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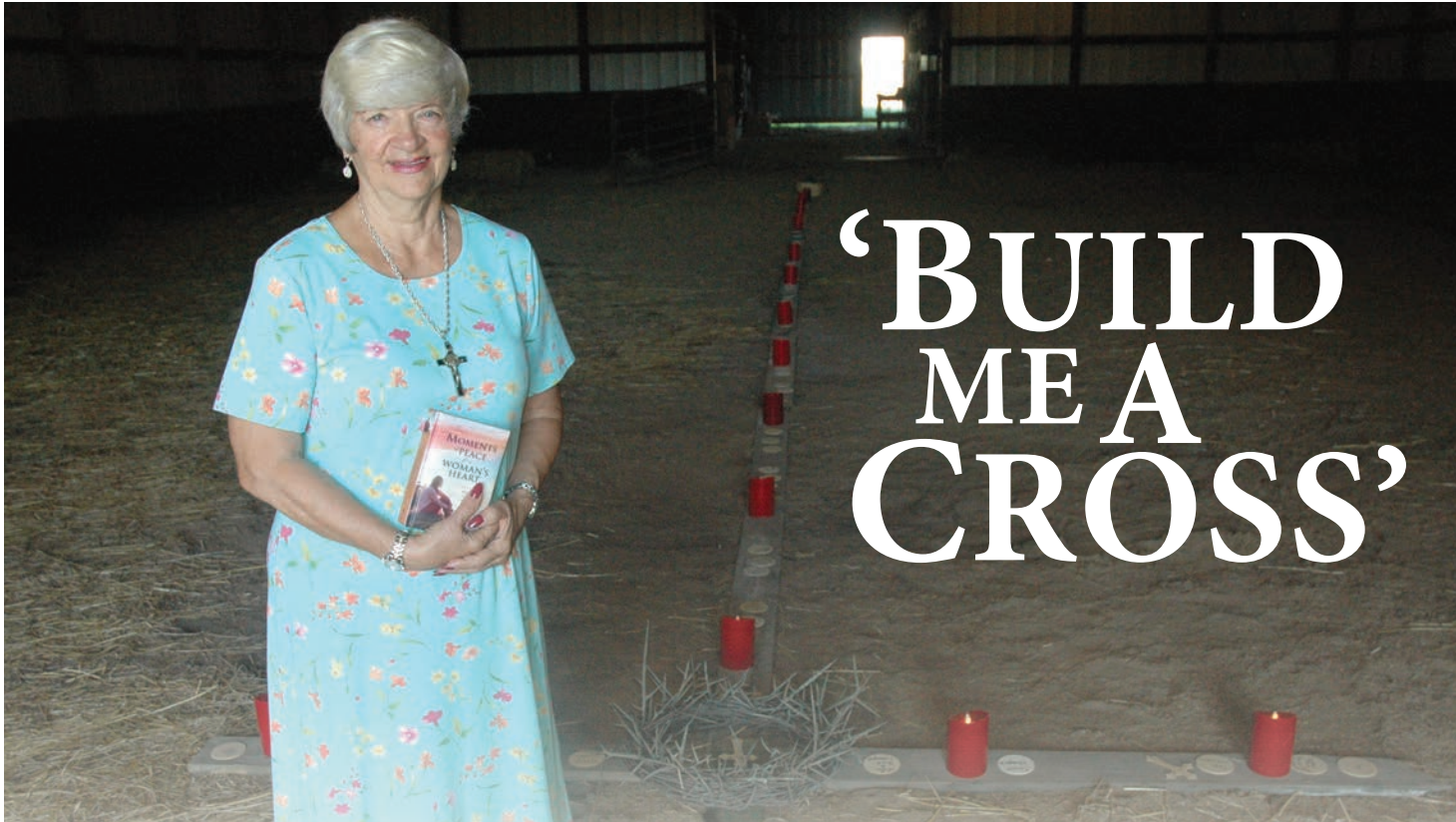
A model of ministry

Msgr. Frederick Easton celebrates 50 years of priesthood, page 3.

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'BUILD ME A CROSS'

Daughter's story of abandonment becomes a tale of grace, mercy and forgiveness

(Editor's note: The Holy Year of Mercy declared by Pope Francis continues through Nov. 20. As part of the Year of Mercy, The Criterion is inviting readers to share their stories of how their lives have been graced by the mercy of God and other people. Here is the fifth in a continuing series of stories.)

By John Shaughnessy

DEARBORN COUNTY—For the longest time, she couldn't forgive him, not for what he did to her and her mother.

In fact, every time Mary Jean Wethington thought about her biological father, she would feel the resentment and bitterness rising within her.

"He deserted us when my mom was six months pregnant with me," says Wethington, a member of All Saints Parish in Dearborn County in the Batesville Deanery. "He came back and tried to reconcile. Then he left when I was 16 months old, and he took all of Mom's money."

"Mother had to work, and I was left to people who weren't good to me. Mother subsequently went after my biological father to get some funds from him. That's when she found out about all the different women."

Wethington carried that pain with her through her 70th birthday during the past year. Yet that's not where the story ends for her. The story of abandonment has become one of grace, mercy and forgiveness for her.

For the "Holy Year of Mercy," Mary Jean Wethington created a 40-foot wooden cross inside the barn of her 18-acre farm in Dearborn County. Wethington formed the cross from pieces of wood that are "broken, cracked and splintered"—a description, she says, that symbolizes parts of many people's lives, including her relationship with her biological father. (Photo by John Shaughnessy)

It's a story she shares as she stands by a 40-foot wooden cross stretched across the dirt floor of the barn of her 18-acre farm—a farm she has turned into a refuge of faith and hope in the hills of southeastern Indiana.

'Build me a cross'

Wethington's farm has been in her family since 1979. Marked by a creek, a pond, fields of wildflowers and a backdrop of large trees, the land is home to deer, foxes and wild turkeys.

Under her care, the farm has also become a serene center of spirituality that she calls Respite Oratory. Visitors can meditate as they walk through mowed trails amid the wildflowers, or as they rest on a dock overlooking the pond that

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'Moved by Mercy' is theme of Respect Life Month, yearlong observance

WASHINGTON (CNS)—Each year, October is designated as Respect Life Month by the U.S. Conference of Catholic Bishops, and this year's theme is "Moved by Mercy."

It draws on a quote from Pope Francis: "We are called to show mercy because mercy has been shown to us."

The first Sunday of October, which is Oct. 2 this year, is Respect Life Sunday, and kicks off what is a yearlong pro-life program for the U.S. Catholic Church.

The U.S. Conference of Catholic Bishops' Secretariat of Pro-Life Activities has prepared a packet for the 2016-2017 program containing materials and resources that can be downloaded in English and Spanish at www.usccb.org/respectlife.

"Like the good Samaritan, may we always treat each person with merciful love and respect that affirms the gift of his or her life," says the introduction to the packet of materials, which includes brochures, fliers and posters. A social media toolkit also is available at the same website. The social media campaign is using the hashtag #MovedByMercy.

The yearlong observance aims "to help Catholics understand, value and become engaged with supporting the dignity of the human person, and therefore the gift of every person's life."

Launched in 1972, the Respect Life Program was created to celebrate the value and dignity of human life in Catholic dioceses across the United States. Each year, as a part of the program, Respect Life Month is observed with liturgies and marked by special events that take place during the month of October and continue through the following September.

The 2016-17 materials focus on the issues of infertility, post-abortion healing, end-of-life care, suicide and care for creation, as well as how to accompany expectant mothers who are considering giving up their baby for adoption.

The materials can be used in parishes, schools and faith-based ministries, but also are suitable for individual use,

See RESPECT, page 8

Sniffing out a good bishop: Improving the process a priority for Pope Francis

VATICAN CITY (CNS)—To say a bishop "smells like his sheep" is considered high praise today and is one of the top characteristics Pope Francis says he wants in bishops and candidates for the position of being a successor of the Apostles.

But like many of the other traits Pope Francis says he is looking for, there is no foolproof smell test and, in fact, a variety of sheep with varied scents are present in most dioceses.

Pope Francis' instruction—almost a plea—to the world's apostolic nuncios on Sept. 17 to "cast the nets" wider when identifying potential new bishops, and his continuing discussion with his international Council of Cardinals about "the spiritual and pastoral profile necessary for a bishop today," make it clear that providing good shepherds for every diocese is a responsibility the

pope takes seriously.

While the pope makes the final decision, the task of identifying, scrutinizing and proposing candidates to him is a burden shared by regional groups of bishops, the leadership of bishops' conferences, the nuncios and either the Vatican's congregations for Bishops, the Eastern Churches or the Evangelization of Peoples.

The bishops of an Eastern Catholic synod or a Latin-rite province—usually an archdiocese and several surrounding dioceses—regularly study the names and curriculum vitae of priests mentioned as potential bishops and vote on whom to recommend. The information collected and the vote are sent to the nuncio.

The nuncio conducts his own investigation, including by sending a confidential questionnaire to 20-30 people

See POPE, page 8



Pope Francis lays his hands on Archbishop Peter B. Wells, papal nuncio to South Africa, Botswana, Lesotho and Namibia, during his March 19 ordination to the episcopate in St. Peter's Basilica at the Vatican. To say a bishop "smells like his sheep" is considered high praise today and is one of the top characteristics Pope Francis says he wants in bishops and candidates for the position of guiding a diocese. (CNS photo/Paul Haring)

CROSS

continued from page 1

has a flowing fountain. She has also created a chapel where people come to pray.

Still, the oversized cross in the barn is where Wethington leads visitors first. She added the cross in the barn in October of 2015, a few months after Pope Francis announced that a “Holy Year of Mercy” in the Church would extend from Dec. 8, 2015, through Nov. 20, 2016.

“I give my life in prayer to God, and he makes things happen,” she says. “I hear the Lord speak to me because I speak to him. I heard the Lord say, ‘Build me a cross.’”

So she did. Then she invited people from All Saints and other nearby parishes to pray at the cross.

“Many have come to place a name or intention upon this central symbol of our faith, and hopefully then release it to the Father’s mercy,” she says. “I let each person encounter Christ and discover what that cross means in their life.”

She found the material for the cross in a pile of wood—from an old fence—that had been stacked in the barn for about 30 years. As she laid the wooden pieces together on the barn’s dirt floor, she started to feel there was something significant and beautiful about the beat-up, imperfect pieces she was using to form the cross.

“These pieces of wood are symbols of our lives,” she says. “They’re broken. They’re cracked. They’re splintered.”

Those words also describe the way she felt for a long time about her relationship—or lack of one—with her biological father.

In contrast, Respite Oratory reflects the peace and serenity that Wethington

experienced in her relationship with her stepfather, Bill Boehle, the man she always called “Daddy.”

“This Daddy took another man’s child and loved me more than the father who was my own flesh and blood,” she says. “He was my real father. He adopted me. We spent great times together. We used to play the piano together. He taught me to fish—and paint. We used to take long walks together and talk.

“When he drove me to music lessons, he would wait in the car. He was a *be-there* father. And I was a *be-there* daughter. I was there with him in the hospital when he died.”

Struggling and fighting with God

As people from all over the area have come to leave their names and their intentions on the cross, Wethington has taken delight in seeing the visitors draw closer to God and his mercy. At the same time, she believed, “This cross is supposed to be for others, not me.”

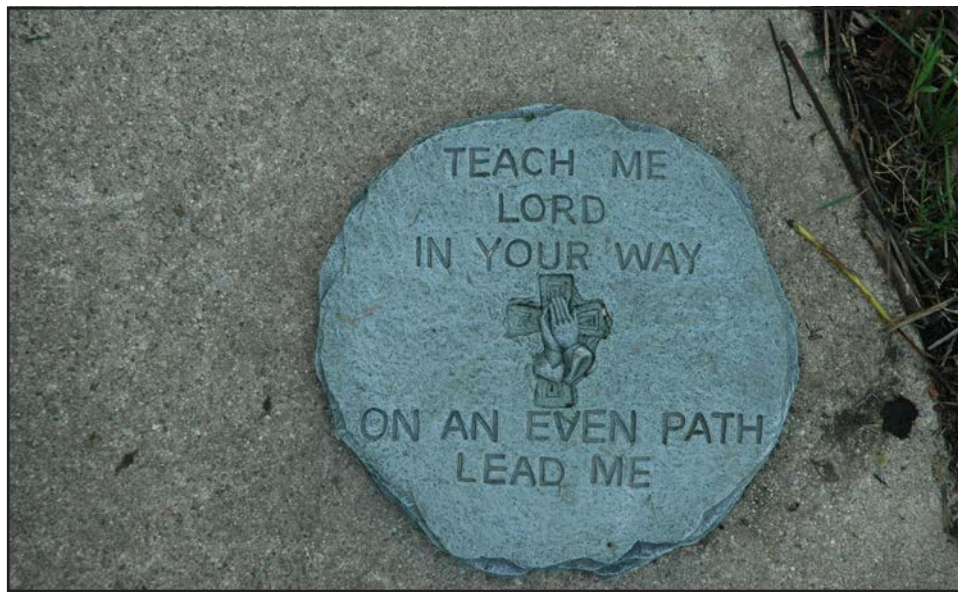
Yet that belief changed earlier this year during Mass.

“I heard the Lord clearly say to me, ‘I want you to place your biological father’s name on the cross.’ To which I immediately responded, ‘What?! No!’ This was asking too much for the man who twice abandoned my mother and me, leaving us destitute.”

After Mass that day, Wethington “struggled and fought with the Lord,” which was unusual for her because she was “so used to surrendering to God.”

That struggle continued as she later entered a confessional for the sacrament of reconciliation with her spiritual director. She told the priest about the request she heard during Mass.

“He said, ‘When the Lord told you to place Roy’s name on the cross, then



A message on a stone leading to Mary Jean Wethington’s home describes the way the Dearborn County woman tries to live her life in relationship with God. (Photo by John Shaughnessy)

Mary Jean you put Roy’s name on the cross,” she recalls. “I bristled because I knew I would have to pray for him every day because I pray for every name and petition on that cross every day. I wasn’t ready to do it. I struggled with it all day.”

Finally, she relented, and when she did, she was stunned by the feeling she had after she knelt and put her biological father’s name on the cross.

“The moment I stood up, I was totally at peace with Roy,” she says. “I could say his name. I could forgive him.”

Another surprise followed.

The healing gift of mercy

“There came over me another grace—a gift unfolding of suddenly *seeing* all the gifts Roy had given me: the gift of music, singing, creativity, my build, my bright smile, my blond hair and blue eyes, my energy and zest for life.

“All these came from this man, my father. And I was graced to forgive him for the hurt and the pain he had caused Momma and me over all these years.”

She continues to feel that grace, that peace, months later.

Every night, she enters the barn and lights 18 red candles on the cross, red candles that symbolize for her “the blood of Christ on the wood of the cross.” As the red candles blaze in the darkness, she prays for every intention on the cross and every name on the cross, including Roy

Haenel—the person who caused her so much hurt through the years.

For Wethington, the healing all started with taking her pain to the cross.

“We’re told to lay our burdens at the foot of the cross,” she says. “If you want to free yourself—to release that sense of bondage that has a hold on you—be a person of mercy.

“If you let go of what happened and give a person mercy, God’s mercy will come back to you. That’s the way God is.”

(To schedule a possible visit to Respite Oratory, call Mary Jean Wethington at 513-706-0565.

The Criterion continues to invite our readers to share their stories of how their lives have been graced by the mercy and forgiveness of God and other people—and how that mercy and forgiveness have made a difference.

We are also seeking stories from our readers who have shown mercy and forgiveness to others—and how that act of mercy and forgiveness has made a difference to the person offering it.

Please send your stories and responses to assistant editor John Shaughnessy at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †



‘We’re told to lay our burdens at the foot of the cross. If you want to free yourself—to release that sense of bondage that has a hold on you—be a person of mercy. If you let go of what happened and give a person mercy, God’s mercy will come back to you. That’s the way God is.’

—Mary Jean Wethington

Fight hatred with love, respect for others, pope tells Nice survivors

VATICAN CITY (CNS)—With some stoic and others sobbing, survivors and family members of the victims of the July terrorist attacks in Nice met Pope Francis during a special audience at the Vatican.

After expressing his condolences to the families of the 86 people who died, and his prayers for the recovery of the more than 400 people who were injured in the attack on July 14, Pope Francis greeted each one of the more than 800 people who traveled from France for the audience.

The group also included city and regional officials, first responders and members of the Alpes Maritimes Fraternelle, a group of Christian,

Muslim and Jewish leaders who have been working in Nice to promote mutual respect among different religious communities.

“To establish a sincere dialogue and fraternal relations among all people, particularly among those who confess belief in one merciful God, is an urgent priority that all leaders, both political and religious, must seek to promote and which each person is called to establish” with his or her neighbors, the pope said.

“When the temptation to turn in on oneself or to respond to hatred with hatred and violence with violence is great,” he said, “an authentic conversion of heart is necessary.

“One can respond to the devil’s

attacks only with the works of God, which are forgiveness, love and respect

for one’s neighbor, even if he or she is different,” the pope said. †

Pope Francis’ prayer intentions for October

- **Universal: Journalists**—That journalists, in carrying out their work, may always be motivated by respect for truth and a strong sense of ethics.
- **Evangelization: World Mission Day**—That World Mission Day may renew within all Christian communities the joy of the Gospel and the responsibility to announce it.

(To see Pope Francis’ monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

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Renowned priest, canon lawyer celebrates 50 years of ordained ministry

By Sean Gallagher

Msgr. Frederick Easton had been a priest for less than a year in the spring of 1967 when he was asked to consider



Msgr. Frederick Easton

serving in the Metropolitan Tribunal, the archdiocese's canon law court.

Little did he know at the time that his acceptance of this invitation would change his life forever, and reveal what he has called his "vocation within a vocation."

The tribunal primarily works with Catholics in central and southern Indiana seeking a declaration of nullity of a previous civil marriage, commonly called an annulment. In his ministry in the tribunal, Msgr. Easton also dealt with a wide range of other cases, from clerical sexual abuse to the beatification and canonization causes of St. Theodora Guérin and the Servant of God Simon Bruté, the first bishop of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

Since May of 1967, Msgr. Easton has continually either studied canon law or served in the tribunal, including leading it as archdiocesan vicar judicial from 1980 until his retirement in 2011. And after retiring, he continues to minister as adjunct vicar judicial and assists in canon law matters both in the archdiocese and beyond.

"In retrospect, after having been in the work for a while, it seemed that I did have a vocation within a vocation, a vocation to canon law, as it were," said Msgr. Easton, who lives in retirement in Bloomington.

It was at St. Charles Borromeo Church in Bloomington where Msgr. Easton was the principal celebrant of a May 1 Mass to celebrate the 50th anniversary of his priestly ordination.

Those who filled the church included Archbishop Joseph W. Tobin, Bishop Charles C. Thompson of Evansville, Ind., Bishop Gerald A. Gettelfinger, retired bishop of Evansville, and 27 concelebrating priests.

"It was an exciting time," Msgr. Easton said. "It was wonderful and memorable. The liturgy was just superb. I was feeling the inspiration of the moment, if you will."

Msgr. Easton has inspired many people over the years in his ministry in the tribunal, including Father Joseph Newton, the archdiocese's current vicar judicial, who was born 10 years after Msgr. Easton was ordained.

"He has a pastor's heart, is a thoughtful homilist, and a deeply empathetic listener and has been one of my two great mentors in the priesthood," Father Newton said. "Msgr. Easton vested me on the day of my ordination, and as I continue to develop as a priest and canonist, I still look to him as a model of what it means to serve in the ministry of the tribunal and the priesthood."

Msgr. Easton also guided the ministry

in the tribunal of Father Robert Gilday, pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and archdiocesan vice vicar judicial.

In addition to serving in parishes, Father Gilday has ministered in the tribunal continually since 1980.

"He was very quiet," said Father Gilday of Msgr. Easton. "He was very kind. He really was a student of canon law. And integrity was another thing. There was no compromising on principles, no shortcuts."

Msgr. Easton's dedication to canon law and his broad knowledge of it led to a national and international reputation in the field. He played a lead role in the development of the Canon Law Society of America's guidebook for the implementation of the U.S. bishops' 2002 "Charter for the Protection of Children and Young People," and received the society's top honor, the Rule of Law Award, the following year.

"I was happy when he was getting larger recognition," Father Gilday said. "It validates everything he stands for."

Although respected around the world for his knowledge and application of canon law, Msgr. Easton doesn't take well to the praise that is heaped on him. He instead turns the focus on God.

"It proves that there is providence," he said. "I've been able to do a number of good things for the Church by being in the right place at the right time. And sometimes, it's a snowball effect. The more you do, the more you're asked to do."

One of the reasons that Msgr. Easton and the archdiocese's tribunal has such a strong reputation in the broader Church is that, unlike most dioceses, it has had staff members who have remained there for decades.

"Indianapolis has a different tradition than a lot of other places—and that is stability," Father Gilday said. "Because of Msgr. Easton and the staff, it was very easy to want to stay."

Through all his years in the tribunal and in his continuing ministry in canon law, Msgr. Easton has always sought to keep a close connection between this ministry, which he describes as cerebral and intellectual, to the pastoral ministry of the Church to ordinary Catholics.

"We were really helping the parish priest and the people who work with him to do his ministry," he said. "Law is about the enshrining of the values of the institution. Well, the values of the institution and the promoting of those is what pastoral ministry is all about, too."

"Law has to foster the communion of the Church. That's a cornerstone value of the Church."

During his decades of service in the tribunal, Msgr. Easton continued to provide weekend sacramental assistance in archdiocesan parishes, serving from 1995-2011 at Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin.

Pat Rose met him at St. Rose, where he is a parishioner and has come to value



Msgr. Frederick Easton, center, elevates the Eucharist during a May 1 Mass at St. Charles Borromeo Church in Bloomington that celebrated the 50th anniversary of his priestly ordination. Assisting at the Mass are Deacon Marc Kellams, left, and master of ceremonies Father Joseph Newton, second from right. Archbishop Joseph W. Tobin is seen at right. (Submitted photo)

his friendship with Msgr. Easton over the past two decades.

"He is one of the most cerebral people you'll ever meet. He's an extremely intelligent man—and that's downplaying it," Rose said. "But the thing that is his special gift is that, whoever he talks to, you're on the same level with him. He puts people at ease on just about any topic. He has a genuine interest in what people have to say."

Rose was at Msgr. Easton's jubilee Mass at St. Charles on May 1.

"The way everybody came together to celebrate him was just amazing," he said. "There were smiles from ear to ear in every corner of the church and at the reception."

Father Newton was also present, serving as master of ceremonies for the liturgy.

Like Rose, Father Newton has a close friendship with Msgr. Easton and keeps him "on speed dial" to consult with him on canonical matters.

"Msgr. Easton leaves a lasting legacy that is difficult to live up to but easy to follow," Father Newton said. "That the tribunal of [the Archdiocese of] Indianapolis is one that is highly respected and held up often in other dioceses as a model of how a tribunal should function is due to the gifts of Msgr. Easton and the staff of co-workers that formed me in the vocation of tribunal ministry."

In looking back over his 50 years of priestly life and ministry, Msgr. Easton had words of advice for men considering a possible vocation to the priesthood today.

"We are to know the history of our Church," he said. "We are to bring forward the values of the Church, to know them from the inside out and then to share that wealth of information with the people. That's what priests do."

"You should consider yourself like fine wine. You get better with age."†



Msgr. Frederick Easton places the seal of the Archdiocese of Indianapolis on a document on Sept. 12, 2005, at a ceremony in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis that opened the beatification and canonization cause of the Servant of God Simon Bruté, the first bishop of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis. (Criterion file photo by Brandon A. Evans)

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Editorial



Young people react after Pope Francis passed by them during his general audience in St. Peter's Square at the Vatican on Sept. 7. Two recent studies by the Center for Applied Research in the Apostolate addressed young people and their Catholic faith. (CNS photo/Paul Haring)

Why young people leave the faith

We published an editorial in our Aug. 19 issue that questioned how our children can learn about their Catholic faith in this highly secular culture. Shortly after that editorial appeared, the Center for Applied Research in the Apostolate (CARA) released two studies that show the importance of finding answers to our question. The first results from those studies were released in an article by Mark M. Gray in the Aug. 28 issue of *Our Sunday Visitor*.

The studies examined why young people are leaving the Catholic Church, and it seems to boil down to the fact that they are ignorant about what the Church teaches. They believe that Catholicism is incompatible with what they are learning in high school or college. And they believe this because a full 42 percent of millennial Catholics (born in 1982 or later) have never been enrolled in a Catholic school, parish-based religious education classes, or a youth ministry program.

Only 30 percent of them were ever enrolled in a Catholic primary school, 36 percent in parish-based religious education, and 18 percent in a Catholic high school. So how can they know what Catholicism teaches? We know that parents are called to be their "first educators in the faith," but the Church is there to help them in schools and catechetical and youth ministry programs, especially in our increasingly secular culture.

It's not much better for the post-Vatican II Catholics (born 1961-1981). Thirty-eight percent of them were never enrolled in Catholic education or participated in youth or college ministry programs.

Sixty-three percent of those surveyed said that they stopped being Catholic between the ages of 10 and 17, with 13 being the typical age. This, obviously, is when they're in middle school or high school. They are learning secular subjects, but nothing accurate about Catholicism.

When asked why they dropped out, they responded in various ways. However, one in five replied that they left because they no longer believed in God or religion. That sad reality is reflected in the comment, "Because I grew up and realized it was a story like Santa or the Easter Bunny."

Many of the answers given by the young people showed that they believe that religion and science are incompatible. For example, there was this reply: "I realized that religion is in complete contradiction with the rational

and scientific world, and to continue to subscribe to a religion would be hypocritical."

This demonstrates that they don't know what Catholicism teaches. In Catholic schools, students learn that there can be no discrepancy between religion and science because God is the author of both.

As the article in *Our Sunday Visitor* said about students in Catholic schools, "They may be in a religious education class at one moment, and in a laboratory learning about evolution in the next. This is something a Catholic student in a public school or at another private Christian school is unable or very unlikely to encounter."

Without being exposed to what the Catholic Church actually teaches, these young people only think that they know. Thirty percent of U.S. adult Catholics without formal religious education imagine that the Church takes the Bible literally word for word, as some evangelical faith communities do, and that just isn't true.

Unlike fundamentalism, Catholicism does not teach, for example, that the first chapter of Genesis is scientifically accurate. In fact, the Big Bang Theory, the prevailing cosmological model for the universe, was first proposed by a Belgian Catholic priest and astronomer, Father Georges Lemaitre, in 1927. If that is how God created the universe, the Catholic Church has no problem with such origins.

It's similar with evolution. As those who have received Catholic education understand, the Catholic Church is not part of the arguments between atheistic biologists and religious fundamentalists. Catholicism accepts the scientific facts that humans evolved over time through natural selection, but it insists that, contrary to what Charles Darwin taught, humans are not an accident. From all eternity, God meant that humans should exist. It also teaches, apart from advocates of Darwinian evolution, that the human soul is not a product of evolution but is created directly by God.

Another reason some of those surveyed gave for leaving the Catholic Church is that they did not like the Church's rules and judgmental approach. This might be simply the normal reaction of teenagers, but it could also indicate that the Church isn't getting the reasons for its rules across to them.

Somehow the Catholic Church must reach young people not in our schools. It's becoming ever more difficult to do so.

—John F. Fink

Intellect and Virtue/John Garvey

Pope's encyclical sheds light on ethics of genetic research

Catholic children learn the corporal and spiritual works of mercy (seven each) about the same time they learn the seven sacraments. Most of them come directly from the Gospel, especially from the description of the last judgment. They include feeding the hungry and visiting the sick, for example, as well as admonishing sinners and bearing wrongs patiently.

The works of mercy neatly reflect the fact that we are both flesh and spirit, and both are important.

Early this month, Pope Francis called on Catholics to add an eighth work of mercy to both lists: "care for our common home." This is the very thing the pope expressed concern about in his encyclical "*Laudato Si'*," on Care for Our Common Home, which described the human roots of the ecological crisis.

"Our immense technological development," he wrote there, "has not been accompanied by a development in human responsibility, values and conscience" (#105). We think that if science and technology will let us take control of the world, we should just do it. We can address the consequences of our actions later, if at all.

The logic that informs this vision of progress is not the welfare of humanity or responsible stewardship of our common home. It is the same will to power and "lordship over all" that caused the original sin of Adam and Eve, who aspired to be like God.

I thought about the Holy Father's observation when I read recently that the National Institutes of Health (NIH) is considering changes to its guidelines on human stem-cell research. About a dozen faculty from the Catholic University of America and Georgetown University wrote to NIH expressing concern about funding more research involving human/animal chimeras—mixing human genes with those of different species.

Looking Around/Father William Byron, S.J.

Glaring omission in plan for free higher education

Hillary Clinton, influenced by the public support of her former rival Bernie Sanders' proposal to make public college tuition

free for most young Americans, has now made that idea her own.

She is apparently willing to ignore the private sector of higher education by excluding independent colleges from participation in her proposal to make college affordable and accessible. That is a glaring omission.

Limiting assistance to students who choose public higher education would exclude all the 28 Jesuit colleges, as well as all other Church-related institutions, not to mention hundreds of lightly endowed but high-quality private schools.

Leaders in the private sector of higher education have for decades argued that federal assistance to students seeking higher education should provide both access and choice, which, of course, means inclusion of private colleges in any student aid program.

If candidate Clinton were to acknowledge the existence and the value of private colleges, she would no doubt make a lot of friends. If she ignores them, the nation will be the loser.

One way of opening her assistance program to the independent institutions of higher education would be to give an educational voucher worth, say \$1,000, in recognition of a specified number of months in civilian national service—elder care, child care, repair of the urban infrastructure,

Not every experiment of this kind is intrinsically immoral. Many human patients have been saved by animal organ transplants, particularly from pigs. It poses no obvious moral problem to use adult stem cells to give pigs, for example, hearts or valves that are more human, to serve the cause of research into human diseases.

But the letter warns about other changes that might involve substantial contributions of human cells to the animal brain, or changes in the germ line of these animals, that result in the creation of a more genetically human line of pigs. This kind of research raises concerns about the identity of the resulting animal, and stirs up ethical clouds that we should not ignore.

Pope Francis actually anticipated this development in "*Laudato Si'*." In Chapter 3 of the encyclical, he discussed biological technologies and genetic manipulation. He was troubled, he said, that "when some ecological movements defend the integrity of the environment, rightly demanding that certain limits be imposed on scientific research, they sometimes fail to apply those same principles to human life. There is a tendency to justify transgressing all boundaries when experimentation is carried out on living human embryos" (#136).

It is well and good for the political left to praise Pope Francis for his concern for the environment, and for the political right to praise his defense of life and the integrity of the human person. But in both cases, the pope is saying the same thing. The desire to push ethical boundaries in both areas is based on a misguided notion that anything we can do for profit or the discovery of knowledge is fair game, without ethical boundaries or consideration of the effect it would have on "our common home."

We would all do well to read the pope's writings for ourselves and not rely on media digests fed to us by people we agree with. We could learn a lot from him and from one another.

(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is www.cua.edu.) †

Looking Around/Father William Byron, S.J.

protection of the environment, tutoring poor children and similar activities.

One can think of Peace Corps, AmeriCorps, Teach for America or any other preapproved organized volunteer community service program for inclusion here.

The total voucher value might be limited, say, to \$10,000, but recipients would be permitted to apply it either to tuition payments in independent higher education or to pay off student debt wherever acquired.

There is nothing world-shaking or budget-busting here, but it would be a direct acknowledgment of the value of both community service and private higher education. Adding some discussion of both would provide a welcome lift to present presidential campaign oratory.

I went to college on the GI Bill of Rights after World War II. Veterans of that war got two months of free higher education wherever we wanted to enroll—public or private—for every one month in uniform.

It was the greatest investment in human capital this nation ever made. Indeed, it is sometimes suggested that the GI Bill helped to create the middle class in America.

The nation would be better off if there were a resurgence of civilian national service now. Those who render the service would be a lot better off if they received post-service educational benefits in the accredited college of their choice.

(Jesuit Father William J. Byron is professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Find joy in politics through God's grace

My last two columns were pretty serious. I'm offering a series of reflections on the issues faithful citizens are required to consider as we prepare to vote on Election Day. Some of these issues are, literally, matters of life and death, peace and war, freedom and tyranny. No wonder these columns may have seemed pretty grim.

But Christian life is about joy, not sadness. It's about our liberation from sin and death, not the oppression of social structures and political processes. Where do we Catholics who are faithful citizens of the United States of America find joy?

Certainly we find joy in love and friendship, in sports and entertainment, and in the beauty of all creation which Pope Francis reminds us—in the words of his patron saint—is a source of inestimable peace and goodness (*pax et bonum*)!

But can we find joy in politics—especially today? Can we discover joy in the exercise of our freedom and responsibility as citizens? Or does everything have to be so serious that there's nothing to be happy about?

I refuse to believe that politics has to be all gloom and doom. It's common

knowledge that the news media, and increasingly the entertainment industry, are biased toward bad news. Even Catholic media, which are charged with the responsibility to spread the Good News of our salvation, can occasionally get drawn into bad news cycles. Breaking out of excessive negativity is something we all must do.

The news isn't all bad. Even in the worst possible situations—natural catastrophes, mass shootings, terrorist plots or scandalous behavior by people that we should be able to trust—there are always signs of heroism, hope and generosity. We can focus exclusively on the evil if we want to, but that inevitably means we will miss the good that happens even in the midst of our worst nightmares!

So where do we discover good news in the political season we find ourselves in today? Sure there's lots of bad news, lots of pessimism and lots of anger. Is there any hope or joy?

Christians can never say no to this question—even in the worst of times. We know that Christ is risen and that he is our hope, the source of all joy. The Letter to the Hebrews tells us that faith is the knowledge of things

hoped for, the evidence for things not seen (Heb 11:1). But do we feel this certain knowledge in our bones? Or do we succumb to a form of temporary amnesia where politics is concerned? Christ is the foundation for our hope and joy, but where do we recognize Christ in the political process?

Here are three simple suggestions for finding joy in politics. I offer these not as articles of faith or even as examples of what the U.S. bishops teach in "Forming Consciences for Faithful Citizenship." These are simply suggestions from my own experience—for what they're worth.

First, don't take things personally. If you think a candidate is dishonest or untrustworthy, don't vote for him or her. But don't let it make you angry, depressed or miserable. Our nation and our Church have been through worse times; with the help of God, we will recover! Taking things seriously doesn't mean taking them personally. Vote your conscience and then move on. Ultimately, the outcome is in God's hands.

Second, don't get mad—get even. I don't mean to suggest that we should seek revenge. On the contrary, as Pope

Francis says in his exhortation on "The Face of Mercy," forgiveness is the only way to live joyfully. Regardless of the context, revenge only makes things worse. By "getting even," I mean voting for candidates who are inspiring and trustworthy and working for policies that promote the good of all. If enough people work for the common good, corruption in politics will become a thing of the past.

Third, find the good—wherever you can—and stay focused on it. "Every cloud has a silver lining" may be a cliché, but there's a basic truth here. If we look for the good, we will find it. If we only focus on what is sad and depressing, we'll never experience joy.

The liberties that we enjoy as citizens of the United States of America should be a source of deep and lasting joy. It's true we have many problems today, but it's also true that we have boundless opportunities fueled by the grace of God and the power of the Holy Spirit.

None of us should be discouraged. Hope and joy are in our DNA as Christians. May God bless us all, faithful citizens of the United States of America! †

Encontremos alegría en la política por medio de la gracia de Dios

Las últimas dos columnas que he publicado han sido bastante serias. Estoy ofreciendo reflexiones sobre las cuestiones que los ciudadanos fieles tienen que considerar a medida que nos preparamos para las elecciones. Algunas de estas cuestiones son, literalmente, asuntos de vida y muerte, de guerra y paz, de libertad y de tiranía. No es de sorprender, pues, que estas columnas hayan parecido severas.

Sin embargo, la esencia de la vida cristiana se basa en la alegría, no en la tristeza; se trata de nuestra liberación del pecado y de la muerte, no de la opresión de las estructuras sociales y de los procesos políticos. ¿Dónde encontramos alegría los católicos que somos fieles ciudadanos de los Estados Unidos?

Ciertamente encontramos alegría en el amor y la amistad, en los deportes y en el ocio, así como en la belleza de toda la creación que, tal como nos lo recuerda el papa Francisco—en palabras de su santo patrono—es fuente de paz y bondad inestimables (*pax et bonum*).

Pero, ¿acaso podemos encontrar alegría en la política, especialmente hoy en día? ¿Podemos descubrir alegría en el ejercicio de nuestra libertad y responsabilidad como ciudadanos? ¿O acaso todo tiene que ser tan serio que no hay nada que nos pueda causar alegría?

Me resisto a creer que la política tiene que ser toda sombría y escabrosa. Es bien sabido que los medios de comunicación y, cada vez más la

industria del entretenimiento, se parcializan con las malas noticias. Incluso los medios de comunicación católicos, que tienen el deber y la responsabilidad de difundir la Buena Nueva de nuestra salvación, ocasionalmente caen en los baches de las malas noticias. Debemos proponernos despojarnos del exceso de negatividad.

Las noticias no siempre son malas. Incluso en las peores situaciones imaginables—catástrofes naturales, balaceras, complotos terroristas o conductas escandalosas por parte de personas en quienes deberíamos poder confiar—siempre surgen señales de heroísmo, esperanza y generosidad. Podríamos concentrarnos exclusivamente en el mal si quisiéramos, pero eso inevitablemente significa que pasaremos por alto lo bueno que ocurre incluso en medio de las peores pesadillas.

De modo que, ¿dónde podemos descubrir buenas noticias en la temporada política en la que nos encontramos? Por supuesto que hay muchas malas noticias, mucho pesimismo y odio. Pero, ¿acaso hay esperanza o alegría?

Los cristianos jamás podemos responder negativamente a esta pregunta, incluso en los peores momentos. Sabemos que Cristo ha resucitado y que Él es nuestra esperanza, la fuente de toda la alegría. La carta a los Hebreos nos dice que la fe es la certeza de lo que se espera, la convicción de lo que no se ve

(Heb 11:1). ¿Efectivamente sentimos esta certeza en lo profundo de nuestro ser? ¿O acaso sucumbimos a una forma de amnesia temporal en lo que respecta a la política? Cristo es la base de nuestra esperanza y de nuestra alegría, pero ¿reconocemos a Cristo en el proceso político?

He aquí tres sugerencias sencillas para encontrar alegría en la política. No propongo estas ideas como artículos de fe; ni siquiera como ejemplo de las enseñanzas de los obispos de los Estados Unidos en *Formando la conciencia para ser ciudadanos fieles*. Se trata simplemente de sugerencias fundamentadas en mi propia experiencia, por si sirven de algo.

Primero, no se tome a pecho las cosas. Si piensa que un candidato es deshonesto o no es digno de confianza, no vote por esa persona. Pero no deje que eso le haga sentirse enojado, deprimido o abatido. Nuestro país y nuestra Iglesia han atravesado momentos peores. ¡Con la gracia de Dios nos recuperaremos! Considerar las cosas seriamente no significa tomárselas a pecho. Vote de acuerdo con su conciencia y siga adelante con su vida. Al final, el resultado está en las manos de Dios.

Segundo, no se enoje; trate de empatar la partida. Con esto no quiero decir que debemos buscar venganza. Al contrario, en su exhortación titulada *El rostro de la misericordia*, el papa Francisco dice que el perdón es el

único camino para vivir con alegría. Independientemente de cuál sea el contexto, la venganza solamente empeora la situación. Cuando digo que tratemos de empatar la partida me refiero a votar por candidatos que sean fuente de inspiración, confiables y que se esfuercen por promover políticas en favor del bien común. Si la mayoría de las personas trabaja por el bien común, la corrupción en la política se convertirá en un cuento del pasado.

Tercero, encuentre el bien—dondequiera que pueda—y concéntrese en él. Como dice el dicho, y no exento de una verdad fundamental: no hay mal que por bien no venga. Si buscamos el bien, lo encontraremos. Si solamente nos concentramos en aquello que inspira tristeza y depresión, jamás sentiremos lo que es alegría.

Las libertades de las que gozamos como ciudadanos de los Estados Unidos deberían ser una fuente de alegría profunda y duradera. Es cierto que hoy en día enfrentamos muchos problemas, pero también es cierto que contamos con oportunidades ilimitadas avivadas por la gracia de Dios y por el poder del Espíritu Santo.

Nadie debería sentirse desanimado. La esperanza y la alegría forman parte de nuestro ADN como cristianos. ¡Que Dios bendiga a todos los fieles ciudadanos de los Estados Unidos! †

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 3

St. Joseph University Church, 113 South Fifth St., Terre Haute. **Transitus of St. Francis Prayer Service**, celebrating the passing of St. Francis with prayers and readings, led by Conventual Franciscan friars and Secular Franciscans. Information: 812-232-7011.

October 4-Nov. 8

St. Simon the Apostle Church, St. Clare Room, 8155 Oaklandon Road, Indianapolis. **Seasons of Hope Bereavement Support Group**, six-week sessions on Tuesdays, 10 a.m. Registration: Mona Lime, 317-371-8993, monalime@att.net.

October 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and older, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

October 6

St. Susanna Church, 1210 E. Main St., Plainfield. **Serra Club Mass for Vocations**, coffee, snacks and information available after, 8:30 a.m. Information: 317-748-1478, smclaughlin@holyspirit.cc.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Cooking a Feast**, planning for cooking meals for large crowds, dishes will be prepared and shared in class, 5:30-8:30 p.m., registration deadline Sept. 29. Information, registration: 812-535-2932, wvc@spsmw.org, events.sistersofprovidence.org.

October 6-Nov. 10

St. Simon the Apostle Church, St. Clare Room, 8155 Oaklandon Road, Indianapolis. **Seasons of Hope Bereavement Support Group**, six-week sessions on Thursdays, 7 p.m. Registration: Mona Lime, 317-371-8993, monalime@att.net.

October 7

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

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation

available. Information: 317-888-2861 or info@olgreenwood.org. St. Lawrence Church, 6944 E. 46th St., Indianapolis.

St. John Paul II Parish, St. Joseph Church, 2605 St. Joe Road, Sellersburg. **First Friday devotion of the Most Sacred Heart of Jesus**, noon Mass, followed by litany and consecration to Sacred Heart of Jesus. Information: 812-246-2512.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com.

October 7-8

St. Malachy School Gym, 7410 N. county road 1000 E., Brownsburg. **St. Malachy School 8th Grade Garage Sale**, donations accepted Oct. 7 3-8 p.m., all items appreciated, unsold items will be donated to charity, arrangements can be made to pick up larger items; garage sale on Oct. 8, 8 a.m.-2 p.m., fill a provided bag for \$2 from 1-2 p.m.; proceeds help defray cost of 8th grade class trip. Information: 317-272-3822, theodiers@sbcglobal.net.

October 8

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap**, Mary and Steve Weber presenting on "What We Learned, or Haven't Learned, in 46 Years," \$40 per couple includes dinner, cash bar available, 7-9:30 p.m., register by Oct. 1. Registration: www.stluke.org. Information: 317-259-4373.

October 8-11

St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Parish Mission: "Year of Mercy,"** retired archabbot Benedictine Lambert Reilly of Saint Meinrad Archabbey presenting, fellowship and refreshments afterward; Sun.: 6 p.m., exposition of Blessed Sacrament, Benediction, presentation, confession available after; Mon. and Tues.: 8:15 a.m. and 6 p.m., Mass with presentation as homily, confession available after; for child care, contact Sarah Riley at sriley@stmalachy.org by Oct. 2 with names and ages of children. Information: 317-852-3195.

October 9

St. Mary of the Rock Church, 17440 St. Mary's Road, Batesville. **Annual Turkey**

Festival, 11 a.m.-4 p.m., carry-out available, \$12 adults, \$5 children, country store and children's games.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

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

October 9-11

Immaculate Heart of Mary Church, 5692 N. Central Ave., Indianapolis. **Papal Mission of Mercy Parish Mission "Sixty Minutes with Jesus,"** presented by Father James Sichko, one of 1,000 Papal Missionaries of Mercy assigned by Pope Francis, 7-8 p.m. each evening with refreshments. Information: 317-726-5285.

October 10

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Seccina Memorial High School Third Annual Sacred Music Concert**, 7 p.m., free. Information: 317-352-3225, bmurphy@seccina.org. †

Retreats and Programs

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

October 15

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **12-Step Healing Retreat**, Providence Sister Connie Kramer presenting, 9:30 a.m.-3:30 p.m., \$45 includes lunch, registration deadline Oct. 7. Information and registration: 812-535-2952, provctr@spsmw.org.

October 17

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Ignatian Spirituality Project, monthly evening of prayer and community**, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

October 18

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes a room for the day and lunch, spiritual direction available for an additional fee. Information and registration: 317-788-7581,

www.benedictinn.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Revisiting the Catholic Counter-Reformation: "New Kinds of Bishops and Religious Orders,"** session three of four stand-alone sessions, presenter Benedictine Father Matthias Neuman, 7-8:30 p.m., \$20 per session. Information and registration: 317-788-7581, www.benedictinn.org. †

Sisters of Providence offer activities in October celebrating St. Mother Theodore

Throughout the month of October, the Sisters of Providence of Saint Mary-of-the-Woods are celebrating 10 years since the canonization of Saint Mother Theodore Guérin.

The monthlong celebration will officially begin with an 11 a.m. Mass on Oct. 3 to celebrate the Feast Day of Saint Mother Theodore Guérin at the Church of the Immaculate Conception. Another special Mass will take place at 11 a.m. on Oct. 22, in celebration of the Sisters' Foundation Day.

A "Mother Theodore: Who Can Fill Her Shoes" workshop will be held twice on Oct. 5—from 9:30-11 a.m. and again from 6:30-8 p.m. The cost is \$10. Register by Oct. 3 at spsmw.org/event-details/mother-theodore-can-fill-shoes or call 812-535-2952.

The sisters will offer a workshop on "Praying with the Mystics of Assisi and Indiana" from 9:30 a.m.-3:30 p.m. on Oct. 15, exploring the lives and prayer of SS. Francis and Clare of Assisi and

St. Mother Theodore Guérin. The cost is \$45, which includes lunch. Register by Oct. 10 at spsmw.org/event-details/praying-with-the-mystics or call 812-535-2952.

During the month, learn more about Saint Mother Theodore Guérin's history by exploring the grounds of Saint Mary-of-the-Woods. There are many different tours offered, including an indoor tour of the Shrine of Saint Mother Theodore Guérin and the National Shrine of Our Lady of Providence; an outdoor tour of the Grotto of Our Lady of Lourdes, Saint Anne Shell Chapel, the Log Cabin Chapel, Stations of the Cross and more; and a tour of the White Violet Center for Eco-Justice to see the alpacas.

Pilgrimages and tours can be arranged for those who wish to visit the grounds or pray at Saint Mother Theodore's shrine by contacting Providence Spirituality & Conference Center at 812-535-2945. †

Sisters of St. Benedict offer 'Come and See' discernment weekend on Oct. 21-23

The Sisters of St. Benedict at Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, will offer a "Come and See" discernment weekend on Oct. 21-23.

The weekend is for Catholic women ages 18-45 who are discerning a call to religious life. It begins at 5 p.m. on Oct. 21, and ends at 1 p.m. on Oct. 23.

Women will have the opportunity to participate in daily Mass, prayer, meals and social time with the sisters.

The deadline to register is Oct. 20. For more information or to register, contact Benedictine Sister Julie Sewell, director of vocations, at 317-787-3287, ext. 30, or by e-mail at vocations@benedictine.com. †

CYO Camp offers fun fall break camps on Oct. 7-9, 9-11 and 20-22

CYO Camp Rancho Framasa, 2230 N. Clay Lick Road, in Nashville, will offer different fall break camp opportunities this October.

On Oct. 7-9, a Fall Weekend Traditional Camp will be offered for boys and girls ages 7-14. Like a traditional summer camp, this weekend event offers canoeing, Scripture, drama, archery, handicrafts, hiking, a low course team challenge, sports, games, storytelling, a high tower challenge (ages 10-14), round pen rides for younger campers, chapel and campfire. For an added fall twist, the camp also offers pumpkin carving, ghost rush and Halloween Ranchfest.

Check-in is on Friday from 6-7 p.m. (dinner will be served), and check-out is on Sunday from 12-1 p.m. The cost

is \$95.

On Oct. 9-11 and 20-22, Camp Rancho Framasa will offer Fall Break Camp for children ages 7-13. These camps offer experiential learning, outdoor skills and nature exploration, such as orienteering, fire building and outdoor cooking.

Other activities include canoeing, high ropes, low ropes, crafts, a habitat survival game and archery.

Check-in is on Friday from 5-6 p.m. (dinner will be served), and check-out is on Sunday from 4-5 p.m. The cost is \$110.

Registration for all three camps is available by logging on to www.campranchoframasa.org/fall-weekend-and-break.html or calling 888-988-2839. †

'Public Square Rosary' in honor of Fatima to be held on Oct. 15

A "Public Square Rosary," sponsored by America Needs Fatima, will be held at the Sacred Heart Parish Hall, 1125 S. Meridian St., on the northeast corner of South Meridian and Morris streets, in Indianapolis, at noon on Oct. 15.

It is one of 15,000 rallies across

the United States to be held on that day. Prayer intentions will be for America to be in union with our Blessed Mother, mindful of the Fatima message for prayer, penance and conversion.

For more information, call Mary Ann Evans at 317-985-1950. †

Notre Dame professor emeritus of liturgy to speak at Marian University on Oct. 2

Marian University, 3200 Cold Spring Road, in Indianapolis, will host its Annual Theology Lecture, with guest speaker Paul F. Bradshaw, professor emeritus of liturgy at the University of Notre Dame, in Evans Hall, Lecture Room 1, at 2 p.m. on Oct. 2.

Internationally-recognized liturgical scholar Bradshaw will offer a lecture

titled "Two Ways of Praying," and will discuss the historical and theological dimensions of Christian prayer.

Bradshaw is the author of numerous books and articles which are foundational for the study of early Christian liturgies, for both Eastern and Western rites.

The event is free and open to the public. †

Columbus parish celebrates historic past, vibrant future in 175th anniversary

By Sean Gallagher

When a small group of Irish Catholic immigrants founded St. Bartholomew Parish in Columbus 175 years ago in 1841, they were a distinct minority in the town among the large group of German Lutherans who lived there.

Today, St. Bartholomew is a vibrant faith community of more than 1,600 households, many of them young families.

“We don’t have a Mass that isn’t punctuated by a baby’s cries,” said Father Clement Davis, St. Bartholomew’s pastor since 1997. “And very often, the cry room is full. We are blessed with a lot of young families.”

Parishioners of all ages filled the Seymour Deanery faith community’s 900-seat church to overflowing on Aug. 20 for a Mass to celebrate the anniversary of the parish’s founding. Archbishop Joseph W. Tobin was the principal celebrant of the liturgy.

Erin Laswell, 26, and her husband of two years, Nathan, sat in chairs set up in the church’s narthex for the Mass. Seeing the filled church and the entrance procession of many of the priests who had ministered in the parish when she was a child was moving for her.

“I kept seeing all of the priests that I remembered from when I was a really little kid,” Laswell said. “All of these years of history came together. All of those people still feel united to the Church.”

“It was a nice way to look back, but then also to remember that there’s so much ahead of us.”

That future is set to include many of the young professionals who work with Laswell at Cummins, Inc., a Fortune 500 diesel engine manufacturer headquartered in Columbus, which has been a main spur for the city’s growth since the mid-20th century.

In more recent years, Cummins and other industries in Columbus have attracted workers from all over the world. And many of them, Father Davis said, are Catholic.

“We have parishioners from China, Korea, the Philippines, Indonesia, several countries in Africa, India, Europe—and I’m probably leaving some out,” he said. “Much has changed since I came here in 1997. The critical mass of people from different nations that have come in since I’ve been here have made for a difference in complexion of the parish.”

That also includes a significant Hispanic community in the parish, which offers a Mass on Sundays in Spanish.

Nearly 20 percent of the students in the parish’s school have a language other than English as their first language.

Laswell said the formation in faith that St. Bartholomew provided for her as she grew up in Columbus has prepared her to be a witness to her faith amid the city’s growing diversity.

“There are so many places where our parish can reach because of how diverse it is,” she said. “It’s not about what you do within the Church, although that’s important. It’s really about what you do outside the Church in the community.”

“That’s been reinforced for me over the past couple of years. I want to make sure that I’m carrying the Good News to people who don’t yet know the Lord.”

The new cosmopolitan reality for St. Bartholomew and the greater Columbus community is different from what fourth-generation parishioner Judy Jackson experienced when she grew up in the parish in the 1940s and 1950s.

St. Bartholomew was about a quarter of the size it is now, and did not have the large role in the Columbus community that it currently has.

“Catholics were definitely in the minority in Bartholomew County for a long time,” said Jackson, who helped organize a slate of events to mark the parish’s anniversary over the past year.

Father Daniel Staublin, pastor of St. Ambrose Parish in nearby Seymour, also knew St. Bartholomew as a small parish when he grew up in it in the 1950s and 1960s. He said that Father John Minta, who served as the parish’s pastor from 1968-73, helped inspire him in his vocation to the priesthood.

“He was so jovial and so friendly,” Father Staublin said of Father Minta, who died in 2003. “As kids, we just loved him. He was personable and brought a human face to the priesthood. He’d come out on the playground and kid around with us.”

Laswell echoes Father Staublin’s sentiments when she speaks of Father Davis, who has been her pastor for 19 years.

“He’s a father figure,” she said. “I look up to him. He has such a wealth of knowledge and experience. You can go and ask him anything. And he’s really personable. So you don’t feel that there’s a barrier. He’s opening and welcoming.”

Columbus welcomed many Catholics who began moving into the city in the 1950s. To serve the growing Catholic population on Columbus’ north side, St. Columba Parish was founded in 1963.

By the early 1990s, though, St. Columba was merged into St. Bartholomew Parish. The parish was eventually located on St. Columba’s campus.

Its current church was dedicated in 2001.

As Jackson, 71, raised her five children in the parish, she was proud to see them attend the parish’s school and be involved in youth ministry and its liturgies.

Now she’s seeing some of her grandchildren, the sixth generation of her family in the parish, get involved, too.

“They’re carrying on that whole tradition of working and helping, which is good,” Jackson said.

Father Davis appreciates the close connection between the past of St. Bartholomew Parish and its hopeful future.

“We are the beneficiaries of all the faith that was lived and passed on, until we were able to receive it ourselves and live in it.”

(For more information about St. Bartholomew Parish in Columbus, visit www.saintbartholomew.org.) †



Boys and girls of St. Bartholomew Parish in Columbus pose in this 1950 photo with their pastor, Father Joseph Soms, on the day they received their first Communion. St. Bartholomew recently celebrated the 175th anniversary of its founding. (Submitted photo)



Massgoers hold hands during an Aug. 20 liturgy at St. Bartholomew Church in Columbus that celebrated the 175th anniversary of the founding of the Seymour Deanery faith community. (Submitted photo)



Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, prays part of the eucharistic prayer during an Aug. 20 Mass at the Seymour Deanery faith community’s church. The liturgy celebrated the 175th anniversary of the parish’s founding. Joining Father Davis at the altar are, from left, Fathers Stephen Banet, Donald Buchanan, Todd Goodson, Archbishop Joseph W. Tobin, Deacon William Jones and Father Andrew Syberg. (Submitted photo)

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RESPECT

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according to the pro-life secretariat.

Locally, the archdiocesan annual Respect Life Sunday Mass will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 2. The Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award will be presented during this celebration.

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of human life in a parish community, school community and the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 2.

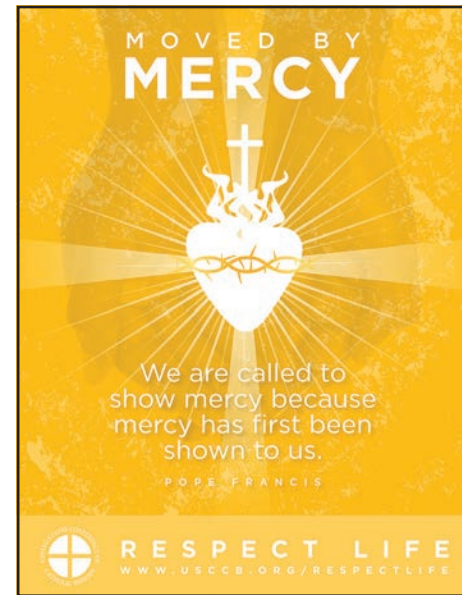
Life Chain events are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that the Church supports the sanctity of human life from the moment of conception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

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

- Bloomington Area Life Chain, 2-3:30 p.m., neighborhood parking and signs available at 16 locations along E. Third Street from College Mall Road west to College Avenue, then south on College Avenue to Planned Parenthood. Information: Carole Canfield, 812-322-5114.
- Columbus Area Life Chain, 2-3 p.m., intersection of Second Street and

Washington Street. Information: Don Demas, 812-372-0774.

- Greencastle Area Life Chain, 2:30-3:30 p.m., intersection of Washington Street and College Avenue. Information: Mary Howard, 317-539-5727, or Cathy Engle, 765-653-5678.
- Greensburg Area Life Chain, 2-3 p.m., along Lincoln Street. Information: Patty Hensley, 812-614-4663.
- Central Indiana (Indianapolis) Life Chain, 2:30-3:30 p.m., Meridian Street from North Street to 38th Street. Parking is available at SS. Peter and Paul Cathedral, 1347 N. Meridian St., or Knights of Columbus Mater Dei Council 437, 1305 N. Delaware St. The Catholic Center parking lot will be closed during the Life Chain event. Central Indiana Life Chain T-shirts will be available for \$8 for adult S-XL and youth-sized medium, \$10 for adult XXL-XXXL, and \$15 for adult sweatshirts.
- Milan Area Life Chain, 3-4 p.m., intersection of Highway 101 and Highway 350. Information: Ed King, 812-654-6502.



- Terre Haute Area Life Chain, 2-3:30 p.m., intersection of 3rd Street and Wabash Avenue. Information: Contact Tom McBroom, 812-841-0060. †

Catholic-Orthodox commission approves statement on authority

VATICAN CITY (CNS)—Catholics and Orthodox need to explore ways authority can be understood and



Archbishop Joseph W. Tobin

exercised so that it is not an obstacle to unity, a group of top-level theologians said.

Members of the official Joint International Commission for the Theological Dialogue Between the Roman Catholic Church and the

Orthodox Church met near Chieti, Italy, on Sept. 16-21 and approved a document called "Synodality and Primacy in the First Millennium: Toward a Common Understanding in Service to the Unity of the Church."

"Primacy" refers to the authority of the lead bishop or pope, and "synodality" refers to the authority exercised collegially by the college of Bishops in the West or a synod of bishops in the Eastern Churches. While Orthodox patriarchs are recognized spiritual leaders and exercise authority over some areas of Church life within their particular Church, they do not have the kind of jurisdiction the pope has over the

Catholic Church and especially over its Latin-rite dioceses.

Msgr. Andrea Palmieri, Catholic co-secretary of the commission and an official at the Pontifical Council for Promoting Christian Unity, told Catholic News Service on Sept. 23 that the document was being translated and would be published "as soon as possible."

Archbishop Joseph W. Tobin is a member of the commission and took part in the meeting.

"I was impressed by the complexity of the theological issues around the exercise of primacy and synodality in the Church," he said. "I believe that the work of the commission has helped to establish a common foundation on which bishops and theologians of East and West can continue studying the essential structures in the Church which may lead to communion among Roman Catholics and Orthodox."

Archbishop Tobin is also co-chair of the North American Orthodox-Catholic Theological Consultation.

Twenty-six Orthodox bishops and theologians—two each from 13 of the 14 Orthodox Churches—and 26 Catholic bishops and theologians participated in the meeting. The Bulgarian Orthodox Church did not send representatives.

Representatives of the Orthodox

Church of Georgia disagreed with "some paragraphs" of the document, according to the commission's final statement. Their objections will be included in a footnote to the document, according to a report on the meeting posted on the website of the Russian Orthodox Church.

Although the ministry of authority developed differently in the Churches of the East and West, full unity existed for more than 1,000 years. "While recognizing diversity present in the Church's experience, the commission acknowledged the continuity of theological, canonical and liturgical principles, which constituted the bond of communion between East and West," the statement said.

"This common understanding is the point of reference and a powerful source of inspiration for Catholics and Orthodox as they seek to restore full communion today," it said. "On this basis, both must consider how synodality, primacy and the interrelatedness between them can be conceived and exercised today and in the future."

After approving the text, which underwent several revisions since it first was prepared in 2012, commission members began discussing themes for their next meeting. The final statement said the commission's coordinating committee will decide the theme when it

meets next year.

In its report on the commission meeting, the Russian Orthodox Church said its representatives urged a discussion on "uniatism," the term it uses to describe the development and ongoing presence of the Eastern Catholic Churches, which are in full communion with Rome but share a spiritual and liturgical heritage with the Orthodox Churches.

Russian Orthodox Metropolitan Hilarion of Volokolamsk, chairman of the Moscow Patriarchate's Department for External Church Relations, told commission members the existence of the Eastern Catholic Churches "still constitutes a stumbling stone in the Orthodox-Catholic relations."

The Catholic-Orthodox commission has looked at the issue several times in the past. It adopted a statement in 1993 saying that the Eastern Catholic Churches have a right to exist and individual Christians have a right to follow their consciences in choosing a Church affiliation. However, it also said the model used in the 16th and 17th centuries—a form of partial union where large groups of Eastern Christians declared their unity with the Catholic Church while others maintained their identity as Orthodox—was not a model to pursue in the future. †

POPE

continued from page 1

who know the potential candidate. Improving the questionnaire was a specific topic of discussion at Pope Francis' meeting in April with the Council of Cardinals.

U.S. Archbishop Thomas E. Gullickson, the Vatican nuncio to Switzerland, said the basic text "has not changed much since the close of the Second Vatican

Council." The questionnaire is modified slightly by each congregation to fit the needs, for example, of a missionary diocese or Eastern Church and by the nuncio



Archbishop Thomas E. Gullickson

to fit a country's specific culture. "Personally, I have been asking for a radical revision of the form for over five years," the archbishop said in an e-mail response to questions. "Some of the language of the council documents is no longer understandable to people and the questionnaire is much too long. People panic when they see two full pages of questions to answer in writing."

The nuncios—archbishops who are sent to represent the pope and the Holy See both diplomatically with a government and pastorally with the local Church—solicit a report on the state of a vacant or about-to-be vacant diocese, collect the completed questionnaires, evaluate them and send their recommendations to the Vatican. Their missives take the form of a "terna"—a list of three names, but with an indication of whom the nuncio thinks is best suited for the ministry.

For Latin Church dioceses, officials at the Congregation for Bishops study the material and, usually twice a month, members of the congregation discuss it and vote for a candidate. The prefect, currently Canadian Cardinal Marc Ouellet, presents the congregation's recommendations to the pope, who approves them or asks for other options.

"It is probably the most important work entrusted to a nuncio," Archbishop Gullickson said. "In countries with a large episcopate, the job can be all-consuming; in a small country with less than 10 bishops, not so much."

When he met the nuncios on Sept. 17, Pope Francis asked them to find ways to broaden the search for candidates. Certain that God continues to provide for his

Church, the pope told the nuncios not to "go fishing in an aquarium" or seek candidates only on the "barnyard of 'friends of friends.'"

"The Holy Father's image is very suggestive when understood correctly," Archbishop Gullickson said. "He wants us to avoid the abuse of allowing a clique or simple convenience to dictate the candidates for the office of bishop."


"The challenge of 'casting your nets wide,' however, is not to trust your own personal judgment, but to consult diligently and do so discreetly and with reliable witnesses, with those who really know the potential candidates," he said.

But that is not easy, the archbishop said. "I remember years ago Pope St. John Paul II urging one of my nuncios to seek other sources of candidates. The nuncio worked hard, but he failed for lack of dependable and thoroughly knowledgeable witnesses. Sometimes laypeople can be lifesavers when it comes to judging candidates, but usually the average man or woman in the pew has very little knowledge of the parish priest. In religious communities and sometimes among diocesan clergy, petty jealousy or scrupulosity will make for too negative a picture of a candidate."

For more than three years, Pope Francis has been saying he wants bishops who: are close to and committed to their people; embrace poverty and live simply; are men of prayer and of the Church; are not content to stay in the chancery, but go out in search of people in need; and are not managers, but pastors.

But, in an early 2014 speech to members of the Congregation for Bishops, the pope said no "list of human, intellectual, cultural and even pastoral qualities" will provide an "algebraic sum" adding up to the perfect bishop.

While nuncios will not have a precise list of qualifications like a corporate "head hunter," the pope told them in September, the right men are out there. "Go out and find them." †



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Scholars reaffirm Church teaching against artificial birth control

WASHINGTON (CNS)—A group of Catholic scholars on Sept. 20 reaffirmed the Catholic Church's teaching on "the gift of sexuality" and its long-standing prohibition on artificial birth control as outlined in "*Humanae Vitae*," Blessed Paul VI's 1968 encyclical.

In a statement released in Washington, they rejected calls for the Church to change its teaching by another group that issued a statement the same day at the United Nations.

"We, the undersigned scholars, affirm that the Catholic Church's teachings on the gift of sexuality, on marriage and on contraception are true and defensible on many grounds, among them the truths of reason and revelation concerning the dignity of the human person," they said.

The scholars said the "Church's constant and consistent teaching on human sexuality," as explained in "*Humanae Vitae*," "has been reaffirmed" by every pope since its release, most recently by Pope Francis in his apostolic exhortation "*Amoris Laetitia*" ("The Joy of Love"), released in April.

Signatories include: Richard Fehring, professor emeritus and director, Marquette University's Institute for Natural Family Planning; professor Angela Franks, director of theology programs for the Theological Institute for the New Evangelization, St. John's Seminary in Massachusetts; John Haas, president, National Catholic Bioethics Center, Philadelphia; and George Weigel, senior fellow, Ethics and Public Policy Center, Washington.

"Scholarly support for the Church's teachings on the gift of sexuality, on marriage and on contraception has burgeoned in recent decades," they said. "Moreover, institutes and programs supporting that teaching have been established all over the world. Even some secular feminists and secular programs have begun to acknowledge the harms of contraception."

The other statement, issued at the U.N., was from an ecumenical group of Catholic and other moral theologians, ethicists and economists from around the world, under

the auspices of Wijngaards Institute for Catholic Research, based in England.

"Our goal is to encourage the Catholic hierarchy to reverse their stance against so-called 'artificial' contraceptives," said the Wijngaards group, which claimed "*Humanae Vitae*" ("Of Human Life") is based on faulty reasoning.

"The decision to use modern contraceptives can be taken for a variety of morally worthy motives, and so it can be responsible and ethical," it said in its statement, "On the Ethics of Using Contraceptives."

Signatories of the Wijngaards declaration include Father Charles Curran, who in the 1980s was told by the Vatican that he no longer had permission to teach as a Catholic theologian because of his dissenting positions on Church teaching about sexual morality. Another signer is Father Peter Phan, who teaches at Georgetown University. His writings on religious relativism, or that many faiths offer valid spiritual paths, came under scrutiny by the Vatican.

"We cannot pretend that it is still 1968 or ignore the harm done by the sexual revolution," said John Grabowski, associate professor of moral theology and ethics at The Catholic University in Washington. Grabowski, who was an expert at the 2015 Synod of Bishops on the Family, made the comments in a Sept. 20 news release about the scholars' statement released in Washington.

"Unfortunately, the Wijngaards statement fails to acknowledge the vindication of the teaching of Blessed Paul VI over the last 48 years by the sciences, the social sciences, and its further elaboration by the teaching of St. John Paul II and its support from Pope Francis," he said.

During a Sept. 20 news conference at Catholic University, a theology professor stressed that the statement presented to the U.N. failed to take into account the spiritual benefits of Church teaching against artificial birth control, which allows for "fertility-awareness based methods of family planning."

"There are great benefits to natural family planning," said Janet Smith, who holds the Father Michael J. McGivney chair of life ethics at Sacred Heart Major Seminary in Detroit, and has served as a consultant to the Pontifical Council on the Family.

She said natural family planning improves marriages and brings people closer to God, their spouses and their children. It's also green since it is free and causes no harm to the environment.

Smith, who addressed the news conference by Skype, said when she first learned of the Wijngaards statement a few weeks ago, she planned to simply write a response to it, but the reaction grew larger and became "an opportunity for us to show the world there are many, many Catholics who support '*Humanae Vitae*.'"

Grabowski and Mary Hasson, who directs the Catholic Women's Forum at the Ethics and Public Policy Center in Washington, also spoke at the news conference and stressed that the Church's teaching on contraception offers something beyond biology.

Grabowski noted that there will be much more to say on this teaching as the 50th anniversary of "*Humanae Vitae*" approaches in 2018. The scholars' statement said the Wijngaards declaration "misdirects the conversation from the start by claiming that the argument against '*Humanae Vitae*' is based primarily on 'biological laws.' '*Humanae Vitae*' instead focuses, as it should, on the person's relationship to God and other persons."

"God is love. ... Because God is love—a communion of divine persons—he made men and women in his image: able to reason and to choose freely, with the capacity to love and to be in loving relationships," the statement said.

"God invites all people to share in his love. ... Every person is created to make a gift of self to God and others," it continued. "The gift of self means living in a way that promotes the good of everyone, especially those with whom one is in close relationship."



Mary Hasson, director of the Catholic Women's Forum at the Ethics and Public Policy Center in Washington, discusses a scholars' statement reaffirming Blessed Paul VI's 1968 "*Humanae Vitae*" encyclical on human sexuality at The Catholic University of America in Washington on Sept. 20. The scholars rejected news calls for the Church to lift its ban on artificial contraception. (CNS photo/Tyler Orsburn)

Marriage "was designed by God to enable a man and a woman to live out humanity's core identity as lovers and givers of life. ... Human sexual relations fulfill God's intent only when they respect the procreative meaning of the sexual act and involve a complete gift of self between married partners."

Quoting "*Humanae Vitae*," the group said: "There is an unbreakable connection between the unitive meaning and the procreative meaning ... and both are inherent in the marital act. ... The teaching that contraception is always against God's plan for sexuality, marriage and happiness is not based on human law," the group said.

The statement also said that to live out "God's design for married love," husbands and wives need "moral family planning methods," which are available to them in "the many forms of natural family planning." Natural methods based on fertility awareness "are fully consistent with the Church's teaching on marital chastity." †

What was in the news on September 30, 1966? A new office to fight poverty, an encyclical on peace, and the start of a nursing program at Marian College

By Brandon A. Evans

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

Here are some of the items found in the September 30, 1966, issue of *The Criterion*:

• New secretariat planned to fight world poverty

"VATICAN CITY—Fears that the Second Vatican Council's recommendation for the creation of a Church organization to deal with problems of world poverty and development might be ignored have been answered by L'Osservatore Romano, Vatican City daily. In an unsigned but authoritative article in its edition of September 23, the paper announced that a provisional committee for implementing the organization of a secretariat for the lay apostolate and of an organization to deal with development and social justice is soon to meet in Rome under the chairmanship of Cardinal Maurice Roy of Quebec."

• Discuss council documents: Historic theological parley opens in Rome

• Marian to introduce 4-year nurse course
"Officials of Marian College and St. Vincent's Hospital announced plans this week to establish a four-year collegiate nursing program leading to a bachelor of science degree in nursing. Sister Carlos, D.C., administrator of St. Vincent's, and Msgr. Francis J. Reine, president of Marian, disclosed that the nursing program is scheduled to open with the fall semester of 1968. Enrollment in the first class will be limited to 40 students."

• Terre Haute school body organized • Orientation slated for new teachers • Spanish prelate quits state post • Papal mission sent to Vietnam • West Baden going under the hammer

• Prayer Vigil set at IU • Text of Pope Paul VI's 'peace' encyclical

• Pope tells why he issued encyclical
"VATICAN CITY—Pope Paul VI has declared he issued his new encyclical letter [Christi Matri Rosarii] calling for peaceful settlement of war because he is convinced that by speaking out he may be able to reach the men of today, and that the fate of the world can be changed by prayer. ... To those who claim that it takes force, power, money and propaganda to bring about an effective settlement of world problems, the pope answered that his policy was and is: 'We can speak out and pray.' He affirmed his belief that the spoken word still has some value in contemporary history 'because of the mystery of truth which it contains and reveals, because of the unarmed and invincible strength it has when it is free, sincere and real, and because of the faith we have in men.'"

• Peace plea is lauded by Hartke • Layman to direct diocesan business

• Cites need for valiant women in the Church

• Abp. Hoban dies at 88 • Pontiff issues letter on use of Latin • Holy Spirit Parish schedules blessing of school addition

• Marian to present *The Fantasticks* • Financial rights of Church stressed • Rectory completed at Bradford parish

• Father and Son Fellowship set October 8-9

• Catholic Youth Week plans developing

• Interfaith nuns' residence • Discovery backs Biblical record • Example called key to more vocations

• St. Meinrad slates annual pilgrimages

• Annual benefit dinner set for Child Center

• Foster parent 'image' changed, survey shows

• Orders formation of parish councils

• Stresses enduring role of Catholic education



Read all of these stories from our September 30, 1966, issue by logging on to our archives at www.CriterionOnline.com.) †

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Jerusalem archbishop: Christian unity, Mideast politics are priorities

JERUSALEM (CNS)—The new apostolic administrator of the Latin Patriarchate, Archbishop Pierbattista Pizzaballa, said he would focus on listening to the priests and people of the diocese to better understand their pastoral issues.

In a Sept. 21 news conference before his official entrance into Jerusalem, Archbishop Pizzaballa told journalists the diocese faces many challenges similar to those of the Church in other parts of the world, including divisions within family life and young people's disenchantment with the Church. But he said the local Church also is concerned with problems affected by the Middle East political situation, such as the influx of refugees, foreign workers and migrants in Jordan and Israel, many of whom are Christian, as well as issues of family reunification and an acute shortage of housing.

"The Church is very much involved with the problem of refugees in Jordan," said the archbishop, who served as Franciscan *custos* of the Holy Land for 12 years prior to his appointment as administrator by Pope Francis.

He also said there is a need for an administrative reorganization of the patriarchate, with new checks and balances, which is one of the reasons an apostolic administrator was appointed rather than a new patriarch at this time.

Archbishop Pizzaballa said he saw Christian unity and religious dialogue as a priority, something he also emphasized as the *custos*, who was responsible for maintaining the Status Quo agreement with other Christian Churches.

"We don't dialogue among us, and

I would like to bring a fruitful dialogue among Christians. I want to continue to deepen this dialogue with other Churches. Despite our differences, we have one face," he said. "This is the demand of our people."

He said Christians in other parts of the Middle East—such as Iraq, where almost half the Christian population has left the country, and Syria, where many Christians have also left—are facing a dramatic situation.

"The balances in the Middle East are changing, and the weaker population, like the Christians in Syria, is paying a high price. Here the situation is calmer, though that doesn't mean it is quiet, but we are not facing executions like the Syrians are," said Archbishop Pizzaballa.

He said religious leaders have to be proponents of dialogue, not only among themselves, but also in the political arena.

"We have to find the solutions together; there are no magic solutions," he said. "We have to find better solutions. This is a long-term project of the Church."

More than a hundred Christian Palestinians, religious and foreigners,



Archbishop Pierbattista Pizzaballa, the new apostolic administrator of the Latin Patriarchate of Jerusalem, waves during his Sept. 21 welcoming ceremony. (CNS photo/CNS photo/Debbie Hill)

waving small Vatican flags and accompanied by a Christian Scouts marching band, came out to greet Archbishop Pizzaballa. They clapped as he entered the Old City in a procession on his way to the Latin Patriarchate for a prayer service of welcome.

Having known Archbishop Pizzaballa as the *custos*, people described him as a "straight and honest" man.

"This is really a moment of grace for

us," said Ilham Marshi, 55.

Sylvia Amer, who had her four youngest children in tow, said she especially wanted her children to see and remember the event.

"This is very important for us as Palestinian Christians in the Holy Land. It is an important event to remind people that this is the Holy Land; this is where Jesus was; this is where it all happened," she said. †

Anger, distrust with candidates may find some voters snubbing presidential ballot

WASHINGTON (CNS)—Campaign 2016 is shaping up to be one where voters are not so much supporting one candidate or another as casting a ballot against a candidate they find intolerable.

Or they may not vote for president at all.

Underlying anger and deep-seated distrust of government—and the major party candidates—are at the root of one of the most tumultuous presidential campaigns in memory.

How well that anger and distrust are addressed in the seven weeks until

Election Day will likely determine who occupies the White House come Jan. 20, a panel of political observers said during a Sept. 13 discussion hosted by Georgetown University's Initiative on Catholic Social Thought and Public Life.

The forum was told that polling shows more than half of expected voters say they are voting against Democrat Hillary Clinton or Republican Donald Trump, according to Jerry Seib, Washington bureau chief of *The Wall Street Journal*. It's a phenomenon that Seib said he found

unprecedented in his years of covering Washington politics.

"Cynicism is so high. It's the age we live in," Seib said.

But Seib found it even more notable that a significant number of voters have said they would vote for neither major party nominee, choosing instead to focus on down-ballot races for Congress, state legislatures and local offices.

In key battleground states, the newspaper's polls have found that 6-14 percent of voters said they would vote for neither Clinton nor Trump in head-to-head competition.

"[People are saying] 'I have made a decision that I will not vote for either of them. Not that I do not know, or I'm not sure yet. I have decided I will not vote for either candidate.' These are astonishing things if you think about it," Seib said.

Emma Green, senior associate editor at *The Atlantic* magazine, described the tone among voters as one filled with resignation because they are faced with voting for a candidate low on inspiration and excitement.

From where does such cynicism originate?

Political commentator and participant Mark Shields offered an observation: People, particularly blue-collar workers, feel abandoned by the government because they see that only the desires of the well-heeled are being addressed. He blamed Congress for being ineffective, failing to consider the needs of the working class, middle class and poor.

When millions of people who are still struggling to recover from the Great Recession that began in 2007 see money pouring into political campaigns from corporate entities and elite special interests, they realize that their needs and concerns will largely be ignored, Shields said.

Despite good news from the Census Bureau on Sept. 13 that median incomes rose 5.2 percent and poverty fell by 1.2 percent in 2015, people are still struggling to recover economically because the value of their homes has not returned to pre-2007 levels and salaries have failed to keep up with inflation over the last 15 years, Shields added.

"People get bitter," he said.

Melinda Henneberger, visiting fellow at the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington, suggested the distrust stems from feelings that "the system is rigged," as Trump and, during the Democratic primary season, Sen. Bernie Sanders, I-Vermont, maintained.

"They feel they have been lied to, and want to blow it up," Henneberger said.

The panelists agreed that Trump and Sanders were able to tap voter anger, cynicism and distrust. Henneberger acknowledged that voters also don't take Trump's rants literally.

"They like the way it makes them feel when they hear him venting," she said.

Although Sanders failed to get the Democratic Party's nomination, he was especially able to tap into the mood of young people and push Clinton to adopt some of the language he used challenging the political status quo, explained Green, who regularly covers millennials, religion and politics.

Green cited the role of social media as important in the election. From being the primary means that young people follow the campaign to being the main forum

that extremist groups have promoted bigotry, how messages are shared through social media is expected to play a major part in getting different factions to the polls on Election Day.

Looming among the electorate are religious voters, and the panelists said they will be important at the polls, but not solely because of their faith affiliation.

Henneberger, who also is longtime political reporter and editor, said many observers have been surprised how strongly evangelical Christians have lined up behind Trump, who has been accused of bigotry and of carrying out shadowy business deals over the years.

"Evangelical support for Donald Trump doesn't seem to make a lot of sense, until you start to wonder well, gosh, maybe evangelical voters are getting to be like Catholic voters have been for some time in that they are indistinguishable from other voters they are similar to in other ways," Henneberger told the audience.

She explained later to Catholic News Service that evangelicals, like Catholics, are more difficult to segregate from other voters when demographics such as economics, education and locale are considered.

"You really can't look at Trump's positions and argue that he's gotten the evangelical vote because of his religious beliefs or even his being in concert with them on issues that you think of as faith-based," Henneberger said.

Despite the upheavals in the campaign, Seib expressed hope that a peaceful transfer of administrations will occur and American democracy will continue uninterrupted.

"I think it's possible to get too carried away with the pessimism here. In the end, there's a remarkable system in this country, and somehow, through the most remarkably obtuse way, it tends to produce. I think there's plenty of reason to think it can do that now," he said.

"So let's not be woefully discouraged here, as I think basically this bizarre system we have tends to right itself, and the values tend to persevere somehow," he continued. "I cannot explain it, and I cannot explain how it will be true this year. But I have to believe that it's true." †



SAINT MARY-OF-THE-WOODS, INDIANA

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Just-war doctrine puts conditions on moral use of armed conflict

By Mike Nelson

How do we defend ourselves and our nations from attacks? When is it acceptable to fight back, if ever? These have been questions asked since the earliest days of Christianity.

One attempt to answer these is what is known in the Church as the just-war doctrine. Much of it is explained in the *Catechism of the Catholic Church*, which stresses that four conditions must be met to justify use of military force:

- “The damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain.
- “All other means of putting an end to it must have been shown to be impractical or ineffective.
- “There must be serious prospects of success.
- “The use of arms must not produce evils and disorders graver than the evil to be eliminated.”

These are found in a section in the catechism called “Avoiding War,” found in #2307 through #2317.

Some attendees of an April 2016 conference sponsored by the Pontifical Council for Justice and Peace and Pax Christi International, a Catholic peace organization, publicly questioned the doctrine and said there is no such thing as a war that can be justified. Some reports have said that they asked the pope to address the issue.

Over the years, many government leaders, and many Catholics, have diverged in interpreting this Church teaching.

The Second Vatican Council’s 1965 “Pastoral Constitution on the Church in the Modern World” said that “as long as the danger of war remains, and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted” (#79).

The Vatican has spoken out in moments when it looks as if all means of peaceful resolution have not been explored.

In 2003, St. John Paul II took issue with the U.S. government’s decisions to use military force in Iraq and said that it amounted to a “defeat for humanity.” Just days before the U.S. began bombing the forces of Saddam Hussein in March 2003, the pope asserted that all options and efforts to negotiate peace had not been exhausted.

Pope Benedict XVI also expressed similar viewpoints, both as pope and prior to that as Cardinal Joseph Ratzinger. In 2003, he, too, contended that unleashing a war against Iraq was not justified, in part because

“proportion between the possible positive consequences and the sure negative effect of the conflict was not guaranteed.”

He continued, saying that, “on the contrary, it seems clear that the negative consequences will be greater than anything positive that might be obtained.”

Those words are worth considering in light of the terrorist activity that continues to plague and unsettle the world. It is hard to ignore, especially when it reaches our doorstep.

Once again, we ask ourselves the question: When is it acceptable to fight back, if ever?

The thinking behind the just-war doctrine that we still consult during these moments comes largely from St. Augustine’s Letter to Boniface, written in 418. It has been the basis for much of the Catholic just-war teaching for 1,600 years.

Boniface was a leader of Roman imperial forces in northern Africa, which soon would be attacked by barbarians from Europe.

In his letter, Augustine stressed that “peace should be the object of your desire; war should be waged only as a necessity and waged only that God may by it deliver men from the necessity and preserve them in peace.”

He added that “peace is not sought in order to the kindling of war, but war is waged in order that peace may be obtained. Even in waging a war, cherish the spirit of a peacemaker, that, by conquering those whom you attack, you may lead them back to the advantages of peace.”

Augustine emphasized that “mercy is due to the vanquished or captive.” Like many seeking peace before and since, Augustine cited the teachings of Jesus, which tell us to avoid retaliation and love our enemies (Mt 5:38-44), which throughout the ages has prompted a mixed response.

Indeed, the complexity of issues we face in today’s



An injured boy stands amid rubble outside his home in 2014 after airstrikes in Aleppo, Syria. Like many seeking peace before and since, St. Augustine cited the teachings of Jesus, which tell us to avoid retaliation and love your enemies, which throughout the ages has prompted a mixed response. (CNS photo/Ali Mustafa, EPA)

world make Jesus’ words admittedly challenging to follow, as the U.S. bishops noted in a 1983 pastoral letter, “The Challenge of Peace: God’s Promise and Our Response.”

“In exceptional cases, determined by the moral principles of the just-war tradition, some uses of force are permitted,” the bishops stated. “Every nation has a right and duty to defend itself against unjust aggression.”

But “offensive war of any kind is not morally justifiable,” they added, concluding that the quest for peace is always our aim as followers of Jesus.

“Peacemaking is not an optional commitment,” they said. “It is a requirement of our faith. We are called to be peacemakers, not by some movement of the moment, but by our Lord Jesus.”

“The content and context of our peacemaking is set not by some political agenda or ideological program, but by the teaching of his Church.”

(Mike Nelson is former editor of *The Tidings*, newspaper of the Archdiocese of Los Angeles.) †

Church teaching on war is rooted in Scripture and writings of the saints

By Daniel S. Mulhall

While the Catholic tradition urges peace in all aspects of our lives, the *Catechism of the Catholic Church* recognizes that there are, nonetheless, “strict conditions for legitimate defense by military force” (#2309).

This has traditionally been called the just-war doctrine, and the catechism makes certain provisions, including that “the use of arms must not produce evils and disorders graver than the evil to be eliminated” (#2309).

The catechism adds that while all citizens have an



Cardinal Timothy M. Dolan of New York embraces Dominican Sister Muntahah Haday at the Al Bishara School operated by the Dominican Sisters of St. Catherine of Siena in Ankawa, Iraq, on April 9. (CNS photo/Paul Jeffrey)

obligation to protect their country in times of war, those “who for reasons of conscience refuse to bear arms” are to be given alternative ways to serve (#2311), and that “noncombatants, wounded soldiers and prisoners must be respected and treated humanely” (#2313).

The catechism also says that “indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation” (#2314).

The Catholic just-war tradition developed gradually over the centuries. While Jesus does not teach about war directly, his teaching that the meek shall inherit the land, the merciful will be shown mercy and that peacemakers will be called blessed and children of God (Mt 5:5-9) presents a strong case against war.

In the same passage, he also taught his disciples to love their enemies and pray for those who persecuted them.

In the early Church, the question arose whether someone could be a Christian and a member of the Roman army. Hippolytus of Rome, a third-century theologian, wrote that if a soldier joined the Church he must refuse to kill and could not take an oath to the emperor. Military commanders had to resign their commission, and any Christian who joined the military would be ostracized.

Tertullian, an early Christian author, argued that taking up the sword, even in peacetime, was forbidden by Jesus. Christians were publically ridiculed because they would not fight for the emperor.

This attitude began to change after 312, when

Constantine, the Roman emperor, gave legal toleration to Christianity and the Church flourished.

St. Athanasius wrote that it was meritorious to kill enemies in time of war. St. Augustine laid out the premise for a just war early in the fifth century. He said it must be waged under legitimate authority, directed to restore peace or punish injustice, fought without unnecessary violence and conducted with concern for the enemy.

Augustine’s teaching was developed further by St. Thomas Aquinas, whose writings provided the starting point for today’s teaching.

Current Catholic just-war doctrine takes into account modern weapons’ ability to kill great numbers indiscriminately and from afar. It begins with the presumption against the use of force, except in certain situations.

For example, Pope Benedict XVI, in his April 2008 address to the United Nations, argued that we have the “responsibility to protect” all who need protecting. Pope Francis said in response to a question about Iraq and violence against religious minorities in that country that “It is licit to stop the unjust aggressor.” But he also said, “I do not say bomb,” and reiterated the word “stop.”

What is most important to understand is that the just-war doctrine is not the whole of the Church’s teaching on this topic. Promoting peace is the Church’s primary focus and first priority as regards armed conflict.

(Daniel S. Mulhall is a catechist living in Louisville, Kentucky.) †

From the Editor Emeritus/John F. Fink

20th-century Church: The third session of Vatican II

(Tenth in a series of columns)

The third session of the Second Vatican Council, in 1964, saw the approval of three important documents: the “Dogmatic Constitution on the Church” (known as “*Lumen Gentium*”), the “Decree on Ecumenism,” and the “Decree on Eastern Catholic Churches.”

“*Lumen Gentium*” (“Light of the Nations”) provoked another debate between the conservatives and the progressives, especially over the relationship between the pope and bishops. The progressives argued in favor of sharing in the authority of the pope, while the conservatives were determined to maintain the monarchical style. Once again, the progressives won.

Another bone of contention was the old system of ranking members of the Church as laity, clergy and hierarchy. After much debate, the council defined the Church as “the People of God.”

The Decree on Ecumenism emphasized one of the main purposes of the council—



Church unity. This was spelled out in the first sentence of the decree: “The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only” (#1).

For a Church that had been combating Protestantism as vigorously as the Catholic Church had, it was remarkable that this document could call for dialogue, and urge Catholics “to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and cultural background” (#9).

Even more remarkable to the Catholics of that day was the statement that “men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. ... All who have been justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church” (#3).

One document that was not passed at the third session was the “Pastoral Constitution on the Church in the Modern World.”

This document, which turned out to be the longest issued by the council and which called for the Church to engage in dialogue with the modern world, was discussed, but was put off until the final session.

During debate on this document, some cardinals asked for reconsideration of the official Church prohibition of artificial birth control. However, Blessed Paul VI intervened to remove that item from the agenda, saying that he would appoint a commission to study this issue after the council. He did so, but then rejected the recommendations of the commission and reaffirmed the Church’s position in his 1968 encyclical “*Humanae Vitae*” (“On Human Life”).

Another document that was delayed was the “Declaration on Religious Freedom.” Largely the work of American Jesuit Father John Courtney Murray, this document said that no one has the right to coerce anyone else on matters of religion, and it admitted that the Church had not always followed this principle. It was delayed through the efforts of conservative bishops led by Cardinal Eugene Tisserant. It was, though, approved overwhelmingly at the beginning of the fourth session, which I’ll write about next week. †

The Human Side/Fr. Eugene Hemrick

A winning party platform focuses on achievements

The extraordinary level of discord in America leads me to believe the domestic platforms of the Republican and Democratic presidential nominees would benefit immensely by focusing on the quantum leaps we have generated in our lifetime and less on character



assassination.

Allow me to enumerate some of the advances in this alternative platform:

A new era is upon us in which electric, solar, wind and nuclear power are catching up with fossil fuel power. Take, for example, the automobile. Great strides have been accomplished in restructuring the automobile. As we have flown around the world on solar power, so too can we drive on it.

Scientific breakthroughs are daily events we must continue to generate,

especially in medicine and ecology that keep our life and the Earth’s life healthy.

Paraphrasing Robert Frost’s words, “We have promises to keep, and miles to go before we sleep, and miles to go before we sleep.” Creativity is in the bones of Americans—our imagination yearns to be unleashed like never before.

Inventive machinery reduces manual labor dramatically. We support its ingenuity and encourage its growth, pledging to make every effort to re-educate those in our job-changing times and making them an integral part of our truly “brave new world.” Progress must never come at the expense of the poor.

In some parts of the world, population growth is expanding exponentially. Unfortunately, in many cases, breathing space is becoming compressed. We hold that the more people are able to breathe, the more productive, peaceful and nonviolent they are.

We, therefore, support and encourage the ingenuity of architects and city planners in producing new forms of space

that uplift the human spirit, thus reducing a “jammed-together” existence.

The media is a tremendous asset. For it to remain valued, we earnestly recommend it create a practice of examining its ratio of output between the positive and nonviolent to the negative and violent, dignified to undignified productions, that which ennoble the human spirit to that which degrades it and, worse, has the potential of exacerbating mental instability.

A new stage of life has evolved in which the unthinkable is now plausible, unimagined feats are performed and seemingly infinite depths and heights explored. As great civilizations before us, may our awesome achievements continue to grow and our motto be: “We have promises to keep, and miles to go before we sleep, and miles to go before we sleep.” Positive thinking must be our best means for covering those miles.

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

Emmaus Walk/Debra Tomaselli

Who’s looking out for you? Our awesome God

I finished packing my suitcase when the phone rang.

It was my daughter Lynn calling to say she’d just heard from Katie, an old friend she hadn’t spoken to in years. “She was sobbing ... just sobbing,” Lynn said. Katie’s aunt had died unexpectedly the night before.

“Katie said she keeps thinking of you, and those stories you used to write,” Lynn said. “She has family coming to town and wants something to give them. ... She thought maybe one of your stories?”

“None of my stories are appropriate,” I said. “They are all so personal. I didn’t even know her aunt.”

Lynn agreed. “I’ll pray about it,” I said. “Maybe we can find something online.”

Honestly, I couldn’t help. We were heading out of town. I didn’t have time to write. Besides, I recalled Katie’s family didn’t go to church or believe in God. Why me?

But a nagging inner voice insisted I do something.

Early the next morning, I found stories I wrote years ago when my brother died. One talked about how distraught I was at Jim’s death, and how the mere presence of a priest walking by delivered a wave of indescribable peace. I’d been away from the Church, but that led me back.

Another was written when I was questioning my faith. Was Jim really in a better place? My doubts vanished when I spotted a sign flashing “Happy Birthday” to someone with Jim’s exact full name. The timely message that he was happy and celebrating strengthened my faith.

I sent those articles to Katie, knowing they weren’t quite right.

She thanked me, adding that her aunt had a huge fight with her dad recently. They hadn’t spoken, so Katie was concerned her dad would be consumed by guilt.

I promised to pray for them.

Later, another thought surfaced.

Hadn’t I written about the irrepressible guilt that consumed me after my brother’s death?

I scanned my documents. ... There it was. ... Reconciliation. ... Addressing the difficulties of sudden death. There are lost dreams. No goodbyes. No closure. I

wrote about drowning in a sea of guilt, and returning to reconciliation for the first time in years.

That story asked the same question of the reader that my confessor asked of me: Do you think God can forgive you?

I wrote about my response to that question, and how faith changed my life.

I e-mailed the story to Katie, knowing my job was done.

Days later, Katie texted: “I read your story [at the funeral] and was stopped by many people afterward that I didn’t know. They wanted to thank me for what I read. I had a girl tell me that she had been filled with regrets after losing her aunt, and it helped bring her closure.

“Your words were perfect,” she added. “Thank you. It served the exact purpose I was hoping for.”

I paused, pondering the events. What made Katie reach out to us? What nagged me to help when I didn’t want to? Who knew they needed that particular story, or that I’d even find it?

I know who.

Our God really is an awesome God.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Be faithful in little things from childhood

As our five sons grow older from year to year, I see them naturally wanting to do bigger things, things they weren’t able to do when they were younger.



Our youngest son Colin, who celebrated his third birthday earlier this month, takes offense when my wife Cindy or I attempt to peel a banana for him. He wants to do it himself.

And my oldest son Michael, who is 14, started earning money on his own this summer by mowing some of our neighbors’ yards.

Now flush with money, Michael understandably wants to use it entirely as he sees fit, even if Cindy and I are lovingly determined to use Michael’s first move into money-earning to teach him how to properly balance its use in spending, saving and giving to the Church and other charities.

In moving onto bigger things, sometimes our boys naturally leave behind things they did when they were younger.

Raphael, 11, has moved on to bigger chores, such as mowing and washing the dishes, that aren’t yet appropriate for his younger brother Philip, 7.

The younger boys in their play still gravitate toward toy cars, blocks and Legos while the older ones spend more time with books and computer games.

It is my hope that as our boys take these steps through life they’ll see the mystery of how they’re interwoven with their relationship with God.

The gifts and talents that God had in store for them from all eternity are starting to blossom in their lives. But with these emerging gifts also comes growing responsibility. “Much will be required of the person entrusted with much” (Lk 12:48).

Being entrusted with much does not necessarily mean, though, that little things are left behind. My older sons are starting to learn this lesson with some dismay. Getting to do bigger things also means having to do more things.

Philip is old enough to put away his clothes and shoes at the end of the day (even if he has to be reminded of it frequently). But Michael and Raphael still have that same duty, even if they are doing more significant chores or having fun in ways they couldn’t when they were younger.

After they’ve had a busy afternoon of homework, some play and after-supper chores, the older boys sometimes growl when they’re told to pick their clothes up off the floor before going to bed.

Hopefully, they’ll be a little more philosophic by the time they’re adults and learn that adulthood is as much, if not more, about doing lots of little things every day than getting to do big things that are a lot of fun. Indeed, the big things they’ll have to do as adults will often come with big headaches and worries.

But it’s that faithfulness in little things, starting at this time in their lives, that will help them be faithful when big things come along.

“The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones” (Lk 16:10).

Maintaining that faithfulness in one little thing after another day in and day out is impossible without God’s ever-present help.

The more we lean on his help, though, the more he’ll open our eyes to the wonders of his love in the ordinary moments of our daily lives. †

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

The Sunday Readings

Sunday, October 2, 2016

- Habakkuk 1:2-3, 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

The first reading for this weekend comes from the Book of Habakkuk. Little is known about the author other than the fact that he was regarded as a prophet.



Scholars believe that this book was written between 626 and 612 BC when outside forces threatened the Assyrian empire. But it is clear that Habakkuk was composed after

God's people already had suffered great problems from foreign invasions and brutal occupations. The book laments these past terrible experiences. This weekend's reading conveys well the sense of how awful the circumstances through which the Hebrews had lived had been. It also presents the anguish and even despondency of the people as they looked at the effects of all that they had endured.

Answering these cries of desperation and great anxiety, God, speaking through the prophet, reassures the people, telling them that relief and security will come. They will not wait forever or in vain. God is their savior.

For its second reading, the Church gives us a passage from St. Paul's Second Epistle to Timothy. This epistle involves the generation of Christians that followed the first generation of the Apostles and their converts.

Timothy, the man to whom the epistle was written, is from the new generation. Paul converted Timothy and mentored him, but Paul was not from the circle of followers that literally walked with the Lord along the roads and byways of Galilee and along the streets of Capernaum and Jerusalem.

The reading refers to one of the most ancient of the Christian liturgical gestures, namely the laying on of hands. Apostolic hands were laid on the head of Timothy, and Timothy became a bishop. Still today, this gesture is an essential part of the

ordination of bishops, priests and deacons.

Paul urges Timothy to be strong and never to relent in preaching the Gospel. This was Timothy's vocation. This was the responsibility conferred upon him when hands were laid on him ordaining him a bishop.

St. Luke's Gospel provides the last reading. Some trees, such as the sycamore, had deep and extended root systems. Uprooting them from the soil would not have been easy, or even possible. Mustard seeds were very small. Consider how much larger would have been other seeds, pits of fruit, and so on.

The culture at the time of Jesus did not regard the tasks undertaken by a servant or a slave as voluntary for the person performing the task. Rather, the task was a duty and an obligation. Also, slaves, or servants, were never invited to dine with a master. Dining together represented equality and the relationship of peers.

The message here is not that slaves or servants are inferior. The lesson is that we are God's servants. He is supreme; we are not. Serving God is not our option. Rather, it is our duty. Slavery is long gone in our country, but we cannot allow our modern concepts of "achievement" or even employment to color our perception of this reading.

Reflection

The second and third readings confront us with a reality we would perhaps rather forget. Serving God by obeying his law is necessary if we want to achieve the happiness that we ultimately desire.

God is the Creator. He is our master. We are subjects. Timothy had to fulfill his obligation. The servants in the Gospel had to fulfill their obligations. We must fulfill our own obligations.

We are not almighty, despite all that we may possess or all that we have accomplished. We are not all-knowing.

We need God, as Habakkuk tells us. Otherwise, peril awaits us. God always protects, strengthens and guides us. †

Daily Readings

Monday, October 3

Galatians 1:6-12
Psalm 111:1b-2, 7-9, 10c
Luke 10:25-37

Tuesday, October 4

St. Francis of Assisi
Galatians 1:13-24
Psalm 139:1b-3, 13-15
Luke 10:38-42

Wednesday, October 5

Blessed Francis Xavier Seelos, priest
Galatians 2:1-2, 7-14
Psalm 117:1bc, 2
Luke 11:1-4

Thursday, October 6

St. Bruno, priest
Blessed Marie Rose Durocher, virgin
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, October 7

Our Lady of the Rosary
Galatians 3:7-14
Psalm 111:1b-6
Luke 11:15-26

Saturday, October 8

Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, October 9

Twenty-eighth Sunday in Ordinary Time
2 Kings 5:14-17
Psalm 98:1-4
2 Timothy 2:8-13
Luke 17:11-19

Question Corner/Fr. Kenneth Doyle

Speak the name of Jesus with respect to help counter the abuse of it in society

When is it appropriate to speak the word "Jesus"? If his name is not being used in a disrespectful way but to implore his help, certainly this would not be considered swearing, right? Some people seem to have a fear of uttering his name, lest they appear to be swearing. (Virginia)



What you intend when you say something may not be what hearers understand. Although you mean to implore Christ's help by calling out spontaneously the word "Jesus," someone listening might well think instead that you are expressing surprise or dismay—which would contribute to the growing disrespect for the Lord's name.

Why not instead say, "Help me, Jesus" and remove any doubt? Reverence for the divine name, in addition to being mandated by the Second Commandment, has a rich scriptural basis.

In his Letter to the Philippians, St. Paul says that "at the name of Jesus every knee should bend, of those in heaven and on earth and under the Earth" (Phil 2:10).

In the not-too-distant past, it was a custom among Catholics to bow one's head or take off one's hat whenever the name of Jesus was spoken. And the Church in the General Instruction of the Roman Missal still asks priests to bow their heads slightly at the names of Jesus, Mary and any saint that is being commemorated on a particular day.

Given the fact that the holy name is so often and so casually abused in today's world, perhaps all of us have a duty to ask the Lord's forgiveness and seek to make reparation. We need to stand in awe of God's mystery and majesty, realizing that even the opportunity to approach him in prayer is a gift of his mercy.

We have been members of one parish for more than 20 years, but we have been troubled by the liturgical preferences of a priest recently assigned there, including his celebration of

"ad orientem" Masses.

Our teenage children prefer one particular parish nearby, but I hesitate because it seems so informal and not in keeping with Church guidelines.

Attending Sunday Mass as a family is now a difficult hardship, which is very sad. Do you have any suggestions? (Name of city and state withheld)

First, to explain a phrase that might puzzle some readers: "ad orientem." Literally, it means "toward the East," indicating that the priest and the people both face in the same direction, following an ancient custom. It was maintained in the Church for centuries until the implementation of the liturgical renewal of the Second Vatican Council when a Mass' celebrant was allowed to face the congregation during the liturgy.

The Church's current General Instruction of the Roman Missal indicates that this is the ordinary direction for a celebrant to use during the Eucharist.

Now, to the substance of your question. I attach a high priority to a family's worshipping at Sunday Mass together.

I understand that some people can profit most from a liturgical setting that matches their individual taste and best helps them to enter into worship of almighty God, but I feel that is outweighed by the lasting value of worshipping God as a family. (In any case, it is good, as Pope Francis has frequently pointed out, for us to go outside our comfort zones. This can be as true liturgically as of other areas of life.)

Though I have no empirical evidence to back this, my sense anecdotally is that families who have worshipped together continue their fidelity to the Eucharist far into the future.

So my suggestion would be for you to sit down with your family, discuss the value of worshipping with each other on Sundays and reach an agreement as to where that should occur on a regular basis.

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

My Journey to God

The Abiding

By Cindy Leppert

Every breath, I breathe for you,
Who you are, I AM.
What you do you do to Me,
Where you go, I've sent you.

My desires I'll place before you;
Help is always there.
My work, your work, loving labor;
I define success.

Live your days. They are My gift.
Find the treasures in them,
For time is finite, moving, changing,
Mine to give or take.

Rest now. Know My Love enfolds
you.
You belong to Me.
Be the one who lives My Life.
...learn to love Me back.



(Cindy Leppert is a member of St. Christopher Parish in Indianapolis. A monstrance with the Blessed Sacrament rests on the altar as Archbishop Joseph W. Tobin delivers a reflection during the Vigil for Life on Jan. 21 in SS. Peter and Paul Cathedral in Indianapolis.) (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.

ARNOLD, Jr., Carl A., 90, St. Pius X, Indianapolis, Sept. 16. Husband of Helen Jongleux-Arnold. Father of Christine Bowser, Carl, John Richard and Steve Arnold. Brother of Karen Lang, Carol May, Dr. Eugene and Jerry Arnold. Grandfather of nine. Great-grandfather of two.

BAXTER, Clarice, 99, St. Michael the Archangel, Indianapolis, Aug. 31.

BRANN, Bernardine, 92, St. Andrew, Richmond, Sept. 13. Mother of Mary Jane Gast, Marcella Mueller, Mark and Michael Brann. Sister of Corrine Pentecost, Susann Sandala, Joann Witman and Clifford Dickman. Grandmother of two. Great-grandmother of two.

BRAY, Howard, 68, Our Lady of the Greenwood, Greenwood, Sept. 7. Husband of Connie Bray. Father of Kelly Smith and Sean Bray. Grandfather of six.

CARROLL, Jr., Charles F., 60, St. Augustine, Jeffersonville, Sept. 18. Son of Marian Linton. Brother of Mary Deel and Lee Ann Riffle. Uncle of several.

DATTILO, Lois M. (Stiefferman) Welch, 77, Prince of Peace, Madison, Sept. 18. Wife of Leonard

Dattilo. Mother of Linda Welch Boggs, Susan Welch Cantin, Joseph and Kevin Welch. Stepmother of Amy Dattilo-Cavallero, Lucy Dattilo, Leonard and Steven Dattilo. Sister of Mary Kishmar and Dema Schnauss. Grandmother of 12. Step-grandmother of six.

DEL GRANDE, Julia L., 86, St. Augustine, Jeffersonville, Sept. 6. Mother of Janisse Cailles and Candy Fox. Sister of Sam Vogt. Grandmother of four.

FARRELL, Elizabeth Ann, 80, St. Lawrence, Indianapolis, Sept. 9. Wife of James Farrell. Mother of Brenda and Mike Farrell. Sister of Ed Sander. Grandmother of nine.

FISCHER, JoAnn, 75, St. Vincent de Paul, Shelby County, Sept. 14. Mother of Amy Dingman, Rebecca Wagner and Jonathan Fischer. Sister of Marilyn Huseland, Bill, Bob and Ralph Kramer. Grandmother of nine.

HAYDEN, Gerard F., 67, Most Sorrowful Mother of God, Vevay, Sept. 19. Husband of Ginger Hayden. Stepfather of Jeremy Carroll. Brother of Joan Luna, Mary Ann, Susan, Richard, Robert and William Hayden. Grandfather of four.

HIGBIE, Sharon A. (Grimes), 55, Prince of Peace, Madison, Sept. 19. Wife of Charles Higbie. Mother of Campbell Behn Higbie. Stepmother of Jason

Higbie. Daughter of Nolan Grimes, Jr. Sister of Bert Grimes.

HILL, Mary Lou (Bennett), 87, Prince of Peace, Madison, Sept. 18. Mother of Elizabeth Adair, Charles, Christopher, David and Jeffrey Hill. Sister of Caroline Colpetzer. Grandmother of 10. Great-grandmother of five.

KUEHR, Robert J., 89, Holy Spirit, Indianapolis, Sept. 16. Husband of Irene Kuehr. Father of Julie Armstrong and Karen Dewar. Brother of Carol Tucker and Richard Kuehr. Grandfather of four.

MCCANN, Martha J., 86, St. Mary, New Albany, Sept. 14. Mother of Julia Mendoza, Louis and Mark

McCann. Sister of Julia Encino, Betty McCoy, Kathleen Powell, Jane, Daniel and Louis O'Bryan. Grandmother of five.

MCCORMICK, Linda B., 85, St. Elizabeth of Hungary, Cambridge City, Aug. 18. Mother of Michele Brasseur, Madonna Paskash, Melinda Peters, Mark, Matthew and Michael McCormick. Grandmother of 17. Great-grandmother of 16.

PEDUTO, Louis, 95, St. Joseph, Shelbyville, Sept. 7. Husband of Mary Peduto. Father of Michelle Berry, Gina Coombs and Michael Peduto. Grandfather of nine. Great-grandfather of six.

SCHUBERT, Paul E., 71, St. Martin of Tours,

Martinsville, Sept. 15. Husband of Rebecca Schubert. Father of Denise, Dale and Eric Schubert. Brother of Ann Bernabo, Louise Murphy, Monica Myrtle, Rita O'Brian, Margaret Roberts, James, Joseph and Richard Schubert. Grandfather of six.

WESSLING, Eugene, 84, Good Shepherd, Indianapolis, Sept. 12. Father of Joni Emmert, Carol Kegeris, Kurt and Steve Wessling. Brother of Marcella Bauman. Grandfather of five. Great-grandfather of three.

ZILSON, Anthony J., 85, Our Lady of the Greenwood, Greenwood, Sept. 6. Father of Kathy Randall. Grandfather of five. Great-grandfather of two. †



Blue Mass

A Green Bay Police officer clutches his badge as Bishop David L. Ricken of Green Bay, Wis., recites a blessing over public safety professionals at the conclusion of the Blue Mass on Sept. 18 at St. Francis Xavier Cathedral in Green Bay. (CNS photo/Sam Lucero, *The Compass*)

Christians aren't greater than God, must forgive as he does, pope says

VATICAN CITY (CNS)—God wants people to be merciful, which means forgiving others and giving freely with love, Pope Francis said.

"We don't have the power to condemn our brother who makes a mistake, we are not above him. Rather we have a duty to return him to the dignity of a son of the Father and to accompany him on his path of conversion," the pope said on Sept. 21 at his weekly general audience.

In his talk, the pope focused on a reading from the Gospel of Luke (Lk 6:36-38), in which Jesus tells the disciples to stop judging others and be merciful just as God is.

The motto for the Holy Year of Mercy, "Merciful Like the Father," comes from this biblical verse, the pope said.

But more than a pithy catchphrase, the motto is a lifelong commitment to give to others the love one has received—without merit—from God, he said. It is a call to reflect upon all that God does for humanity, so as to be inspired "to be like him, full of love, compassion and mercy," he said.

But what does it mean to be merciful, the pope asked his audience. Jesus said it means to forgive and to give, he said.

Mercy is shown by forgiving and not judging and condemning, the pope said.

"A Christian must forgive," he said. "Why? Because he was forgiven! All of us here in the square have been

forgiven, not one of us never needed God's forgiveness in life.

"If God has forgiven me, why shouldn't I forgive others? Am I greater than God?" the pope said, underlining that "judging and condemning one's brother who sins is wrong."

"Not because one doesn't want to recognize the sin, but because to condemn the sinner breaks the bond of fraternity with him and ignores the mercy of God, who does not want to give up on any of his children."

By asking his disciples not to condemn, "Jesus does not mean to undermine the course of human justice," Pope Francis said, rather he shows that suspending judgment is needed to hold together a Christian community and maintain fraternal ties.

The other essential element of mercy, he said, is that it is freely giving to others because it flows from having received such abundant gifts from God.

Also, by giving to others, God will return that measure once again, showing "it is we ourselves who decide how we will be judged" after death, the pope said.

For a Christian, he said, merciful love is the only path to follow.

"We all need to be a little more merciful, to not badmouth others, not judge, not rip people apart with criticism, envy, jealousy," he said.

By giving and forgiving, he said, one's heart will expand with love, while selfishness and hatred will turn the heart into a hard, tiny stone.

"Which do you want?" he asked.

When people in the audience shouted "no" to having "a heart of stone" and "yes" to a heart filled with love, the pope said, "then be merciful." †



Pope Francis

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Father Hesburgh, JFK to be honored on postage stamps in 2017

WASHINGTON (CNS)—Two prominent Catholics will be commemorated on U.S. postage stamps in 2017.

Holy Cross Father Theodore Hesburgh, who was president of the University of Notre Dame for 35 years, and President John F. Kennedy, who was assassinated while riding in a motorcade in Dallas in 1963, are among several subjects that will be part of next year's stamp program, the U.S. Postal Service (USPS) announced on Sept. 20.

Both stamps will be issued at the "forever" rate, which currently stands at 47 cents. The forever designation means the stamps can be used to pay first-class postage for items weighing one ounce or less.

The USPS traditionally issues stamps on dates related to the subject. In Kennedy's case, May 29 will mark the 100th anniversary of his birth. The Father Hesburgh stamp will commemorate his achievements as a civic leader and educator, and will be issued on Sept. 1 on the Notre Dame campus. The 100th anniversary of his birth is on May 25.

Father Hesburgh, who died on Feb. 26, 2015, at 97, was the longest serving president of the University of Notre Dame, holding the position from 1952 to 1987. He led the university through a period of dramatic growth and held sway with political and civil rights leaders.

The priest played an influential role in national and international affairs both during and after his presidency. He held 16 presidential appointments over the years, and was a charter member of the U.S. Commission on Civil Rights beginning in 1957. His involvement in national affairs also saw him tackling immigration reform, peaceful uses of atomic energy, campus unrest and treatment of Vietnam War draft evaders. Internationally, he was an advocate for development in the world's poorest nations that did not overlook the needs of indigenous and poor people.

A postal service news release said the stamp features an oil-on-panel painting of Father Hesburgh standing on the Notre Dame campus.

Kennedy emerged as a political leader from a powerful Democratic family in Massachusetts and became the country's 35th president. He entered politics after serving in World War II as a PT boat commander. Popularly known as JFK, Kennedy was the nation's first Catholic president and was the youngest person elected to the country's highest office at age 43 in 1960. He was assassinated on Nov. 22, 1963.

His short term in the White House saw him order the Bay of Pigs Invasion, navigate the Cuban Missile Crisis, negotiate the Nuclear Test Ban Treaty and initiate the Space Race with the



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former Soviet Union to get humans to the moon. His term also saw the establishment of the Peace Corps and the acceleration of the civil rights movement.

The stamp image features a

black-and-white photograph of Kennedy taken by Ted Spiegel in 1960.

Kennedy has been depicted on two other stamps: a 5-cent memorial stamp issued in 1964 and a 13-cent regular stamp issued in 1967. †

Despite drop in poverty, advocates say much work remains to lift up poor

WASHINGTON (CNS)—While 3.5 million fewer Americans were living in poverty and the median household income grew 5.2 percent in 2015, advocates maintain that there is much more work ahead to help the country's 43.1 million poor in their struggles to obtain affordable housing, feed their families and find well-paying jobs.

"The [poverty] statistics went down, but there's still a lot of work to do," Sheila Gilbert, president of the Society of St. Vincent de Paul's national council, told Catholic News Service (CNS).

"I would suspect that probably the ones that were the closest to coming out of poverty and had the most resources were the ones who were able to come out of poverty. Those who are further down the line are still in poverty," said Gilbert, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The Census Bureau reported on Sept. 13 that the poverty rate declined to 13.5 percent last year from 14.8 percent in 2014.

In addition, federal statistics show that

median household income rose to \$56,515 in 2015, an increase from \$53,718 a year earlier. The figure represents the first annual increase in median household income since 2007, the year before the onset of the Great Recession.

Even with the rise in incomes, the 2015 levels still fall short of peak median incomes recorded in 1999.

In the same announcement, the Census Bureau said the percentage of people without health insurance coverage in all of 2015 stood at 9.1 percent, down from 10.4 percent in 2014. The figure represents a decline in the number of people without health insurance from 29 million last year from 33 million the year before.

Michael O'Rourke, policy adviser in the Office of Domestic Social Development at the U.S. Conference of Catholic Bishops, called the numbers "encouraging."

However, he told CNS after looking at various analyses of the statistics, "that wherever we are, we're still not where we'd like to be. You still have families who are not feeling their incomes move."

Brian Corbin, executive vice president of member services at Catholic Charities USA, was excited about the economic progress, and said that member agencies across the country had seen a slight decline in the

number of people seeking social services in the last year.

"The economy is improving, and that's a very good thing," Corbin said. "People are getting jobs to help pull out of poverty. Like everything else, we have to keep on moving, keep on working to help people's lives."

Where Catholic Charities agencies are seeing an increased need, however, Corbin said, is among individuals and families who live just above the poverty line: \$11,880 in income for single people and \$24,300 for a family of four. While not technically living in poverty, Corbin described people in such situations as "the working poor," and they are a step away from a crisis.

People in such circumstances can be thrust into a financial crisis if they suddenly are faced with a \$1,000 car repair or another unexpected expense, he explained.

"At a certain level of income, they can access government programs. But if you're just at the line or above where people don't have the safety net, we're seeing people who come to us who have multiple problems," he said.

Of even more concern to the advocates is the high level of poverty among children identified in the Census Bureau statistics. Nearly one in five children—19.7 percent or about 14.5 million—lived in poverty in

2015, according to the data. In 2014 about 15.5 million were in poverty. O'Rourke called their situation disturbing.

"We're still living in a society where the burdens of poverty are being borne most severely by our kids," he said. "We shouldn't normalize this. Our eyes should not glaze over when we see something like this. This is something that should be troubling to us right now. I think there's a moral imperative to do something right now."

O'Rourke is planning a webinar on Oct. 4 to discuss the census statistics with social service providers and poverty-fighting agencies to encourage them to continue advocating for continued federal funding of vital social service programs.

The three advocates also expressed hope that the downward trend in poverty and the upward movement in incomes will continue.

"When you're coming into an election year like this and everything could change drastically, it's hard to know who's going to be in power and understand what that means," Gilbert said. "That's where prayer comes in and real belief the Holy Spirit is the one who's behind this process. I think it's the Holy Spirit who's waking us up. I don't think the Holy Spirit will stop on this." †



Sheila Gilbert

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Too much order in the Court? No thrills in upcoming docket

WASHINGTON (CNS)—The expression “in like a lion out like a lamb” turns on its head when comparing the end of the Supreme Court’s last term to the start of its new one on Oct. 3.

The end of the court’s last term ended with a flurry of decisions on high-profile cases on abortion, immigration and contraception, abortifacients and sterilization that had the rapt attention of Catholics and the general public alike.

But as the court readies for its next term—always on the first Monday in October—that

same sense of urgency is nowhere in sight. The court will take its usual load of about 80 cases, but it is not taking on cases likely to entice massive crowds to the building’s white steps with placards and megaphones.

“In previous years, I’ve said: ‘What a

blockbuster year we have ahead.’ But this year, not so much,” said Caroline Fredrickson, president of the American Constitution Society, during a Supreme Court overview on Sept. 21 at the National Press Club in Washington.

Fredrickson and other panelists said a key factor to the lackluster cases on tap this term is because the court is still not functioning at full capacity since the death of Justice Antonin Scalia on Feb. 13.

Sept. 23 marked the 222nd day since Scalia’s death, and it also was the 191st day since Merrick Garland was nominated by President Barack Obama to fill that vacancy. If the seat remains vacant until a nomination by the next president, the court might go through the entire oral argument session without a ninth justice while the confirmation process occurs.

The court is in “unchartered territory,” said Kristen Clarke, president of Lawyers’ Committee for Civil Rights Under Law, noting the longtime absence of a justice has not happened in more than five decades.

“I’m concerned about the integrity of the Supreme Court,” she said, noting that it is in a “state of paralysis” without the ninth vote.

Paul Smith, a partner at the Washington law firm Jenner & Block, who has argued multiple cases before the Supreme Court, similarly said the prospect of more four-four tie votes from this court makes it “unfunctional.”

But that view isn’t shared by everyone. Nicholas Quinn Rosenkranz, law professor at Georgetown University’s law school, said Scalia’s absence is notable, particularly since he was “a larger than life figure in the court.” He didn’t think the court was “dramatically hindered” by having one less justice, but he still said “the court is better with a full complement.”

Another factor to consider is whoever fills Scalia’s seat could likely be on the bench for decades.

Still, in its ever steady and slow fashion, the court will not change dramatically no matter who fills the spot. As Smith said, the court doesn’t work that way and it doesn’t like to override previous decisions.

So far, the court has agreed to hear 31 cases and will add more after a late September conference. Nineteen cases are scheduled for oral argument in October and November, and more will be added in the coming months. Key upcoming cases for Catholic court watchers are two death penalty cases, and a religious liberty case about a church being excluded from a state’s grant

program.

Cases the court might take up but hasn’t decided yet include: challenges on voting laws from several states; another issue over the Affordable Care Act; trademark battles involving an Asian-American rock band and the Washington Redskins football team; and a high school transgender bathroom case.

The death penalty cases from Texas will be argued in the court’s first month. The case of *Buck v. Stephens*, involves Duane Buck, who was sentenced to death for the murders of his ex-girlfriend and

another man in front of her children in Houston in 1995. A psychologist who spoke at the punishment phase of his trial said that because Buck is African-American, there was a stronger likelihood that he could present a danger to society.

The court will examine if that part of his trial was ineffective because

‘In previous years, I’ve said: “What a blockbuster year we have ahead.” But this year, not so much.’



— Caroline Fredrickson, president of the American Constitution Society

the witness who made this remark was called forth by the defense. But if the court rules in Buck’s favor, he will only get a new sentencing hearing, not a new trial establishing guilt or innocence.

The other death penalty case is *Moore v. Texas*, involving Bobby James Moore, convicted of killing a grocery store clerk during a botched robbery in 1980. Moore says he is intellectually disabled, a claim the state appeals court has rejected. However, his attorneys argue the state used outdated medical standards in their evaluation.

Meg Penrose, professor of constitutional law at Texas A&M University’s School of Law, said if either case ends with a 4-4 vote, both men will be executed since the lower and appeals courts ruled against them and these decisions will stand. Both cases are decades old, and Penrose said they prove “if society is going to inflict the ultimate penalty, it needs to be sure it has done so in a just manner.”

The religious liberty case before the court, but not given a date yet, is *Trinity Lutheran Church of Columbia v. Pauley* about a religious preschool that was rejected from a Missouri program that provides reimbursement grants for the purchase of tire scraps used at the base of playgrounds.

The church says its exclusion violates the Constitution because it discriminates against religious institutions. The state argues that it didn’t violate rights, saying the church can still worship or run its day care as it wishes, but the state will not pay for the resurfaced playground.

Rosenkranz pointed out that both sides are relying on the Supreme Court’s 2004 decision in *Locke vs. Davey*, which said that states do not have to provide tax-funded scholarships to college students who are pursuing careers in ministry.

The church in the playground case said the grant they applied for had nothing to do with religion, like the scholarship did, while opponents insist the state simply should not be providing any financial support to religious institutions.

At another Supreme Court briefing sponsored by Alliance Defending Freedom, C. Kevin Marshall, a partner with the Washington law firm Jones Day, said how the court responds to the playground case will have a broad effect.

He said the case raises religious liberty questions, but is “less contentious” than last term’s *Zubik v. Burwell*, which challenged the Affordable Care Act’s contraceptive, abortifacient and sterilization requirement for employers.

As he put it: “We can get to basics here.” †



9/11 commemoration

Members of a combined choir from the New Albany Deanery perform in St. Mary Church in New Albany on Sept. 11. The deanery commemorated the 15th anniversary of the Sept. 11, 2001, terrorist attacks in America with a deanery-wide choral concert. Titled “Mercy, Patriotism, and Peace,” the concert featured more than 70 singers from a number of area choirs. (Submitted photo by Leslie Lynch)

Through serving, people continue to ‘Walk With Francis’ a year after trip

WASHINGTON (CNS)—As Pope Francis boarded the plane after his visit to Washington a year ago, he carried with him a book containing more than 100,000 pledges that people in the Archdiocese of Washington had made to “Walk With Francis” by either praying, serving or acting to improve their community.

Leading up to the pope’s visit, the Archdiocese of Washington, along with Catholic Charities, launched the Walk With Francis initiative, which encouraged people to prepare for the pope’s visit by following in his example of love and mercy.

People were asked to make pledges to pray regularly for the pontiff, to serve by caring for those in need and supporting charitable efforts, or to act to promote human life and dignity, justice and peace, family life and religious freedom, care for creation and the common good.

In the months that followed, individuals, schools, parishes and other organizations made pledges to help their community in different ways. Many people posted their pledges on social media, using the #WalkwithFrancis hashtag. The day before the pope arrived in Washington on Sept. 22, 2015, the Walk With Francis pledges topped the 100,000 mark. The Archdiocese of Washington then compiled all of the pledges into a 400-page book that they presented to the pope as a parting gift when he left on Sept. 24, 2015.

At Little Flower School in Great Mills, Md., each class decided for itself how they were going to Walk With Francis. Students in the pre-kindergarten class pledged to act like Jesus toward one another, the second grade pledged to do an act of kindness every day, the fifth grade pledged to plant a school garden, the seventh grade pledged to pray the prayer of St. Francis every day, and the eighth grade pledged to do guided meditations on mercy.

Patricia Peters, who teaches seventh- and eighth-grade religion, saw the pledges that her students made go beyond the time leading up to Pope Francis’ visit. Both the seventh and the eighth grade continued their prayers and meditations regularly throughout the year. In addition, two students from her seventh-grade class were inspired by the prayer of St. Francis to start a pet supply drive that now runs annually from the beginning of the year until the blessing of the pets on St. Francis of Assisi’s feast day.

“It was very affirming for me to be a part of it, to watch my students grow through the experience and to be able to be a part of the larger Church in that way,” Peters told the *Catholic Standard*, newspaper of the Washington Archdiocese. “It definitely strengthened my faith to be a part of that with my students.”

Several prominent figures in the Washington area also signed the Walk With Francis Pledge. Katie Leddecky, the five-time Olympic swimming gold medalist who is a member of Little Flower Parish in Bethesda, Md., pledged to help Shepherd’s Table, Catholic Charities and Bikes for the World. John Carlson, a member of the Washington Capitals hockey team, pledged to “continue to work on my faith and become a better father every day.”

Erik Salmi, director of communications for Catholic Charities of the Archdiocese of Washington, said these pledges “helped bring some great energy to the campaign.”

At The Catholic University of America, students were encouraged to sign pledges after the opening Mass of the school year. Many of the students, such as James Walsh, still wear their “Walk With Francis” wristbands as a reminder of the pledges they made that day.

“I like to keep it on as a good reminder ... to stay humble,” Walsh said.

Catholic University also had a “Serve With Francis Day,” where hundreds of students went out to serve their local community.

Salmi said the effects of the Walk With Francis initiative are hard to measure, because it is similar to when “you drop a stone in the middle of a pond and the ripples go pretty far and wide.” However, he said he did know that all of the Catholic Charities programs benefited from having volunteers that joined them.

The good deeds did not end when the pope left. Since his visit, more than 10,000 additional pledges have been made. Through the Drive with Francis initiative, the Fiat that Pope Francis rode in is being used to help those in need. There is even a new hashtag, #DrivewithFrancis, so that people can share on social media what they are doing with the papal Fiat.

Two Fiats were used by Pope Francis during his visit to Washington, and later the cars were donated to the archdiocese by Pope Francis and Fiat Chrysler Automobiles. The proceeds of the auction of one of the cars are being donated to various charities.

A private donor who wanted to remain anonymous is letting the archdiocese use the second Fiat via the #DrivewithFrancis initiative to promote good works, activities and social service programs aiding the local community. †