches.

It was his experience in Singapore, though, that really caught his attention. There, thousands of Muslims, Buddhists and adherents of traditional Chinese religions would gather with Catholics in devotion to Mary.

“I asked these people, these non-Christian people, ‘Why are you here?’” Archbishop Tobin recalled. “And they would look at me with a little bit of surprise and would say, ‘We have to speak with the merciful lady.’”

He added that the archbishop of Singapore told him that more adults are baptized at what is commonly called in the city the “Novena Church” than in any other church there.

“The merciful lady drew them and then introduced them to mercy itself,”

Cardinal-designate Tobin said.

He later joked that he may have become a bishop “because I behaved very badly.”

“I rely on Mary’s love,” Archbishop Tobin said. “I call on her protection more than ever.”

“Mary is the mother of a billion some Catholics across the world today—Mary, who is honored in temples and poor homes and is still calling people to know the source of mercy, her son Jesus, dead and risen for us.”

While serving Pope Francis and the universal Church as a member of the College of Cardinals, Cardinal-designate Tobin will remain the shepherd of the faithful in central and southern Indiana, to whom he said during the Marian jubilee that he feels a close connection to in praying the rosary.

“It ties me to my mom and dad,” he said. “It ties me to the prisoners in Terre Haute with whom I pray the rosary. It ties me with all of you to the Mother of God, who is the Mother of Mercy.”

(To view a video of Cardinal-designate Joseph W. Tobin’s reflection during the Oct. 8 Marian jubilee at St. Bartholomew Church in Columbus, visit www.archindy.org/holyyearofmercy/videos.html.) †

College of Cardinals rooted in the ancient Church, flexible for current needs

By Sean Gallagher

Pope Francis announced on Oct. 9 the 17 newest members of the College of Cardinals, including Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis.

Although this historic selection makes him the first cardinal to lead the Archdiocese of Indianapolis, he is not the first cardinal with ties here.

Cardinal Joseph E. Ritter served as bishop of the then-Diocese of Indianapolis beginning in 1934.

He became the first archbishop of Indianapolis in 1944 when the diocese became an archdiocese. In 1946, Cardinal Ritter was named archbishop of St. Louis, and was appointed a cardinal in 1961.

Cardinal-elect Tobin and the others chosen for this office will be inducted into the college on Nov. 19 at the Vatican. Their responsibility as close advisers to the pope and as electors of a new pope is rooted in the traditions of the ancient Church. However, the college has been flexible enough through the ages to serve the needs of the bishop of Rome and the faithful around the world in ways that are needed in a particular time.

The college originated in a group of

local clergy who collaborated with the bishop of Rome. The term “cardinal” began to be used in late antiquity, and is derived from the Latin word for “hinge.” It refers to the fact that particular clergy in Rome were linked to specific churches there, a practice that continues today as all cardinals are honorary pastors of churches there.

In many instances in the ancient Church, local clergy, including those in Rome, elected a new shepherd when its previous one died or stepped down from office. This is, in part, the root of the current practice of cardinals under the age of 80 serving as electors of a new pope.

As the Church continued to expand in Europe in the later period of the western Roman Empire through the early Middle Ages, the role of the bishop of Rome in the pastoral leadership of the universal Church became more defined.

Beginning in the late 11th and early 12th centuries, the College of Cardinals as close advisers of the pope were chosen from beyond the Church in Rome to include bishops elsewhere.

Their role in electing a new pope also became more defined during this time. This was in part due to disputes over who should be elected that involved the interference of secular governments.

To limit outside influence in papal elections and to move the cardinals forward in electing a new bishop of Rome, the “conclave” was developed.

Rooted in a Latin phrase which means “with a key,” a conclave put the cardinals alone together in a locked place. An early

practice stipulated that if the cardinals could not agree on a candidate, then their ration of food would be decreased.

For more than 200 years, the cardinals have gathered in the Sistine Chapel, surrounded by the art of Michelangelo to elect a new pope.

The last conclave to take place outside the Sistine Chapel occurred in 1800 at San Giorgio Maggiore Monastery in Venice after Napoleon and his French forces had conquered Rome in 1797. They took the previous pope, Pius VI, back to France. He died in 1799 while imprisoned there.

The color red is traditionally connected to the office of cardinal because it symbolizes the willingness of these close collaborators with the pope to defend him and the Church to the point of shedding their blood.

When those selected for the college are inducted into it, they traditionally receive a red hat, known as a biretta, from the pope as well as a ring symbolizing their close relationship to the Church. They also wear red cassocks or black cassocks with red piping as a sign of their office.

The bishops of Rome alone choose who are to serve as cardinals, who then often serve as close advisers to them in addition to being those who will elect their successors.

Blessed Paul VI made changes in the mid-1970s to the process of electing a pope, decreeing that only cardinals under the age of 80 can serve as an elector in a conclave and setting the maximum number of electors at 120.

Those 80 or older may participate in discussions leading up to a conclave, but are not included among the electors.

It has been a fairly old custom of popes to select clerics 80 or older as cardinals to honor their service to the Church. Blessed John Henry Newman became a cardinal in this manner in 1879. Three of the 17 new cardinals are above the age of 80.

In the past, cardinals were primarily chosen from European countries and, later, the United States. That slowly began to change in the 20th century when a handful of cardinals were selected from some South American countries.

Blessed Paul expanded this trend, naming cardinals from around the world. St. John Paul II, Pope Emeritus Benedict XVI and Pope Francis have continued this practice to such an extent that 79 countries are now represented in the college.

They retain a tie to the ancient practice of cardinals being among the clergy of the Church in Rome by being assigned as honorary pastor of a church in the city.

Some cardinals serve the Church at the Vatican, while many more lead particular Churches around the world. These latter, however, are typically selected to advise the various offices of the Vatican and sometimes serve as the pope’s representative at Church celebrations around the world.

Cardinal-designate Tobin will, then, follow in a long line of cardinals across history and from around the world who helped the bishops of Rome lead the Church and elect their successors. †



An estimated 800 members of the archdiocese participated in the Marian Jubilee event held at St. Bartholomew Church in Columbus on Oct. 8 to celebrate the Holy Year of Mercy. (Photo by Natalie Hoefer)

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“It’s easy to lose perspective on the impact of the Church and how big the Church truly is as a community. So, being able to see all of these people come together for one purpose, to hear about Mary and understand her impact on the Church, is great.”

Hahn, a professor of biblical theology at Franciscan University of Steubenville in Steubenville, Ohio, said in his opening presentation that “God’s mercy is what happens when you coordinate all of his attributes. His power, which is unlimited. His knowledge, which is infinite. His goodness and his love.”

“When you coordinate all of those attributes, you discover that mercy is God’s all powerful love in action,” Hahn explained.

And that was perfectly and completely embodied in Jesus’ death on the cross in which God “took the single greatest evil in all of history, and turned it into the wellspring of salvation for the whole human race.”

“If God can bring about the single greatest good from the single greatest evil—this is the demonstration of mercy, justice, knowledge, power and a love that goes beyond those feelings,” Hahn said. “It is love in action. That’s what mercy is.”

“That’s why we celebrate. That’s why we give at least a yearlong jubilee to get it, because it doesn’t come easy. It didn’t even come easily for our Lord to reveal it.”

In between the reflections and presentations, the attendees prayed decades of the rosary as led by representatives of various groups of the faithful in the archdiocese, including Burmese Catholics and the deaf Catholic community.

In his second presentation, Hahn focused on Mary as the Mother of Mercy, which, he said, is tied to her spiritually enduring Christ’s passion as she stood before the cross.

In the midst of her agony, Christ made her the mother, not only of the beloved disciple who stood beside her, but also of

“all those who were there slandering him, torturing him and executing him,” and the rest of humanity who through their sins share in the guilt for his death.

“It is our sins that bear false witness and slander him,” Hahn said. “It’s our sin, more than nails, that put him on the cross. She gave consent to not only allow him to die, not only to become the mother of the beloved disciple, but allowing him to work through her powerful prayers to transform his executioners into her beloved children.”

He encouraged his listeners to pray the rosary always, especially when they are suffering.

“Nothing can invoke the all-powerful compassion of God the Father working through the Mother of God as much as when we’re weak and in distress,” Hahn explained. “His strength is made perfect in our weakness. He does more with our less. And so let’s take hold of this amazing grace called the holy rosary, ... not just for the rest of the jubilee of divine mercy, but for the rest of our lives, for all eternity.”

At the end of the Marian Jubilee, the attendees were invited to quietly meditate upon how they’ve received God’s mercy through the holy year, sought to share it with others, and to consider ways to continue doing so beyond the holy year through a “mercy pledge” offered through social media, e-mail, a text message or on cards distributed in the church.

“It was a good way to make people sit down and think while you’re still engrossed in it as far as what it means to you going on from here for the next step,” said attendee Tom Parker, a member of St. Mary Parish in Greensburg. “It provided more for me to think about and to try to get more involved in providing mercy to others as we go forward.”

Anna McNulty appreciated the Marian Jubilee as a “little boost to make us live our faith more. Things like this are great for that.”

“If you’re pushed to say how you’re going to do it, you’ll be that much more likely to do it,” said the young adult member of St. Joseph Parish in Jennings County.



Archbishop Joseph W. Tobin follows a statue of Mary during a Marian procession that opened the Marian Jubilee on Oct. 8. (Photo by Sean Gallagher)



Sarah Dawson, a member of St. John the Evangelist Parish in Indianapolis, leads *Vox Sacra* in singing a Marian hymn on Oct. 8. (Photo by Mike Krokos)



Rita Lwin, left, and Daniel Khun Ni, members of St. Pius X Parish in Indianapolis, lead the third joyful mystery of the rosary in Karenni on Oct. 8. (Photo by Brandon A. Evans)

Father Clement Davis, pastor of St. Bartholomew Parish, was proud of how the members of his faith community worked together to host so many Catholics from across central and southern Indiana.

“It was great and worked well,” he said. “We at St. Bartholomew enjoy hosting events, the diversity of the archdiocese and of our community and seeing everybody come together for something that involves prayer and learning.”

Ken Ogorek, archdiocesan director of catechesis and an organizer of the

event, was equally grateful for the way the jubilee came together as “the total package” in its inspiring prayer, presentations and gathering of faith-filled Catholics from across the archdiocese.

“I’ve been doing this kind of ministry for 19 years,” he said, “and this is definitely one of the most awesome experiences I’ve ever been involved in planning and participating in.”

(Staff writer Natalie Hoefer contributed to this story. To view videos from the archdiocesan Marian Jubilee, visit www.archindy.org/holyyearofmercy.) †

Parishioners text, tweet and e-mail mercy pledges at Marian Jubilee event



Agenia Hurrle, a member of St. Barnabas Parish in Indianapolis, uses a smart phone to share a “mercy pledge” on Oct. 8 during the Marian Jubilee at St. Bartholomew Church in Columbus. (Photo by Sean Gallagher)

Criterion staff report

During the Marian Jubilee event, participants and those watching via live-stream were asked to reflect on actions that they as individuals or families could take to extend mercy beyond the Holy Year of Mercy, which ends on Nov. 20.

They were then asked to text, e-mail or tweet their ideas, or to write their ideas on a pledge card. The archdiocese received 67 text messages, 46 pledge cards, 44 e-mails and 15 tweets. Below is a list of just a few of those ideas:

- An offering of the Eucharist/rosary/Divine Mercy chaplet/adoration hour for family members away from the Church.
- Praying the rosary once a month for prisoners.
- Volunteer for Beggars for the Poor in Indianapolis.
- Send a note to a dysfunctional drug abuse family monthly to tell them I’m thinking of and praying for them.

- Volunteer once a month at the Cathedral Kitchen.
- Volunteer as a family for the St. Vincent de Paul Society.
- Pray one rosary a month for a family who does not know Christ.
- Serve as an extraordinary minister of holy Communion to shut-ins.
- Offer Communion once a month for refugees.
- Attend First Friday adoration.
- To always remember you cannot tell what someone is going through on the outside, you have to look on the inside to find Jesus and the wounds they carry.
- Make quilts for people in a nursing home.
- Pray rosary for my husband.
- Evangelizing with the St. Paul Street Evangelization in Indianapolis.
- To investigate implementing a systematic change initiative in Columbus/Bartholomew County using the St. Vincent de Paul Indianapolis model.

- My promise of living God’s mercy after the conclusion of the Holy Year of Mercy is to be patient with others when my expectations of them are not met
- Return to doing St. Ignatius of Loyola’s daily examen.
- To pray the rosary as a family.
- Be a mentor for the Changing Lives Forever program through the St. Vincent de Paul Society at Annunciation Parish.
- Pray at Planned Parenthood in Bloomington.
- Go to First Saturday Mass and holy hour praying for family.
- Call parents more often.
- Say a decade of the rosary each day for those who annoy me rather than complain or hold grudges.
- Get more involved in the Encourage group for family members who have family members who struggle with same-sex attraction.
- Volunteer for the Gabriel Project ministry and pro-life ministry. †

Cathedral High School is named National Blue Ribbon School

By John Shaughnessy

Cathedral High School in Indianapolis has been named a 2016 National Blue Ribbon School—the only high school in Indiana to receive that recognition this year.

The private, Catholic high school earned the honor from the U.S. Department of Education for its “overall academic excellence,” primarily based upon its students’ performance in standardized testing, including the SAT and ACT college-entrance exams.

“Our students have done really well on those tests,” said Cathedral’s principal Dave Worland, who also credited the school’s teachers for the national recognition.

“The teachers come here every day and build a relationship with our students so our students want to learn. And our teachers prepare them so well. They’re very dedicated, and they care for our kids, as all Catholic schools do, as all schools do. I see how our teachers build

relationships—the little things they do to get to know them. And the students don’t want to disappoint them. That’s what makes me so proud.”

Worland also praised the students’ parents and the elementary schools that feed into Cathedral for preparing the students academically.

“They come with great motivation,” he says. “As a Catholic school, we teach Christ’s message in all we do. We get to know our kids spiritually, mentally and academically.”

Cathedral will be presented with the honor during a ceremony in Washington on Nov. 8. Worland and three other educators will represent the school at the event. A celebration of the Blue Ribbon distinction will be held at Cathedral in late November.

“We’re happy and thrilled and very blessed,” Worland said. “What makes this honor special for me is that I get to walk the halls of the school, I get to watch the students, and I get to see the great things going on that make this a Blue Ribbon School.” †



Dave Worland, principal of Cathedral High School in Indianapolis, poses outside with a sign recognizing the school’s designation as a 2016 National Blue Ribbon School—the only high school in Indiana to receive that recognition this year. (Submitted photo)

Catholics urged to be ‘stewards of mercy’ amid growing polarization

NEW ORLEANS (CNS)—The polarization that exists in our secular culture, so visible in the acerbic campaign for the White House, has crept into the Church, and compels Catholics of goodwill to be “stewards of mercy” and civility, the head of Catholic News Service (CNS) told an audience in New Orleans on Oct. 5.



Greg Erlandson

Greg Erlandson, the director and editor-in-chief of CNS, was a keynote speaker at the annual conference of the International Catholic Stewardship Council.

Erlandson’s talk on polarization and mercy in the Church, which closed the four-day conference that attracted more than 1,000 stewardship and development professionals from around the world, focused on the broader culture’s increasingly coarse, political discourse.

“You are all aware that this is one of the most polarized and polarizing elections in U.S. history,” Erlandson said. “Besides the usual chasm regarding the life issues and the almost nonexistent discussion of the poorest and most vulnerable among us, this year we have the personal attacks, the tabloid journalism, the social media trolls, the exploitation of race, class and gender issues—really it is unequaled in recent history, a true basket of deplorables!”

But just as St. Teresa viewed the sick people she picked up from the streets of Calcutta, India, as “Jesus in one of his more distressing disguises,” Erlandson asked his

audience to go through a “thought exercise” about the person “who is supporting the candidate you most dislike.”

“Maybe it’s someone you’ve argued with, repeatedly; maybe someone you are no longer talking to, someone you have unfriended, unfollowed and blocked,” Erlandson said. “Think of that person in the words of Mother Teresa: That person is Jesus in one of his more distressing disguises.”

“Say a prayer for that person, and not a prayer that he converts to your position or that she be struck down by a temporary illness on election day. Say a prayer for that person, and say a prayer that you are able to approach that person with humility and charity.”

Erlandson said the Church is not immune to “binary” thinking. Recently, “dueling bands of theologians” issued positions “regarding some of the Church’s sexual teachings,” and there were disagreements over the results of the two synods on the family and Pope Francis’ apostolic exhortation, “*Amoris Laetitia*.”

Erlandson said human diversity is a gift from God.

“I want to point out that ours is a God who does not appear to expect all of us to be in a kind of lockstep harmony, like a parade ground full of goose-stepping North Korean soldiers,” he said.

When aliens from outer space are portrayed in films and books, Erlandson said, they often are shown as “indistinguishable and uniform. Their sameness is what makes them different from our gorgeous mosaic.”

“Unfortunately, we do this all the time with our ‘aliens’ here on Earth,” he said.

“Those people we don’t encounter, we don’t see and interact with on a daily basis become the ‘same.’ They are lumped into one indistinguishable template of otherness. They are defined as ‘not us.’”

Political and ideological silos make it easier for people to segregate themselves in secular society, he said. In the Church, those divisions play out as Catholics divide themselves, Erlandson said.

“We are progressives or traditionalists; we are converts or cradle Catholics; we are home-school parents or parish R.E. [religious education] parents or Catholic school parents; we are Latin Massers or English Massers; we are ‘Pope Francis people’ or ‘Pope Benedict people,’” Erlandson said.

The “importing of political categories into the Church” is a problem that needs to be addressed, he said.

People also have developed a growing distrust of institutions such as government, corporations, banks and even the Church, which suffered such a crisis in trustworthiness in the wake of the sexual abuse crisis, Erlandson said. Leaders, both political and religious, also have come under attack.

“Even though there is a new generation of bishops, there are still deep wounds,” Erlandson said. “This has led to fragmentation. It has led to a reluctance to be led. People are quicker to attack, or reject the authority of, their priest, their bishop, their pope.”

Even a cursory reading of the Acts of the Apostles reveals divisions within the early Church, but Erlandson said Catholics would be mindful to recall St. Paul’s exhortation that we are not “Jew or Greek, slave or free,

but all one in Christ Jesus.”

In the face of major disagreements, Erlandson said, “civility becomes an expression of mercy. ... It starts with us. We can’t wait for politicians to start being nice, or for some great civility program to come down from the USCCB [U.S. Conference of Catholic Bishops]. We are called to be disciples of mercy. We are called right now, in this inglorious scum, this merciless age, to be agents of mercy.”

One way to do that is by accompanying those “who are wounded and hurting,” Erlandson said.

“But I think we also need to accompany those with whom we disagree,” he added. “Accompaniment involves listening. It also involves speaking. We need to know how to do both effectively, and this is something we must live and we must teach. ... This takes humility, especially when we disagree.”

“In this often uncivil age, we should be particularly careful to watch our language,” he added. “A friend of mine told me that our inner life is expressed with words. When others listen to us, are they seeing Christ, or are they seeing someone else entirely—someone angry or snarky or dismissive?”

Erlandson said the “good news” is that there has been “a renewal of the parish, a renewal that is not some top-down mandate, but one that is coming from the ground up. ... It is in the parish, in all of our diversity, in all of our conflicts and our woundedness, it is here where we can, where we must, bridge the divides. It is here where we can encounter the other members of our family. It is here where real change will happen, if it is to happen at all.” †

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New York cardinal announces new compensation program for abuse survivors

NEW YORK (CNS)—The Archdiocese of New York has initiated a voluntary Independent Reconciliation and Compensation Program to promote healing, and serve as a “tangible sign of the Church’s outreach and reparation” by providing compensation to victim-survivors of sexual abuse as minors by clergy of the archdiocese.

The program was announced at a morning news conference on Oct. 6 featuring Cardinal Timothy M. Dolan and other speakers who will administer the program. It will be headed by nationally recognized mediator Kenneth Feinberg.

“It is unique in that we’re asking an outside, independent, acclaimed source to do it,” the cardinal said in response to a question about other dioceses that have instituted similar methods to compensate victims of abuse.

Cardinal Dolan explained that the

Diocese of Albany, N.Y., had initiated a voluntary compensation program a decade ago, and that the Archdiocese of Milwaukee also had done so when he served as archbishop there before his appointment as Archbishop of New York in 2009.

The cardinal, in his remarks, noted the comprehensive and effective steps taken by the Catholic Church in the United States and local dioceses across the country in response to the scourge of clergy sexual abuse of minors addressed in the bishops’ “Charter for the Protection of Children and Young People,” which they adopted in 2002 and revised in 2005 and 2011.

Even with the progress to date, Cardinal Dolan acknowledged “the deep scars” and the need for “further healing and reconciliation” by “one group of members of the Church’s family”—the victim—survivors of clergy sexual abuse. †

Saints' relics offer a tangible tie between heaven and Earth

By David Gibson

The human heart is a clear symbol in human language for love. To speak of giving one's heart away, whether in pop music or in the poetry of the ages, is to speak of giving love and sharing life.

In this light I consider it noteworthy that the heart of St. Andre Bessette of Montreal, who died in 1937, ranks as one of the most valued relics of his life in 19th- and 20th-century Canada.

A new reliquary containing fragments of St. Andre's heart was created around the time of his 2010 canonization by Pope Benedict XVI. Traveling rather far and wide, the reliquary draws attention to the saint's faith in hopes of inspiring similar faith in others.

I first learned of the man known widely as "Brother Andre" more than 50 years ago during a visit to St. Joseph's Oratory in Montreal. This is the site of his tomb, as well as the reliquary's home today.

A college student back then, I remember feeling not only amazed, but somewhat confused upon witnessing the many crutches left behind in the oratory by people who attributed cures from crippling afflictions to the Holy Cross brother's prayers while he still lived.

He, however, attributed these cures to the intercession of St. Joseph, to whom he was devoted intensely. Ultimately, his devotion to St. Joseph and a dream of building a chapel named for the saint would lead to construction of the magnificent oratory, situated at a high point in Montreal that allows majestic views.

Brother Andre held my attention over the years, in large part due to his life's great simplicity. But I always wondered, too, about the decision of his religious order superiors, who long assigned him to the seemingly undemanding position of a doorkeeper.

In time, I discovered that Brother Andre evoked more for me than the memory of miraculous cures. I learned of his compassion for the sick, and all the time he committed to visiting them.

He became a model for me of a Christian doing the work of Christ in this world.

The fragments of St. Andre's heart housed by the reliquary are known in the Church as first-class relics because they are parts of his physical body. Second-class relics, on the other hand, might include items he wore or used, while third-class relics include objects touched to a first-class relic.

I would not consider a visit to Montreal today complete without visiting St. Joseph's Oratory and the tomb of St. Andre, and without setting a little time aside to consider the ministry to suffering people that flowed from the warmth of his heart.

Can the relics and memory of this saint inspire greater care and commitment to others we encounter who are experiencing illnesses of various kinds that weaken them



A parishioner venerates the relics of St. Maria Goretti at the Cathedral of the Holy Cross in Boston on Oct. 5, 2015. Through the centuries to today, the faithful have been attracted to the relics of the saints as a tangible sign of the connection between heaven and Earth. (CNS photo/Gregory L. Tracy)

or diminish their will to engage life fully? I suspect most people know someone like that rather well.

A visit to the tomb of a saint and the veneration of a saint's relics are not ends in themselves. Saints "proclaim the wonderful works of Christ," and this is why they are "honored in the Church" and relics of their lives are venerated, the Second Vatican Council said in its 1963 "Constitution on the Sacred Liturgy" (#111).

The council affirmed in its "Dogmatic Constitution on the Church" that "the authentic cult of the saints consists ... in the greater intensity of our love" that they inspire (#51). The word "cult" in this context refers to devotion to the saints, and has no relation to how its popularly understood in contemporary American society.

Relics of the saints continue in the 21st century to attract vast numbers of believers. "The drawing power of a relic cannot be underestimated," John Thavis wrote in his 2015 book *The Vatican Prophecies*.

The longtime Catholic journalist mentioned an exposition of bones of St. Thérèse of Lisieux, better known among Catholics as the "Little Flower," that made its way to a number of nations in recent years, attracting astonishing crowds. "One of her relics even journeyed into outer space aboard the Discovery space shuttle," Thavis

recalled.

He noted that when relics of the 19th-century French saint visited Ireland in 2001, the exposition "drew nearly 3 million people." The crowds included "people who came for physical or emotional healing," he said. "But most were drawn by a vague wish to connect with someone in heaven."

Visits to the tombs of saints call to mind the strengths and virtues that stood out forcefully in their earthly lives. But these visits may also highlight similar, but hidden, strengths of our own that are more than ready to see the light of day.

"A relic is something that a saint has 'left behind,'" Bishop Edward K. Braxton of Belleville, Ill., wrote in a 2015 All Saints' Day reflection.

"We hold out the hope," he said, "that when we pray in the presence of a relic of a saint's body ... with an open mind, an open heart and an open spirit, we are disposed for the grace of God to help us live the virtues exemplified by the faithful disciple of Christ whose body we venerate."

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

Veneration of the relics of the saints is deeply rooted in the Bible

By Marcellino D'Ambrosio

Judaism and Catholicism are very earthy religions. After all, the universe is God's handiwork. He comes to us through his creation, and we give him worship with our bodies—we bow, kneel and sometimes even prostrate



St. Anthony Chapel in Pittsburgh houses thousands of relics of saints collected by a German priest, who rescued them from churches in his homeland in the 19th century that were being closed by government action against the Church. The long-standing tradition of the veneration of saints' relics is rooted in the Bible. (Criterion file photo by Sean Gallagher)

ourselves before him.

But we also use many of these same gestures to show not "adoration" but "veneration" for people, places and things associated with him. Israelites bowed before the king, God's anointed (1 Kgs 1:31). But the king also bowed before his mother (1 Kgs 2:19). All Israelites bowed before the Ark of the Covenant, God's footstool (Ps 99:5).

This biblical background is necessary to understand why Catholics venerate relics. The word "relic" comes from the Latin word for remains or something left behind from a holy person or event. The bones of a martyr, the clothing of a saint, a bloodstained corporal from a eucharistic miracle—these are all relics.

The origin of venerating such mementos is rooted in the Bible. The tablets of the Ten Commandments, Elijah's mantle, even the bones of Elisha (2 Kgs 13:21)—all these were relics imbued with God's power and revered by his people.

In the New Testament, God's healing power was transmitted through the hem of the Lord's garment (Lk 8:44) and handkerchiefs touched to St. Paul (Acts 19:12).

The earliest written account of a Christian martyrdom after St. Stephen is very instructive here. Polycarp, an early bishop who was a disciple of St. John, was put to death around 155, and his body was burned by the Roman authorities.

The account of his martyrdom notes that Christians

gathered his bones, "more precious than costly stones and more valuable than gold," and laid them away in a suitable place where they could honor them and celebrate Mass over them each year on the anniversary of his death.

Yes, Christians were sometimes to be found deep under Rome, in the catacombs, but they were not there to hide: They were there to honor the relics of the martyrs who were buried there.

It is no wonder, then, that the bodily remains—as well as cloth touched to the bodies of saints throughout history—continue to be venerated, holding a prominent place in the devotion of the people of God.

But three things must be kept in mind. First, there is essential difference between the worship ("latria") due to God alone, and the veneration ("dulia") shown to all that is associated with God and his work.

Second, all veneration of tangible relics are signs of love, honor and devotion to the persons with whom those relics are associated and, ultimately, to Christ.

Finally, a relic is not a magic charm that can be counted on to force the Lord to give us what we want. When we are without true faith and oppose God's will, even marching behind the Ark of the Covenant will not assure victory in battle—just ask the Israelites (1 Sm 4).

(Marcellino D'Ambrosio is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

20th-century Church: Five of the Vatican II documents

(Twelfth in a series of columns)

The bishops of the Second Vatican Council approved five documents on Oct. 28, 1965. They were mainly implementing documents complementing "*Lumen Gentium*" ("Light of the Nations"), the "Dogmatic Constitution on the Church." Those documents were:

First: "Decree on the Pastoral Office of Bishops." This decree spelled out the various roles of bishops in the universal Church, in their own dioceses and in their cooperation with one another. It gave special emphasis to collegiality, and encouraged bishops to form national episcopal conferences.

Second: "Decree on the Up-to-Date Renewal of Religious Life." This decree sought to adapt religious life to the conditions of the modern world without changing anything essential to the consecrated life. It said that this was to be done according to five principles: 1. The Gospel must be the supreme rule; 2. Each religious institute should recover

and follow the intentions of its founder; 3. All institutes should participate in the work of the universal Church according to the degree allowed by their nature; 4. All religious should have a clear understanding of contemporary problems in order to help bring people to the Church; and 5. Above all else, religious life must be understood not as activity, but as a way of life according to the evangelical counsels of poverty, chastity and obedience.

Third: "Decree on the Training of Priests." It made clear that the true renewal of the Church was dependent upon the training of priests so that they would be prepared for "a priestly ministry animated by the spirit of Christ." It dealt with the fostering of vocations, the importance of seminaries, the care which should be given to the spiritual formation of seminarians, the revision of ecclesiastical studies, training for pastoral work and the continuation of studies after ordination.

Fourth: "Declaration on Christian Education." It emphasized the inalienable right of every human being to a suitable education, and said that parents must have the right to choose the schools they wish for their children. It said, too, that the teaching of religion must be extended to those who don't attend Catholic schools.

It supported special education for the developmentally disabled. It said that children "should receive a positive and prudent education in matters related to sex," since modern youth were being inundated with false education in matters of sex.

Fifth: "*Nostra Aetate*" ("In Our Times"), the "Declaration on the Relation of the Church to Non-Christian Religions." During the decades since Vatican II, this document has proved very important, particularly in improving relations with the Jews.

In the document, the bishops of the council rejected the charge that the Jews were guilty of deicide and that they were guilty of the crucifixion of Christ. The document said, "Christ underwent his passion and death because of the sins of all men so that all might attain salvation" (#4).

"*Nostra Aetate*" also praises Hinduism for its search for God through asceticism and meditation; commends Buddhism for its belief in the radical insufficiency of this temporal world and its search for enlightenment; and compliments Islam for its belief in God, its recognition of Christ as a prophet and its veneration of the Blessed Virgin Mary. †

Twenty Something/
Christina Capecchi

Listening at the keyholes: how to love better and learn more

When two 20-somethings slung a wire across rooftops in Boston, they were hoping to hear each other's voices transmitted across that line. It worked, and they did, but in the process, they also picked up a far more exotic sound: powerful radio waves emitted from the sun.



Alexander Graham Bell was 26 and working in a fifth-floor attic when he spoke those famous words into a mouthpiece: "Mr. Watson, come here, I want to see you."

The message to his assistant was transmitted, Bell wrote in his journal: "To my delight, he came and declared that he had heard and understood what I said."

Any charged wire becomes not only a transmitter but an antenna, and Bell's assistant, Thomas Watson, an earnest 22-year-old he had plucked from a machine shop, spent hours listening to the strange chirps and whistles coming from their accidental antenna. Using the first telephone, it turned out, the young men were actually dialed into the sun. Watson correctly guessed that he was picking up activity on the surface of the sun through its radio waves.

Fifty years later, Bell hired an engineer to study those noises, ushering in a new age of space exploration—radio astronomy—and prodding astronomers to scale up their antennas, connecting them to loudspeakers, and catch the radio waves made by stars and planets. New insights into the solar system were unlocked, not through looking but listening.

Space, they discovered, makes a hissing noise. Jupiter, when carried through short waves of radiation, sounds like pebbles thrown on a tin roof. The sun roars like the sea. And a pulsar, which is a pulsating radio star, beats like a drum—the faster the star spins, the faster the beat.

To hear these celestial structures is to know them in a new way, to render them "a little more tangible," said Honor Harger, a New Zealand sound artist who spoke about this field of study on a Technology, Entertainment and Design (TED) stage. "It's through listening that we've come to uncover some of the universe's most important secrets," she said.

Her words came through my iPhone last Friday, via a podcast, and resonated deeply with the lost art I have been pondering this autumn: listening. This is a season that call us to quiet, to hear the crinkling of leaves and the clapping of wind whipping through cornfields.

The Holy Father has charged us to be a "listening Church," but our noisy Information Age makes it hard to listen well, and my generation may suffer the most. We consume sound bites and snapchats, headlines and thumbnails. We are stuffed so full that we forget how to be empty and attuned: to listen to each other, to the Mass, to ourselves and to God.

How embarrassing to think of the many times I missed out on really hearing others because I talked over them, or missed the question they were begging to be asked because I made it about myself or reinforcing something comfortable rather than challenging myself to go somewhere new?

When we set down our phones and set aside our agendas, we can listen in a transformative way: We can love better and learn more.

Cornucopia/Cynthia Dewes

Being irritable can be so irritating for others

Being irritable is one of our minor human failings. But, I'll bet even God would be irritated now and then, if it were possible for God to be irritated at all. We must put a strain on God's patience, as we do on our fellow humans' feelings.



Now, nobody said the things that irritate us are rational

or important. They usually aren't. So we mostly keep still and bear whatever disturbs us. But, as we all know, I have trouble keeping still. In my case, the latest irritation is hearing "through my most grievous fault" mispronounced by many folks at Mass. "Grievous" should be pronounced "Greev-us" and not "Greev-ee-us."

This is not earthshaking or sinful, but to me it's just irritating. My friends know how I feel about this, and they roll their eyes at such nitpicking. I don't blame them, but I just can't help it. It seems that what irritates one person doesn't bother another.

Another word-related pet peeve of mine is hearing the phrase, "at this point in time." Say what? Whatever happened to a simple "at this point" or (gasp!) "now"? John Dean

or whatever Watergate villain coined that phrase should be prosecuted for that error, too.

When I was dating, about a century ago, I paid close attention to irritability factors in the boys I went out with. Wearing gabardine shirts and pocket protectors full of pencils were items high on my discard pile. And I also couldn't tolerate a guy's gushing over me, which made me suspicious of his motives. I was not exactly the delectable cheerleader type, and thus un-gushable.

My mom was irritated by dirt and disorder. She was, in fact, a Neat Freak. Thus, her house was "a regular hospital," as a visitor observed. As a result, my dad and I were well-trained, and to this day, I feel uncomfortable if my home is messy. My poor kids will testify to that.

Now, there are things which irritate almost all of us. Things like bad hygiene in another person, or talking loudly on a cell phone in public places like restaurants or meetings. In fact, being rude or disregarding others' feelings irritates most people. Insect attacks, snoring bedmates, unattended runny noses and off-key singing also come to mind.

Some irritations may be cultural or regional. I know of many Europeans who

are irritated by Americans' display of the U.S. flag, singing the national anthem, etc. They consider it a sign of arrogance, unjustified pride and dominance.

Their history has given them an entirely different feeling about nationhood. Not that they are not proud to be German or French, but considering their past, they're just cautious about how that pride is expressed in national policy.

Some of our countrymen are irritated by Southern accents or laconic Western attitudes. Others are put off by the unrelenting wholesomeness of some Midwesterners, or the superiority complexes of some Easterners and Californians.

Still, we're all irritated if someone other than an American criticizes any of us. We can be irritated by decisions and actions made by our government leaders, but we'll defend them from "outsiders." Apparently, one man's irritation is another's cherished ideal.

It all comes down to the old Golden Rule, the arbiter of Christian behavior: Do unto others as you would have them do unto you. And be careful not to irritate them.

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

The Human Side/Father Eugene Hemrick

Pope Francis and his humble heart of leadership

How I wish those desiring to lead our country could take to heart the message Archbishop Bernard A. Hebda of St. Paul and Minneapolis gave in his address at the August J.S. Paluch vocations seminar.



Archbishop Hebda listed three qualities of leadership Pope Francis exemplifies best: humility,

consistency in values and leading with the heart as well as mind.

"Pope Francis isn't afraid to admit his limitations," Archbishop Hebda pointed out. Often, the pope has said, "I am a sinner," a humble admission that is so contrary to leaders who feel the need to appear strong and faultless.

St. Bonaventure gives us a unique insight into humility. For St. Bonaventure, poverty and humility were the source

of Christian perfection that need to be brought forth in acts of charity and love. Christ, the ultimate leader, embodied all of these virtues—clearly seen in his humble and loving submission to death on the cross.

Connecting virtues to leadership is crucial and leads to other valuable insights. For example, it teaches us to acknowledge that without God's support we wouldn't exist. It exhorts leaders to get off their high horse, and to drop to their knees in gratitude to God because without thankfulness, there's no humility, and without humility, a vital leadership quality is missing.

Often leadership is pictured in terms of people possessing special talents, strong character and inspiring ideas. But from whom did these gifts come ultimately? Is it not from God?

To admit everyone is poor and dependent on God is by no means a sign of weakness. Rather it is a humble way of

living the truth. This is difficult because we live in an atmosphere immersed in half-truths, twisted truths and outright lies that weaken our resolve to live the truth constantly no matter the cost.

One look at Pope Francis' leadership teaches us he is persistent in reaching out to the poor and encouraging the Church to be more merciful.

Further examination of his character reveals a man who leads with his heart as well as his mind. In Latin, "mercy" contains the word "heart," the heartfelt love that Pope Francis desires in the Church.

Leadership has always been extremely difficult, needing herculean strength to practice it. Conducting it humbly, balancing heart with mind and consistently following Christ's model of leadership is the crux of that needed strength.

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

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

The Sunday Readings

Sunday, October 16, 2016

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8

The Book of Exodus is the source of this weekend's first reading. As might be assumed from the book's name,



Exodus is a chronicle of the Hebrews' escape from Egypt, where they were slaves, and their passage to the land God promised them.

They encountered many problems along their route across the sterile and

unforgiving Sinai Peninsula. Many of these problems arose simply because of the terrain. Then, as now, water was in short supply. They ran short of food. Without any sense of where they were going, they wandered.

They also faced human enemies. Amalek was one of them. He and his army fought them with swords. They had to defend themselves or perish. While they fought with great intensity, they still had to deal with a mighty foe.

Moses did not fight. Rather, he extended his arms over the battle, as if to bring down upon the Hebrew warriors the strengthening presence of God. When he lowered his arms, the Hebrews fell back.

Although merely a human being, Moses was God's instrument. If Moses relented in obeying God, everything was upset. God has the power, but often it unfolds through human instruments.

For its second reading on this weekend, the Church again turns to St. Paul's Second Epistle to Timothy. Its message is that Timothy, converted to Christianity, a disciple of Paul and ordained a bishop himself, must be faithful to the Gospel despite all odds, whatever the cost.

In this reading, Paul stresses the fact that he is the spokesman for the Lord. He is an Apostle. He has the credentials to speak for God, but he also is completely committed to speaking for God.

St. Luke's Gospel provides the last reading. This lesson refers to a judge, who is anything but honorable. The Gospel says that the judge respects neither the law of God nor human law.

The judge was human. Applying justice, in a real sense, he too was God's instrument. By dishonesty and by disdain for anyone, this judge distorted the process. The widow had to hound him.

Widows were the most vulnerable in Jewish society of the first century. They had no means of support, unless perhaps their children helped them. The Hebrew tradition required special attention to the needs of the poor and the weak.

The woman was obviously at risk, and probably poor. Sacred tradition required the judge to consider her case promptly and to rule justly.

He indeed ruled, but only after her repeated demands.

By contrast, no one needs to hound God. He is the source of justice and mercy. He will "speedily" act with justice and compassion.

God is true and constant, quick to see our needs.

We are not all judges, but each of us is bound by God's law, even though we at times give in to temptation and fail to follow it.

Reflection

Perhaps the greatest wound that original sin afflicted on human nature was crippling us so that we think that we are much more in command of situations surrounding us than we actually are.

At best, this sense leaves us with a foolhardy assumption that we do not need God. It tricks us into thinking that the only realities that exist are in what we can see, hear or imagine. We lose sight of the eternal. We misperceive life. We fail to see the bigger picture. We exaggerate ourselves.

So we must cope with bad circumstances, as the widow before the judge coped, as the Hebrews coped with Amalek.

The lesson of these readings is that God will guide us and protect us. He sent Moses, Paul and Timothy to guide and protect, but we must acknowledge God as we make decisions. We must be true disciples, always true to God.

Every disciple should be God's instrument on Earth. †

Daily Readings

Monday, October 17

St. Ignatius of Antioch, bishop and martyr
Ephesians 2:1-10
Psalm 100:1b-5
Luke 12:13-21

Tuesday, October 18

St. Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 10:1-9

Wednesday, October 19

St. John de Brebeuf, priest
St. Isaac Jogues, priest, and companions, martyrs
Ephesians 3:2-12
(Response) Isaiah 12:2-3, 4b-6
Luke 12:39-48

Thursday, October 20

St. Paul of the Cross, priest
Ephesians 3:14-21
Psalms 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, October 21

Ephesians 4:1-6
Psalm 24:1-4b, 5-6
Luke 12:54-49

Saturday, October 22

St. John Paul II, pope
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

Sunday, October 23

Thirtieth Sunday in Ordinary Time
Sirach 35:12-14, 16-18
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Question Corner/Fr. Kenneth Doyle

The Church continues to develop its teaching on capital punishment

As you can see from the envelope, I am in prison. Since the Church opposes the death penalty, I am trying to understand how a Catholic prosecutor can be allowed to argue repeatedly in favor of it.



From my side of the prison wall, I can tell you that the death penalty would be so much easier for me than living in a prison cell for 40 or 50 years with no chance of parole. Right now, I am coming up on 23 years.

So my second question is this: Is life without parole a justifiable sentence in Jesus' eyes or the Church's? (Missouri)

The Catholic Church clearly and strongly opposes the death penalty. In June 2016, in a video message to an international congress against capital punishment, Pope Francis called for "a world free of the death penalty."

The pope's words in that message were a continuation of the Church's growing opposition to the execution of criminals. "Nowadays," the pope said, "the death penalty is unacceptable, however grave the crime of the convicted person."

The Catechism of the Catholic Church stops somewhat short of that, saying that "the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor" (#2267).

The catechism quickly adds, though, that in contemporary society, cases in which execution is an absolute necessity "are very rare, if not practically nonexistent." Interestingly, of the 195 nations recognized by the United Nations, more than two-thirds have abolished the death penalty in law or practice.

I can understand how Catholic prosecutors or judges might argue that, since the Church's historical position on the death penalty has not been categorical and absolute, they should be free to carry out the responsibilities of their jobs; but given the clarity of the Church's current expression of its teaching on this matter in light of advances in methods of incarceration, I would think it more proper for such officials to recuse themselves when the death penalty is on the table.

As for "life without parole," in 2013 a committee of the U.S. Conference of

Catholic Bishops asked for an end to the practice (in 38 states) of imposing such a sentence on offenders under the age of 18. The bishops did not extend the argument to adult offenders, but in October 2014, speaking to a delegation from the International Association of Penal Law, Pope Francis called a life sentence "just a death penalty in disguise." His words seemed to indicate that he was expressing a personal opinion on this, not a definitive Church teaching.

My husband has broken his marriage vows, having been unfaithful with another woman. (She is also married.) All during this time, he was going to Mass and receiving Communion.

The situation is not uncommon, and I know of many other women similarly hurt. While individual priests have been very kind to me during this time, I don't understand why marital infidelity is rarely addressed from the pulpit. Adultery is a full-out assault on the family; it leaves a woman broken and the children damaged.

Yet even though marriages are failing in record numbers, I never hear this issue addressed in church. Would you include in your answer advice about staying in the marriage—because the majority of wronged spouses whom I know want to forgive and to salvage their families, but the pain is very great and much guidance is needed. (New Jersey)

Sometimes I choose to run a letter in this column not so much for the chance to answer it, but because the letter itself makes a valuable point. Yours is a moving description of the widespread hurt caused by marital infidelity. For one thing, adultery says to the innocent spouse, "You were not good enough for me."

I agree that the issue should be addressed more frequently from the pulpit, even though it is a bit awkward with children in the congregation.

With regard to staying in a marriage after one spouse has strayed, I believe that if the relationship can be put back together, that is always the best option—especially for the children; but to do so, you'd be best advised to see a marriage counselor to help you through the process.

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

My Journey to God

In You I'll Abide

By Gayle Schrank

Those inclinations I possess;
they want to defy
God's holiness.
Lord, I surrender.
I am turning to you.
I repent and ask
for your virtues and truth.
Please be my light.
Cast the darkness aside.
Your love is my refuge.
In You I'll Abide.

(Gayle Schrank is a member of St. Mary Parish in Navilleton. A woman contemplates Christ on the cross along the Stations of the Cross path at the Shrine of Christ's Passion in St. John, Ind., on April 1, 2015.) (File photo by Natalie Hoefler)



Rest in peace

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

ALLEN, Anna M., 91, St. Elizabeth Ann Seton, Richmond, Sept. 26. Mother of Bernadette Williams, John and Mike Allen. Grandmother of five. Great-grandmother of six.

ALLEN, Ruth S., 94, St. Mark the Evangelist, Indianapolis, Oct. 3. Mother of Victoria Music, Julanne Ruth and John Allen. Grandmother of nine. Great-grandmother of 20. Great-great-grandmother of one.

BALDWIN, Monica Wieland, 57, Our Lady of Lourdes, Indianapolis, Sept. 16. Sister of Mary Ellen Wieland.

BATLINER, Velma (Banet), 92, St. Mary-of-the-Knobs, Floyd County, Oct. 2. Mother of Carol Kannapel, Barbara Owsley and Earl Batliner, Jr. Sister of Joyce Daugherty and Ray Banet. Grandmother of nine. Great-grandmother of 17. Great-great-grandmother of one.

BLACK, Dean E. P., 55, Our Lady of Lourdes, Indianapolis, Sept. 29. Husband of Sandra Black. Father of Andrew, Christopher, Gabriel, Jonathan, Matthew and Michael Black. Son of Don Black. Brother of David and Donnie Black. Grandfather of one.

CLANCY, Helen M., 88, St. Pius X, Indianapolis, Oct. 1. Mother of Ann Wade and Kevin Clancy. Sister of Margaret Grey. Grandmother of five.

DUFF, James A., 70, St. Mary, Navilleton, Sept. 28. Husband of Frances Duff. Father of Holly Crawford and Jennifer Shirley. Brother of Jean Sidebottom. Grandfather of three.

FASBINDER, Michael A., 49, St. Maurice, Napoleon, Sept. 14. Husband of Kathy Fasbinder. Father of Mikaela Fasbinder. Son of Sharon Fasbinder. Brother of Doug and Jason Fasbinder.

FEENEY, William J., 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 25. Father of Kathleen Dupler. Brother of Mary Powers. Grandfather of four.

HARTMANN, Fred J., 85, Christ the King, Indianapolis, Sept. 28. Husband of Mary Hartmann. Father of Patrice, Suzette, Greg, James and Kevin Hartmann. Grandfather of five.

HUBER, Gerald E., 80, St. John the Baptist, Starlight,

Sept. 16. Husband of Mary Jeanne Huber. Father of John, Ted and Tom Huber. Brother of Kathleen Jacobi, Elaine Sprigler, Carl, Kenny and Steve Huber. Grandfather of six.

MILNER, Carolyn S., 76, St. Patrick, Terre Haute, Sept. 19. Wife of Donald Milner. Mother of July Boyce and Donald Milner. Sister of Charles Toth. Grandmother of three. Great-grandmother of four.

MOODY, Robert E., 84, St. Joseph, Corydon, Sept. 30. Father of Robert Moody, Jr. Brother of Stacy Collins and Debbie Hale. Grandfather and great-grandfather of several.

ROELL, Wilma I., 86, Holy Name, Beech Grove, Oct. 1. Wife of Robert Roell, Sr. Mother of Christine Beck, Deborah Harney, Laura Terry, Cynthia Tyler, Charles, David, James and Robert Roell, Jr. Grandmother of 36. Great-grandmother of 90. Great-great-grandmother of two.

SILVA, Michael, 28, St. Elizabeth Ann Seton, Richmond, Sept. 11. Son of Michael Silva and Jennifer Maurer. Stepson of Steve Maurer and Corin Silva. Stepbrother of four. Grandson of Mary Silva Ward and Tom and Sherry Amyx.

WISE, James W., 71, St. Michael, Bradford, Sept. 23. Husband of Carol Wise. Father of Janice Allen, Pattie Campbell, Marcia Cundiff, Cindy Willoughby and Alan Wise. Son of Margaret Wise. Brother of Sharon Burton, Darlene Cole, Paul and Ray Wise. Grandfather of 10. †



Sea Services Mass

The U.S. military's Joint Ceremonial Color Guard leads the opening procession for the Pilgrimage of the Sea Services Mass on Oct. 2 at the Basilica of the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Md. Members of the U.S. Navy, Marine Corps, Coast Guard, Merchant Marines and Public Health Services were recognized during the liturgy. (CNS photo/courtesy Seton Shrine)

Carolyn Riebe, mother of Father Todd Riebe, died on Sept. 30

Carolyn A. (Fuhrmann) Riebe, the mother of Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis, died on Sept. 30 in Indianapolis. She was 95.

The Mass of Christian Burial was celebrated on Oct. 4 at the chapel of Calvary Cemetery in Terre Haute. Burial followed in the cemetery.

Carolyn Riebe was born on Nov. 11, 1920, in Wausau, Wis. She graduated from Eagle River Union Free High School and

attended the University of Wisconsin in Madison, Wis.

She married her husband, Chester Riebe, on Sept. 19, 1948, at St. Peter the Fisherman Church in Eagle River, Wis. Chester preceded her in death on Aug. 30, 1978. She is survived by her daughters, Jill Peters and Heide Riebe, and her sons, Father Todd and William Riebe, and four grandchildren.

Prior to retirement, Riebe worked in Terre Haute at Schultz Department Store, Montgomery Ward, the Terre Haute Police

Department and the Vigo County Welfare Department. She was a longtime member of Sacred Heart Parish in Terre Haute.

Riebe enjoyed planting and caring for flowers, feeding birds and fishing for bluegill. In the winter, she watched the Indianapolis Colts and knitted baby blankets for her family, especially for her future great-grandchildren.

Memorial gifts may be sent to Sacred Heart of Jesus Parish, 2322 North 13 1/2 Street, Terre Haute, IN 47804-2498. †

Mary's life is a lesson in trusting God, Pope Francis says at Holy Year Mass

VATICAN CITY (CNS)—Imitating Mary's life of humility and gratitude, men and women in the Church must place complete trust in God's will and not in material possessions or intellectual prowess, Pope Francis said.

In choosing Mary to bear his son, God chose "a simple young woman of Nazareth, who did not dwell in the palaces of power and wealth, who did not do extraordinary things," yet placed complete trust in him, the pope said on Oct. 9 during a Holy Year Mass with pilgrims who have a special devotion to Mary.

"Let us ask ourselves—it will do us good—if we are prepared to accept God's gifts, or prefer instead to shut ourselves up within our forms of material security, intellectual security, the security of our plans," the pope said during his homily.

The Mass capped off a weekend of events dedicated to Mary, including a concert and a prayer vigil presided over by the pope on Oct. 8.

The vigil began with testimonies on the importance of the mother of Christ and a procession of delegations from Marian shrines around the world bearing local representations of Mary, including Italy's Our Lady of Pompeii and Mexico's Our Lady of Guadalupe.

The final image in the procession was an icon of Mary and the child Jesus beloved by Romans as well as by Pope Francis, the "Salus Populi Romani" ("health of the Roman people"). Rosary in hand, the pope didn't wait for the image to be brought up to the stage, but went down the steps, reverently bowing before the icon before it was placed on a red pedestal adorned with flowers.

Seated facing the famed icon, the pope joined thousands of pilgrims in prayer and delivered a meditation in which he described the prayer of the rosary as "the synthesis of



Pope Francis arrives in procession to celebrate a jubilee Mass in honor of Mary in St. Peter's Square at the Vatican on Oct. 9. At the conclusion of the Mass, the pope announced he will create 13 new cardinals at a Nov. 19 consistory. (CNS photo/Paul Haring)

the history of God's mercy."

In contemplating the life of Jesus through the mysteries of the rosary, he said, Christians also are reminded of Mary's presence and her acceptance of God's will, even in the most difficult of circumstances.

"Praying the rosary does not remove us from the problems of life. On the contrary, it demands that we immerse ourselves in the history of each day, so as to grasp the signs of Christ's presence in our midst," the pope said.

Mary, he continued, shows what it means to be a disciple of Christ, first by listening to him and becoming a "living memory of the signs worked by God's son to awaken our faith."

However, like Mary, a true disciple does not only listen but also puts God's word into "concrete action," he said.

Mary's faith, he said, teaches Christians how to live. "In her faith, we learn to open our hearts to obey God; in her self-denial, we see the importance of tending to the needs of others; in her tears, we find the strength to console those experiencing pain," the pope said. †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
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St. Thomas School on the 'move' as national award winner

By John Shaughnessy

On a day when St. Thomas Aquinas School in Indianapolis would celebrate being one of only four Catholic schools in the country to receive a special honor, third-grade teacher Kate Krieger began the morning welcoming students with a glowing smile, high-fives and a sign that noted, "Walking to school is cool."

The school's encouragement to have its 204 students walk to school as much as possible is part of an emphasis on physical activity that has earned St. Thomas the 2016 *Let's Move!* Active Schools National Award.

The award is "the nation's top physical education and physical activity distinction for schools, and celebrates a school's commitment to providing students with at least 60 minutes a day of before, during and after school physical activity," according to a press release from the *Let's Move!* program, an initiative of First Lady Michelle Obama.

For St. Thomas principal Cara Swinefurth, the national award is a welcomed recognition of an approach "that is central to our mission."

"We're really focused on the whole child, and that includes emphasizing their physical health, getting them outside so they can mentally relax, and remembering that they're still children and they need to play," Swinefurth says. "Our school continues to be an excellent academic school, but our overall mission

isn't just academics. It's the whole child."

The emphasis on physical activity at St. Thomas includes at least 30 minutes of recess for all students in the kindergarten-through eighth-grade school, with kindergarten and first-grade students getting 60 minutes of recess daily.

The school also provides students with physical education classes at least twice a week while also stressing some non-traditional approaches to keeping students moving throughout the day.

"Our teachers do a lot of what we call 'brain breaks,'" the principal says. "They're opportunities for students to get up and move. The teachers will put on music and the students will dance. And our teachers take the kids outside a lot for walks in the neighborhood. They do observation walks for science, and they get a sense that they're part of the community and the neighborhood."

Studies show that regular physical activity can lead to higher tests scores, improved attendance, increased focus, better behavior in class and enhanced leadership skills, according to Swinefurth.

Third-grade teacher Krieger knows the impact that the emphasis on physical activity has had on students.

"Getting outside makes a huge difference," Krieger says. "They're much more focused when they sit down to do work in the classroom. And their attitude is positive."

The school celebrated its national



St. Thomas Aquinas School teacher Kate Krieger welcomes students with a high-five as they come to school on Oct. 5, "National Walk to School Day." The Indianapolis North Deanery school is one of only four Catholic schools across the country to earn the 2016 *Let's Move!* Active Schools National Award. (Photo by John Shaughnessy)

honor on Oct. 5, which is designated as "National Walk to School Day."

The executive director of *Let's Move!*, Charlene Burgeson, noted, "St. Thomas is leading the way in this generation-changing movement that is transforming our nation's schools into active and

healthy hubs."

Swinefurth views the approach more simply.

"We want the kids to feel good, to be happy to be here. The kids are happier and more relaxed. We feel that's the best way they will learn." †

Faith and politics take the stage in last minutes of vice presidential debate

WASHINGTON (CNS)—In opening remarks during the vice presidential candidates' debate on Oct. 4, each candidate alluded to faith, but they didn't return to how their beliefs influenced their political views until the last 10 minutes of the night.

Both candidates were raised Catholic and attended Catholic schools, but Indiana Gov. Mike Pence, the Republican

vice presidential candidate, became an evangelical Christian while in college. Sen. Tim Kaine of Virginia, the Democratic vice presidential candidate, has been a member of St. Elizabeth Parish in Richmond, Va., for 30 years.

In the first few minutes of the debate at Longwood University in Farmville, Va., Kaine said when Hillary Clinton asked him to join her ticket, she highlighted, among other things, that he had "been a missionary," referring to the time he took off from Harvard Law School to work with the Jesuit Volunteer Corps in Honduras.

Pence began his remarks by speaking of his experience, which he said he "would pray" it helps him if he were to become the nation's vice president.

Over the next nearly hour and a half, the candidates—in between interrupting each

other—talked about the economy, jobs, gun violence, police, foreign policy and national security.

At one point, the debate turned to Pence's decision last year to block Syrian refugees from settling in Indiana, an action that collided with Catholic Charities Indianapolis, which was already in the process of resettling a Syrian refugee family in the state. Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis, met with Pence in early December of last year to discuss the family's plight with him, and to reassure Pence that they had gone through an extensive background check.

On Oct. 3, the 7th U.S. Circuit Court of Appeals upheld a lower court's opinion that Pence can't block aid to Syrian refugees resettling in Indiana.

"If you're going to be critical of me on that, that's fair game," Pence said, noting that he and presidential Republican candidate Donald Trump planned to "put the safety and security of the American people first."

In the second-to-last question of the evening, moderator Elaine Quijano, a CBS news anchor, asked the candidates, whom she described as being open about the role faith has played in their lives, to talk about a time when they struggled to balance personal faith and a public policy position.

Kaine said the question was an easy one and spoke of his Irish Catholic parents and his Catholic high school, Jesuit-run Rockhurst High School in Kansas City, Mo., before tackling where he felt challenged by his faith.

"For me, the hardest struggle in my faith life was the Catholic Church is against the death penalty and so am I. But

I was governor of a state, and the state law said that there was a death penalty for crimes if the jury determined them to be heinous. And so I had to grapple with that," he said.

He added that when he was running for governor, he was attacked pretty strongly for his death penalty position. "I looked the voters of Virginia in the eye and said, look, this is my religion. I'm not going to change my religious practice to get one vote, but I know how to take an oath and uphold the law. And if you elect me, I will uphold the law."

He said it was "very, very difficult to allow executions to go forward," but he upheld the law.

Pence said he was also "raised in a wonderful family of faith" with an emphasis on "church on Sunday morning and grace before dinner," and proceeded to focus on the importance of his Christian faith without specifying if he experienced any struggle balancing his faith with politics.

"My faith informs my life," he said, adding that he tries to "spend a little time on my knees every day. But it all for me begins with cherishing the dignity, the worth, the value of every human life," stressing his stance against abortion.

Pence noted that Kaine holds "pro-life views personally," but is on a ticket that "wants to repeal the long-standing provision in the law where we said we wouldn't use taxpayer dollars to fund abortion," referring to the Hyde Amendment, which bars the use of federal funds for virtually all Medicaid abortions.

Kaine also has previously stated that he supports same-sex marriage. Catholic teaching upholds traditional marriage between one man and one woman. †



U.S. Sen. Tim Kaine of Virginia, the Democratic nominee for vice president, and Indiana Gov. Mike Pence, the Republican nominee, speak during their vice presidential debate on Oct. 4 at Longwood University in Farmville, Va. (CNS photo/Jonathan Ernst, Reuters)

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CAPECCHI
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"When it's God who is speaking," St. John Vianney once said, "the proper way to behave is to imitate someone who has an irresistible curiosity and who listens at keyholes. You must listen to everything God says at the keyhole of your heart."

I love the image of a curious child, snooping and sleuthing, pressing his ear to a keyhole in hopes of picking something up. That's how we should lean in and listen to God, eager to discern every whisper. That's how we should approach the world around us, observing and appreciating—neighbors, grandparents, colleagues, cashiers—and listening at all the keyholes.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

Two young adult women to receive Mary and Martha Awards

By Natalie Hoefler

Mary—the quiet woman of prayer who sat and listened at the feet of Jesus.

Martha—the sister who busied herself in the kitchen preparing the meal for Jesus and his followers.

Both women, whose story is told in the Gospel of Luke, reveal traits important to the heart of being a Christian.

Last year, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, in union with the Serra Club of Indianapolis, instituted a new annual award for young women between the ages of 18-35 who exemplify each of these traits—Mary, the heart of prayer, and Martha, the heart of service.

This year's celebration, to be held from 3-5 p.m. on Oct. 23 at the monastery, will honor two such women. The "Mary, Heart of Service" award is being presented to Katie Sahn, and the "Martha, Heart of Service Award" will go to Lauren LaCoy.

'God created me to serve'

LaCoy, 31, admits she is pretty busy. "I don't know how it's possible to do all this stuff [I do]," she says with a laugh. "It's the Holy Spirit, not me."

For LaCoy, "all this stuff" includes her job as a theology teacher and campus minister at St. Theodore Guérin High School in Noblesville,

Ind., in the Lafayette Diocese ("I'm not messing—around I want to make my students saints," she says); spending summers serving at Bethlehem Farm, a Catholic community in the Appalachians in West Virginia that serves the local community and teaches sustainable practices; helping with events and service projects with the Knights of Columbus Council #437 in Indianapolis; working to start a Daughters of Isabella chapter—the female counterpart organization to the Knights of Columbus—in Indianapolis; instructing teens for Rite of Christian Initiation for Teens; serving as a member of the IndyCatholic welcome team; helping at the Cathedral Kitchen; and helping with Operation Leftover, a Catholic organization in Indianapolis that serves food to the homeless.

"I've always had a heart for service," says LaCoy. "It's how God created me, to be one to serve. ... It's rooted in a love of Christ, and it brings people to a love of Christ as well."

"Lauren embodies the spirit of Martha in that she has the gift of extreme hospitality," reads a comment from one who nominated her for the award. "I will see Lauren flitting around the kitchen or

the living room, attending to the needs of others and making sure that everyone is fed. ... Lauren sees service as an opportunity—not as an obligation."

LaCoy, a lifelong Catholic, says her faith "is the air that I breathe. My love and devotion to our Lord informs all of my actions. ... He said the least among you is the greatest. I'm looking to serve our Lord in great ways, to throw myself at him and serve him and his people in whatever way he leads [me]."

She says receiving the Martha award is an honor, but comes as a shock.

"Part of what surprised me is I only moved here last year [from Illinois]," says LaCoy.

"And this is a special honor because I've always felt close to Martha, since I work in the kitchen at [Bethlehem Farm]. She was called to serve people, but also to take time and be there with [Jesus]."

"I love that she has that close of a personal relationship with Christ, that she can say to him, 'Hey, I think there's an injustice, and we need to do something about it.' ... I see her as a role model in faith. I'm honored that others see a sprinkling of her in me in some way."

With her family in Illinois, LaCoy feels called to serve within the local Catholic community.

"The Indianapolis community is so strong, faithful and vibrant," she says. "To serve them is like serving my family. That's what I need to do."

'I just long to sit and be with him'

To look at Katie Sahn's list of activities, the Martha Award would seem like a natural fit for her. But those who know her know that all of her work stems from a life deeply rooted in prayer.

"Katie has dedicated a majority of her life to teaching and doing ministry work for the Catholic Church," states a comment on one of her nomination forms. "But this is just a part of her ever-striving to heed the will of God throughout all parts of her life. ... She has the gift to bring Christ to all in all situations."

Sahn, a 33-year-old member of St. Joan of Arc Parish in Indianapolis, has been working in ministry for the Church in some capacity from her college years at DePaul University in Chicago as a retreat leader, to teaching theology and art and doing campus ministry at the high school level, through her current job as associate director of young adult and college campus ministry for the archdiocese.

Six years ago, she started St. Catherine of Alexandria Formation House for young women in Indianapolis. The effort

naturally started with prayer.

She was living with her parents after moving back to Indianapolis.

"I kept saying, 'I'll get an apartment,' but every time I looked, this heavy weight was on my shoulders, and I thought, 'I don't think I want to move into an apartment by myself. I want to come home to family, and I want a support system of prayer.'"

"St. Catherine of Alexandria came into my life that year. She's the patroness of young single women. I had this call to have a spiritual motherhood. I asked for St. Catherine's intercession and told the Lord, 'If you want me to create this community, you've got to provide everything, because I don't know how to do it.'"

Bishop Chatard High School in Indianapolis had a house become available and let Sahn use it. She found her first roommates through Theology on Tap.

"It's a house for young adult women who are discerning any vocation. We live in an intentional community, so there's daily prayer, weekly community prayer nights, and most ladies are in small groups or prayer groups for young adults."

The archdiocese now operates the home and five additional formation houses that have been created for young adults. Sahn now lives down the street from St. Catherine Formation House, "but I still mentor the women in the house—that was a direct call that, through prayer, the Lord revealed to me."

Another direct call Sahn has discerned through prayer is to leave her job at the archdiocese to develop a business creating faith-based art.

"Even though I've worked in ministry, I've always done art as well," says Sahn, who majored in art and currently paints and draws, creates unique rosaries, and

does photography, digital art and graphic design.

"That call of being an artist is the call of evangelization," she says. "The first step of evangelization is in letting people encounter true beauty, and helping them discern the journey in their heart and how that's calling them to God."

Through her new business, "Become a New Creation," Sahn will sell items online and at local Catholic bookstores, do photo shoots and see where the demand for faith-based creations takes her.

She says she is "humbled" to receive the Mary Award.

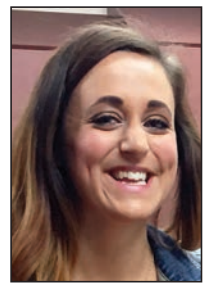
"I just love the image of Mary sitting at Christ's feet in this awe. When my life is getting out of order or chaotic or I don't feel 'right,' I just long to sit with him and be with him. I love the idea that he doesn't expect anything of us in those moments."

"Yes, we are called to serve, and I do plenty, just like Martha, but the Lord is just wanting to be with us. Those moments of just being and sitting with the Lord is what gives me the strength to then serve others. ..."

"But your whole life is a prayer when you offer it up and say, 'Your will be done.'"

"When you make a personal commitment and tell the Lord you are my all, there is nothing I want other than you, that's a beautiful thing. But to see other people see it and recognize it in me is very humbling."

(The Mary and Martha Award ceremony will take place at the Sisters of St. Benedict Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, from 3-5 p.m. on Oct. 23. Coffee and light refreshments will be served. All are invited.) †



Lauren LaCoy



Katie Sahn

Famed French geneticist's foundation to receive Evangelium Vitae Medal

NOTRE DAME, Ind. (CNS)—The University of Notre Dame's Center for Ethics and Culture will award the 2017 Notre Dame Evangelium Vitae Medal to a foundation begun by the late pro-life French geneticist Jerome Lejeune.

Lejeune, who died in 1994, was internationally known for his staunch support of pro-life causes. The Catholic physician and researcher was one of the three discoverers of the extra chromosome that causes Down syndrome.

In 1989, he established the Jerome Lejeune Foundation to continue his work in research, advocacy and health care for those with intellectual disabilities. Today, the foundation has branches in Paris, Philadelphia, Madrid and Dubai, making it the largest private funder of research into genetic therapies in the world.

The Notre Dame Evangelium Vitae Medal is a lifetime achievement award given "to heroes of the pro-life movement," the announcement said. It honors

individuals whose efforts "have served to steadfastly affirm and defend the sanctity of human life from its earliest stages."

The recipient is announced annually on Respect Life Sunday, which this year was on Oct. 2. The award will be presented on April 29 at Notre Dame.

"Professor Lejeune was a man of great faith, a brilliant geneticist and a prophetic voice on behalf of people who suffer from intellectual disabilities," said O. Carter Snead, the William P. and Hazel B. White director of the Notre Dame Center for Ethics and Culture.

Today, Lejeune's foundation carries on his work "by sponsoring ethically conducted genetic research, securing health care for those with disabilities, and performing advocacy on behalf of the disabled in light of our shared human dignity, Snead said, adding that the organization "perfectly embodies the spirit of the Notre Dame Evangelium Vitae Medal." †

Her faith in God led her to the Indiana wilderness.

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

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Saint of God
2016
Saint Mary-of-the-Woods, Indiana

Sisters of Providence
OF SAINT MARY-OF-THE-WOODS
Breaking boundaries, creating hope.