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Criterion

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Palliative care conference

Health Ministry offering Nov. 13 conference on palliative care, page 10.

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'A forever friendship'

When Cynthia Kanko, left, needed a friend to help her through the challenges of a cancer diagnosis, she unexpectedly found one in a stranger, Georgia Frey. They are pictured inside St. Paul Catholic Center in Bloomington, their home parish. (Photo by John Shaughnessy)

Unexpected meeting lead two strangers to form special bond during cancer challenge

By John Shaughnessy

BLOOMINGTON—The usual flow of a friendship begins with a connection at school, on a team, in a neighborhood, at work or during a shared interest.

If we're blessed, the bond deepens through time, connecting us with someone who not only shares the joy and the fun in life, but also the tough times and the heartbreaking moments.

It was exactly that kind of friendship that Cynthia Kanko needed when she received the devastating news in 2013 that she had the worst stage of breast cancer. The diagnosis left her reeling: "My world came crashing down. I lost every hope."

Yet there was no one in Kanko's life

who she felt she could lean on, or who could help with the pain.

A native of the African country of Ghana, she had moved to Bloomington less than two years earlier to pursue a doctoral degree at Indiana University. A single mother, she worried more about her then 10-year-old daughter while she also longed for the comfort of her mom, who was in Ghana. And while she was known, involved and appreciated at St. Paul Catholic Center in Bloomington, she didn't want to burden anyone there.

Then one seemingly chance encounter changed everything—not just for Kanko but for a woman she had never met.

That's where the story of the remarkable friendship of Cynthia Kanko and

Georgia Frey begins, a friendship that has led both women to believe there are no coincidences with God.

The beginning of the blessings

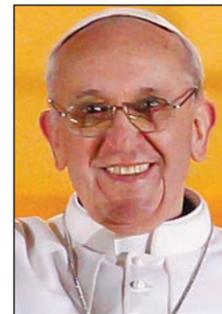
Kanko and Frey first met on July 1, 2013—a day when both women unexpectedly changed their plans.

Ever since she had been diagnosed with cancer three months earlier, Kanko hadn't been able to attend Mass at St. Paul Catholic Center because of her weakness from the side effects of chemotherapy. Still, she made a point each week to visit the center's chapel for an hour, realizing "how the presence of the Lord" brought her "a lot of inner peace, joy, comfort and strength."

See BLESSING, page 8

Pope calls for 'synodal' Church where all listen, learn, share mission

VATICAN CITY (CNS)—Marking the 50th anniversary of the Synod of Bishops, Pope Francis outlined his vision for a Church that is "synodal" at every level, with everyone listening to one another, learning from one another and taking responsibility for proclaiming the Gospel.



Pope Francis

"The journey of synodality is the journey that God wants from his Church in the third millennium," the pope said on Oct. 17. "A synodal Church is a listening Church, aware that listening is more than hearing. It is a reciprocal listening in which each one has something to learn."

Pope Francis, members of the Synod of Bishops on the family, theologians and other guests dedicated a morning to marking the anniversary of Blessed Paul VI's institution in 1965 of the synod as a forum for sharing the faith and concerns of the world's Catholics, reflecting together and offering counsel to the pope.

Referring to the Greek roots of the word "synod," Pope Francis said, "walking together—laity, pastors, the bishop of Rome—is an easy concept to express in words, but is not so easy to put into practice."

In fact, before Pope Francis spoke, five cardinals, an archbishop and the patriarch of the Chaldean Catholic Church spoke about the blessings and challenges of the synod process over the past 50 years. They agreed that while the synod's methodology has improved over the past five decades, there still is work to do.

"We must continue on this path," Pope Francis told them. "The world in which we live and which we are called to love and serve, even with its contradictions, requires from the Church the strengthening of synergies in all areas of its mission."

Using the synod on the family as an example, the pope said it would have been

See SYNOD, page 2

Canonizing four saints, Pope Francis urges people to serve others with joy

VATICAN CITY (CNS)—Pope Francis called on people to replace their thirst for power with the joy of quiet and humble service, as he proclaimed four new saints, including the parents of St. Thérèse of Lisieux.

All of Christ's disciples, especially its pastors, are called to model themselves after Jesus and "suppress our instinctive desire to exercise power over others, and instead exercise the virtue of humility."

The pope said the new saints—a Spanish religious woman, an Italian priest and the first married couple with children to be canonized together—"unfailingly served their brothers and sisters with outstanding humility and charity in imitation of the divine master."

On World Mission Sunday on Oct. 18 in St. Peter's Square, during the Synod of Bishops on the family, the pope canonized the following new saints:

See SAINTS, page 8



Workers prepare a banner of Louis and Marie Zélie Guérin Martin, the parents of St. Thérèse of Lisieux, on the facade of St. Peter's Basilica at the Vatican on Oct. 16 in advance of a canonization. On Oct. 18, Pope Francis canonized the Martins, Italian Father Vincenzo Grossi, founder of the Institute of the Daughters of the Oratory, and Spanish Sister Maria of the Immaculate Conception, a member of the Congregation of the Sisters of the Company of the Cross. (CNS photo/Paul Haring)

Synod not manipulated; how it is depicted is distorted, says cardinal

VATICAN CITY (CNS)—The Synod of Bishops on the family is not being manipulated, rather the distortion rests in



Cardinal Donald W. Wuerl

how it is being depicted or seen by a number of people, said Cardinal Donald W. Wuerl of Washington.

“I don’t think the synod itself has been tainted, but the lens through which it is being seen by many, many people has been tainted, and so I suspect that that will have some

impact,” he said in an interview on Oct. 18 with the Jesuit magazine *America*.

“It’s not going to be a long-term impact because you can only paint something in false tones and have it remain understood incorrectly for so long, after a while the Church wins out,” he said, adding that “the truth is great and it always wins out, even with all of this propaganda and all of this distortion.”

The cardinal said he has participated in seven synods, and he also attended the very first general assembly in 1967 as a secretary to a synod father.

He said much-welcome changes have been made to the synod on the family that “allow the bishops to come together and to speak very openly and very clearly about whatever they think needs to be said.”

The bishops themselves have long been asking for less time spent listening to written speeches being read aloud and more time for small-group discussions “because that’s where the real debate takes place,” he said.

The 13 small groups elect their own representatives, who then hand in summaries that have been approved by the group to a 10-member writing committee charged with drafting a final document the synod will vote on and give to the pope.

Cardinal Wuerl, who is on this papally

appointed drafting committee, told *America*, “I don’t see how you can manipulate all of those groups and all of the people leading them.”

In fact, the creation of a larger drafting committee was an improvement on a previous process that was not “working very well.” During last year’s extraordinary synod, “there was this great outcry” that the first interim report drafted by two top-ranking members of the synod wasn’t done well, so the pope added more bishops to the process.

“I don’t see any of that as manipulative. I see it as widening the participation of the bishops,” he said.

“Now there are some bishops whose position is that we shouldn’t be discussing any of this anyway. They were the ones at the last synod that were giving interviews, and denouncing and claiming there were intrigues and manipulation,” he told the magazine.

Such accusations, he said, do not have “a foundation in reality. I just think that these are people who have their own position and they just want to articulate that.”

The synod has no intention of changing Church teaching, Cardinal Wuerl said, so perhaps the charges or discontent are motivated by not liking the pope or the way he calls people to live the Gospel.

“I wonder if some of these people who are speaking, sometimes surreptitiously, sometimes half-way implying, then backing off and then twisting around, I wonder if it is really that they find they just don’t like this pope. I wonder if that isn’t part of it,” he said.

“Pope Francis is calling for a Church that, to my mind, is much more in contact with the Gospel, with the living out of the Gospel. Not just the articulation of the Gospel, the voicing of the Gospel, the proclaiming of the Gospel, but the personal living of it,” he said. While many people find this approach “attractive,” he said, “for reasons known only to them, there are some who find this somewhat threatening.” †

SYNOD

continued from page 1

impossible for the 270 bishops and priests who are voting members of the assembly to speak to real needs and concerns without listening to and trying to learn from Catholic families.

“It was that conviction that led me when I asked that the people of God be consulted” before the synod, the pope said. “How would it have been possible to speak of the family without calling upon families, listening to their joys and their hopes, their pains and their suffering?”

The need for everyone in the Church—from the pope on down—to listen and to learn from others is based on the conviction, clearly explained by the Second Vatican Council, that through baptism and confirmation all members of the Church have been anointed by the Holy Spirit, and that the entire Christian community is infallible when its members discern together and speak with one voice on matters of faith and morals, Pope Francis said.

“The ‘*sensus fidei*’ [sense of faith] makes it impossible to rigidly separate the ‘*ecclesia docens*’ [teaching Church] and the ‘*ecclesia discens*’ [learning Church] because even the flock has a ‘nose’ for discerning the new paths that the Lord is opening up to the Church,” the pope said.

But ensuring the synodality of the whole Church will be impossible, he said, if people misunderstand the Church’s hierarchy and see it as a structure in which some people are placed above others.

The Church’s structure, the pope said, “is like an upside down pyramid” with the top on the bottom, which is why the ordained are called “ministers”—they serve the others.

In a diocese, he said, the bishop is the “vicar of that Jesus who, at the Last Supper, knelt to wash the feet of the Apostles,” and the pope is called to truly

be “the servant of the servants of God.”

“We must never forget: for the disciples of Jesus—yesterday, today and forever—the only authority is the authority of service; the only power is the power of the cross,” he said.

The world needs the Catholic Church to witness to that Christian vision of community, participation, solidarity and joint responsibility, he said. In too many countries, power is in the hands of just a few people, the dignity of many is denied and authority is abused.

Pope Francis told the gathering that “the pope does not stand alone above the Church,” but he is “within it as a baptized person among the baptized and in the episcopal collage as a bishop among bishops, called at the same time—as the successor of the Apostle Peter—to guide the Church of Rome, which presides in love over all the churches.”

A synodal spirit must be at work in dioceses as well as in the universal Church, Pope Francis said. Priests’ councils, pastoral councils and other consultative bodies in a diocese must “remain connected to the base,” to the grassroots, if they are to help a bishop respond to the real needs and concerns of the Catholic people.

Looking specifically at the Synod of Bishops, the pope said the process for each synod must begin with listening to the faithful. The second stage is to have the pastors listen to each other. The role of bishops at a synod is to “act as authentic custodians, interpreters and witnesses of the faith of the whole Church, attentively distinguishing it from the often changing fluxes of public opinion.”

The third stage of a synod is to listen to the pope, the bishop of Rome, called to make pronouncements “not based on his personal convictions, but as the supreme witness of the faith of the entire Church,” he said.

The fact that the synod is not a decision-making body and acts only “with and under” the pope, he said, “is not a limitation on its freedom, but a guarantee of unity.” †

CCF offering free seminars on basics of estate planning

Special to *The Criterion*

The archdiocese’s Catholic Community Foundation, Inc. (CCF) is offering a free educational seminar in both its South and North Deanery on the basics of estate planning.

In addition to estate planning basics, Joanna Feltz, director of planned giving for CCF, will speak briefly about the foundation and opportunities for establishing or supporting funds that help parishes, schools and agencies in the archdiocese.

The seminar will first be held at 1:15 p.m. on Nov. 1 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. A light lunch will be served, and the one-hour program begins at 1:30 p.m.

A second session offering the same material will be held at 6:30 p.m. on Nov. 4 at Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis. Light refreshments will be served, and the one-hour program begins at 6:45 p.m.

For registration or additional information, contact Mary Shepherd by e-mail at mshpherd@archindy.org or by phone at 317-236-1482 or 1-800-382-9836, ext. 1482.

Participants are encouraged to bring friends and family who have an interest in this learning opportunity. †

Search is on for singers of all voice parts to form archdiocesan chamber choir

The Archdiocese of Indianapolis is seeking singers of all voice parts to form an archdiocesan chamber choir.

This small, elite choral group will sing challenging music from the sacred music repertory, focusing on music from the Catholic treasury, but also including pieces of different ethnic traditions, noted Andrew Motyka, archdiocesan Director of Music.

The group will be by audition and will sing at various liturgies, concerts and charitable events throughout the year.

It is also expected that this group will form the core of the already existing Archdiocesan Choir which sings for major liturgies. The goal of the group is to exemplify the highest level of musicianship in a medium that is not possible at the parish level. Please note that this group is in addition to, not instead of, the Archdiocesan Choir.

Ideal candidates are strong music readers with sensitivity for choral singing who are capable of carrying a voice part independently in a small ensemble.

For more information or to set up an audition, please contact Motyka at 800-382-9836, ext. 1513, 317-236-1513 or e-mail amotyka@archindy.org by Oct. 30. †

Indianapolis Children’s Choir to perform at SS. Peter and Paul Cathedral on Nov. 1

The Indianapolis Children’s Choir will present a concert at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, at 7 p.m. on All Saints Day, Sunday, Nov. 1.

This concert is open to the public. There is no charge for admission, though there is a suggested \$15 donation.

Please join us for a beautiful evening of music presented by our local youths. †

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In 50 years since 'Nostra Aetate,' Church has built strong interreligious ties

WASHINGTON (CNS)—The scene in Foundation Hall of the National September 11 Memorial and Museum during Pope Francis' visit spoke volumes about the Catholic Church and interreligious relations.

On the platform with Pope Francis on Sept. 25 were representatives of the Hindu, Buddhist, Sikh, Jewish and Muslim religions, as well as Christian religions. All offering prayers for peace and words of inspiration from their sacred texts.

The event symbolized the strengthening relations and solidarity that the Catholic Church has with non-Christian religions as envisioned by "Nostra Aetate" ("In Our Time"), the Vatican II declaration that addressed the relations of the Catholic Church with other religions, said Father John W. Crossin, executive director of the Secretariat for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops (USCCB).

"This event is symbolic and is iconic," Father Crossin, a member of the Oblates of St. Francis de Sales, summarized in an interview with Catholic News Service (CNS). "It's a healing message."

Jesuit Father Francis X. Clooney, director of the Center for the Study of World Religions at Harvard Divinity School, attended the ground zero event. He said the pope's participation served as an example for people of faith to follow.

"At ground zero, the pope was saying given today's world and the environmental crisis and poverty and terrible scenes of religious violence, all of us across religious traditions, as religious leaders, have to work together," Father Clooney said. "This is a time for people to work together."

In the 50 years since "Nostra Aetate" was released on Oct. 28, 1965, each pope has promoted interreligious understanding in numerous outreach efforts. What was originally proposed by St. John XXIII as a statement related to Jews eventually evolved to encompass non-Christian religions and ended up being a stand-alone message emerging from the Second Vatican Council.

"Nostra Aetate" is one of the 16 documents that emerged from the council. At three pages, it is the shortest, but it is one of the council's most influential on Church life.

The declaration begins by acknowledging that humanity "is being drawn closer together, and the ties between different people are becoming stronger." In subsequent paragraphs, it specifically addresses Hinduism, Buddhism, Islam and Judaism. The key observation about other faiths comes in paragraph 2, according to retired Archbishop Michael L. Fitzgerald, an expert on Islam, who was president of the Pontifical Council for Interreligious Dialogue from 2002-06.

Specifically the passage reads: "The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings, which though different in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of truth which enlightens all men."

For Archbishop Fitzgerald, that recognition is what has led the Catholic Church to initiate dialogues to create greater interreligious understanding and respect.

"It's very strong words," he told CNS. "It means that there's truth there [in other religions]. That doesn't mean that [they've] got all the truth. No, no, not at all. Revelation is complete in Jesus Christ, but the way we live that—and other religions—can help us to understand the revelation and to understand the truth, and [that] the Spirit is working in these."

Such an understanding is crucial in a rapidly diversifying United States, where the USCCB has conducted a series of dialogues with several faiths over the years. While relations that promote understanding with the Jews have received much of the attention, U.S. Church officials have had regional dialogues with Muslims and smaller scale meetings with Hindus, Buddhists and even Native American leaders.

Today, Catholics live in more diverse settings, mixing with people of different faiths and cultures in the workplace, in schools, in neighborhoods and in social circles.

John Borelli, special assistant to the president for interreligious initiatives at Georgetown University, attributed the country's growing diversity to the Immigration and Nationality Act of 1965. President Lyndon Johnson signed the act three months before "Nostra Aetate" was promulgated.

The law is significant because it ended an immigration system that gave European immigrants preference and has changed the face of the United States.

Over the years, numerous efforts have been undertaken nationally to institute the values expressed in the Vatican II declaration. Borelli, who formerly worked in the USCCB ecumenical and interreligious affairs office, joined with numerous academic, diocesan and Catholic and non-Catholic religious partners to spearhead efforts to build understanding and respect.

In recent years, such efforts have been dialed back somewhat, especially at the local diocesan level as bishops have emphasized rebuilding the Church and evangelization in the face of dwindling Mass attendance and the need to close and consolidate parishes in many locales because of declining membership.



Pope Francis stands between Jewish and Muslim religious leaders during a prayer service at the ground zero 9/11 Memorial Museum in New York on Sept. 25. (CNS photo/Paul Haring)

However, Borelli said Pope Francis is paving the way for more outreach.

"Francis is one who feels you don't need to just keep repeating the old ways. You've got to incorporate the practice in a personal and spiritual way," Borelli explained.

So while the outreach efforts continue at the top from the USCCB and other official Church organizations in Europe, Canada and elsewhere, Borelli finds inspiration in efforts at parishes and local communities that are carrying out the vision of "Nostra Aetate."

Father Clooney, an expert in Hinduism, said that in India the Catholic Church has worked to understand the country's majority religion and integrate culture into Catholic life for centuries, and has been guided by "Nostra Aetate" more recently. From modes of dress to establishing an ashram, a spiritual hermitage for Hindus, Catholic clergy and woman religious have acted as Christian witnesses rather than focus exclusively on converting people to the Catholic faith.

In the U.S., such efforts have led to various dialogues and programs in which Catholics and Hindus are exploring each other's faith. Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, participated in a program at a Hindu temple in Northern Virginia in May while he was in Washington for a program marking the "Nostra Aetate" anniversary at The Catholic University of America.

Catholic universities also are playing a significant role in promoting interreligious dialogue.

Philip Cunningham, co-director of the Institute of Jewish-Catholic Relations of St. Joseph's University in Philadelphia, told CNS that lectures and classes help students and the wider community appreciate their own faith more because they are learning about other religions.

"The possibility of Jews and Catholics learning about God together is far more exciting and has the greatest long-term consequence," Cunningham said.

Pope Francis briefly stopped at the university during his visit to Philadelphia in September to bless a sculpture commemorating "Nostra Aetate." Jewish leaders were on hand as well. The pope's stop affirmed that such efforts are in line with his vision of the Church engaging the world.

At Seton Hall University, Father Lawrence Frizzell, director of the 62-year-old Institute for Judeo-Christian Studies, said the many efforts to build understanding and respect between Catholicism and Judaism can serve as a model for relations between the Church and other non-Christian religions.

He suggested that such efforts can build on each community's unique culture, tradition and qualities.

"We don't want people to think they're going to be absorbed into an amorphous kind of mass [because of dialogue]," Father Frizzell said. "It's more the idea of a mosaic. Each group is preserving its values and contributing from the roots they have to the good of the whole."

Similar centers exist in the more diverse West Coast as well.



'This event is symbolic and is iconic. It's a healing message.'

—Oblates of St. Francis de Sales Father John W. Crossin

Barbara A. McGraw, founder and director of the Center for Engaged Religious Pluralism at St. Mary's College of California, said that programs that explore interreligious understanding have helped students come to better understand their own faith traditions, and helped solve some of the challenges stemming from religious differences around the world.

"Students may not pay attention as much to the news, but they are aware that religion can be a source of conflict or an opportunity for cooperation. Having an understanding for what is going on in the world and trying to find a different way to engage on the issues is critical for them and the future of our country," McGraw told CNS.

"They're seeing the challenge in conflicts around the world, and for them to learn that there is this engagement coming in all kinds of [religious] communities across the country gives them a hopeful picture of what could be if more of that is done," she added.

At Seattle University, Catherine Punsalan-Manlimos, director of the Institute for Catholic Thought and Culture, said students are pleased to learn about the various dialogues taking place, and that invitations to conversations come from all parties and are not solely the initiative of the Catholic Church.

"When students begin to see that, they begin to break out of very narrow religious understanding and see how religions are engaging in the world," she said.

St. Joseph's Cunningham said he hopes the 50th anniversary of "Nostra Aetate" serves to "re-energize and recommit ourselves to this venture" building interreligious relations.

"One thing that we see more and more of is a spirit of genuine humility," Cunningham said. "Once you have a visceral encounter in another religious tradition, it becomes more obvious that we all pale in significance to God."

"I think that religious communities and, speaking for myself as a Christian, there's a tendency to think we've got it all figured out and we've got the fullness of truth. We have to remember God is bigger than our ability to conceive of God, and interreligious relations bring that out." †



Archbishop Joseph W. Tobin



Rabbi Michael J. Cook

Conversation to mark 50 years of Jewish-Catholic dialogue

At 6 p.m. on Oct. 25 in the Laikin Auditorium at the Arthur M. Glick Jewish Community Center (JCC) Auditorium, 6701 Hoover Road in Indianapolis, Archbishop Joseph W. Tobin will enter into a conversation with Rabbi Michael J. Cook, a professor of Judeo-Christian Studies at Hebrew Union College in Cincinnati. The program, titled "Vatican II: Celebrating 50 Years of Catholic-Jewish Reconciliation and Charting the Next 50 Years of Work," is sponsored by the Indiana Catholic Conference (ICC) and the Indianapolis Jewish Community Relations Council.

The conversation and the dessert reception to follow is open to the public. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial

Yes, prayers are helping build a culture of life

Sometimes we need evidence that our prayers are making a difference in someone's life.

And when it comes to the pro-life movement, Respect Life Month seems like an appropriate time to learn firsthand how those petitions have moved hearts and changed minds.

For those of us who have spent time praying outside a Planned Parenthood abortion facility or know someone who has, we recently heard of one such story in central and southern Indiana thanks to the national website for the 40 Days for Life campaign (40daysforlife.com).

As we have noted over the past several years, 40 Days for Life is an international campaign that takes place twice a year—in the spring and the fall—that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

As reported on Day 20 (Oct. 12) of the current 40-day fall campaign which runs through Nov. 1, the national website shared the following vignette from outside the Planned Parenthood abortion facility in Indianapolis at 8590 N. Georgetown Road:

"A man walked up to the volunteers praying outside Planned Parenthood in Indianapolis. 'We thought he was coming to pray,' said one of the vigil participants, 'but tears were streaming down his face.'

"He told the group that he and his wife have a 3-month-old daughter. They were inside the abortion center last year at this time, saw people praying outside ... and they left!

"The man explained that he works close by and had driven by the center many times, never thinking he would be in that situation. 'What a blessing to see him come and tell us about his daughter,' the vigil participant said."

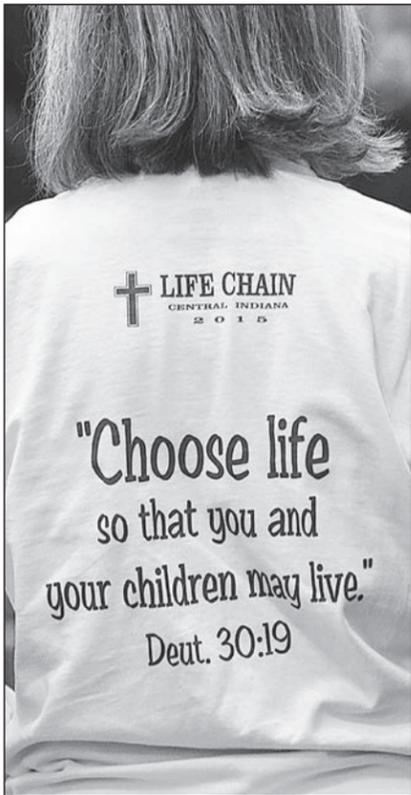
We also know that more than two dozen doctors attended a "Doctors for Life" rally in front of the Planned Parenthood abortion facility at 421 S. College Ave. in Bloomington on Sept. 26.

Nearly 200 people were at the event, including "28 local physicians who put their names out there as being pro-life, and committed to the protection of the unborn child. What an inspiration these doctors were to all of us!" reported local 40 Days for Life chairperson Monica Siefker, a member of St. John the Apostle Parish in Bloomington, on the national website.

Some of the doctors were photographed near a mobile help center that offers free pregnancy tests and ultrasounds.

"As fruit from our 40 Days for Life campaigns, we announced that we are getting our own unit, paid for by a generous donor," Siefker said. "We can't wait to have it there regularly to help the women going in!"

Such affirming stories should energize us all, and give us a much-needed boost when we wonder if our pro-life efforts are shining a



A Massgoer wears a Life Chain T-shirt during the Oct. 4 Respect Life liturgy at SS. Peter and Paul Cathedral in Indianapolis. The annual Life Chain takes place each year on Respect Life Sunday at various locations throughout central and southern Indiana.

(Criterion file photo by Natalie Hoefler)

light on hearts that are being darkened by the prospect of abortion. They also help us understand how God's providence works—in his time, not ours.

Volunteers are still welcome to sign up and pray at either the Indianapolis or Bloomington 40 Days for Life locations through Nov. 1.

At 9 a.m. on Oct. 24, Bloomington 40 Days for Life will host a march for life and a youth rally. The gathering begins at the Indiana University (IU) Arboretum with prayer. For more information on local 40 Days for Life campaigns, log onto 40daysforlife.com and click on "Locations."

We know that 2014 marked the sixth consecutive year that the number of abortions declined in the United States. We agree with what Mark Tuttle, president of Right of Indianapolis, shared during the Sept. 29 "Celebrate Life" dinner in Indianapolis:

"I think it's undeniable at this point that the momentum is on the side of the pro-life movement," he told the nearly 1,000 people in attendance at the annual gathering.

Cardinal Sean P. O'Malley of Boston, chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, reminded us at the beginning of the month that we are called "to embrace each life for as long as it is given—our own lives and the lives of those [God] has placed in our path."

May we always remember, as Cardinal O'Malley also noted in this year's theme for Respect Life Month, that "every life is worth living."

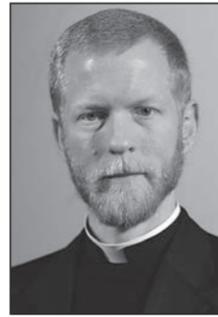
—Mike Krokos

OPINION

Making Sense of Bioethics/Fr. Tad Pacholczyk

The mystery of male-female complementarity

James Parker came out at age 17, and later entered into a relationship with another man.



He worked as a gay activist for a while, but his personal experiences of intimacy and human sexuality eventually led him to grasp that "same-sex marriage just doesn't exist; even if you want to say that it does." He concluded that

trying to persuade those with homosexual inclinations that they can have marriage like heterosexual couples is basically to "hoodwink" them: "Deep down, there is no mystery between two men, ultimately."

This striking insight helps bring into focus the authentic and remarkable mystery we encounter in the joining of husband and wife in marriage. That abiding mystery touches on their one flesh union and reveals an inner fruitfulness, enabling them to contribute together something greater than either can do alone, namely, the engendering of new life in the marital embrace. Ultimately, that life-giving mystery flows from their radical male-female complementarity.

Pope John Paul II commented on this "mystery of complementarity" when he noted how "uniting with each other [in the conjugal act] so closely as to become 'one flesh,' man and woman rediscover, so to speak, every time and in a special way, the mystery of creation."

The personal and bodily complementarity of man and woman, along with the "duality of a mysterious mutual attraction," reminds us, again in the words of the pope, how "femininity finds itself, in a sense, in the presence of masculinity, while masculinity is confirmed through femininity."

In recent times, nevertheless, the importance of the bodily and spiritual complementarity of man and woman has come to be diminished and even negated in the minds of many, largely due to the diffusion of contraception. This way of intentionally impeding our own procreativity has effectively diminished and even undermined our ability to perceive the inner order and interpersonal meaning of our own sexuality. Pope John Paul II once described the root truth about human sexuality as that "characteristic of man—male and female—which permits them, when they become 'one flesh,' to submit at the same time their whole humanity to the blessing of fertility."

The routine promotion of contraceptive sexual relations across all strata of society has effectively collapsed the mystery of sexuality into the trivial pursuit of mutually agreed upon pleasurable sensations. It has managed to reconfigure that sexuality into, basically, sterile

acts of mutual auto-eroticism. Men and women, neutered and neutralized by various surgeries, pharmaceuticals or other devices, no longer really need each other in their complementary sexual roles, with homosexual genital activity claiming the status of just another variant of the same game. This depleted vision of our sexuality strips out the beautiful mystery at its core and diminishes our human dignity.

Human sexuality clearly touches deep human chords, including the reality of our solitude. In the depths of the human heart is found a desire for completion through the total spousal gift of oneself to another, a gift that profoundly contributes to alleviating our primordial sense of human solitude. Both Pope John Paul II and Pope Francis have noted how the deeper mystery of communion that we seek through intimacy is connected to this desire to overcome solitude. We are ultimately intended for communion, so our experiences of human solitude draw us into relationship, and beckon us to an encounter with the other.

Yet the union of friendship that arises between two men, for example, or between two women, while clearly important in helping to overcome solitude, can be predicated only on non-genital forms of sharing if their friendship is to be authentic, fruitful and spiritually life-giving. Genital sexual activity between members of the same sex fails to communicate objectively either the gift of life or the gift of self. Such activity countermands authentic intimacy by collapsing into a form of consensual bodily exploitation, contradicting the very design and meaning of the body in its nature as masculine or feminine. It represents, in fact, the lifeless antithesis of nuptial fruitfulness and faithfulness.

The beauty and meaning of every sexual encounter in marriage, then, is rooted not only in faithful and exclusive love, but also in the radical complementarity of spouses manifested in the abiding mystery of their mutual procreativity.

Pope Francis, speaking at the 2015 Synod of Bishops and addressing the theme of "The Vocation and Mission of the Family in the Church and in the Contemporary World," reiterated this divine design over human sexuality when he stressed: "This is God's dream for his beloved creation: to see it fulfilled in the loving union between a man and a woman, rejoicing in their shared journey, fruitful in their mutual gift of self."

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

Letter to the Editor

We must find a way to control flood of guns, gun violence in America, reader says

I hope those in power and those of us who elect them read and give deep thought to the story in the Oct. 16 issue of *The Criterion* citing Chicago Archbishop Blase J. Cupich's words about gun control.

His comment that "the Second Amendment was passed in an era when organized police forces were few and citizen militias were useful in maintaining the peace," explains the first, and I think, most meaningful phrase of the amendment. That is, "a well regulated militia being necessary to the security of a free state ..."

That part of the amendment gives full meaning to the rest of the amendment, and yet when a discussion of the "right to keep and bear arms" comes up, gun lovers avoid

it like the plague.

First of all, they evidently fear the words "well regulated," and there are no militias anywhere that they attend for training and regulation. When I ask them about attending well-regulated militia meetings, they just grunt and mumble derogatory remarks.

The gun lovers can use any excuse they can justify, but if they read the full amendment—both phrases—I don't think they can claim they have a constitutional right to keep and bear arms.

Let us all pray with our bishops and Pope Francis that we and our legislators will have the moral courage to stand up to the gun lobby, the National Rifle Association, and find some sensible, intelligent way to control the flood of guns in our country, and the epidemic of gun violence that is taking over our nation.

Gerard Burford
Indianapolis



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Mary, heart of the Holy Family, mother of compassion and tenderness

Do you know the saying of St. Thérèse of Lisieux, “The loveliest masterpiece of the heart of God is the heart of a mother?” Surely this is true, and no mother reflects the heart of God more perfectly than Mary, the mother of Jesus.

The Immaculate Heart is one of Mary’s many titles. This particular title calls our attention to the compassion and tenderness that our Blessed Mother is especially known for.

“Compassion” is the ability to share in the suffering of others. Compassion is not superficial or sentimental, but a genuine connection with those who are in any kind of physical, mental or emotional pain. The Gospels frequently portray Jesus as being filled with compassion for people in need. His response to the pain of others was always one of sharing in their suffering and healing their ills.

“Tenderness” is one of several themes that are contained in the *“Instrumentum Laboris”* (working paper) for the Synod on the Family.

In my column last week, I reflected on this quote from Pope Francis’ 2014 Christmas homily: “Do we have the courage to welcome with tenderness the

difficulties and problems of those who are near to us, or do we prefer impersonal solutions, perhaps effective but devoid of the warmth of the Gospel? How much the world needs tenderness today! The patience of God, the closeness of God, the tenderness of God.”

Pope Francis often speaks about God’s closeness, and he frequently speaks of the Church as our mother. For the Holy Father, nothing is worse than the alienation, loneliness and cruelty of a life cut off from God’s love. Mary is a powerful witness to the tenderness of God. She opens her heart to all who call on her, and her love and compassion are always available to us.

One of the great paradoxes of Christian faith is our conviction that the Creator of all things is *both* a mighty fortress who is all-knowing, all-present and all-powerful, *and* a still, soft breeze of kindness, mercy and loving care. When St. Thérèse describes the heart of a mother as “the loveliest masterpiece of the heart of God,” she is praising God not for his strength and power, but for his tenderness and mercy.

As St. Thérèse sees things, God’s greatest achievement is the open and

loving heart of a mother. There can be no mothers, of course, without children, and we believe that children require loving and stable families for their personal and spiritual growth as human persons.

Pope St. John Paul II’s early encyclical, *“Familiaris Consortio,”* speaks of the family as the domestic Church (the Church of the home), which he says is an integral part of “God’s mysterious design” for the human race. When God himself became a human—as a sign of God’s infinite, abundant love for all humanity—he chose to be born of a woman, and to grow up in a humble family in a remote village of an occupied land.

In this family, God’s Son experienced poverty, persecution and exile. He learned to be obedient to his mother and foster father, Joseph. And he experienced the tenderness and compassion of Mary, his mother, as well as her constancy and devotion even to the foot of the Cross and the earliest days of the Church.

With St. John Paul, let’s pray that “the Virgin Mary, who is the Mother of the Church, will also be the Mother of the Church of the home. Thanks to her motherly aid, may each Christian family

really become a little Church in which the mystery of the Church of Christ is mirrored and given new life. May she, the handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she, the Sorrowful Mother at the foot of the cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.”

May the Immaculate Heart of Mary always serve as the model for our sharing in God’s tenderness and compassion. May she guide us in our family life, and help us to deal successfully with the challenges and difficulties we invariably face as we seek to witness to the importance of the family and the sacredness and inviolability of the sacrament of marriage.

“The loveliest masterpiece of the heart of God is the heart of a mother.” Let’s join St. Thérèse of Lisieux and all the saints in praising Mary, the Mother of God and our mother.

May her intercession strengthen mothers and families everywhere. May her tenderness and compassion fill our hearts with the endless love of God who never abandons anyone! †



María, corazón de la Sagrada Familia, madre de la compasión y la ternura

Conocen el dicho de Santa Teresa de Lisieux de que “la obra más preciosa del corazón de Dios es el corazón de madre?” Sin duda alguna esto es cierto, y ninguna madre refleja el corazón de Dios más perfectamente que María, la madre de Jesús.

El Corazón Inmaculado es uno de los varios títulos de María. Este título específicamente resalta la compasión y la ternura por la que conocemos especialmente a nuestra Santa Madre.

La “compasión” es la capacidad de compartir el sufrimiento de los demás. No se trata de superficialidad ni sentimentalismo, sino que es una conexión genuina con aquellos que sufren alguna forma de dolor físico, mental o emocional. El Evangelio a menudo representa a Jesús como un hombre lleno de compasión por los necesitados. Su respuesta ante el dolor de los demás era siempre compartir su sufrimiento y curar sus padecimientos.

La “ternura” es uno de los varios temas que aborda *Instrumentum Laboris* (el documento de trabajo) del Sínodo sobre la familia.

En mi columna de la semana pasada reflexioné acerca de la siguiente cita de la homilía de Navidad del papa Francisco en 2014: “¿Tenemos el coraje de acoger

con ternura las situaciones difíciles y los problemas de quien está a nuestro lado, o bien preferimos soluciones impersonales, quizás eficaces pero sin el calor del Evangelio? ¡Cuánta necesidad de ternura tiene el mundo de hoy! Paciencia de Dios, cercanía de Dios, ternura de Dios.”

A menudo el papa Francisco habla acerca de la cercanía de Dios y con frecuencia se refiere a la Iglesia como nuestra madre. Para él no hay nada peor que la alienación, la soledad y la crueldad de una vida privada del amor de Dios. María es, en sí misma, testimonio impactante de la ternura de Dios. Ella abre su corazón a todo aquel que la busca, y siempre nos ofrece su amor y su compasión.

Una de las grandes paradojas de la fe cristiana es nuestra convicción de que el Creador de todas las cosas es una poderosa fortaleza omnisciente, omnipresente y omnipotente, y, al mismo tiempo, una suave brisa de compasión, misericordia y amor. Cuando Santa Teresa describe al corazón de madre como “la obra más preciosa del corazón de Dios” está alabando a Dios no por su fuerza y poder, sino por su ternura y su misericordia.

Desde la perspectiva de Santa Teresa, el logro más sublime de Dios es el

corazón abierto y amoroso de una madre. Por supuesto, no puede haber madres sin hijos y creemos que los hijos necesitan del amor y la estabilidad que brindan las familias para su crecimiento personal y espiritual como personas humanas.

En una de sus primeras encíclicas, *Familiaris Consortio*, el papa San Juan Pablo II se refiere a la familia como la Iglesia doméstica (la Iglesia del hogar) que, según afirma, constituye una parte integral del “misterioso designio de Dios” para la raza humana. Cuando el propio Dios se hizo hombre—señal de su amor infinito y abundante por toda la humanidad—eligió nacer de una mujer y crecer en una familia humilde, en un poblado distante de una tierra invadida.

En esta familia, el Hijo de Dios vivió de primera mano lo que es la pobreza, la persecución y el exilio. Aprendió a ser obediente con su madre y su padre de acogida, José, y sintió la ternura y la compasión de María, su madre, así como también su constancia y devoción incluso al pie de la Cruz, durante los primeros tiempos de la Iglesia.

Con San Juan Pablo, recemos para “que la Virgen María, como es Madre de la Iglesia, sea también Madre de la ‘Iglesia doméstica,’ y, gracias a su ayuda materna, cada familia cristiana pueda

llegar a ser verdaderamente una ‘pequeña Iglesia,’ en la que se refleje y reviva el misterio de la Iglesia de Cristo. Sea ella, Esclava del Señor, ejemplo de acogida humilde y generosa de la voluntad de Dios; sea ella, Madre Dolorosa a los pies de la Cruz, la que alivie los sufrimientos y enjague las lágrimas de cuantos sufren por las dificultades de sus familias.”

Que el Inmaculado Corazón de María nos sirva siempre como modelo para participar de la ternura y la compasión de Dios. Que ella nos guíe en nuestra vida familiar y nos ayude a enfrentar con éxito los retos y las dificultades que indefectiblemente encontramos mientras procuramos dar testimonio de la importancia de la familia, el carácter sagrado del sacramento del matrimonio y su inviolabilidad.

“La obra más preciosa del corazón de Dios es el corazón de madre.” Junto con Santa Teresa de Lisieux y todos los santos, alabemos a María, la Madre de Dios y nuestra madre.

Que su intercesión fortalezca a las madres y a las familias de todo el mundo. Que su ternura y su compasión llenen nuestros corazones con el amor infinito de Dios que jamás abandona a nadie. †

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 23

Knights of Columbus Hall, 624 Delaware Road, Batesville. St. Nicholas Parish, **"Verso L'alto," young adult gathering, "What does God want?"** Father Jerry Byrd, presenter, 7-9 p.m. Information: versolatoteam@gmail.com.

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "Indiana and the World,"** U.S. Sen. Dan Coats, presenter, 6 p.m. Information: mapple@marian.edu or 317-955-6775.

October 23-24

St. Mary Parish, 415 E. Eighth St., New Albany. **Yard and bake sale,** coffee, donuts and lunch served each day, coat drive for charity, gym full of bargains, 8 a.m.-2 p.m. Information: 812-944-0417.

October 24

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession,** 1 p.m., procession. Information: faithful.citizens2016@gmail.com.

Roncalli High School, 3300 Prague Road, Indianapolis. **"Kick for Kait," Katie's Hope foundation, co-ed adult kickball tournament,** 8 a.m., \$120 per team. Information: 317-502-1979 or Kathleen.Lynch@att.net

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Bingo,** 6-10 p.m. Information: 317-333-1032 or drewtorz@gmail.com.

St. Michael Church, 101 St. Michael Drive, Charlestown. **Youth retreat, "Youth Encounter 2015,"** 8:30 a.m.-5 p.m., no charge. Information: 812-256-3200 or michaelsecretary@mw.twcbc.com.

October 25

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Spooky Organ concert,** 6 p.m., bring canned food items for the needy. Information: 317-356-7291 or parishsecretary@ollindy.org.

October 28

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Annual Annulment Information Evening,**

7 p.m., no charge and registration is not required. Information: 317-235-1586 or 800-382-9836, ext. 1586.

Managepoint, 9119 Otis Ave., Indianapolis. **Catholic Business Exchange after hours meeting,** 5-7 p.m., \$10 per person CBE members, \$15 per person non-members and guests, reservations due Oct. 26, no walk-ins permitted. Reservations and information: www.catholicbusinessexchange.org.

October 31

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. Marian Center of Indianapolis and the Archdiocese of Indianapolis. **Men's Day Retreat, Indiana Catholic Men's Conference,** 8:30 a.m.-4 p.m., \$50 per person, \$25 per deacon and student. Information: 317-888-0873 or mfox@talktotucker.com.

Saint Mary-of-the-Woods College, 1 St. Mary of the Woods College, St. Mary-of-the-Woods. **Expanding Your Horizons in Science and Mathematics conference for girls and their parents, teachers and troop leaders,** girls grades 6-8, 9 a.m.-3 p.m., \$20, registration due Oct. 23.

Information and registration: www.smwc.edu/eyh.

November 1

St. Catherine of Siena Parish, 9995 East Base Road, Greensburg. **Annual turkey/sauerbraten dinner,** 11 a.m.-3 p.m. Information: 812-934-2880 or stcatherine47240@gmail.com.

Knights of Columbus Hall, 1305 N. Delaware St., Indianapolis. **"Respect Life!"** Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life, presenter, noon. Full brunch bar available for \$8.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Legacy Planning, basics of estate planning,** Joanna S. Feltz, J.D., Director of Planned Giving with the Catholic Community Foundation, presenter, 1:15 p.m. light lunch, 1:30 p.m., presentation. Reservations: 317-236-1482 or mshepherd@archindy.org.

Marian University, 3200 Cold Spring Road, College of Osteopathic Medicine (The Evans Center), Lecture Hall—Room 150, Indianapolis. Annual fall lecture speaker, **"Nostra Aetate: The Catholic**

Church in Relation to Other Religions: Since Vatican II and Beyond," Rev. Dr. Peter C. Phan, The Ignacio Ellacuria Chair of Catholic Social Thought at Georgetown University in Washington, D.C., presenter, 2 p.m. Information: mapple@marian.edu or 317-955-6775.

November 1-4

St. Bartholomew Parish, 1306 27th St., Columbus. **Parish Mission, "We Walk by Faith: A Spirituality for Living Now,"** Passionist Father Paul Fagan, presenter, Sun. 6-8 p.m., Mon.-Tues. following 9 a.m. Mass and 7-9 p.m.; Wed. following 9 a.m. Mass, 7-8 p.m. with Mass at 8 p.m., reconciliation available before and after each session. Information: 812-379-9353 or atyler_stb@yahoo.com.

November 2

The Willows on Westfield, 6729 Westfield Blvd., Indianapolis. **Fatima Retreat House 65th Anniversary, Annual Fund Raiser and Dinner,** 6 p.m. Information: 317-545-7681 or jklee@bishopchatard.org.

Calvary Cemetery Chapel, 435 W. Troy, Indianapolis. **All Souls Day Mass,** noon. Information:

317-574-8898 or smeacham@bhchanangroup.org.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass,** noon. Information: 317-574-8898 or smeacham@bhchanangroup.org.

November 4

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Legacy Planning, basics of estate planning,** Joanna S. Feltz, J.D., Director of Planned Giving with the Catholic Community Foundation, presenter, 6:30 p.m. refreshments, 6:45 p.m., presentation. Reservations: 317-236-1482 or mshepherd@archindy.org.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

November 5

Immaculate Heart of Mary Parish, gathering space, 5692 Central Ave., Indianapolis. **IHM Bereavement Ministry, "Photo Collage Journal,"** 7-8:30 p.m. Information: 317-257-2266. †

Retreats and Programs

November 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Introduction to Scripture,**

session one, Benedictine Sister Angela Jarboe, presenter, 7-9 p.m., \$20 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

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

Cardinal Ritter Jr./Sr. High School to host open house on Nov. 5

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., in Indianapolis, will host an open house in the school gymnasium from 6-8 p.m. on Nov. 5. All students in sixth and eighth grade deciding which junior high or high school to attend are invited to attend, particularly West Deanery students.

More information about the open house is available by logging on to www.cardinalritter.org. †

Providence Cristo Rey School to offer open house on Nov. 1

Providence Cristo Rey College Preparatory School, 75 N. Bellevue Place, in Indianapolis, will offer an open house from 3-5 p.m. on Nov. 1.

Providence Cristo Rey, sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, offers an educational experience to students with economic need. The school offers the mix of a challenging curriculum integrated with work experience.

More information on Providence Cristo Rey is available by logging on to www.pcrhs.org. †

Former St. Christopher parishioner professes first vows as Dominican sister



Sr. Mary Xavier Winterrowd, O.P.

Dominican Sister Mary Xavier Winterrowd, a former member of St. Christopher Parish in Indianapolis, professed the simple vows of poverty, chastity and obedience as a Dominican Sister of Saint Cecilia Congregation in Nashville, Tenn., on July 28.

Sister Mary Xavier is the daughter of Joe and Debbie Winterrowd. She is a graduate of Ben Davis High School in Indianapolis and graduated from Ball State University in Muncie, Ind., where she earned a bachelor's degree in the science of child development.

She served for two years as a missionary for the Fellowship of Catholic University Students (FOCUS) at Loras College in Dubuque, Iowa. She is currently studying at Aquinas College in Nashville, Tenn., in preparation for teaching at the elementary school level. †

VIPs



Phil and Lee (Dixon) Phipps, members of St. Lawrence Parish in Indianapolis, will celebrate their 60th wedding anniversary on Oct. 29.

The couple was married on Oct. 29, 1955, at St. Mary Magdalene Church in Willowick, Ohio.

They are the parents of six children, Debi McGee, Vickie Shackett, Mark, Michael, Paul and Phil Phipps, Jr.

They also have nine grandchildren and six great-grandchildren. †



Joseph P. and Ann (Neraston) Wohlhieter, members of St. Barnabas Parish in Indianapolis, celebrated their 65th wedding anniversary on Oct. 14.

The couple was married on October 14, 1950, at SS. Peter and Paul Cathedral in Indianapolis.

They are the parents of four children, Lisa Hobbs, Susan Moore, Patti Stephenson and Joe Wohlhieter.

They also have 13 grandchildren and 12 great-grandchildren. †

St. Martin de Porres Mass set for Nov. 3 at St. Mark the Evangelist Church in Indy

The St. Martin de Porres Mass, celebrated annually through the archdiocesan Office of Intercultural Ministry, will take place at St. Mark the Evangelist Church, 535 E. Edgewood Ave., in Indianapolis, at 7 p.m. on Nov. 3.

The St. Martin de Porres Mass celebrates the saint's multi-ethnic nature and many gifts to the Church. His feast day allows Catholics from different cultures, ethnicities and races to come together to celebrate our one faith.

The Mass will be followed by a reception at the parish hall next to the church. All are invited to bring a dish to share.

All are welcome to participate in this intercultural Mass and event. †

Latin Mass, procession at Calvary Cemetery in Indianapolis on Nov. 6 offer plenary indulgence

A Solemn Requiem Mass in the Extraordinary Form, also known as Latin Mass, will be held at Calvary Cemetery Chapel, 435 W. Troy Ave., in Indianapolis, at 8:30 a.m. on Nov. 6. Father Jerry Byrd, pastor of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon, will preside. A procession in the cemetery will follow.

The Mass and procession are being coordinated by Lumen Christi School in

Indianapolis.

Because the Mass and procession fall within a few days of All Souls Day on Nov. 2, all who participate are eligible for a plenary indulgence. The other conditions for a plenary indulgence, to be completed eight days before or after the day in question, include receiving the sacrament of reconciliation, receiving holy Communion, and reciting prayers for the intentions of the Holy Father. †

Deacon heads new secretariat as revised model seeks 'to serve parishes better'

By Natalie Hoefler

For years, the archdiocesan Office of Catholic Education (OCE) has worked under a "total education" model, meaning it oversaw not just Catholic schools but also youth ministry, young adult ministry, catechesis and more.

Despite her own dedication to the total education concept, archdiocesan chancellor Annette "Mickey" Lentz found herself wondering if it was still the right model for the archdiocese.

"There wasn't anything wrong [with the current structure], but was it the best way of doing business today in the 21st century, especially with schools?" she said.

So when a vacancy for the position of OCE executive director arose, archdiocesan leaders asked the University of Notre Dame's Alliance for Catholic Education to perform an audit last December.

"Our instruction to them was to look at the best way to do business in an education office," Lentz explained. "Their report back to us was, because of the way school demands are today with vouchers, scholarships, accreditation, etc., that OCE should pull out schools and make them a separate Office of Catholic Schools [OCS]," including St. Mary's Child Center and Catholic Youth Organization.

"We liked that idea, and were already leaning that way," she said.

Some of the ministries that were under the auspices of the former OCE—particularly catechesis, faith formation and special religious education—made sense to place under the Secretariat of Worship, said Lentz. The department is now called the Secretariat for Worship and Evangelization.

As for the remaining ministries that fell under the former OCE—including Youth Ministry, Young Adult and College Campus Ministry, Intercultural Ministry, Pro-Life and Family Life, Ecumenical Ministry and Lay Ministry—research was done to determine what other dioceses did.

"We looked at different models and found a good



'It's all about how we can work together to be one face, to be more collaborative, to look at the interconnections in our ministries and to serve parishes better.'

—Deacon Michael Braun, director of the Secretariat for Pastoral Ministries

number of dioceses have a secretariat or office for pastoral ministry," said Lentz.

Creating a Secretariat for Pastoral Ministries to work with the Secretariat for Worship and Evangelization and the Office of Catholic Schools made sense to Lentz, the archdiocesan Leadership Team and Archbishop Joseph W. Tobin.

"It's more efficient, more effective, more collaborative," she explained. "Our intent is that those three secretariat heads will meet regularly so that all three areas are collaborating on formation and other initiatives, but at the same time there's someone responsible for the group who serves those particular ministries."

Father Patrick Beidelman serves as executive director of the Secretariat for Worship and Evangelization, and Gina Fleming serves as superintendent of the Office of Catholic Schools.

In early September, Deacon Michael Braun was hired as director to lead the new Secretariat of Pastoral Ministries.

Deacon Braun had worked for more than two decades for Roche Diagnostics in Indianapolis, most recently as the manager of a production line, when he began work in 2005 on a lay master's degree in theology at Saint Meinrad

Seminary and School of Theology in St. Meinrad.

"After 2009 [when he received the degree], a couple of people told me I should consider becoming a deacon, and I just kept telling them that wasn't part of the plan."

Not long after, he did join the archdiocesan permanent diaconate program. He was ordained on June 23, 2012.

While in formation, Deacon Braun retired in 2010 after more than 30 years with Roche. He became pastoral associate at his and his wife Wendy's home parish of St. Simon the Apostle in Indianapolis, overseeing faith formation, youth ministry and family life.

"It was good to serve in a parish, to be there every day, to be there with the kids [at the parish's school] and assist at the school Mass each week," said Deacon Braun. "It was very rewarding."

His background in management, theology and parish pastoral work made Deacon Braun "a perfect fit" for the job of heading the Secretariat of Pastoral Ministries, said Lentz.

As he establishes the new secretariat, Deacon Braun will work with the directors of the various pastoral ministries to provide "outreach and pastoral care for people of the entire archdiocese and the community at large," he said. "It's all about how we can work together to be one face, to be more collaborative, to look at the interconnections in our ministries, and to serve parishes better."

Deacon Braun said he is "very excited about this opportunity to serve in a different capacity in the archdiocese. There's so much exciting potential here."

Lentz is excited, too.

"We took a long time with this [decision]," she said. "We surveyed, went to the grass roots to get opinions—we didn't just make it up."

"I never thought I'd say this because I always believed in total education. But I think those directors [of the secretariats] will keep it total. They'll just be working in separate ways."

"I think it's the right time to do this." †

'Our intent is that those three secretariat heads will meet regularly so that all three areas are collaborating on formation and other initiatives, but at the same time there's someone responsible for the group who serves those particular ministries.'

—Annette "Mickey" Lentz, archdiocesan chancellor



NCYC
Here I Am Lord • Aquí Estoy Señor
NOVEMBER 19-21, 2015 • INDIANAPOLIS

Unique 'Table of Plenty' dinner event to benefit NCYC scholarships

Looking for an unique opportunity to learn about cooking, enjoy a delicious meal and have a wonderful conversation while supporting a worthwhile cause for young people?

Then look no further than the special "Table of Plenty" gathering being held at 7 p.m. on Nov. 18 at Nicole-Taylor's Pasta Market, 1134 E. 54th St., in Indianapolis.

Father Leo Patalinghug of Grace Before Meals ministry and Tony Hanslits, dean of Culinary Education at the Chef's Academy at Harrison College in Indianapolis, will provide the dinner event.

Known as "The Cooking Priest," Father Leo is an accomplished chef, blogger and author of the book, *Grace Before Meals—Recipes and Inspirations for Family Meals and Family Life*. He is TV host of "Savoring Our Faith" on EWTN.

Hanslits is a locally renowned chef and instructor, and owner of Nicole-Taylor's Pasta and Market. Both chefs bring years of experience and plenty of culinary innovation to



Fr. Leo Patalinghug Tony Hanslits

this notable "table" gathering.

For \$250 each, 30 individuals will be able to spend an evening enjoying a meal prepared by the cuisine experts. For an additional \$60 per person, individuals can take part in a special "butcher-block" experience. They will arrive an hour early—6 p.m.—to sit at the butcher-block table in the kitchen where the chefs will be preparing the meal. Limited to 10 seats, this experience offers an intimate "first look" at the chefs in action.

All proceeds go toward local youth scholarships for teenagers to attend the National Catholic Youth Conference (NCYC) on Nov. 19-21 in Indianapolis. NCYC is a biennial gathering of high school youths from around the United States.

To register for the "Table of Plenty" fundraiser, go to bit.ly/1GuQQhZ. For more information, contact Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477 or e-mail her at kscoville@archindy.org. †

More volunteers are needed to help staff National Catholic Youth Conference in November

Are you part of a Christ Renews His Parish (CRHP) group, Men's Club, Bible Study, choir or another parish-related group? Are you an individual looking for a unique volunteering opportunity through the local Church?

The Archdiocese of Indianapolis will host the National Catholic Youth Conference (NCYC) in November, and help is needed to make the event a success.

Approximately 1,000 volunteers are needed to help support the event, which is expected to draw more than 20,000 young people from across the country at the Indiana Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 19-21. The theme of this year's gathering is "Here I Am Lord"

("Aquí Estoy Señor").

To become a volunteer, log on to bit.ly/1LlZvpD and fill out the online application form. Please note that all volunteers will need to have completed "Safe and Sacred," the archdiocese's safe environment training program, or the safe environment program from their diocese in order to volunteer. The volunteer deadline is Nov. 9.

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

Special archdiocesan youth choir being formed to sing at NCYC Mass on Nov. 19 at St. John's

The National Catholic Youth Conference (NCYC) is returning to Indianapolis on Nov. 19-21 at the Indiana Convention Center and Lucas Oil Stadium.

As in years past, Archbishop Joseph W. Tobin will be the principal celebrant at a Mass on Nov. 19 at St. John the Evangelist in Indianapolis with youth delegations from throughout central and southern Indiana. More than 1,000 young people usually come together to pray and provide

a powerful witness.

This year, the music at this liturgy will be led by a specially formed choir comprised of youths who will already be attending NCYC as parish delegates.

Any NCYC participant interested in joining the choir is asked to contact Andrew Motyka, director of archdiocesan and cathedral music, at 317-236-1513, 800-382-9836, ext. 1513, or amotyka@archindy.org. †

SAINTS

continued from page 1

- Louis Martin (1823-1894) and Marie Zélie Guérin Martin (1831-1877), the French parents of St. Thérèse of Lisieux. They had nine children; four died in infancy and five entered religious life. During their 19-year marriage, the couple was known to attend Mass daily, pray and fast, respect the Sabbath, visit the elderly and the sick, and welcome the poor into their home.
- Italian Father Vincenzo Grossi (1845-1917), founder of the Institute of the Daughters of the Oratory.
- Spanish Sister Maria of the Immaculate Conception (1926-1998), a member of the Congregation of the Sisters of the Company of the Cross.

Some 65,000 people attended the Mass, including the more than 300 cardinals, bishops and others taking part in the Oct. 4-25 synod on the family.

While the pope's homily pointed to the new saints as inspiring examples of joyful servants who completely trusted in God, he dedicated the bulk of his reflection on the day's readings and the Christian meaning of authority and hierarchy.

He said the prophet Isaiah said the servant of the Lord "is not

someone of illustrious lineage; he is despised, shunned by all, a man of sorrows. He does not do great things or make memorable speeches; instead he fulfills God's plan through his humble, quiet presence and his suffering."

It was Jesus' life and attitude of profound service that "were the cause of our salvation and the reconciliation of mankind with God," the pope said.

Jesus invites everyone to follow him on this same path of love and service, he said, and to "reject the worldly temptation of seeking first place and commanding others."

"Faced with people who seek power and success, the disciples are called to do the opposite," the pope said.

Those who exercise "genuine authority" in the Church and the Christian community are those who serve others and "lack real prestige." Jesus calls people "to pass from the thirst for power to the joy of quiet service," the pope said.

Jesus' teaching and example clearly show there is "no compatibility between a worldly understanding of power and the humble service, which must characterize authority."

"Ambition and careerism are incompatible with Christian discipleship; honor, success, fame and worldly triumphs are incompatible with the logic of Christ crucified."

Because Jesus fully shares



Nuns wait for Pope Francis to lead the Oct. 18 Mass for the canonization of four new saints in St. Peter's Square at the Vatican. Pope Francis canonized Spanish Sister Maria of the Immaculate Conception, a member of the Congregation of the Sisters of the Company of the Cross; Italian Father Vincenzo Grossi, founder of the Institute of the Daughters of the Oratory; and Louis and Marie Zélie Guérin Martin, the parents of St. Thérèse of Lisieux. (CNS photo/Alessandro Bianchi, Reuters)

in the human condition, with the exception of sin, he can empathize with human weaknesses, the pope said. "The fact that he is without sin does not prevent him from understanding sinners."

"Jesus exercises a true priesthood of mercy and compassion" by loving and accepting God's children; by sharing in their weakness; by offering them "the grace which

heals and restores"; and by accompanying them "with infinite tenderness amid their tribulations," he said.

Through baptism, all Christians must share in this ministry by opening one's heart to God in order to receive his love and charity, which is to be received not only "for ourselves, but also for others."

Pope Francis again praised the new saints before reciting the

Angelus in St. Peter's Square and called for their intercession.

He asked families to entrust their joys, dreams and difficulties to Sts. Louis and Marie Guérin Martin; he asked that the example of St. Grossi be an inspiration for people dedicated to offering young people a Christian education; and he prayed that St. Maria of the Immaculate Conception "help us live in solidarity and in closeness with those most in need." †



"My 'angels' give me the strength and the courage to live and fight another day to make cancer a thing of the past. They all represent Christ here on Earth with dedication and devotion."

—Cynthia Kanko, a member of St. Paul Catholic Center in Bloomington

BLESSING

continued from page 1

"Surprisingly enough, in the midst of all this fear, doubt, sorrow, pain and uncertainty about the future—and the countless questions that went through my mind—never once did I question my faith and my God," she recalls. "As unbelievable as it might sound, this rather drew me closer to my God and deepened the little faith that I always had in Christ Jesus."

When she visited the chapel, Kanko usually entered and exited through the back door of the center—"to avoid sympathies from the staff of the parish office." Yet on that July day, she broke from that routine, coming through the main entrance of the church to pick up some reading material.

Frey also changed her plans that day. "I was traveling a lot then, and I was getting ready to go on another trip,"

recalls Frey, an associate professor at Indiana University who is also a member of St. Paul's. "I never randomly stop at the church out of the blue. But for some reason, I did."

During her visit, Frey had a conversation with a few other women, including the parish secretary, Valli Youngs. At one point, Youngs mentioned to Frey, "By the way, Cynthia Kanko has cancer."

"I said, 'Who is Cynthia?'" Frey recalls. "She said, 'She's the woman who always wears beautiful, traditional African clothes at church.'"

As Frey pictured Kanko in her mind, she also thought of her own diagnosis of breast cancer in 2009. Even more, she thought of all the fear and uncertainty

she felt then, all the radiation and chemotherapy she endured, and all the help she received from others.

I said, 'Give me her information, and I'll get in touch with her when I get back,'" Frey recalls.

As Frey made that promise, Kanko walked in the main entrance of the church and saw Youngs talking with a few other women. Seconds later, Frey and Kanko were introduced to each other. The two women talked for a long time. Then Frey drove Kanko home to her apartment so she would know where Kanko lived.

It was the start of a journey of friendship for the two women, one that neither had expected when they made their fateful visits to church that day.

"I believe the Holy Spirit had a hand in all of that," Frey says.

"Nothing was coincidental that day," Kanko says.

It was just the beginning of the blessings.

'Cynthia's Angels' come into view

When Frey learned she had breast cancer in 2009, her diagnosis came shortly after her mother received the same diagnosis. Within months, Frey's sister would also be diagnosed with breast cancer. Devastated, the then-45-year-old Frey—a wife and a mother of a teenager—turned to the foundations of her life.

"Through my treatment, I had a lot of support from friends, family, the church and the community," she says. "I knew how important it was to get that support. I wanted to make sure Cynthia had a similar support system."

"I also had some very strong opinions about providers of cancer treatment. Cynthia and I almost basically had

the same treatment—chemo first, then surgery, then radiation. So I just gave her advice with the caveat that everybody's experience is different."

Frey has done much more than give advice. She listened to Kanko's concerns and set up a MyCancerCircle website called Cynthia's Angels.

"It's where helpers and volunteers could sign up to help me in various ways," says Kanko, who is 42. "Some signed up to bring us food, others to go grocery shopping for us, still others to take my daughter to the library and her various programs—all in a bid to help me focus on my healing and recovery without having to stress about minor issues."

In their conversations, Kanko also told Frey about her mother's impact on her life. Knowing how much a mother's support means, Frey tried to find a way to cover the cost of a flight from Ghana, which ranged from \$2,500 to \$3,000. She contacted a woman she knew from her cancer experience, a businesswoman who decided to donate all of her frequent flier miles to cover the trip to Indiana for Kanko's mom.

"She didn't want any credit for doing it," Frey says.

When insurance didn't cover a substantial part of a medical bill, the members of St. Paul Catholic Center became involved again.

"We got the radiation screening center to hold off on billing her until we could do something as a church," Frey says. "We made appeals in the bulletin and from the pulpit. People were so generous. We got over \$10,000."

Frey refers to each of these generous responses as either "another little miracle" or "another God-inspired connection"—the same phrase she uses for one of the people who drives Kanko an hour each way from Bloomington to her treatments in Greenwood and Columbus.

"I didn't have a lot of time to drive her," Frey says. "A woman who doesn't go to our church told me that if Cynthia needs anything to let her know. I asked if she could help with the driving. She said, 'Of course.'"

'A forever friendship'

When she considers all the outpouring of help and prayers that so many people have provided for Kanko, Frey remembers

one of the greatest pieces of wisdom that she received during her battle with cancer—wisdom that she believes everyone should embrace during the struggles of their lives.

Frey received the advice from Jillian Vandermarks, the director of religious education at St. Paul.

"One of the things I really learned through cancer treatment is that you can say, 'I can do this on my own. I don't want to bother anyone.' When I was sick, Jillian impressed upon me something about all the people who wanted to help. She said, 'All these people are Jesus with skin. Their gift of assistance is a gift from Jesus. These people are put in your life to help you. You have to be open to their help. And accepting their help is a gift for them.'"

Kanko has embraced that gift even as her fight against cancer continues 2 1/2 years later. Her gratitude overflows for all the help she has received, and all the prayers that have been offered for her from Indiana to Ghana.

"My 'angels' give me the strength and the courage to live and fight another day to make cancer a thing of the past," she says. "They all represent Christ here on Earth with dedication and devotion."

She becomes especially emotional when she talks about Frey.

"Since the day we met, she's been like a sister to me. She's willing to do anything for me. We have a wonderful and beautiful relationship."

All those relationships have strengthened her relationship with God. "My faith remains unchallenged and deepened, and my yoke has been made lighter," she says. "God has been and still is so good to me. I will forever serve him with a joyful heart."

Frey is also there for the long run with Kanko. She, her mother and her sister all have "no evidence of cancer" at this time. She keeps praying that Kanko will reach that point, too.

"It's been a privilege to witness her courage and perseverance," Frey says. "The best thing is that 'a forever friendship' has come out of all of this. And it's a reciprocal friendship. It's not just me doing things for her. She's someone I love and trust and like being around, like all my friendships."

"I just think it was all orchestrated by the big guy—God." †

To evangelize, be ‘on fire for your faith,’ deacon says

By Victoria Arthur

Special to The Criterion

For Deacon Alex Jones, the road to the Catholic Church was anything but typical.

A Pentecostal minister for more than 25 years, he never dreamed he would leave his faith tradition. But in 1998, while preparing for a Bible study, he began delving into the history of Christianity, the writings of the Church fathers and the lives of the early saints. Something resonated, and he embarked on a journey that led him, his wife and more than 50 members of his Detroit congregation to become members of the Catholic Church at the Easter Vigil in 2001.

Now, he uses his charismatic style and powerful message to draw even more people into the Church.

Last month, his journey brought him to the parish center at Holy Angels Church in Indianapolis. There, he made a bold proclamation to more than 80 people attending a conference on evangelization in the African-American community.

“You are an evangelizer,” said Deacon Jones, who became a permanent deacon in the Church 10 years ago. “You don’t need a degree in theology [to spread the Gospel message]. What do you need? You need that encounter, that moment, when you decide to walk with the Lord. That moment when you say, ‘I want to love like you ... forgive like you ... live like you.’ It’s at that moment you become an evangelizer.”

Through what he termed “wordless witness,” a Catholic’s lifestyle and inner peace and joy should lead others to wonder, “Why are they like this?” Speaking directly to laypeople, who comprised the majority of his audience, Deacon Jones emphasized the power of ordinary encounters to plant seeds of faith.

“The help of the laity is needed because you go where the real work of evangelization is done,” Deacon Jones said during the Sept. 19 gathering. “That’s in the secular sphere—at your job, in your neighborhood, in the community center, anywhere you touch base with humanity.”

‘A culture of encounter’

This message struck a chord with Michael Alexander, a member of the Holy Angels Parish evangelization team, who later recalled the hymn, “They’ll Know We Are Christians By Our Love.” As a Catholic school student in Cleveland in the post-Vatican II era, he sang those lyrics at countless school Masses and tried to take the words to heart.

Since arriving in Indianapolis five years ago and getting increasingly involved in his parish, he continues to look for ways to build what Pope Francis calls “a culture of encounter.”

“We must share the joy of our walk with Jesus with the people we work with, the people we meet in our everyday lives,” said Alexander, who serves as parish council chairman at Holy Angels. “We can make that part of a natural, relaxed conversation in the workplace or anywhere. For me, it can be something



“You are important to the Church, and you are important to Jesus Christ,” Deacon Alex Jones told those gathered for an evangelization conference in the parish hall at Holy Angels Parish in Indianapolis on Sept. 19. The former Pentecostal minister, who became Catholic 14 years ago, urged his audience members to demonstrate their faith “where it’s most needed—out in the community.” (Photo by Victoria Arthur)

as simple as mentioning to people how good I’m feeling lately, and all it takes is for someone to ask, ‘Where do you go to church?’ ”

These days, that question takes on an added dimension. The original Holy Angels Church, built in 1903 at what is now the intersection of 28th and Dr. Martin Luther King Jr. streets, was torn down a few years ago due to structural issues from years of weather damage. Plans are underway for a new church to be built on the same site, co-located with the school, which remains open. In the meantime, the congregation meets for Sunday Mass on the campus of nearby Marian University.

Another major change came in 2014 when it was announced that Holy Angels and St. Rita, the other predominantly African-American parish in Indianapolis, would be “linked parishes” sharing one pastor—Father Kenneth Taylor. This was among the results of the *Connected in the Spirit* planning process, which examined the resources of the Archdiocese of Indianapolis amid changing demographics and a diminishing number of priests.

“When I was growing up, there were two priests at every parish and a plethora of nuns educating the children,” Alexander said. “Now the dynamics have changed.”

Despite these challenges, Alexander said his parish is growing thanks in large part to what many call the “Holy Angels state of mind”—a way of building the Church through personal and inspirational one-on-one encounters. He credits the parish’s current success to tireless volunteers and committed leaders. He adds that at all parishes more must be done to energize and evangelize.

The time is ripe for that now, he said, because of the immense popularity of Pope Francis among Catholics and non-Catholics alike. He called the Church a “sleeping giant” that will have limitless



‘I believe that I’m part of something that is the root of all Christianity. Being a part of that makes me stronger, and it makes me more inclusive—to non-Catholics and to non-Christians.’

—Michael Alexander, a member of Holy Angels Parish evangelization team and parish council chairman

potential for growth if its members communicate the Gospel message passionately by word and example.

‘Remember the joy’

During his presentation, Deacon Jones emphasized that the “new evangelization” advocated by the pope must reach out to Catholics first. He used the term “cultural Catholics” to describe those who were raised in the faith, but have lost their enthusiasm for the Church and the sacraments.

“You’re either on fire for your faith or you’re not,” said Deacon Jones, who has shared his story of becoming Catholic with countless audiences and has been featured several times on EWTN’s “The Journey Home.” “You have to open your heart to the newness and the freshness of the Catholic faith, and then put that fire and new love for the Church and for Jesus Christ into the hearts of people.”

Deacon Jones stressed that there is a difference between evangelizing and proselytizing. The new evangelization, he said, is as simple as sharing one’s faith with others.

“It’s not proselytizing when you tell people that you’re Catholic and you have the fullness of faith ... and ‘Would you like

to come to Mass someday and see what we Catholics do?’ ” he said.

Alexander, whose wife is Baptist, appreciated that sentiment. He said that the overarching goal is not to convert those with a strong faith in another Christian tradition, but rather to reach those with weak faith or no faith at all. He and his wife often attend each other’s churches, and Alexander maintains that Catholics have much to learn from their Protestant brethren, who have been highly effective at evangelizing.

But the cradle Catholic, the child of two converts, is passionate about his faith and about sharing it with others.

“I believe that I’m part of something that is the root of all Christianity,” Alexander said. “Being a part of that makes me stronger, and it makes me more inclusive—to non-Catholics and to non-Christians.

“All of us need to go back to the basics, to remember the joy that we had at our first holy Communion or our confirmation,” he added. “And we need to act like it happened yesterday.”

(Victoria Arthur is a freelance writer and member of St. Malachy Parish in Brownsburg.) †

Vatican inaugurates new ‘Gift of Mercy’ homeless shelter for men



VATICAN CITY (CNS)—The Vatican opened the “Gift of Mercy,” a shelter for homeless men, just a few hundred yards away from St. Peter’s Square.

Housed in a Jesuit-owned building, the shelter was created by and is operated with funds from the papal almoner, who has taken a variety of initiatives to assist the homeless people in the area surrounding the Vatican.

Archbishop Konrad Krajewski, Pope Francis’ almoner, inaugurated the shelter on Oct. 7 by celebrating Mass for the first guests. The shelter offers 34 beds in an open-floor, partitioned dormitory, according to a statement from the Almoner’s Office on Oct. 12.

The shelter is operated by the Missionaries of Charity, who briefly interview the guests before they are checked in. Because of limited space, the guests may stay for a maximum of 30 days.

The guests agree to abide by a structured schedule with check-in each evening between 6 p.m. and 7 p.m., followed by lights-out at a set time.

After the 6:15 a.m. wake-up call, guests are offered breakfast and have until 8 a.m. to tidy up their respective areas and use the washrooms. After the shelter closes for the day, guests can shower and visit the barber at a facility set up under the colonnade in St. Peter’s Square. The facility also was established by the papal almoner.

Various locations around the Vatican offer lunch and dinner, including the Vatican soup kitchen at the nearby “Gift of Mary” shelter for women. The shelter for women also is staffed by the Missionaries of Charity. †

An image of Christ is seen near beds on Oct. 8 inside the “Gift of Mercy,” a shelter for homeless men, just a few hundred yards away from St. Peter’s Square. Housed in a Jesuit-owned building, the shelter was created by and is run with funds from the papal almoner, who has taken a variety of initiatives to assist the homeless people in the area surrounding the Vatican. (CNS photo/L’Osservatore Romano, handout)

Palliative care conference offers speakers, resources to 'enhance caregiving'

By Natalie Hoefler

Caring for a loved one with a chronic illness can be an overwhelming task, no matter the age of the caregiver or the patient.

In modern medicine, such care is referred to as palliative care.

"Palliative care is a new area to the health care consumer," said Joni LeBeau, archdiocesan Health Ministry coordinator. "It is part of a continuum of care. It's an



Joni LeBeau

area where the dignity and honor of the patient's life can be impacted."

To address this need, this year's archdiocesan Health Ministry Annual Caregiver Conference will focus on palliative care—specialized medical care focused on

providing patients with relief from the symptoms and stress of a serious illness, with the goal of improving the quality of life for both the patient and the family.

The conference will take place from 9 a.m.-4 p.m. on Nov. 13 in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

in Indianapolis.

Four sessions will be offered throughout the day, as well as a panel discussion and time to visit with individual therapy specialists.

Dr. Gerald Walthall, director of palliative care at Franciscan St. Francis Health in Indianapolis and a member of its bioethics committee, will speak on "The Future of Palliative Care."

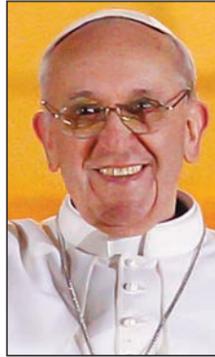
Also speaking at the conference is Dr. Jason Eberle of the Marian University School of Osteopathic Medicine in Indianapolis. He will discuss "The Value of Suffering."

Licensed clinical social worker Brenda Kenyon, bereavement coordinator and grief specialist for St. Vincent Hospice in Indianapolis, will address "Recognizing the Losses," and Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization, will talk about "Spiritual Challenges."

The conference is geared toward professional caregivers, parish ministers and family caregivers.

"Folks should get an appreciation and understanding for the dignity and quality of life at this stage, and practical resources to enhance caregiving," LeBeau said of the conference.

To emphasize the importance of



'Palliative care is an expression of the properly human attitude of taking care of one another, especially of those who suffer. It bears witness that the human person is always precious, even if marked by age and sickness.'

—Pope Francis, address to Pontifical Academy for Life on March 5, 2015

palliative care in today's world, she quoted the words of Pope Francis in his March 5, 2015, address to the Pontifical Academy for Life:

"Palliative care is an expression of the properly human attitude of taking care of one another, especially of those who suffer. It bears witness that the human person is always precious, even if marked by age and sickness."

(The cost of the conference is \$30, which includes lunch. Registration is required by Nov. 9. Registration is available online by logging on to www.archindy.org/healthministry. You can also send a check

for \$30 made out to Office of Pro-Life and Family Life—along with your name, address, phone, e-mail, organization name if applicable, and parish or church—to Office of Pro-Life and Family Life, c/o Conference Registration, 1400 N. Meridian St., Indianapolis, IN 46202.

Check-in starts at 8:30 a.m. Mass will be celebrated at 8 a.m. in the St. Alphonsus Liguori Chapel on the second floor of the Catholic Center for those who wish to participate. For more information, contact Joni LeBeau at 317-236-1475, or 800-382-9836, ext. 1475, or jlebeau@archindy.org.) †

What was in the news on Oct. 22, 1965? More English is coming to the Mass, and Pope Paul VI considers reducing the days of fasting in the Church

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 Oct. 22, 1965, issue of *The Criterion*:

- Commission weighs proposals for more changes in the Mass
- Editor comments from Rome: Why a statement on the Jews?
- Bp. Grimmelman, Evansville, resigns
- Additional English in Mass due "VATICAN CITY—Increased use of English in the liturgy, so that virtually all parts of the Mass recited aloud or sung are in the vernacular, has been decided on by the bishops of the United States and confirmed by the Holy See. ... [The change provides] for the use of English in the Collect, Prayer over the Offerings, Preface, the prayer for peace and deliverance from

evil which concludes the Lord's Prayer, and the Post-communion [prayer]. All the dialogue prayers—the salutations and responses between priest and people—are also to be in English."

- Boycott ban obeyed, but 'with protests'
- Dialogue is slated in Indianapolis
- Missions need \$50 million more
- Advances date for schema vote
- It's 'beginning of the end' for Vatican II
- Jewish official lauds council declaration
- In council proposal: U.S. bishop pushes for rights of women
- Congo prelate explains silence at the council
- Lay consultants named by pope to secretariat
- U.S. bishops set meeting dates
- Marquette OK's off-campus social, political action
- Archbishop Hannan formally enthroned
- Franciscan head named by pope to post in Holy Land

- St. Christopher captures Cadet kickball title
- Priestly asceticism and modern world
- Family Clinic: Says her boyfriend smokes marijuana
- Pope not pressing for Red China in UN
- Bishop bans votive candles
- Asks end to stipends, raise in clergy pay
- Departure rites slated Sunday at Oldenburg
- 'Protestant' Bible 'best in English'
- New liturgy given a warm reception
- Thomistic philosophy defended by pontiff
- Papal legate's trip to America in 1117 recorded on Yale map
- Pope weighs reduction of fast days "VATICAN CITY—Pope Paul VI is weighing the advice of representatives of the bishops of the world on a plan to reduce drastically the number of fast and abstinence days for lay people and parish priests. The pope decided to meet with the chairmen of the bishops' conferences of the world to hear their opinions on an apostolic constitution he proposes to issue of the penitential discipline in the Church. The proposed decree would require fast and abstinence of all only on Ash Wednesday, Good Friday and the forenoon of Christmas Eve. Only Fridays of Lent would remain days of abstinence for everybody. But the current laws of fast and abstinence would remain in effect throughout the year in seminaries, and for Religious houses, including those of secular

institutes—with the exception of priests who are engaged in parish work. They would be dispensed along with the secular clergy. ... Catholics would be urged to compensate for the relaxed laws by striving to lead virtuous lives and by increasing their active works of charity."

(Read all of these stories from our Oct. 22, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †

Pope: Courage, strength needed for peace in the Holy Land

VATICAN CITY (CNS)—There is a need for great courage and strength in order to reject hatred and to carry out acts of peace in the Holy Land, Pope Francis said.

Before reciting the Angelus on Oct. 18, the pope expressed his concern for the increase in violence between Israelis and Palestinians in Gaza and the West Bank. The clashes between the two left at least seven Israelis and 44 Palestinians dead since the beginning of October.

"I am following with great concern the situation of high tension and violence that afflicts the Holy Land," the pope said.

"For this we pray, so that God strengthens in all—political leaders and citizens, the courage to oppose violence and to take concrete steps towards easing tensions." †

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Work exists as a way to express our God-given dignity

By Daniel S. Mulhall

What is your attitude toward work? Do you work in order to live, or do you live in order to work? How do you express yourself through your work? Do you feel that you accomplish something of value most days, or do you feel that your labor is meaningless toil that only achieves your minimal paycheck?

These questions reflect some of the many attitudes that people have toward work.

Catholic social teaching has much to say about the importance of work for the human person. While recognizing that people often perform jobs that may seem unimportant or even meaningless, the Church's teaching also notes that work helps to shape our character. Work also helps us to participate more actively in God's creative activity.

The importance of work is found throughout the first social encyclical, "*Rerum Novarum*" (On Capital and Labor), published by Pope Leo XIII in 1891. The document was written when workers were moving from farming and crafting to being cogs on factory assembly lines.

Pope Leo identifies a series of rights that every worker is owed, including the right to a fair wage, reasonable work hours, decent working conditions and being able to form unions to negotiate for them with business owners.

According to the pope, these rights flow from the worker's dignity: "Now, when man thus turns the activity of his mind and the strength of his body toward procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his personality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right" (#9).

The fullest presentation of the Church's social teaching about the dignity of work is found in St. John Paul II's 1982 encyclical, "*Laborem Exercens*" ("On Human Work"). In this magisterial teaching, St. John Paul builds upon the foundation laid down by "*Rerum Novarum*," published 90 years earlier.

The encyclical begins by stating the importance of work for society. For it is only through work that we earn a living, not just for ourselves but for a family. It is where we increase knowledge, where we help advance society through science and technology, and elevate "unceasingly the cultural and moral level" of society.

Through work, we fulfill our God-given responsibility to make the world a better place, and to make visible "the invisible God." According to St. John Paul, it is through work that we are distinguished from the rest of creation



Women work in the sewing area at UTC Aerospace Systems in Phoenix on July 11, 2014. The Church teaches that work helps people to participate more actively in God's creative activity. (CNS photo/Nancy Wiechec)

and fulfill our "very nature."

St. John Paul writes that the Church finds the source of the conviction that "work is a fundamental dimension of human existence" in the first few lines of the Book of Genesis. Being created in God's image and likeness, men and women are charged with being fruitful and filling the Earth. The pope further states that in carrying out this mandate, "every human being reflects the very action of the Creator of the universe."

What makes work valuable is that it is done by the efforts of a human being, and not by the quality of what is produced or whether it involves great toil. When we turn our minds to work, we imbue it with dignity. The most meaningless of jobs can have great worth simply by the dignity of the workers who labor.

St. John Paul writes, "The primary basis of the value of work is man himself, who is its subject."

Thus, work "is for man" and not man "for work." Finally, "it is always man who is the purpose of the work, whatever work it is that is done by man—even if the common scale of values rates it as the merest 'service,' as the most monotonous, even the most alienating work."

In "*Laborem Exercens*," St. John Paul notes how

work today is often dehumanizing, treating what the worker produces and sells to the employer for a wage as "merchandise."

According to St. John Paul's writings, such thinking misapplies the teaching of Genesis. What is important is the person doing the work, not what the work produces. Work exists as a way for humans to express their God-given dignity; their dignity is not determined by the work they do.

That said, work is most valuable when it allows us to express this dignity and helps us to recognize that we are created with this dignity:

"If one wishes to define more clearly the ethical meaning of work, it is this truth that one must particularly keep in mind. Work is a good thing for man—a good thing for his humanity—because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed, in a sense, becomes 'more a human being' " (#9).

In so doing, we share in God's work of creation.

(Daniel Mulhall is a catechist for adults who lives in Laurel, Maryland.) †

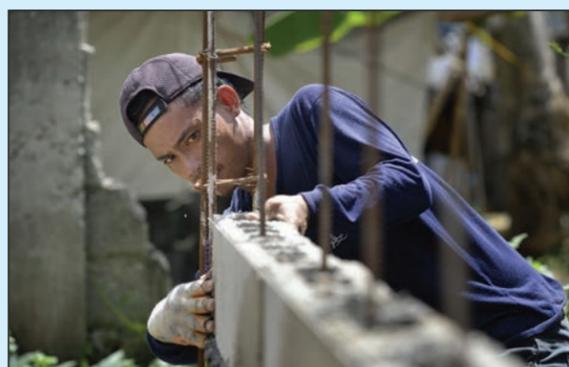
Holy Family offers us an example of the dignity of work

By Mike Nelson

Tables and chess sets. Bookends and treasure boxes. All fashioned from good, solid wood, usually oak. Cut and shaped, sanded and smoothed, nailed and glued, polished and stained and lacquered, and sometimes enhanced with a velvet lining.

The works of human hands. And boy, do they last.

They were made by my wife's late Uncle Joe, a kind and gentle man for whom woodworking was more hobby than occupation. But he spent a good deal of time at it,



Rickson Yesar lays block for a new house on Jinamoc Island, an island near Tacloban, Philippines, on Oct. 22, 2014. People often have an innate desire to contribute in a positive way to the good of society, to help make the world a better place through the work they do. (CNS photo/Paul Jeffrey)

and he took pride in doing it well—as is evident in the wonderful creations that today grace the homes of family and friends.

Like the little, dark brown lamp table that rests in my peripheral view as I type this. It's maybe a foot high and a foot square, with a lower shelf for small books. Hardly imposing, and neither was Uncle Joe. But there is a noble simplicity and dignity about this little table, which speaks to the noble simplicity and dignity of Uncle Joe, and of the work he did.

Thinking of Uncle Joe reminds me of his saintly namesake who also worked with wood and, like Uncle Joe, raised a family: St. Joseph, the earthly father of Jesus, the patron saint of all workers and the principal subject of "*Redemptoris Custos*," St. John Paul II's 1989 apostolic exhortation.

"Work was the daily expression of love in the life of the family of Nazareth," noted St. John Paul in the document. "At the workbench where he plied his trade together with Jesus, Joseph brought human work closer to the mystery of the redemption."

And so Jesus—known as "the carpenter's son"—most certainly knew about the role and the dignity of work from both his parents: Joseph, toiling as a carpenter, and Mary, maintaining a household.

"If the family of Nazareth is an example and model for human families, in the order of salvation and holiness," said John Paul, "so too, by analogy, is Jesus' work at the side of Joseph the carpenter."

Most of us—I would hope all of us—have an innate

desire to contribute in a positive way to the good of society, to help make the world a better place through the work we do, and not simply to earn a wage to support our families and pay our bills.

We work because that is a part of who we are, because that is who God, through his divine work, created us to be.

"More than mere obligation," said Cardinal Donald W. Wuerl of Washington, "human labor has a value and worth in itself because it represents a participation in the very creative action of God."

When we are without work—as I have been, on occasion—we feel less whole, like a part of us is missing—our dignity, our value, our self-esteem. Such times, for me, are times for prayer.

Not just a selfish prayer that says, "Lord, please let me find a job." There is also a prayer of appreciation and gratitude:

"Lord, I am grateful you have blessed me with skills and abilities to do good work, and to know what it means to contribute to the world. Please, in my time of struggle, let me not forget that there are others without work who seek to contribute. Help them as well.

"And let me always appreciate and respect not only the work that others do, but the God-given dignity of each person who works in his or her own way—like Uncle Joe, and St. Joseph—to make the world better and more beautiful for us all."

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

From the Editor Emeritus/John F. Fink

Medieval Church: Positive events during the 11th century

(Eleventh in a series of columns)

During the past five weeks, I've written about some of the troubles in the Church during the 11th century. I've probably spent too much time with that century, but it was a particularly bad time since it included the East-West Schism of 1054, right when the papacy was battling against outside interference, first by Roman families and then by the Holy Roman emperor.

But we must not think that good things didn't happen during that century, too.

For example, this is when Christianity spread in the East. In Russia, it happened just before the 11th century began, in 988, when Prince Vladimir, the ruler of Kievan-Rus in what is now Ukraine, was baptized in the Dnieper River along with thousands of his subjects. Of course, after the East-West Schism, those Christians became part of the Orthodox Church.

Hungary became a Christian country when St. Stephen was crowned its king on

Christmas Day in 1001. Stephen welded the Magyars together into a strong national group, and then asked Pope Silvester III to confer the title of king on him. He is highly revered in Hungary yet today.

Things didn't go quite so well in neighboring Poland. There, St. Stanislaus, the Bishop of Krakow, became involved in the political situation. King Boleslaus killed him with his own hands in 1079. St. Stanislaus is now the patron saint of Poland, and is revered along with the English martyrs Sts. Thomas Becket and Thomas More for their opposition to kings.

Speaking of England, the 11th century saw the reign of King Edward the Confessor. He was known for his piety and is the only English king to be canonized. He might be best known for building Westminster Abbey, where he is buried. He died in 1066.

Later in 11th century England, St. Anselm was Archbishop of Canterbury. He fought with English King Henry I over the issue of lay investiture much as Pope Gregory VII did with Emperor Henry IV.

Just to the north of England, St. Margaret

of Scotland was known for her efforts to reform the Church, just as Pope Gregory VII and St. Peter Damian were doing in Rome. She and her husband Malcolm called synods to try to bring the Church of Scotland up to date with the rest of the Church. She died in 1093, one of the great figures of Scotland.

Back on the European continent, the Cluniac Reform reached its peak. Named for the Benedictine Abbey of Cluny in Burgundy, it encouraged stricter monastic discipline while promoting art and literature. The Abbey of Cluny controlled more than 200 monasteries at one time.

St. Bruno was another reformer of the 11th century. Although he supported Pope Gregory VII in his efforts to reform the clergy, he dreamed of living in solitude and prayer. Eventually, he was given some land in the Chartreuse Mountains where he founded the Carthusians in 1084, the same year that Emperor Henry IV seized Rome and forced Pope Gregory VII to flee.

In 1098, St. Robert of Molesme founded another strict religious order, the Cistercians, from which came the Trappists. †

For the Journey/

Effie Caldarola

Finding God in a day's work

Sometimes you can find inspiration for prayer in surprising places.



Parade magazine is a small publication that's inserted into many Sunday newspapers. Recently, they profiled Hugh Jackman, the Australian actor famous for his signature role as Wolverine in the *X-Men*

movie series, who made some surprising comments about faith and vocation.

Jackman's mom deserted the family when he was 8, and he admits to working through a lot of anger. He seems to have emerged whole and healthy, with a sound marriage and a strong sense of self.

Raised a Christian, he retains a deep sense of spirituality. He says he reminds himself before each film that his kids are going to watch. I hope that's true, and I wish more Hollywood actors had that attitude.

As a college student, he discovered that acting, especially on stage, brought him peace and deep happiness.

Jackman is quoted in a recent edition of *Parade*: "In *Chariots of Fire*, the runner Eric Liddell says, 'When I run I feel [God's] pleasure.' And I feel that pleasure when I act. ... When I go on stage ... I pause and dedicate the performance to God, in the sense of 'Allow me to surrender.' "

How many of us can describe our vocation in the way Liddell or Jackman describe theirs? How many of us do what we love to the extent that we can feel God's enjoyment? I began my career as a classroom teacher, and I can remember times when I realized I had started a fire of interest and discernment in a student's heart.

And as a writer, when I finish writing something that I truly think is good, I experience gladness.

But did I feel God's pleasure in those moments? We seek God's approval, we attribute our success to God's help. But do I imagine the work I do as something in which God takes delight? Do I surrender my work to God and let God be an active partner in it?

Sometimes, we do our work, or we volunteer with a heavy sense of burden or obligation or resentment. Do I sense God's pleasure in that? If not, perhaps we need to pray over what we're doing and be open to choosing a new path. Maybe we're doing the wrong thing. Or perhaps we're doing the right thing, but with the wrong attitude. Frederick Buechner, an American theologian, said, "Vocation is the place where our deep gladness meets the world's deep need."

Perhaps he might have added that our deep gladness is a sign of divine enjoyment as well.

We've all heard stories of people who forsake great-paying careers for some artistic or charitable endeavor that barely feeds the body but nourishes the soul. It takes courage to make big changes, or sometimes even little ones, but it would be worth it to hear God laughing.

Some of us are beyond the age when we're making significant vocational or career choices. But each of us wakes up each morning to serve God. Each day, we have plenty of decisions to make about how to use our time and what will make us feel creative and good at the end of the day.

Do we spend our workday with our eye on the clock? Do our volunteer activities both help the community as well as contribute to our happiness and growth? Or do we agree to them because "somebody has to do it"?

God is as near to us as our laughter and our tears, and if we listen to each, they provide for us a lesson in God's will.

(Effie Caldarola writes for *Catholic News Service*.) †

Cornucopia/Cynthia Dewes

A great way to nudge our kids along the road to sainthood

Halloween ain't what it used to be. I mean, this is a time when people feel free to



kill babies, whether before or after birth. They value money and the acquisition of it above everything else in life. Their attention spans are short, they equate sex outside marriage with having an actual relationship,

and they have no clue that love demands commitment.

So, dressing up like hobgoblins or witches or some other mythical scary being pales by comparison with what the real villains look like in our present society. Now, kids usually don't understand what's going on in the adult world, thank God. They're still back in spooky tales about headless horsemen and other unlikely characters.

It's fun to be scared when you're little. You get a tingly feeling from being threatened by some weird creature you'd never see in real life. You get the chills from hearing spooky noises and wails, and you like being startled when they pop out on you from an unexpected corner. Kids can afford to be scared like this because essentially they're secure. They know

they're protected by Mom and Dad, the policeman or their teacher. They know it's "pretend," even when it gives them goose bumps.

We can't protect children from the sometimes horrible realities of life, and probably shouldn't, but we can encourage their healthy imaginations. Within the context of security and comfort, we can let them enjoy being scared.

Trick-or-treating is one way to deal with this. Somehow, begging goodies from neighbors who they think are obligated to comply gives kids the upper hand. Imagine my surprise, then, when my friend and I were little and this man at the door said, "OK, do tricks, and you'll get the treat."

Now, this was back in the Dark Ages when what he said did not carry the connotation it would today. So we did a little dance, and the man gave us candy. We'd seen too many movies about funny terror to worry about sinister meanings.

In Detroit, where my husband grew up, the kids weren't as sweet and innocent as we were. There was a residence in their neighborhood where a foreign diplomat lived, served by a butler who spoke little English and knew zip about the custom of Halloween trick-or-treating.

Emmaus Walk/Debra Tomaselli

What I learned in the dark beyond a kid's science lesson

"Grandma, Grandma!"

Matthew, my 6-year-old grandson, shouted as he jumped out of the big white van, waving a florescent plastic star in his hand. Angelina, 5, emerged, brandishing pages of black construction paper covered with yellow circles. Ave, 7, followed,

leaping from the vehicle wielding a Ziploc bag filled with black play dough that was covered with glitter.

"Group hug," I said, as they raced toward me. We embraced, wiggling in delight. "How was your class on outer space?"

The girls explained that the construction paper cutouts represented planets, and the sparkly black play dough resembled moon rocks.

Finally, Matthew spoke up.

"Grandma," he yelled. "Look at this!"

He held a plastic star in his hand, raising it for me to see. "The teacher says it glows in the dark. We're going into Angelina's closet to see it. You want to come with us?"

"Yes," I shouted. "I love glow in the dark stuff!"

Immediately, the small group of siblings dashed inside. Eyes shining with delight, they sprinted down the hallway to Angelina's room.

I caught their excitement. I caught their joy. I couldn't wait to see the star glow in the dark. I raced after them.

Once we reached Angelina's room, we piled into the closet and jammed the door shut. Everything went black.

We could no longer see the ruffled dresses stuffed on the racks beside us. The pile of dirty clothes littering the closet floor was no longer visible. Even the faces of my grandchildren disappeared in the darkness.

Matthew thrust the star high above his head. It was easy to spot. There was no missing it. In fact, it was the only thing you could see, and it was glowing brightly through the gloom.

We turned to stare at it. There was silence, except for a chorus of oooh's and aaah's elicited by all of us. We were star-struck.

"Cool, isn't it?" Matthew asked.

Indeed it was. Indeed, it captivated all of us.

And I thought.

Sometimes we are in the dark.

It may be health concerns or grief

issues. Maybe it's financial problems or difficult business decisions. Perhaps it's the challenges of friendships or married life.

In this life, darkness does exist.

That's when we need someone to show us the light. We need someone to invite us, to be so excited about this light that we race to follow.

That light, of course, is the light of Christ. That person, of course, is you and me.

We are the light of the world.

Years ago when I was ill, my Bible study group delivered meals. When I battled guilt after my brother's untimely death, a friend shared a homily about how to accept the mercy of God. When my husband and I faced financial struggles during the recent recession, an unexpected inheritance arrived from a faith-filled relative.

Those actions lit up my world and brought me to Christ.

Yes, we are the light of the world. Catch the excitement. Bring others along with you. And hold that Christ-light high.

You'll see. It'll glow in the dark.

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

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, October 25, 2015

- *Jeremiah 31:7-9*
- *Hebrews 5:1-6*
- *Mark 10:46-52*

The Book of Jeremiah provides this weekend's first reading. A few facts about Jeremiah are known from the book itself.



He was from Anathoth, a village only a few miles from Jerusalem. He was the son of Hilkiah, a priest. He acted as a prophet for more than 40 years.

Being the son of a priest, in all likelihood he was quite familiar with the traditions

of the ancient Hebrews. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery, that molded the Hebrews into one distinctive race, and that resulted in their settlement in the Holy Land.

Hebrew belief was clear. They did not escape Egypt simply because they were lucky, or because they were clever. To the contrary, they succeeded in fleeing the miseries they had endured in Egypt only by the mercy and power of God.

Jeremiah saw events in his own lifetime as threatening and as awful, as had been the plight of his people centuries earlier in Egypt. He lived to see Babylonia completely overtake the Hebrew homeland, and he saw the coercion brought to bear upon his people by Babylon and other imperialistic neighbors.

He addressed these threats, and also the humiliation and destruction of being overtaken with faith that the merciful God of the Exodus again would rescue the people. This weekend's reading is a powerful acclamation of God's power and goodness, assured that once more God will protect and lead the people.

As is typical of this book, this reading is moving in its eloquence and feeling.

For its second reading, the Church presents a selection from the Epistle to the Hebrews.

This New Testament Scripture is abundant in its references to ancient Jewish beliefs and customs. Its author is unknown, but obviously the author knew Judaism and

Jewish life in the first-century AD very well.

Supreme in Jewish cult and in many other aspects of Jewish life in the first-century AD was the high priest, descending in office from Aaron, the brother of Moses. The high priest acted for the entire nation as he offered the sacrifice in the temple.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity. Jesus acts for all humankind in sacrificing to God, bringing reconciliation and a new bonding after sin tore humanity away from God.

St. Mark's Gospel furnishes the last reading. It is the story of Bartimeus, a blind man who begged from strangers by the roadside in Jericho.

It is no wonder that Bartimeus had to beg in order to survive. At the time of Jesus, persons with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them.

Blindness, as all other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were signs of an interior evil produced by sin.

Thus, when Jesus healed, the effects and power of sin also were overcome.

The key to Bartimeus' being healed was his faith.

Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus. All saw God's mercy as everlasting because he is eternal and unchanging.

God is not forgiving and blessing in one instance, but punitive and angry in another.

Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today.

We cannot solve every problem, but the loving God of the Exodus, because of the reconciling death of Jesus, still comes to our aid. Essential is that we, as Bartimeus, love God and wholeheartedly trust in the Lord. †

Daily Readings

Monday, October 26

Romans 8:12-17
Psalms 68:2, 4, 6-7b, 20-21
Luke 13:10-17

Tuesday, October 27

Romans 8:18-25
Psalms 126:1b-6
Luke 13:18-21

Wednesday, October 28

St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalms 19:2-5
Luke 6:12-16

Thursday, October 29

Romans 8:31b-39
Psalms 109:21-22, 26-27, 30-31
Luke 13:31-35

Friday, October 30

Romans 9:1-5
Psalms 147:12-15, 19-20
Luke 14:1-6

Saturday, October 31

Romans 11:1-2a, 11-12, 25-29
Psalms 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Sunday, November 1

Solemnity of All Saints
Revelation 7:2-4, 9-14
Psalms 24:1bc-4b, 5-6
1 John 3:1-3
Matthew 5:1-12a

Question Corner/Fr. Kenneth Doyle

God's mercy is available to all genuinely sorry of any sin, including abortion

QI'm curious about the fact that to mark the Year of Mercy Pope Francis will allow all priests to absolve from the sin of abortion. Why isn't that true already? If I had committed such a sin, then went to confession and found that the priest couldn't forgive me that would turn me off from the Catholic faith. (Massachusetts)



QI just read about Pope Francis permitting priests to absolve from the sin of abortion, "a power usually reserved for bishops." First, are there other sins that are reserved to a bishop to forgive, and what are some examples? And second, before the pope extended this new authority, what was the procedure a priest was supposed to follow when someone confessed an abortion? (Georgia)

APope Francis' announcement did prompt some questions—mainly because in the United States it doesn't change the present practice at all.

For at least the last 30 years, bishops in the United States have granted to their priests the power to lift the automatic penalty of excommunication attached to procuring an abortion.

A key point—lost in some of the reporting—is that Catholic priests anywhere in the world already have the power to forgive the sin of abortion. The penitent walks out of the confessional forgiven and reunited to God's grace.

The issue here is not the sin itself but the excommunication, and who can lift it. In the *Code of Canon Law*, that power is reserved to a bishop—unless, as in the U.S., he has chosen to extend this authority to his priests.

In parts of the world where that power had not been granted, the priest would have forgiven the repentant sinner immediately and then have asked the penitent to return at a later time. During that interval, the confessor would have secured his bishop's permission to lift the canonical penalty. (Anonymity, of course, would have been honored, with the identity of the penitent never disclosed.)

In order to incur the excommunication, the penitent must have known prior to the offense that such a canonical penalty was attached to the sin—which would seem to be true only in a minority of cases.

You asked whether there are other sins for which lifting the canonical sanction is reserved to the bishop, and

there are. Among such grave offenses are: desecrating the sacred species of the Eucharist, absolving an accomplice in a sexual sin or violating the seal of confession.

Finally, the pope's announcement was not intended in any way to minimize the gravity of abortion, which takes a human life, but to highlight the wideness of God's mercy and his willingness to forgive anyone who is genuinely sorry.

QI had been absent from Mass (but not from prayer) for a number of years. I began attending again last year, and noticed that the words of the consecration had changed.

The word "cup" is now "chalice." I thought this odd because the drinking vessel at the Last Supper was more likely an earthenware cup. I asked a deacon the reason for the change, and he said it was so that the service would sound more "high Church." That upset me because Jesus came from humble origins and lived that way throughout his life. Would the Church be happier if he had drunk from a golden goblet? (Virginia)

ASince I have no access into the minds of those who translated the new *Roman Missal* into English, I can only speculate on their reasons.

One of the guiding principles was to produce a more formal and literal translation of the Latin texts, in the hope that this would bring added reverence to the celebration of the Eucharist.

When St. Jerome, around the year 400, produced the Latin Vulgate, his translation of the words of our Lord from the Last Supper used the word "calix." While that word could have signified a ceremonial drinking goblet, more often in the secular Latin of the day it meant an ordinary drinking cup. (And Jerome knew that the Greek word in the original Gospel text also meant a "cup" used at normal daily meals.)

We are not sure of the exact composition of the cup used by Jesus. In the first-century Middle East, it might have been made from stoneware or some other material.

The decision to change from the 1969 missal's use of "cup" to the 2011 missal's "chalice," as well as adhering more closely to the Latin, was perhaps designed to remind us that the vessel took on a new and sacred character since it contained the precious blood of Christ.

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

My Journey to God

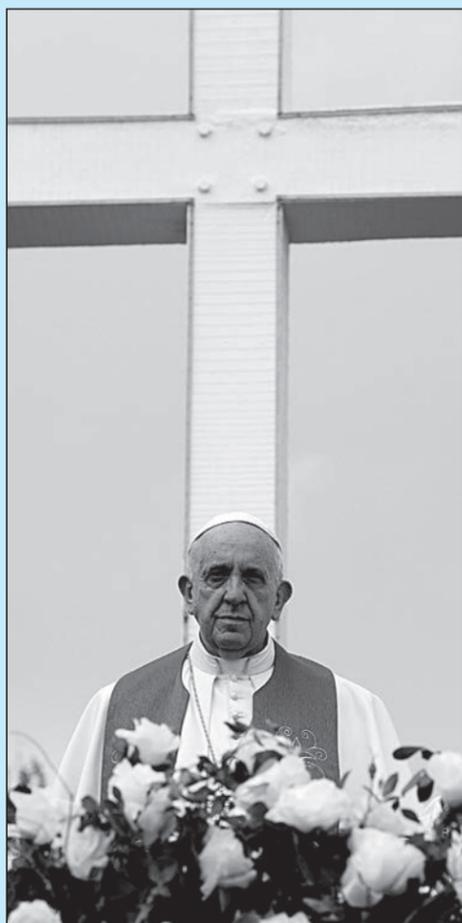
This Struggle Called Life

By Sandy Bierly

In this struggle called life,
I climb and I fall
Living my humanity,
Longing for eternity,
Taking little steps,
Knowing that God is here.

Whenever I feel lost,
I come to the Cross,
Casting my worries
On Jesus who gave all,
Who knows my faults
Loving me to the end.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Pope Francis looks out from the Hill of the Cross in Holguin, Cuba, on Sept. 21.) (CNS photo/Alessandra Tarantino, Pool via Reuters)



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.

ALVEY, Kathleen E., 88, St. Joseph, Corydon, Oct. 10. Mother of Letitia Berry, Cecilia Cooke, Mary Jude Curl, Kathy Holcomb, Jackie Huff, Patti Wanzung and Thomas Alvey. Grandmother of 23. Great-grandmother of 18.

ANSERT, Joan A. (Curry), 72, St. Mary, Navilleton, Oct. 10. Mother of Dr. Donald Jr., Matthew, Michael, Todd and Troy Ansert. Grandmother of nine.

BOWES, Paula Josephine (Haller), Ph.D., 91, St. Joan of Arc, Indianapolis, Sept. 25. Mother of Catherine Hegazi, Elizabeth Harlan, Margaret Lancaster, Marie Rodier, Patricia, Theresa, Andrew, Bill, Chris, Greg, Peter, Robert and Thomas Bowes. Grandmother of 22. Great-grandmother of nine.

CANNON, Robert, 84, Christ the King, Indianapolis, Oct. 10. Husband of Sandra Cannon. Father of James, Lawrence and Robert Cannon. Grandfather of 11. Great-grandfather of five.

CHAUVETTE, Robert R., 86, St. Pius X, Indianapolis, Sept. 28. Father of Marie Pfoser, Claude, David and Robert Chauvette. Grandfather of five.

COBB, Richard P., 98, Holy Angels, Indianapolis, Aug. 28. Father of Carolyn Joyce, Richard Cobb Jr. and James Shaffer. Grandfather of five. Great-grandfather of four.

DONNELLY, Keith, 59, St. Michael, Indianapolis, Sept. 26. Husband of Mary Kathleen Donnelly. Father of Bridget, Kee Lee, Kylan and Robert Donnelly. Brother of Kevin Donnelly.

DUGAN, Dr. Marvin F., 94, St. Mary, Lanesville, Oct. 8. Husband of Marie (Ambs) Dugan.

FLEDDERMAN, Clifford B., 83, St. Gabriel, Connerville, Oct. 5. Husband of Bertha (Wuestefeld) Fledderman. Father of Brenda Lutz, Sandra Peters, Linda Reese and Wayne Fledderman. Brother of Isabel Wells. Grandfather of nine. Great-grandfather of five.

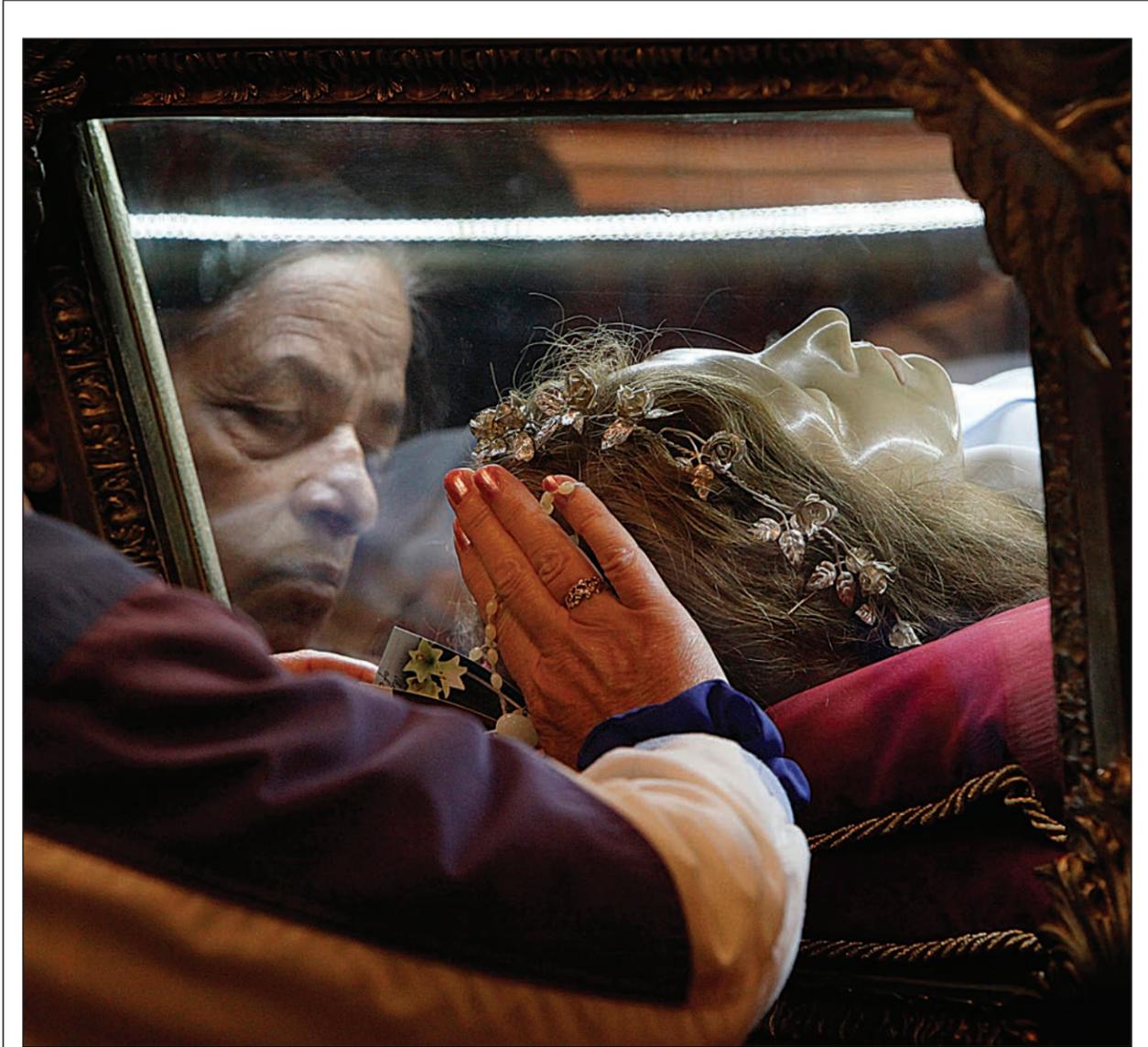
GRIMM, Matthias Augustine, infant, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 24. Son of Paul and Kathleen (Miller) Grimm. Brother of Grace Grimm. Grandson of Charles and Connie (Blasch) Grimm and James and Loretta (Dalton) Miller.

JARBOE, Doris Jean, 81, St. Gabriel, Connerville, Oct. 3. Mother of Cathy Coons, Joe, Danny, David and Larry Jarboe. Grandmother of 11. Great-grandmother of 14.

KIEBACH, Rita E., Holy Spirit, Indianapolis, Oct. 7. Mother of Donna Phelps, Susan Short, John and Michael Kiebach. Grandmother of several. Great-grandmother of several.

MAHONEY, Lenore Jean (Dufour), 79, former member Our Lady of Lourdes, Indianapolis, Sept. 20. Mother of Amalia McCoy, Kate Nelson and Kevin Mahoney. Sister of Donna Culotta, Victoria Jenkins, Bernadette Lathrop, Dianne Metzler, Sussanne Sullivan, Maria, Daniel and Richard Dufour. Grandmother of six.

McGOVERN, Joseph Thomas, 81, former member of Our Lady of the Greenwood, Greenwood, Sept. 19. Husband of Beverly Ann (Kastner) McGovern. Father



Saintly relics

Worshippers venerate the relics of St. Maria Goretti at St. John Cantius Church in Chicago on Oct. 12. The major relics, which are virtually all of the skeletal remains of the saint, known as the "patroness of purity," are on a U.S. "pilgrimage of mercy" this fall that will go to nearly 20 states. (CNS photo/Karen Callaway, *Catholic New World*)

of Maureen MacDonald and Kevin McGovern. Grandfather of six.

MORGAN, JoAnne F., 82, St. Charles Borromeo, Bloomington, Sept. 22. Mother of Katie Baumann, Eileen Bittle, Margie Sayward, Teresa Schafer, Denis, John, Pat and Tim Morgan. Sister of Fran DuWaldt, Mary Hobbins, Anne Miller, Laura Ruppel, Cathy, Bob and Paul DuPont. Grandmother of seven. Great-grandmother of one.

PLEAK, Kristen M., 35, Holy Spirit, Indianapolis, Oct. 3. Wife of Daniel Pleak. Mother of

Dominek Hutsell and Deaglan Pleak. Stepdaughter of Vicki Jensen and Glen Porter. Stepdaughter of Doug Jensen. Sister of Evelyn Bonds. Stepsister of Erik Jensen.

PYTLESKI, Catherine, 88, St. Lawrence, Lawrenceburg, Oct. 11. Mother of Jean McCoy. Sister of Mary Bowling and Thomas Dawson. Grandmother of four. Great-grandmother of seven.

SCHAFFER, Shirley A., 84, St. Anthony of Padua, Clarksville, Oct. 4. Wife of Charles Schaffer. Mother of

Donna Howard, Andrea and David Schaffer. Grandmother of two. Great-grandmother of one.

STEWART, David F., 81, Holy Spirit, Indianapolis, Sept. 23. Husband of Eleanor Stewart. Father of Mary Kay Curran, Nancy Henn, Joannie Newby and Michael Stewart. Grandfather of 12. Great-grandfather of two.

SULLIVAN, Patrick D., 83, St. Pius X, Indianapolis, Oct. 1. Father of Maureen Bennie, Kerry Fautrel, Kelley Romweber, Brian and Kevin Sullivan. Brother of

Donna Kenzler. Grandfather of six.

WEBB, Benjamin E., 77, St. Michael the Archangel, Indianapolis, Sept. 25. Husband of Deandra Webb. Father of Pamela and Patrick Webb. Brother of Lois MacPhearson, George, Robert and William Webb. Grandfather of five.

WILLIAMS, JoAnn Mary, 89, Holy Spirit, Indianapolis, Oct. 6. Mother of Michael Williams. Sister of Don Demonge. Grandmother of seven. Great-grandmother of three. †

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At audience, pope asks forgiveness for scandals in Rome, Vatican

VATICAN CITY (CNS)—With 30,000 people gathered in St. Peter's Square, Pope Francis asked forgiveness for scandals that have occurred within the Church recently.

"Before beginning my catechesis, I would like—in the name of the Church—to ask your forgiveness for the scandals which have occurred recently both in Rome and at the Vatican," the pope said. "I ask your forgiveness."

The pope's off-the-cuff remarks on Oct. 14 followed a reading from St. Matthew's Gospel in which Jesus warns of scandalizing the "little ones."

"Jesus' words are strong, aren't they?" the pope said. "Woe to the world for scandals.' Jesus is a realist. He says it's inevitable that there will be scandals, but 'Woe to the one who causes the scandal,'" the pope told people attending his weekly general audience.

Pope Francis did not explain what scandal or scandals he was referring to, but his comments came during a week that saw the leak of a private letter sent to him by several cardinals expressing concern with aspects of the Synod of Bishops on the family.

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters later, "if the pope uses a broad and general formula, that is what he intended," and it is not up to the spokesman to offer specifics.

In his main talk on the family, the pope reflected on the promises adults make to children born into the world. "Welcome and care, closeness and attention, trust

and hope, are among the basic promises which can be summarized in one word: love," he said.

Betraying a child's trust through scandal causes a terrible wound in their lives, one that "they do not have the means to comprehend," he said.

"Woe to those who betray their trust, woe!" he said. "Their complete trust in our promise, which obliges us from the first moment, will judge us."

"I would like to add another thing, with respect, but also frankness, for everyone," Pope Francis said. "Their spontaneous trust in God must never be wounded, especially when it occurs because of a certain presumption—more or less unconsciously—to substitute ourselves for God. The tender and mysterious relationship between God and the soul of children should never be violated."

Highlighting the importance of the love for one's children, the pope called on parents to be "instruments of God's love. Only if we see children with the eyes of Jesus, can we truly understand how, in defending the family, we protect humanity," the pope said.

Before the general audience, the pope met with 700 sick and disabled people who were gathered in the Paul VI audience hall. As he was greeting them, he invited a small child who approached the steps to come up. "Come, come here," the pope said. The child turned back, grabbed his mother's hand and greeted the pope with a hug.

Among those present in St. Peter's Square were the 33 Chilean miners who were trapped underground for 70 days at the Copiapo mines in 2010. "I believe that any one of you is capable of coming up here and telling us what hope means. Thank you for hoping in God," the pope told them. †



Pope Francis

Appeal affords Church opportunities for encounter and dialogue, archbishop says

By Leslie Lynch

Special to The Criterion

FLOYD COUNTY—Encounter and dialogue.

Those two words have been used frequently by Pope Francis during his pontificate. And Archbishop Joseph W. Tobin echoed the Holy Father when he shared the priority of engaging with and evangelizing young adults in the Church in central and southern Indiana.

“Our Catholic youths are leaving the Church. They fuel the growing category of ‘nones’—persons who identify their religion as ‘none,’ ” Archbishop Tobin told the nearly 200 members of the New Albany Deanery’s Miter Society at St. Mary-of-the-Knobs Parish in Floyd County on Oct. 8. “Pope Francis talked about encounter and dialogue. We want to keep that dialogue going, with our youth, with the poor, with those we don’t see at Church, whoever they are.”

Members of the Miter Society gathered on that evening to hear Archbishop Tobin discuss the upcoming United Catholic Appeal: *Christ Our Hope* campaign (UCA). The society is a group of lay and pastoral leaders who make generous financial gifts that enable the archdiocesan community to continue to provide hope and compassion to the people it serves.

“The purpose of the gathering is to share the good work and ministries that are accomplished through the United Catholic Appeal,” said Jolinda Moore, director of stewardship and development for the archdiocese. “Additionally, the meeting signals the Church’s preparation and anticipation of ministry funding for the upcoming stewardship season.”

The archbishop noted the Church in central and southern Indiana continues to be blessed by parishioners’ generosity.

“We are able to accomplish many good things because the people of this archdiocese pull together,” he said.

The archbishop set a celebratory tone with his remarks, focusing on the fact that not only has Miter

Society membership doubled during the past six years, but the overall number of people donating to the UCA increased substantially last year.

A total of \$6.2 million was raised in 2014 to support seminarians, deacon formation, retired priests, Catholic education and faith formation, and services to those most in need through food pantries, maternity homes for women and their children, and home mission parishes. The archbishop emphasized that every dollar raised through the UCA is used in ministry. Salaries and other program costs are funded through other sources.

Archbishop Tobin reflected on Pope Francis’ recent visit to the United States, noting the Holy Father’s single-minded focus on service and love for all, especially those on the margins of society and those who have not yet embraced Christ. Pope Francis called for mercy, and emphasized the interrelatedness of our relationships with God, each other and our home, the Earth.

The United Catholic Appeal recognizes and acts on that interrelatedness.

“Not simply altruism, the UCA is a way that we can open our eyes to and care for the needs of the marginalized,” Archbishop Tobin said. He also reiterated his personal definition of stewardship: “What I do with what I have when I believe in God.”

Longtime Miter Society member Carl Wolford, a member of Holy Family Parish in New Albany, said, “When the archbishop tells you how your money is used, you feel very confident.”

His wife Mary Kay added, “It’s nice that he came here. A lot of people wouldn’t be able to go to Indianapolis. And when he comes, he inspires people to be generous.”

Archbishop Tobin acknowledged the sacrifices of the faithful. “Whatever crosses we carry, we can still do good.”

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †



Archbishop Joseph W. Tobin talks with Yvonne and Ken Abell, members of St. Mary Parish in Lanesville, during the Oct. 8 Miter Society gathering at St. Mary-of-the-Knobs Parish in Floyd County. Shown in the background is Larry Ricke, a member of St. Mary Parish in New Albany. (Photo by Leslie Lynch)

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

UNITED CATHOLIC APPEAL:
Christ Our Hope



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Employment

PARISH LIFE COORDINATOR FULL-TIME

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Parish Life Coordinator. This position is open to a layperson or religious (sister, brother) who will be entrusted with the pastoral care of the parish of St. Charles Borromeo in Milan, Indiana.

Specific duties include ministering in the areas of education, evangelization, sacramental preparation, and community prayer and worship. The Parish Life Coordinator will extend hospitality and outreach, including visiting the sick and caring for the poor. There is also responsibility for administrative duties and regular communication with archdiocesan offices.

Candidates should be practicing Catholics whose faith life is characterized by joy, charity, compassion, and inclusiveness. The position requires a master's degree in theology, pastoral ministry or spiritual formation. Pastoral ministry experience in administration, finance, education, and pastoral care is preferred. This ministry also involves a willingness to work on evenings and weekends to tend to the needs of the parish community. The candidate will need to subsequently fill out an application, participate in an interview by a search committee and agree to participate in a psychological assessment.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
Director of Human Resources
Archdiocese of Indianapolis
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P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Employment

Director of Faith Formation / Coordinator of Youth Ministry

Location: St. Anthony Catholic Church
337 N. Warman Ave
Indianapolis, IN 46222

Contact Information: Fr. John McCaslin, Pastor
Phone: 317 543-7675
Email: fr.johnsaht@gmail.com

To apply, please send a cover letter and resumé to Fr. John McCaslin, Pastor of St. Anthony at fr.johnsaht@gmail.com by October 27th, 2015.

Job Description

Saint Anthony is hiring a full time Director of Faith Formation and Coordinator of Youth Ministry. The Primary Objective of this position is to direct of all aspects of St. Anthony's Faith Formation and Sacramental Preparation programs from first grade to Confirmation, as well as working coordinating the high school youth group.

1. Organize, direct and support all Faith Formation programs, including Sunday morning religious education and Tuesday evening religious education.
2. Recruit religious education teachers and train them for service in the parish
3. Plan and coordinate sacramental preparation for 1st Reconciliation/1st Communion, Confirmation, and RCIC in conformance with Archdiocesan standards.
4. Collaborate with school faculty and families in sacramental preparation and other catechetical opportunities.
5. Oversee high school programs, including Ignite meetings (youth group), participation in West Deanery Youth Ministry retreats and programs, The March for Life in Washington, DC, etc.
6. Engage in continuing education in the Catholic Faith by attending workshops, religious courses, seminars, etc.

Job Qualifications

- Active Catholic
- Knowledge and support of all Catholic Teaching.
- Familiarity with and support for Catholic family values.
- Excellent communication skills with children, families and co-workers.
- A college degree and training necessary to coordinate Faith Formation programs.
- The ability and comfort level to work with a variety of ages and personalities.
- Heart for ministry and a desire to pass on the Catholic Faith to everyone.
- The ability to work flexible hours and adapt to changes.
- Bilingual (English and Spanish) strongly preferred, but not required



UNITED CATHOLIC APPEAL

Christ Our Hope

Proclaiming
the Word of God

Celebrating
the Sacraments

Responding
to Charity

Appeal donations make large-scope charitable services possible in central and southern Indiana

By Natalie Hoefler

Christ's statement on charity leaves no doubt of the call to care for others: "Whatever you did to the least of these ... you did for me" (Mt 25:40).

But some needs are too great for a single parish—or even several parishes—to tackle, such as counseling, adoption services, homeless shelters and more.

That's where the United Catholic Appeal: *Christ Our Hope* (UCA) annual campaign steps in.

Through donations to the UCA, each member of the archdiocese can help those in central and southern Indiana in need of charitable services beyond the reach and capability of a parish community.

Below is a look at large-scope charitable services throughout the archdiocese made possible in part by contributions to the UCA.

For more information on each of these organizations and services, log on to www.archindy.org and select the "Charities" tab at the top.

Catholic Charities Bloomington

- Individual, couple and family counseling for all ages, offered on a sliding-fee scale if needed.
- Professional community training on various mental health issues, such as working with difficult families, stress management, staff supervision and

different therapeutic approaches.

- Consultation for teachers and parents of students at St. Vincent de Paul School in Bedford who are experiencing behavioral, social or learning barriers.

- Shelter and support for homeless women and children through Becky's Place.

- Services at Riley Physician clinics for initial mental health assessment, referral for treatment, short-term therapy, resources and parenting tips.

- Onsite therapy for parents and children at Fairview Elementary School in Bloomington.

Catholic Charities Indianapolis

- Individual, family and couple counseling offered on a sliding-fee scale.

- Professional counseling services for school children, and consultation services for parents and teachers at Indianapolis Catholic schools.

- Assistance through the Crisis Office to low-income persons in need of food, clothing, rent and utility funds.

- Christmas gifts and clothing offered through the Christmas Store to more than 700 needy families.

- Resettlement, legal services, and employment and acculturation assistance through Refuge and Immigration Services.

- Therapeutic recreation and socialization for adults with physical and cognitive impairments through



A woman shares in a video how Lifeline for Families, a service of Catholic Charities in Tell City, came to her aid. Lifeline for Families is one of the many charitable services throughout central and southern Indiana that benefits from contributions to United Catholic Appeal: *Christ Our Hope*. (Photo courtesy of Archdiocese of Indianapolis)

A Caring Place Adult Day Services.

- Support groups for family and friends caring for adults aged 60 and older.

- One-on-one care and socialization opportunities for homebound adults by connecting them with persons 55 and older through the Senior Companion Program.

- Volunteer opportunity matching for adults 55 and older through the Retired and Senior Volunteer Program.

- Emergency shelter for homeless families in Indianapolis through Holy Family Shelter.

- Extended services for families facing chronic homelessness through Holy Family Transitional Housing.

Catholic Charities Tell City

- Food and clothing for the needy on the second and fourth Saturday of every month through Martin's Cloak food pantry.

- Weekly hot meal provided through Table of Blessings.

- Food distribution to pantries participating in the Perry County Food Coalition.

- Financial assistance for those in economic crisis needing help paying for bills, housing, medicine and gasoline for out-of-town medical needs.

- Baby items, formula and diapers made available to low-income families through Lifeline for Families and Early Years Store.

- Winter coat giveaway annually from October through February.

Catholic Charities Terre Haute

- Housing, lunch, clothes and household items for those in need through the Bethany House Homeless Shelter, Bethany House Free Soup Kitchen, Bethany House Free Clothes Closet and Bethany House Household Exchange.

- Activities, programs, learning assistance, food and more for at-risk youths at the Ryves Youth Center.

- Food gathering and distribution to charitable agencies in Clay, Greene, Knox, Parke, Sullivan, Vermillion and Vigo counties through the Terre Haute Catholic Charities Food Bank.

- Christmas gifts such as clothing, household items or personal hygiene products made available for needy families through the Christmas Store.

St. Elizabeth Catholic Charities New Albany

- Birth parent services, including information about adoption resources; suggestions for parenting; emotional support and advocacy; adoption planning;

financial assistance; legal representation for the adoption process; and choice of adoptive parents.

- Adoptive parent services, including domestic adoptions; home studies and post placement services for domestic and international adoptions; preparation and training; support groups and advocacy; assistance with creating profiles for birth parent consideration; and birth parent outreach and matching.

- Three types of affordable housing for women, including a maternity home for pregnant women; a transition home providing mothers a safe place to live while raising their child, receiving counseling, case management and the opportunity to further their education or decide upon a vocation; and an affordable supporting housing program for families facing homelessness that offers rent on a sliding-fee scale, as well as access to case managers, mental health therapists and all other St. Elizabeth resources.

- Spokespersons in court for children in abuse and neglect cases in Floyd and Washington counties through Court-Appointed Special Advocates (CASA).

- Baby food, diapers and formula (with form of identification and proof of a child)—plus monthly availability of baby and maternity clothing, blankets, car seats and baby beds—through Marie's Ministry/Community Distribution Program.

- Counseling to members of southern Indiana and Louisville.

- Adult supervision over court-ordered parent/child visits through the Supervised Visitation Program.

- Help for adults with developmental delays to live independently through the Supported Living Program.

St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis

- Birth parent and adoptive parent services, including preparation and support for domestic, transracial, medical needs and international adoptions.

Mother Theodore Catholic Academies in Indianapolis

- Five Indianapolis center-city elementary schools operated by a central office and shared financial resources and personnel, dedicated to providing the highest quality education and a strong spiritual base for students of all faiths.

(More information on each of these programs can be found by logging on to www.archindy.org then clicking on the Charities tab.) †

*"Dear young people,
PLEASE don't be
observers of life...but
IMMERSE yourself
in the reality of LIFE
as JESUS did."*

+Pope Francis

UNITED CATHOLIC APPEAL
Christ Our Hope

The United Catholic Appeal calls all of us — young and old — to be good Christian stewards of the blessings we have been given. This year's Appeal supports the **Young Adult Ministry** with **\$250,000** to help with ministry programs like the Bishop's Bash, Theology on Tap, and 40 Days for Life — and other programs that create a greater culture of vocation and Catholic identity in and through the lives of young adult Catholics.



During your personal prayer time or time of Eucharistic Adoration, please pray for the increased participation and success of the United Catholic Appeal.

Intention Weekend, November 7-8

www.archindy.org/UCA