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Criterion

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Celebrating a saint

Sisters say Mother Theodore Guérin motivated by love for God, page 16.

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Respect Life Month

Sue Ellen Browder addresses more than 900 pro-life supporters at the Indiana Convention Center in Indianapolis during Right to Life of Indianapolis' Celebrate Life Dinner on Oct. 4. (Photo by Natalie Hoefler)

Author reveals how authentic feminism was hijacked by proponents of sexual revolution

By Natalie Hoefler

The word "feminism" and the feminist movement can call to mind images of pro-abortion, free-spirited women who rebel against Christian morals.

But this is not what the founders of feminism intended at the turn of the last century. Rather, the pro-life, pro-family feminist movement was hijacked by proponents of the sexual revolution of the 1960s.

Such was the truth revealed by Sue Ellen Browder—a self-proclaimed repentant witness to and perpetrator of this travesty—to more than 900 pro-life advocates at the Right to Life of Indianapolis "Celebrate Life Dinner" on Oct. 4 at the Indiana Convention Center in Indianapolis.

The 70-year-old author of *Subverted: How I Helped the Sexual Revolution Hijack the Women's Movement*, was the keynote speaker at the event. Here are highlighted excerpts summarizing her talk.

'I made up that story—it didn't happen.'

"I spent most of my life on the abortion side of the fence while writing for *Cosmopolitan* magazine. ... I promoted the 'Cosmo-girl' lifestyle and all its false promises, that if young women just worked hard enough, had sex and had a lot of fun without the kids, they would be free.

"In 1971, I'd gone from journalism school and gotten a fancy job [in New York City] at *Cosmopolitan*. What I saw there was that the women's movement

and the sexual revolution were two radically different movements. ... How did we get to the point that these two radically different movements got joined together? After I became a Catholic [in 2003] I started to investigate it.

"[The feminist movement, championed by Betty Friedan] in 1963 was very unifying for women. Women of my generation were going into the workforce in droves and finding a lot of injustices. You could be fired for being pregnant—I was fired for being pregnant. All the classified ads in the newspapers were divided between 'help wanted-male' and 'help wanted-female.' A married woman couldn't apply for credit in her own name. Most law schools and medical schools were closed to women. ... Women were very unified

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Pope canonizes seven saints who 'fought the good fight of faith'

VATICAN CITY (CNS)—The seven new saints of the Church were holy not because of their own efforts, but because

of "the Lord who triumphs in them and with them," Pope Francis said.



Pope Francis

Each one "struggled to the very end with all their strength," which they received through perseverance and prayer, the pope said on Oct. 16 at a

canonization Mass in St. Peter's Square.

"They remained firm in faith, with a generous and steadfast heart. Through their example and their intercession, may God also enable us to be men and women of prayer," the pope told the estimated 80,000 people present at the Mass.

Seven large tapestries bearing the portraits of the new saints decorated the facade of St. Peter's Basilica, some representing specific aspects of their lives that exemplified their holiness.

Argentine "gaucho priest," St. Jose Gabriel del Rosario Brochero was portrayed sitting on a donkey, his humble means of transportation when traveling thousands of miles to minister to the poor and the sick.

St. Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s, was depicted holding a palm branch and rosary while a trail of blood and a single bullet were at his feet.

St. Salomone Leclercq, who was killed after refusing to renounce his faith at the height of the French Revolution, was shown with his eyes fixed toward heaven as an angel carried a palm, symbolizing his martyrdom for the faith.

The French Carmelite writer and mystic, St. Elizabeth of the Holy Trinity, was shown seated in prayer, and St. Manuel Gonzalez Garcia, a Spanish bishop who spent his life devoted to eucharistic adoration, smiled radiantly.

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Fight fear, help refugees, says Cardinal-designate Tobin

NOTRE DAME, Ind. (CNS)—In 2015, the U.S. accepted 70,000 refugees that included one particular young family: a mother, a father and two small children.

The family fled their homeland of Syria in 2012, and spent three years living in a refugee camp. During those years, surrounded by dismal conditions, the family underwent the rigorous scrutiny mandatory for those seeking refugee status in the United States, including security screening by the National Counterterrorism Center/Intelligence Community, the FBI, the Department of Homeland Security and the State Department.

The story of this family was told by Cardinal-designate Joseph W. Tobin of Indianapolis, who spoke at the University of Notre Dame on Oct. 14, days after he was named a cardinal by Pope Francis.

In the talk, "Welcoming the Stranger While Challenging the Fear," the cardinal-

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Cardinal-designate Joseph W. Tobin of Indianapolis speaks on Oct. 14 at the University of Notre Dame. He discussed the history and current state of refugee resettlement in the United States.

(CNS photo/Peter Ringenberg, University of Notre Dame)

TOBIN

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designate discussed the history and current state of refugee resettlement in the United States, emphasizing the moral imperative that Americans welcome these neighbors as human beings and combat the prevalent fear, anxiety and hostility shown particularly toward individuals from the Middle East.

This family whose story the cardinal-designate told was scheduled, he said, to be welcomed by Catholic Charities of Indianapolis last October. But after Indiana Gov. Mike Pence's statement of Nov. 16, 2015, that he would prevent refugees from settling in Indiana until the federal government could ensure proper security measures were in place, the cardinal-designate was asked by the governor not to permit resettlement.

Cardinal-designate Tobin said the governor invited him to "pray and seek God's guidance, which I gladly did." The family was welcomed by archdiocesan Catholic Charities in early December, and is now living in Indianapolis.

He said contemporary American society is imbued with a fear of welcoming refugees, a fear that is rooted in the "well-publicized threats of terrorist groups, particularly the Islamic State."

This fear is perpetuated by the national media, he said, noting that "news programs use a hierarchy now in determining what stories to place before the public conscience. And, put rather vulgarly, 'if it bleeds, it leads.' News is a for-profit industry and, I would argue,

one that doesn't always strive to report the facts accurately. ... Fear-based news stories prey on the anxieties we all have.

... This attitude is particularly true in reporting facts from the Middle East."

Another factor contributing to such fear, he said, is what he termed "boundary maintenance" or a reaction to globalization that generates fear of the other.

The cardinal-designate, when asking the audience how the Catholic community should react to this fear, quoted Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, who urged "all Catholics in the United States and others of goodwill to express openness and welcoming to these refugees, who are escaping desperate situations in order to survive. Regardless of their religious affiliation or national origin, these refugees are all human persons—made in the image of God, bearing inherent dignity, and deserving our respect and care and protection by law from persecution."

Cardinal-designate Tobin stressed that the federal government is responsible for immigration and refugee admissions to the United States, and that governors ought to welcome refugees. "We need to encourage governors to continue to play their important welcoming role," he said.

The cardinal-designate said the initial needs of refugees "are many, as you can imagine: food, shelter, employment, English as a second language and orientation to a new culture."

He also encouraged the audience to reach out to a local refugee resettlement agency, saying the work at Catholic Charities would be impossible without volunteers. †



Red Mass

Above, U.S. Bankruptcy Judge Robyn Moberly, left, received the 2016 Person for All Seasons Award from the St. Thomas More Society of Indianapolis during the Oct. 5 dinner and recognition ceremony of the group that represents Catholics in the legal profession. Honored for her commitment to promote justice in the community, Moberly, a member of St. Luke the Evangelist Parish in Indianapolis, received the award from Gregory Cafouros, a lawyer who is a member of St. Christopher Parish in Indianapolis. Before the dinner, Cardinal-designate Joseph W. Tobin, right, was the principal celebrant at the 57th annual Red Mass at St. John the Evangelist Church in Indianapolis.

(Submitted photos by Bob Nichols)



SAINTS

continued from page 1

Brightly colored tapestries also featured the images of two new Italian saints: St. Ludovico Pavoni, the founder of the Sons of Mary Immaculate, who dedicated his life to the vocational and spiritual education of the poor and hearing impaired, and St. Alfonso Maria Fusco, founder of the Congregation of the Baptistine Sisters of the Nazarene and of the Little House of Providence, a home for abandoned children.

The celebration began with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, requesting Pope Francis enroll the six men and one woman "among the saints, that they may be invoked as such by all the Christian faithful."

Following the singing of the Litany of the Saints, the pope "declared and defined" their sainthood which was met with applause from the crowd, many waving banners and flags in approval.

In his homily, the pope said the central theme of the Sunday readings was prayer, an important aspect in the lives of the newly canonized saints and something that obtained for them "the goal of heaven."

He reflected on the day's first reading which recalled Moses raising his arms in prayer while the Israelites fought Amalek's army. When Moses' arms would fall from weariness, the tide would turn against Israel.

Just as Aaron and Hur held Moses' arms up until the Israelites won the battle, the pope said, so should Christians "support one another" in the "commitment to prayer."

"Weariness is inevitable," he said. "Sometimes, we simply cannot go on. Yet with the support of our brothers and sisters, our prayer can persevere until the Lord completes his work."

Like Moses who grew weary, yet was sustained by Aaron and Hur, Christians must remember they are not alone in the Church, the pope said.

"We are members of the body of Christ, the Church, whose arms are raised day and night to heaven, thanks to the presence of the risen Christ and his Holy Spirit. Only in the Church, and thanks to the Church's prayer, are we able to remain steadfast in faith and witness," he said.

Looking at the day's Gospel reading, the pope said Jesus' parable of the widow who persists in seeking justice reveals "the mystery of prayer," which involves crying out persistently and not losing heart.

"To pray is not to take refuge in an ideal world, nor to escape into a false, selfish sense of calm. On the contrary, to pray is to struggle, but also to let the Holy Spirit pray within us," the pope said.

Before the final blessing, Pope Francis led the faithful in praying the *Angelus* and thanked the delegations as well as the pilgrims from the various countries of the new saints for their presence. The official delegations included Argentine President Mauricio Macri and cabinet ministers from Spain, France and Italy. The official Mexican delegation was headed by Roberto Herrera Mena, adjunct for religious affairs.

Pope Francis prayed that "the example and intercession of these luminous witnesses sustain the commitment of each one in your respective areas of work and service for the good of the Church and the civil community." †

Shipment heads to Haiti from Miami; plans begin for next phase of relief

MIAMI (CNS)—Exactly one week after citing an "urgent need" for donations, the Archdiocese of Miami loaded 22 pallets of rice, canned goods, hygienic supplies and diapers onto a ship for transport to Haiti's southwestern peninsula, hardest-hit by Hurricane Matthew in early October.

"And more to come," said an elated Father Reginald Jean-Mary, administrator of Notre Dame d'Haiti Mission in Miami's Little Haiti, as he watched an army of volunteers packing, wrapping and loading the donated goods onto pallets.

A total of 47 pallets were being taken to Haiti on the Betty K VII, a cargo ship called a "pallet carrier" that set

sail on Oct. 16 and was to arrive in Miragoane, on the peninsula's northern coast, a few days later.

From there, the Haitian Catholic Church's relief agency would transport the supplies overland to its local affiliates in the areas that bore the brunt of Matthew's fury: Jeremie in the peninsula's northwest and Les Cayes in the south, as well as Mole-Saint-Nicolas in the remote northwestern tip of the country.

The number of deaths reportedly has surpassed 1,000, several days after the storm's 145-mile-an-hour winds and torrential rains slammed into the country, according to a tally by Reuters based on conversations with local officials.

(Those interested in contributing to Catholic Relief Service's (CRS) efforts to help those affected by Hurricane Matthew in various Caribbean nations can do so online at donate.crs.org. They may also help by calling 877-HELP-CRS or by sending a check to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203-7090.

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



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ICC celebrates 50 years as public policy voice of the Church in Indiana

(Editor's note: The following is the first in a series of articles reflecting on the Indiana Catholic Conference, the public policy voice of the Catholic Church in Indiana, which is celebrating the 50th anniversary of its founding.)

By Victoria Arthur
Special to The Criterion

The Second Vatican Council, with its profound and sweeping changes for the Catholic Church, had concluded less than a year before. The social and political



upheavals of the 1960s were reshaping American culture. And in the midst of it all, Indiana Catholics stepped forward to be heard.

In October of 1966, a small group of dedicated Catholics met in Indianapolis to do what their counterparts in only a handful of states had accomplished—to formalize a way for the Catholic Church to speak on both state and national issues. That was the genesis of the Indiana Catholic Conference (ICC), which this fall marks the 50th anniversary of its establishment as the public policy voice of the Catholic Church in Indiana.

“The Church was beginning to see its role in how it impacts the culture,” said Glenn Tebbe, the fifth and current executive director of the ICC. “The goal then was the same as it is today—to reflect on Church teaching and offer its wisdom for people to consider in a way that will benefit society.”

Indiana was a pioneer in this effort. Although New York had established a Catholic conference as early as 1918, there were only six states with such an entity when the ICC was formed. An explosion of new conferences followed, beginning in the late 1960s. According to Tebbe, one of the catalysts clearly was Vatican II, the historic council held from 1962-65 that addressed relations between the Catholic Church and the modern world.

Since its beginning in 1966, the ICC has served as the coordinating body for the five Catholic dioceses in the state—the Archdiocese of Indianapolis, the Diocese of Evansville, the Diocese of Fort Wayne-South Bend, the Diocese of Gary and the Diocese of Lafayette.

Through the efforts of dedicated staff members, diocesan coordinators around the state, and board and advisory council members, the ICC works to:

- provide the Catholic bishops of Indiana with a means to work together in the common interest of the Catholic Church and of citizens throughout the state;
- follow the activities of government to discern trends, and to represent the Catholic Church in discussions on public policy issues; and
- inform Catholics throughout the state about the Church’s position on important issues, and engage them in taking action.

Like his predecessors, Tebbe has sought to ensure that the Catholic Church’s voice is heard in Indiana on issues of great magnitude—from the defense of life to immigration to religious freedom and many others.

“My job is to make sure the Catholic perspective is part of the discussion,” said Tebbe, in his 13th year as ICC executive director. “I try to be the voice of our five bishops, and also to enable the Catholic faithful and all people of good will to help shape public policy for the best interests

of the common good.”

School choice is one area in which the Catholic Church in Indiana has not only made an impact but has become a national leader, and Tebbe was well equipped to help guide the endeavor.

Before coming to the ICC, he was a teacher and principal, and later spent a decade as executive director of the Indiana Non-Public Education Association. That organization represents Catholic, Lutheran and other non-public schools in Indiana and, along with the ICC, was instrumental in the passage of legislation that led to the School Scholarship Tax Credit and the Indiana Choice Scholarship (voucher) programs in 2009 and 2011.

This success in ensuring that low- and middle-income families could choose the right school for their children is a prime example of how the Church can find common ground and cooperate with other groups sharing the same interests.

“The public thinks that the Church is one monolithic entity, but actually it is very nuanced in its approach to most things,” Tebbe said. “And that’s how we have to approach all of the issues of the day.”

Amplifying Catholic voices

Charles “Chuck” Schisla has witnessed the ICC in action from day one—and from multiple perspectives.

In 1966, as a state government television reporter in Indianapolis, he covered the establishment of the ICC for his central Indiana audience. The charter member of St. Andrew the Apostle Parish in Indianapolis immediately recognized what a turning point this represented for the Church in Indiana.

“The most significant thing was that the Church discovered and decided to use its voice to speak in a substantive way to the pertinent issues of the day,” Schisla said.

Schisla left television a year later and moved into the public policy and public relations arenas. He eventually became involved with the ICC himself and served in various capacities for decades, including as a diocesan coordinator from 1979 to 1985. He says that the ICC has been highly effective in “taking the issues facing the Indiana General Assembly, identifying those of significance to the Catholic Church and developing formal positions on them.”

With his background as a broadcast journalist, Schisla served as a liaison between the Church and the media regarding those issues through the years, including on pro-life matters and school choice.

He also helped the ICC to develop effective ways of communicating to another key audience: the Catholic faithful.

“Out of the Second Vatican Council came much more involvement of the laity in a whole range of ways,” Schisla said. “[We worked to] educate people about the Church’s position on the issues, which would help them form their conscience. Then we let them know when, where and to whom they could make their voices heard.”

The ICC’s methods for accomplishing this have ranged from drafting position papers and brochures to operating “phone



Then-Archbishop Daniel M. Buechlein, right, speaks during a Feb. 9, 2011, ceremony at the Indiana Statehouse in Indianapolis during which he, Bishop Timothy L. Doherty of Lafayette, center, Indiana Attorney General Greg Zoeller, left, and other state religious, government and business leaders signed the Indiana Compact, an agreement that calls for immigration reform to happen at the federal and not the state level. Immigration continues to be an issue of great importance to the Church in Indiana. (Criterion file photo by Charles Schisla)

trees” at the parish level before the advent of the Internet. The Indiana Catholic Action Network (I-CAN) was established in the 1980s and continues to be a vehicle for informing and mobilizing Catholics statewide. To learn more about I-CAN, go to www.indianacc.org.

According to Tebbe, a presidential election year like this one heightens people’s interest in the Church’s stance on the major issues—and how the candidates measure up. While he said that no candidate is in complete alignment with Church teaching in all areas, he said that the ICC remains committed to articulating the Church’s position on the greatest moral issues of our time.

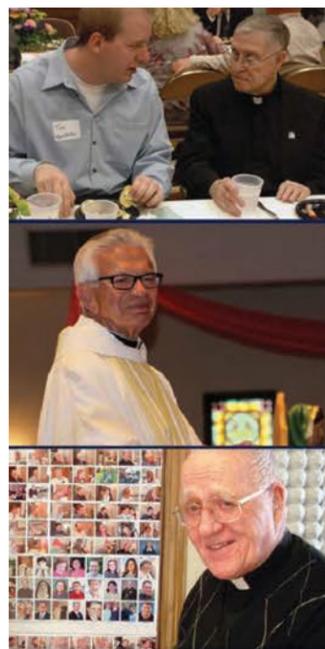
The former teacher views his current role as that of an educator, too. With fellow staffer Nel Thompson, who has served as the ICC’s administrative assistant since 1974, Tebbe says he wants to build upon the legacy of all who have served the organization for the last 50 years.

“We have the bishops, and the wealth of Church history and teaching to give us guidance,” he said. “In each case, we know what the teachings are. It’s our job to figure out how to make that known in the most effective way.”

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



Charles “Chuck” Schisla



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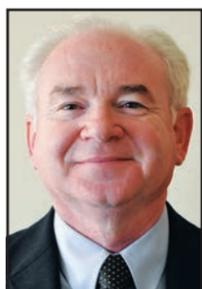
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“The Church was beginning to see its role in how it impacts the culture. The goal then was the same as it is today—to reflect on Church teaching, and offer its wisdom for people to consider in a way that will benefit society.”

—Glenn Tebbe, executive director of the Indiana Catholic Conference



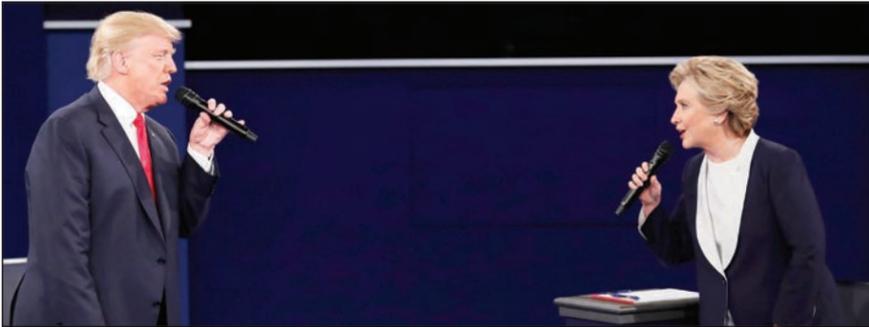
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Editorial



Republican U.S. presidential nominee Donald Trump and Democratic presidential nominee Hillary Clinton speak during their Oct. 9 presidential town hall debate at Washington University in St. Louis. (CNS photo/Jim Young, Reuters)

The ugly election

“The deepest issues we face as a Church and a nation this year won’t be solved by an election. That’s not an excuse to remove ourselves from the public square. We do need to think and vote this November guided by properly formed Catholic consciences. But as believers, our task now is much more difficult and long-term. We need to recover our Catholic faith as a unifying identity across party lines. And we can only do that by genuinely placing the Church and her teachings—all her teachings, rightly ordered—first in our priorities. Larger forces shape our current realities. If we fail to understand those forces, we’ll inevitably cripple our ability to communicate Jesus Christ to generations not yet born.” (Philadelphia Archbishop Charles J. Chaput)

The outcome of this year’s election will have an impact on the way our Catholic faith is lived in the United States of America for many years to come.

The appointment of Supreme Court justices, immigration policies, religious liberty, protection for the unborn and elderly, infirm members of our community, terrorism, war and peace—these are just a few of the critical issues that are at stake in the choice of our nation’s leaders.

As Philadelphia Archbishop Charles J. Chaput has written, “the deepest issues we face this year won’t be solved by an election.” But this election matters, and the choices made by “properly formed Catholic consciences” will make a difference.

What difference does your vote or mine make in an ugly election like this one?

The simple answer is “evangelization.” To the extent that our votes are faithful to Gospel values, our exercise of this cherished responsibility to choose wisely gives witness to our faith in Jesus Christ. It proclaims to the world that while some trust in princes (or politicians), we place all our trust in God incarnate and in the Holy Spirit who works in our world regardless of the principalities and powers that appear to be in charge in any given era.

The dilemma we face this year, but to some extent in every election year, is that the choices we are presented with are not clear. A vote for one candidate or party will result in these unacceptable outcomes; whereas voting for the other candidate or party will provide different—but equally unacceptable—results. How do we resolve this dilemma?

Cardinal-designate Joseph W. Tobin has written that “no candidate or political party platform is perfectly consistent

with the teaching of the Catholic Church on issues of morality and social justice.” With the U.S. Conference of Catholic Bishops, Cardinal-designate Tobin urges Catholics who wish to be faithful citizens to inform their consciences by studying the issues and making decisions that are not based on personalities but on policies.

The candidates and political campaigns don’t help us. Speeches, rallies, debates and (above all) political advertisements are chock-full of personal attacks, innuendos and outright lies. Issues and policy positions are rarely discussed. As a result, choices based on what the candidates primarily say (or how they perform) will almost certainly be uninformed.

To make responsible choices and, in the process, give witness to the Gospel, we need to dig deeper into party platforms, track records and policy statements made by the candidates. We need to be thoughtful, informed and serious about the issues even when the candidates and their campaign organizations are not.

The issues that faithful Catholic voters should care about are proposed by Cardinal-designate Tobin and the American bishops for our consideration in “Forming Consciences for Faithful Citizenship.” These include: The ongoing destruction of more than 1 million innocent human lives each year by abortion; physician-assisted suicide; and the redefinition of marriage—the vital cell of society—by the courts, political bodies, and increasingly by American culture itself.

Defining issues also include the excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor; the deadly attacks on fellow Christians and religious minorities throughout the world, the narrowing redefinition of religious freedom, which threatens both individual conscience and the freedom of the Church to serve; economic policies that fail to prioritize the poor, at home or abroad; a broken immigration system and a worldwide refugee crisis; and wars, terror and violence that threaten every aspect of human life and dignity.

There’s no question that we are in an ugly election season and faced with impossibly difficult choices. But we are a people of hope who are called to give witness to Gospel joy. Let’s show our true colors on Election Day. Let’s reject the ugliness and choose what is good and true!

—Daniel Conway

Be Our Guest/Archbishop William E. Lori

Lori: Troubling claims in report raise stakes for religious freedom

(Editor’s Note: This guest commentary on the recent report issued by the U.S. Commission on Civil Rights was written by Archbishop William E. Lori of Baltimore and provided to Catholic News Service. The archbishop is chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty.)

On Oct. 7, I joined a diverse group of leaders, representing a broad spectrum of perspectives, in calling on President Barack Obama, Sen. Orrin Hatch and House Speaker Paul Ryan to renounce the troubling claims put forth by the U.S. Commission on Civil Rights (USCCR).

The commission’s document, titled “Peaceful Coexistence,” recommends measures that purport to balance religious freedom and nondiscrimination laws. The choice of title would be humorous were the stakes not so high, for the proposed recommendations would achieve “peaceful coexistence” by simply steamrolling religious concerns.

We are called to serve, particularly the poor. In St. Matthew’s Gospel, Jesus tells us that what we do to the least of these, we do to Jesus. St. James’s epistle famously says that faith without works is dead. When we think about exemplars of the Catholic faith, like Dorothy Day and St. Teresa of Calcutta, we admire them for their dedication to following Christ as servants. Faith moves us to action.

As Pope Francis has said, when God’s love penetrates our hearts, it “brings forth in our lives and actions a primary and fundamental response: to desire, seek and protect the good of others.” Indeed, Pope Francis goes on, “no one can demand that religion should be relegated to the inner sanctum of personal life.” Faith is public.

This commitment to action in service to others finds expression in robust networks of religious institutions, which in turn is also good for society as a whole. A recent study has found that “religion in the United States contributes \$1.2 trillion each year to our economy and society.” The Catholic Church, for example, has built a large network of charities, hospitals, and schools, as we as Christians have sought to be faithful to Jesus Christ. These networks, and the networks of other faith communities, are vital for our country.

The real target in the USCCR report is the traditional understanding of marriage and sexuality, which is—and will always be—held by the Catholic Church and so many others. But this teaching cannot be separated from the Church’s other teachings. Catholic teaching forms a coherent whole. The same Scriptures, the same tradition of faith and reason, the same understanding of the human person—all of these elements weave together in harmony, serving both to animate and to delimit our work.



Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, is pictured in a 2014 photo. (CNS photo/Bob Roller)

The commission claims, instead, that these deep commitments amount to discrimination, and that religious freedom is a sham to protect this bigotry. This is pure name-calling that bespeaks ignorance not only of our great, rich and ancient tradition, but that of millions of other people of good faith throughout our country. It short circuits any civil discussion and impedes the stated goal of “peaceful coexistence.”

Moreover, by suggesting that the government be free to force people of faith to violate their consciences, the USCCR report puts all our charitable works at risk. We cannot serve human dignity by undermining human dignity. And it is the poor and vulnerable—not the lawyers, professors, lobbyists and activists behind the USCCR report—who will suffer.

The USCCR recommendations would essentially confer on the government the right to regulate how religious organizations define themselves, by controlling whom they hire and how they serve. Rather than respect long-revered principles of religious freedom and diversity, the USCCR would use the law to compel everyone to conform to its vision.

All people of goodwill, both people of faith and people of no faith, should be disturbed by a proposal that says the government can force people to do things they believe are wrong, and that charities can be coerced into activities that undercut their mission. The USCCR represents an assault on civil society, and this assault affects all of us.

This is not a serious proposal for life in a pluralistic society, and despite its venerable source, it should not be taken seriously. †

Letters Policy

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

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

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

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

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

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



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Care for creation: a moral issue of our time

My columns over the last several weeks have been focused on issues that we, as Catholics and as faithful citizens, need to consider as we prepare to choose candidates for federal, state and local offices. No one who cares about the future of our nation, our state or our local communities can afford to “sit this one out,” no matter how distasteful individual choices may appear to be. We must examine our consciences, scrutinize the candidates and their proposed policies, and then vote—trusting that the Holy Spirit is at work in our world influencing all things for the good.

Of course, we know that the Evil One is also working hard to tear down what we hope to build up. But God’s power is infinitely greater, and our faith tells us that good will triumph in the end. Such optimism does not absolve us of our responsibilities, but it does assure us that God is with us every step of the way!

One of the serious issues we must all consider is care for creation, the impact of political and economic decisions on the environment. As the bishops of the United States say in “Forming Consciences for Faithful Citizenship,” “Care for creation is a moral issue.

Protecting the land, water, and air we share is a religious duty of stewardship and reflects our responsibility to born and unborn children, who are most vulnerable to environmental assault. We must answer the question that Pope Francis posed to the world: “What kind of world do we want to leave to those who come after us, to children who are now growing up?” (#86, “*Laudato Si*”, on Care for Our Common Home,”#160).

As with most issues that are being discussed in this election season, what we Catholics call “care for creation” has become polarized. Those who are against more regulations fear that environmentalism is just an excuse for increased government intrusion into the lives of individuals and communities.

On the other hand, those who are genuinely concerned about abusive treatment of our air, water, land and mineral resources look first to science to determine the causes of and the solutions to any environmental concerns, and then to government officials to effectively safeguard these great gifts for the sake of humanity’s future.

Note that “our responsibility to born and unborn children, who are most vulnerable to environmental assault,” is

intimately connected to our stewardship of creation. The care that we are morally obligated to provide extends far beyond protecting our physical environment—as important as this is. Our stewardship must be all-inclusive. Everything that God has made is a gift to be cherished, nurtured and safeguarded out of respect for the One who has so generously shared his abundance with us, his children.

Following Pope Francis’s lead, the U.S. Conference of Catholic Bishops (USCCB) “offers a distinctive call to seriously address global climate change, focusing on the virtue of prudence, pursuit of the common good, and the impact on the poor, particularly on vulnerable workers and the poorest nations” (#86). We bishops believe that our nation should lead in contributing to the sustainable development of poorer nations and promoting greater justice in sharing the burden of environmental blight, neglect and recovery.

At the same time, our nation’s efforts to reduce poverty should not be associated with demeaning and sometimes coercive population-control programs. Such an approach is condemned by Pope Francis and all who truly respect the dignity of all God’s

creation.

“To blame population growth, instead of an extreme and selective consumerism on the part of some, is one way of refusing to face the issues. It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption” (#86).

We must acknowledge the scandalous truth that approximately one-third of all food produced is discarded, and “whenever food is thrown out it is as if it were stolen from the table of the poor” (“*Laudato Si*,”#50). Our efforts should, instead, focus on working with the poor here at home and throughout the world to help them build a future of hope and opportunity for themselves and their children.

Care for creation is a moral issue that deserves our particular attention during this election season. Which candidates and political parties can be counted on to truly care for the environment in a holistic way? May the Holy Spirit guide us as we search for wisdom and prudence in this vitally important aspect of faithful citizenship! †

El cuidado de la creación: una cuestión moral de nuestra época

En mis columnas durante las últimas semanas me he concentrado en las cuestiones que nosotros, como católicos y fieles ciudadanos, debemos considerar a medida que nos preparamos para elegir candidatos al gobierno federal, estatal y local. Ninguna persona a la que le importe el futuro de nuestro país, nuestro estado o nuestra comunidad local puede darse el lujo de mantenerse de brazos cruzados frente a estas elecciones, sin importar lo desagradable es que aparenten ser las distintas decisiones por tomar. Debemos examinar nuestra conciencia, escudriñar a los candidatos y las políticas que proponen y luego votar, con la confianza de que el Espíritu Santo obra en nuestro mundo e influirá sobre todas las cosas para lograr el bien.

Por supuesto, sabemos que también el inicuo trabaja arduamente para destrozarse aquello que deseamos construir. Pero el poder de Dios es infinitamente superior y nuestra fe nos dice que, al final, el bien prevalece. Este optimismo no nos absuelve de responsabilidad, pero nos asegura que Dios nos acompaña a cada paso en el camino.

Una de las cuestiones graves que debemos considerar es el cuidado de la creación, el impacto que ejercen sobre el medio ambiente las decisiones políticas y económicas. Tal como lo expresan los obispos de Estados Unidos en “Formando la conciencia para ser ciudadanos fieles” “el cuidado de la creación es

una cuestión moral. Proteger la tierra, el agua y el aire que compartimos es un deber religioso de corresponsabilidad y refleja nuestra responsabilidad hacia con los niños nacidos y no nacidos, quienes son los más vulnerables en el asalto al medio ambiente. Tenemos que responder a la pregunta que planteó al mundo el papa Francisco: “¿Qué tipo de mundo queremos dejar a quienes nos sucedan, a los niños que están creciendo?” (#86, “*Laudato Si*,” #160).

Como sucede con la mayoría de las cuestiones planteadas en esta temporada electoral, lo que los católicos llamamos el “cuidado de la creación” se ha convertido en un tema polarizado. Aquellos que están en contra del incremento de las reglamentaciones temen que el movimiento medioambientalista sea tan solo una excusa para que el gobierno pueda entrometerse más en las vidas de las personas y las comunidades.

Por otro lado, quienes se preocupan genuinamente por el trato abusivo de nuestro aire, agua, tierra y recursos minerales, acuden primero a la ciencia para determinar las causas y las soluciones a cualquier planteamiento ambiental, y luego acuden a los funcionarios gubernamentales para que protejan efectivamente esos dones por el bien del futuro de la humanidad.

Observemos que “nuestra responsabilidad hacia con los niños nacidos y no nacidos, quienes son los más vulnerables en el asalto al medio

ambiente” está íntimamente vinculada a la corresponsabilidad con la creación. El cuidado que estamos moralmente obligados a dispensar va mucho más allá de proteger el medio ambiente físico, con todo y lo importante que este es. Nuestra corresponsabilidad debe incluirlo todo. Toda la creación de Dios es un obsequio que debemos valorar, cultivar y proteger por respeto a Aquel que generosamente compartió su abundancia con nosotros, sus hijos.

Siguiendo el camino trazado por el papa Francisco, la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) “ofrece un llamado específico a tratar seriamente la cuestión del cambio climático global, enfocándose en la virtud de la prudencia, la búsqueda del bien común y el impacto en los pobres, particularmente en los trabajadores vulnerables y las naciones más pobres” (#86). Los obispos creemos que nuestro país debe ser líder en contribuir al desarrollo sostenible de las naciones más pobres y promocionar una justicia superior para compartir la responsabilidad por la destrucción, el abandono y la recuperación del medioambiente.

Al mismo tiempo, los esfuerzos de nuestro país por reducir la pobreza no deberían estar vinculados a programas de control de la natalidad denigrantes y, a veces, coercitivos. El papa Francisco condena tal enfoque, al igual que todos aquellos que verdaderamente respetamos

la dignidad de toda la creación divina.

“Culpar al aumento de la población y no al consumismo extremo y selectivo de algunos es un modo de no enfrentar los problemas. Se pretende legitimar así el modelo distributivo actual, donde una minoría se cree con el derecho de consumir en una proporción que sería imposible generalizar, porque el planeta no podría ni siquiera contener los residuos de semejante consumo” (#86).

Debemos reconocer la alarmante verdad de que se desperdicia aproximadamente un tercio de los alimentos que se producen, y “el alimento que se desecha es como si se robara de la mesa del pobre” (“*Laudato Si*,” #50). En vez de ello, nuestros esfuerzos deberían concentrarse en trabajar en favor de los pobres aquí, en casa, así como en todo el mundo para ayudarlos a construir un futuro de esperanza y oportunidad para sí mismos y sus hijos.

El cuidado de la creación es una cuestión moral que merece nuestra atención específica durante este período electoral. ¿Con cuáles candidatos y partidos políticos contamos para que verdaderamente cuiden del medio ambiente de una forma holística? ¿Que el Espíritu Santo nos guíe en nuestra búsqueda de sabiduría y prudencia en este aspecto tan vital de ser ciudadanos fieles! †

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Spooky Organ Concert**, featuring University of Indianapolis organist, Our Lady of Lourdes music director and baritone Daniel Narducci, bring non-perishable food item for admission, 6-7 p.m. Information: 317-356-7291, www.irvingtonhalloween.com/spooky-organ-concert.

October 25

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Taizé Prayer Service**, held monthly on fourth Tuesday, candle-

lit service with readings, meditation and music, 7 p.m. Information: 317-926-7359, rectory@saintmichaellindy.org.

October 27

Clarity Pregnancy Center, 804 Norris Ave., North Vernon. **Knights of Columbus #10422/Clarity Pregnancy Center open house and presentation**, tours of pregnancy center, presentation on the Knights of Columbus' efforts to raise money for ultrasound machines for Clarity Pregnancy Centers, 5 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Welcoming the Order of Celebrating Matrimony**, workshop by Offices of Worship, Catechesis and Pro-Life and Family Life and the Metropolitan Tribunal on the revised edition of the *Order*

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

October 28

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Future Full of Hope: Honoring Children We Have Entrusted to the Lord**, Mass for families and individuals grieving pregnancy loss, infant loss, stillbirth, ectopic pregnancy, abortion, miscarriage, and infant and early childhood loss, 6:30 p.m., RSVP by Oct. 25. Information and

RSVP: 317-446-4248, lizfcp@indyfertilitycare.com.

October 28-29

Camp Woodsmoke, 9219 E. County Road 640 N., Greensburg. **Batesville Deanery 7th-8th grade retreat, "Star Wars VII: The Holy Spirit Force Awakens**, Fri. 4:30 p.m.-Sat. 6:30 p.m., prayer, Mass, confession, talks, campfire, chaperones needed, \$35, register by Oct. 21. Information: 812-932-0789, ketsuleff@etczone.com. Registration: batesvilledeanery.com/youth.html.

October 29

Providence Cristo Rey High School, 75 N. Bellevue Place, Indianapolis. **Community Yard Sale**, clothing, household items, books, toys, items priced to sell, fill a grocery bag for \$5, proceeds benefit Hawthorne Community

Center and Dalton's Food Pantry, 9 a.m.-noon, rain or shine. Information: 317-890-1000 ext. 103.

November 2

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 p.m. Information: 317-243-0777.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 3

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Cooking 101: Get Cooking**, basic cooking techniques, reading a recipe, planning meals, first of three basic cooking classes (next classes on Nov. 10 and 17), 5:30-8:30 p.m., \$35 or \$95 for all three, registration deadline Oct. 27. Information: 812-535-2931, wvc@spsmw.org, sistersofprovidence.org.

Logan's Roadhouse, 970 E. Lewis and Clark Parkway, Clarksville. **Theology on Tap**, sponsored by New Albany Deanery Catholic Youth Ministries, "We Make the Road by Walking," Father Thomas Clegg presenting, ages 22-39, 6:30-8 p.m. Information: 812-923-8355, sandy@nadyouth.org. †

Retreats and Programs

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

November 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter Weekend**, \$75 application fee, donation at end of weekend, 7:30 p.m. Fri. through 4 p.m. on Sun. Information: 812-378-2941, padillas4life@comcast.net or www.wwme.org.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Mysterious Meister Eckhart,"** Benedictine Father Adrian Burke, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 5

Providence Spirituality & Conference Center, 1 Providence Way, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Grieving Gracefully Into a Future Full of Hope**, grief specialist and spiritual director Providence Sister Connie Kramer presenting, understanding and embracing the process of grieving the

death of a loved one, 9:30 a.m.-3:30 p.m., \$45 includes lunch, register by Oct. 31. Information, registration: 812-535-2952, provctr@spsmw.org, or events.sistersofprovidence.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Julian of Norwich**, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com.

November 7-11

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Priest: Servant of Christ**, priest retreat led by Cardinal Francis Arinze, prefect emeritus for the Congregation for Divine Worship and the Discipline of the Sacraments, \$400 for single room includes lodging and meals. Information and registration: 812-825-4642, ext. 1, or marianoasis@bluemarble.net.

November 8-10

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Midweek

retreat, **"The End-Purpose of Creation and Our Role in its History according to St. Paul,"** Benedictine Father Colman Grabert, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 10

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Basic Beliefs and Beyond**, second of three stand-alone sessions, facilitator Benedictine Sister Angela Jarboe, 7-9 p.m., \$25 per session. Information and registration: 317-788-7581, www.benedictinn.org.

November 11

Mother of the Redeemer Retreat Center, 8212 W. Hendricks Road, Bloomington. **Go Out to All the World and Tell the Good News**, Cardinal Francis Arinze presenting on role of laity and apostolates to spread the Good News, and the challenges they face, rosary 6:45 p.m., presentation 7 p.m. Information: 812-825-4642, ext. 1, marianoasis@bluemarble.net. †

Former Indianapolis all-girls Catholic high schools Mass, luncheon is Nov. 6

The former Indianapolis all-girls Catholic high schools 10th annual Mass and luncheon will be held on Nov. 6. The event begins with Mass at St. Mary Church, 117 N. New Jersey St., in Indianapolis, at 10:30 a.m. Mass will be followed by a

luncheon in the upper ballroom of the Athenaeum, 407 E. Michigan St., in Indianapolis, at 11:45 a.m. The cost is \$25. For reservations and space availability, contact Sue Dillane Powell at powell0626@msn.com. †

John Michael Talbot to give free concert in Indianapolis on Oct. 29

Renowned musician and singer John Michael Talbot will offer a free concert at St. Lawrence Church, 4650 N. Shadeland Ave., in Indianapolis, at 7 p.m. on Oct. 29. Talbot is a Catholic singer-songwriter, guitarist, author, television presenter and founder of a monastic community known as the Brothers and

Sisters of Charity. The event is free, but freewill offerings to support Talbot's ministries and the Brothers and Sisters of Charity will be accepted. For more information, call the parish office at 317-546-4065 or e-mail kczachura@saintlawrence.com. †

VIPs



Thomas and Mary Anne (Dierckman) Schrank, members of Holy Family Parish in Oldenburg, celebrated their 50th wedding anniversary on Oct. 15.

The couple was married in St. Bridget Church, in Liberty, on Oct. 15, 1966.

They have five children: Kenneth, Mark, Matt, Randy and Robert Schrank.

The couple also has 11 grandchildren and one great-grandchild on the way.

They celebrated with a special family meal. †

Two 'Year of Mercy' pilgrimages set for Nov. 5 at Saint Meinrad and cathedral

Two Year of Mercy pilgrimages to walk through Holy Doors of Mercy, listen to talks, pray, go to confession and more will be offered on Nov. 5, two weeks prior to the end of the Holy Year of Mercy on Nov. 20.

The Batesville Deanery is offering a pilgrimage to Saint Meinrad Archabbey in St. Meinrad to go through its Holy Doors of Mercy. The day will include Mass and confession—part of the requirements for the holy year plenary indulgence—as well as prayer with the Benedictine monks, a talk and a tour of the grounds.

A caravan will leave the St. Joseph Campus of All Saints Parish, 7536 Church Lane, in West Harrison, at 7:30 a.m. and return at 9:45 p.m. The cost is \$55 and includes lunch and dinner.

Register by Oct. 29 by calling the deanery office at 812-932-0789 or by e-mailing ketsuleff@etczone.com.

St. Monica Parish in Indianapolis is inviting all Catholics to join them on a Nov. 5 pilgrimage to walk through the Holy Doors of Mercy at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The event will last from 10 a.m.-2 p.m. The day includes

three talks, a prayer service and the opportunity for confession.

The event starts with a talk at 10 a.m. by Father Joseph Moriarty, rector of Bishop Simon Bruté College Seminary in Indianapolis and a holy year Missionary of Mercy as appointed by Pope Francis. The topic of his talk is "Mercy, Because God So Loved the World." He will then hear confessions, which is part of the requirement for the Year of Mercy plenary indulgence, from 11:30 a.m.-2 p.m.

Father Emmanuel Nyong, a chaplain at IU Health Methodist Hospital in Indianapolis, will speak at 11:45 a.m. His talk will be followed by a Year of Mercy prayer service at 12:30 p.m. Father Jeff Godecker, a retired priest of the archdiocese who offers retreats at Our Lady of Fatima Retreat House, will end the event with a talk from 1-2 p.m.

No reservations are necessary. A bus will leave from St. Monica Church, 6131 N. Michigan Road, in Indianapolis, at 9:15 a.m. if enough people express interest in taking a bus. To sign up for the bus, call the parish office at 317-253-2193.

For more information, contact Dabrice Bartet at dbartet@comcast.net. †

Annulment information meeting set for Oct. 26 in Indianapolis

A general information session regarding the annulment process will be held at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. on Oct. 26.

Presenters include judicial vicar Father Joseph Newton, advocate Joe Gehret, and judge instructors Ann Tully and Nancy Thompson.

Learn the answers to why annulments are necessary, what the grounds are for an annulment, what the procedures are and more.

There is no cost, and registration is not required.

For more information contact Deb VanVelse at 317-236-1586 or 1-800-382-9836, ext. 1586, or by e-mail at dvanvelse@archindy.org. †



UCA funds help provide professional development for education

By Natalie Hoefler

In chapter 16 of the Gospel of Mark, Jesus told his disciples to “Go into all the world and preach the Gospel to all creation” (Mk 16:15).

Such preaching to “all the world” is a component that separates Catholic schools from public schools.

In an effort to make its Catholic schools the best possible forums for the spiritual, emotional and educational development of its students, the archdiocesan Office of Catholic Schools (OCS) uses funds from United Catholic Appeal: *Christ Our Hope* to aid in offering professional development to principals, school commission board members and administrators.

This year, given the growing amount of diversity among the school population throughout the archdiocese, much of the professional development has focused on inclusivity, says Mary McCoy, archdiocesan assistant superintendent for elementary education.

“We want to help our principals on inclusivity and being able to meet the needs of all the diverse learners, whether that’s economic differences, differences in learning needs, Catholic

or non-Catholic or ethnic differences,” she says. “They then can take that [knowledge] into their buildings and be able to meet the needs of all the diverse learners.”

Such development is offered through workshops and visits to schools throughout the archdiocese by the OCS staff, with UCA funds helping finance the materials and travel.

“One of those sessions was done in partnership with St. Vincent Health [in Indianapolis],” says Benjamin Potts, archdiocesan assistant superintendent of secondary education. “They provided a poverty simulation experience with all of the principals.

“It was a powerful experience. It developed awareness and empathy, and equipped them with skill sets to work with people facing poverty and how schools can respond to their needs.”

With the help of UCA funds, OCS also offered a conference with Paula Kluth, an expert on supporting students with learning differences.

“Her topic was how to have an inclusive environment in classrooms and schools,” says Potts. “There was a good crowd from across the archdiocese there.”

But in the realm of Catholic education, there is more to professional



‘Every professional development opportunity includes some kind of spiritual component to keep principals fed so they can be spiritual leaders in their buildings.’

—Mary McCoy, archdiocesan assistant superintendent for elementary education

growth than operational matters, says McCoy.

“Every professional development opportunity includes some kind of spiritual component to keep principals fed so they can be spiritual leaders in their buildings,” she says.

To address the spiritual side of inclusivity, Mass and a presentation were offered by Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis.

“Jesus was the most inclusive person there was in his time,” says McCoy. “Father Todd talked about being inclusive and welcoming, and opening the doors to all.”

Father Riebe has seen St. Mark Parish and its school increase in diversity both in Hispanic and Burmese populations.

“The percent of families [sending children to Catholic schools] that are living in poverty is increasing, so we’re helping schools look at how to better understand and support these families.

“And a big population [attending archdiocesan schools] that has grown is the Latino population. We have a much more diverse population in schools than in years past throughout the whole archdiocese. And that’s not just in Indianapolis. For instance, Seymour and Clarksville are now serving a large Latino population.”

Beyond this year’s focus of professional development on inclusivity, the OCS staff provides many other types of developmental opportunities for those tied to Catholic school education, with the help of UCA

funds.

“We have a major initiative on Catholic school strategic planning, supporting principals, pastors, school commission members and board members with strategic planning for school ministries,” says Potts.

He says that he and Robert Rash, archdiocesan assistant superintendent of personnel and legal support, have travelled “throughout the archdiocese supporting commissions in being effective and efficient in their role to support the vitality of schools.”

Another significant area of formation for schools offered by the OCS is the Catholic School Leadership Academy, whose goal is to help develop the next generation of Catholic school leaders. Participants attend sessions on mission and Catholic identity, governance and leadership, academic excellence and operational vitality.

The Office of Catholic Schools also uses United Catholic Appeal funds to help pastors by hosting a University of Notre Dame-led session on succession planning and developing Catholic school leaders.

“These opportunities are important so our schools can continue to meet the needs of all the learners,” says McCoy. “It’s all about continuous school improvement.”

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



‘They provided a poverty simulation experience with all of the principals. It was a powerful experience. It developed awareness and empathy, and equipped them with skills sets to work with people facing poverty and how schools can respond to their needs.’

—Benjamin Potts, archdiocesan assistant superintendent of secondary education

Archbishop Kurtz: Political discourse that demeans women, religion ‘must change’

WASHINGTON (CNS)—Too much of the political discourse during this election year “has demeaned women and marginalized people of faith,” the president of the U.S. Conference of Catholic Bishops (USCCB) said on Oct. 14.

“This must change,” said Archbishop Joseph E. Kurtz of Louisville, Ky. “True to the best hopes of our Founding Fathers, we are confident that we can and will do better as a nation.

“Politicians, their staffs and volunteers should reflect our best aspirations as citizens,” he said.

The archbishop’s statement came at the end of a week of fallout over controversies involving the presidential campaigns of Republican nominee Donald Trump and Democratic nominee Hillary Clinton.

One controversy involved NBC’s Oct. 9 leaking of a 2005 audio clip of Trump making lewd sexual remarks about women. The other involved an Oct. 11 release by WikiLeaks of what it said was an e-mail chain among top officials from Clinton’s campaign discussing how many powerful conservatives in the U.S. are converts to Catholicism, which one e-mail called “an amazing bastardization of the faith.

“At this important time in our nation’s history, I encourage all of us to take a moment to reflect on one of the founding principles of our republic—the freedom of religion,” Archbishop Kurtz said. “It ensures the right of faith communities to preserve the integrity of their beliefs and proper self-governance.

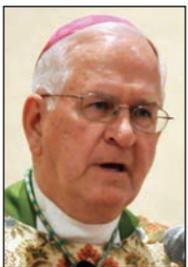
“There have been recent reports that some may have sought to interfere in the internal life of the Church for short-term political gain. If true, this is troubling both for the well-being of faith communities and the good of our country,” he said.

Christ “has given us a precious gift” in the Catholic faith and the Catholic Church, the archbishop said.

“As Catholics, we hold onto our beliefs because they come to us from Jesus, not a consensus forged by contemporary norms. The Gospel is offered for all people for all times,” Archbishop Kurtz said. “It invites us to love our neighbor and live in peace with one another. For this reason, the truth of Christ is never outdated or inaccessible. The Gospel serves the common good, not political agendas.”

He urged Catholics and all people of goodwill in the nation to be “good stewards of the precious rights we have inherited as citizens of this country.”

“We also expect public officials to respect the rights of people to live their faith without interference from the state. When faith communities lose this right, the very idea of what it means to be an American is lost,” he added. †



Archbishop Joseph E. Kurtz

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RESPECT LIFE

continued from page 1

in wanting to stop all this.

“But the sexual revolution when I was at *Cosmo* was an entirely different matter. [Then-editor] Helen Gurley Brown had [developed] *Cosmo* into the first sexual revolution magazine for women. ... We turned all traditional values upside down.

“Young women [in the 1960s] were just not jumping into bed with a different man every five minutes the way that Helen said they should. ... I found out [*Cosmo*] made up all those stories. For example: A woman is a high-achiever, she goes to Paris, she meets a man, they fall in love at first sight, they tumble into bed, and the next day she knows she’s in love—I made up that story—it didn’t happen. That woman didn’t exist. But we made up those stories to market the sexual revolution.”

‘She was only speaking for 57 people’

“How did those two [movements] get joined together? ... It was inserted largely due to the efforts of one man I had never heard of, a master propagandist, by the name of Larry Lader. ... He was a very successful magazine writer in New York City who was the founder of the National Abortion Rights Action League [NARAL]. He was an atheist, and he belonged to the American Humanist Association, and so did Betty Friedan.

“Lader ... called pregnancy ‘the ultimate punishment for sex.’ He was fiercely anti-Catholic. Larry knew, and these are his words, that, ‘To tamper with abortion meant that the whole system of sexual morality in our nation could come tumbling down.’ That’s exactly what happened.

“But Larry knew that Americans at that time were morally opposed to abortion, and if he wanted his cause to succeed, he’d have to recruit the feminists. ...

“One way [he convinced Friedan to connect the feminist movement and the sexual movement] was with this book [*Abortion*, which he wrote in 1966]. This is a masterpiece of propaganda. ...

“On Nov. 18, 1967, in the China Room of the Mayflower Hotel [in Washington], the National Organization for Women [NOW] met. There were only about 100 people there that night. What they came to do was draw up a political bill of rights for the feminist movement that is still with us today.

“One right was for a woman not to be fired for being pregnant. Another right was to have paid maternity leave. Another called for the right of working parents to deduct home and child care expenses on their taxes. Another called for the right for a woman to be educated to her full potential. None of us would disagree with those.

“There were only two rights they fought over that night. One was ERA [the Equal Rights Amendment]. That has failed now. The other was the abortion question. That created an uproar. ...

“It took me a long time to find out what happened that night. But I got into NOW’s files, so I know exactly what happened. It’s all recorded there.

“A huge fight raged until almost midnight. And when the dust settled, the result was that only 57 people, a mere 57 people, voted that night to insert abortion and contraception into the women’s movement. One third of the women that night—and these are ardent feminists—including a number of the original founders of that organization, walked out of that meeting over the abortion vote. ...

“When Betty Friedan stood before the press the next morning, ... all that controversy was glossed over. She said in a press release that in this bill of rights she claimed to be speaking for ‘28 million working American women, the millions of women who are emerging from our colleges each year, and mothers who are emerging from their homes to go back to work.’ ... In fact, she was only speaking for 57 people.

“The next day, *The Washington Post* runs a story headlining the abortion vote. And they report, ‘NOW supports the furthering of the sexual revolution of our century by pressing for widespread sex education and provisions of birth control information and contraceptives, and by urging that all laws penalizing abortion be appealed.’

“That is how the 1960s women’s movement, which started out as a very unified, family feminist movement for working mothers and women, was subverted and became a vehicle for abortion and contraception.”

‘Half-truths, selected truth and truth out of context’

“One woman who walked out that night was an Ohio lawyer, Betty [Elizabeth] Boyer. ... She said a human life is a sacred trust. ... She founded the pro-life Women’s Equity Action League, WEAL. Although WEAL’s membership never exceeded 10,000, these women did an amazing amount of good work. The pro-life feminists who joined Betty Boyer at WEAL opened academia for women. They forced newspapers to stop running ‘help wanted-male’ and ‘help wanted-female ads.’ They got the Pregnancy Discrimination Act of 1978 passed, which made it illegal to fire a woman just because she is pregnant. They worked to get women’s sports programs in high schools and colleges. ... Pro-life feminists did a huge chunk of the work, and pro-abortion feminists got most of the credit.

“Chief Justice Warren Berger had assigned Harry [Blackmun] the task of writing the *Roe v. Wade* and *Doe v. Bolton* opinions. ...

“He circulates his opinion. His liberal colleagues on the court slam him. He withdraws his draft and vows to try again. [He goes off for a summer break], and his \$15,000 a year, 28-year old law clerk, George Frampton, Jr., stays back in [Washington] D.C. to help draft the opinions. ...

‘Scholars on both sides of the debate, both pro-abortionists and pro-lifers alike, have all said Roe v. Wade is very peculiar. In Harvard Law Review, Harvard law professor Laurence Tribe perceptively wrote, “One of the most curious things about Roe is that behind its own verbal smokescreen, the substantive judgment on which it rests is nowhere to be found.”’

—Sue Ellen Browder, author of *Subverted: How I Helped the Sexual Revolution Hijack the Women’s Movement*



Sue Ellen Browder, keynote speaker for the Right to Life of Indianapolis’ Celebrate Life Dinner, speaks with Father Theodore Rothrock, pastor of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, before the Oct. 4 event. (Photo by Natalie Hoefer)

“George comes upon the very divisive book [*Abortion*] by Lader, and it’s a masterpiece of propaganda. The inside dust cover jacket reads, ‘Larry Lader has written ... a book completely informed and documented ...’

“Unfortunately, this ‘completely informed and documented’ book is laced with poisonous half-truths, selected truth and truth out of context. That is the definition of propaganda. ...

“A lot of the history in this book was invented by Cyril Chestnut Means. He was a NARAL attorney, and his history was so convoluted that it’s taken Loyola University law history professor Joseph Dellapenna 1,283 pages in his book, *Dispelling the Myth of Abortion History*, to sort out all of the abortion lies that entered our culture largely through the fabrications of Lader and Means. ...

“Harry accepted Lader as a reliable authority on abortion history, philosophy and theology. ... Lader set himself up as an authority on centuries of abortion legal history, and also on two millennia of Catholic teaching on abortion, and Blackmun and his clerk fell for it.

“In Harry’s [*Roe v. Wade*] opinion, Larry’s masterpiece of propaganda was cited seven times, and Cyril Chestnut Means’ bogus legal history papers are cited another seven times.

“Scholars on both sides of the debate, both pro-abortionists and pro-lifers alike, have all said *Roe v. Wade* is very peculiar. In *Harvard Law Review*, Harvard law professor Laurence Tribe perceptively wrote, ‘One of the most curious things about *Roe* is that behind its own verbal smokescreen, the substantive judgment on which it rests is nowhere to be found.’”

‘You just refuse to quit!’

“What can we do? First and foremost, we must silence our hearts in prayer. We cannot do this alone. God is with us. ... Action without prayer is like a candle without a flame.

“Secondly, as the pro-life branch of the authentic feminist movement, ... we need to proclaim that we, not Planned Parenthood, not the National Organization for Women, are the ones who speak for the authentic dignity and respect of all women around the world, and it is our movement, the pro-life family feminist movement, that represents the genuine, authentic feminism of the 21st century.

“Your family feminist movement, what I call pro-life family feminism, is the original feminism that gave us the right to vote, ... that launched feminism in the 1960s, which was hijacked in the Chinese Room and again by *Roe v. Wade* in 1973, ... that opened academia to women, that forced newspapers to stop writing ‘help wanted-male’ and ‘help wanted-female ads,’ that fought for girls sports programs in high school and college, and kept women from being fired for being pregnant ...

“As Christians, we need to catechize each other. As long as other Christian churches, even Catholics, believe abortion is morally acceptable in the eyes of God, we’ve got serious troubles. ...

“Of course, there’s hope. Larry Lader thought he had won when *Roe v. Wade* was decided. But through you and your beautiful pro-life movement, God has kept the abortion fight alive across this nation for 50 years. You just refuse to quit!

“[St. Teresa of Calcutta said], ‘We are not always called to be successful, but we are always called to be faithful.’ We have to continue doing what we’ve been doing, and God will take care of the rest.” †

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Dinner recognizes 'authentic feminist movement' and its champions

By Natalie Hoefler

At the Indiana Convention Center in Indianapolis on Oct. 4, author Sue Ellen Browder declared those present at the Right to Life of Indianapolis' Celebrate Life Dinner to be members of the "authentic pro-life family feminist movement."

Browder was the keynote speaker at the annual dinner, which also honors local leaders for outstanding contributions to the pro-life movement, celebrates the victories of the movement and seeks to raise funds and awareness for the cause.

It was attended this year by more than 900 students and adults, including nearly 20 grade-school students from at least six schools plus home schoolers; about 250 high school students from nine Catholic and Christian high schools and at least six public high schools; 92 college students and 33 college seminarians.

Browder is the author of *Subverted: How I Helped the Sexual Revolution Hijack the Women's Movement*. She shared with the event attendees the results of her investigative research on how abortion and contraception were meshed with the authentic feminist movement started in the late 1800s. (See related story on page 1.)

Before Browder spoke, Marc Tuttle, director of Right to Life of Indianapolis, outlined the organization's mission, which is "overall, to transform the culture," he said.

Part of the mission, he continued, "is ensuring that the laws that are passed are enforced by the state. We're a little bit of a watchdog organization in that respect."

Timothy O'Donnell, a Right to Life of Indianapolis board member, expounded on the role of the organization.

"We also conduct health surveys of these [abortion] facilities, to make sure that [laws] are carried, and most importantly, that the state follows up on what [the surveys] find," he said.

"When they find something, it's Right to Life of Indianapolis who is often filling that role of making sure the state follows up on violations. ... As a result of these activities, we were able to hold Dr. Ulrich Klopfer accountable for not reporting children as young as 12 years old who went to his clinic for abortions. How do 12 year olds get pregnant? It's a crime, and we held him accountable because of your support. And because of your support of Right to Life of Indianapolis, he no longer has a license in the state of Indiana."

O'Donnell also noted that in the last five years, the number of abortion facilities in Indiana has dropped from 10 to six.

Tuttle thanked the many pro-life politicians who work with the organization in this effort, including 13 political figures and two candidates either present or represented at the dinner.

"One of the other aspects [of Right to

Life of Indianapolis] is developing that next generation of pro-life leaders," Tuttle continued. "We're beginning to see the payoff. More and more, I run into young adults who have been through our Teens for Life program in their high school, or who are involved with the Teens for Life groups in college."

Another way the organization develops future pro-life leaders is by offering art, oratory and essay contests for youths. The winning drawing, created this year by Roncalli High School junior Rachel Knierman, appeared on the cover of the dinner program. Samantha Koval, a home-schooled high school senior from Mooresville, delivered her prize-winning speech at the event.

Three adults were also honored. Curt Smith, president of the conservative, faith-based, pro-life Indiana Family Institute and recent author of *Deicide*, received the organization's Respect for Life Award.

"*'Deicide'* is Latin for eliminating or killing the deity," he said. "As I work in public policy in the statehouse, I think that's the big problem, that people are trying to push God out of the public square. It's very alarming. We need to wake up the people of the church."

Smith, a member of College Park Church in Indianapolis, said he holds "Right to Life in the highest esteem, so to be honored by this great organization means so much.

"[Indiana Family Institute] thinks the world of Right to Life, both the chapter in Indianapolis and the chapters across the state, as well as the state organization. We've been partners for going on 30 years on policy issues in the statehouse. We respect their consistent message on life, and their consistent message that the church and the Bible are clear: We need to stand up for life."

His many accomplishments include working as a journalist for two newspapers while freelancing for *The New York Times*, working in many roles for Sen. Dan Coats and Rep. John Hostettler, and serving as vice president and chief operating officer of the conservative think tank, the Hudson Institute.

His greatest accomplishment, perhaps, is being the father of four children with his wife, Debbie. The Smiths served as public Christian witnesses to God's love earlier this year when their 25-year-old son Andrew, a former Butler University basketball player, died from non-Hodgkin lymphoma and leukemia on Jan. 12.

"God is faithful and good in all circumstances," said Smith. "We prayed for healing—we just didn't think it would come in heaven. We were hoping it would come at the hands of a doctor."

Two other award winners at the event were Mary Kay Overbeck and Marilyn Schneider, who together won the Charles E. Stimming, Sr., Pro-Life Award.

"As long as I've known them, they've always been a pair," said Tuttle of the two women, who have both served on the dinner committee in various capacities for many years and co-chaired the event in 2010 and 2011.

"I've stayed on the dinner committee and do whatever they ask me to do, the things others are maybe a little too busy to do," said Schneider, a member of St. Elizabeth Seton Parish in Carmel, Ind., in the Lafayette Diocese.

"I did not see this coming. I've looked at that [list of past winners in the] program and thought, 'I'm not in this league.' There are so many people who do more than I do. But I love what I do. I just think it's so important. If you don't



Marc Tuttle, director of Right to Life of Indianapolis, left, poses with Charles E. Stimming, Sr., Pro-Life Award recipient Marilyn Schneider, far right, and the children of the second recipient, Mary Kay Overbeck, during the Celebrate Life Dinner at the Indiana Convention Center in Indianapolis on Oct. 4. Receiving the honor on behalf of their mother are Kassy McPherson, second from left, Scott Overbeck, Dan Overbeck and Mary Lynn Lesnick. (Photos by Natalie Hoefler)

respect life at all stages, what's left? These little babies need someone to speak for them."

Overbeck was unable to attend the event, but her award was received on her behalf by her children.

After the talk by Browder, people lined up to purchase her book.

Among those in line were Sonia-Maria and Konrad Szymanski, members of St. Joan of Arc Parish in Indianapolis.

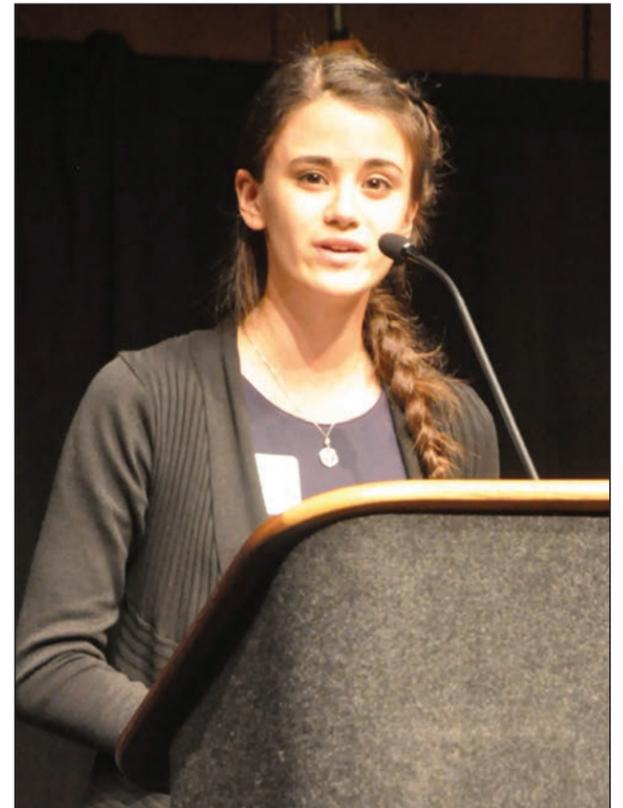
"What a powerful, powerful talk," said Sonia-Maria. "It enlightens how much everything has been based on lies, and how much work we still need to do in order to keep removing those lies and keep telling the truth."

Konrad likes coming to the annual event.

"It's good to recharge your batteries," he said. "When you go out there in the world, you very often feel alone [in supporting the pro-life cause], even though we might not be. We need that inspiration, a little boost."

As for Browder's talk, he said he "really liked that she was talking about the fact that the pro-life stance is the true stance, which is pro-woman, pro-child, pro-family, pro-human.

"There's something to be said about knowing your own history. If you



Samantha Koval, a home-schooled senior who lives in Mooresville, delivers a speech during the Celebrate Life Dinner on Oct. 4. Samantha's speech won first place in Right to Life of Indianapolis' oratory contest.

don't know your own history, whatever someone tells you becomes the new history, even if it might not be true. And if you don't know the truth, someone else writes it for you."

(For more information on Right to Life of Indianapolis or to contribute to its cause, log on to rtlindy.org.) †



Curt Smith, winner of the Right to Life of Indianapolis Respect for Life Award, poses with Sue Swayze, coordinator of the National Pro-Life Women's Caucus for the Susan B. Anthony List, at the Celebrate Life Dinner in Indianapolis on Oct. 4.

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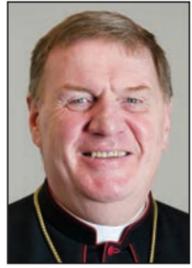
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White Mass celebrates local Catholic medical professionals

By Natalie Hoefler

When Archbishop Joseph W. Tobin delivered a homily on Sept. 29, he recalled a doctor he encountered at a



Cardinal-designate Joseph W. Tobin

hospital who was sobbing at his inability to cure a man dying of intestinal cancer.

“He was sitting there weeping and looking at his hands,” the archbishop said. “When he looked up at me he said, ‘Father, they teach these hands to be so skilled, and

I could do nothing for him.’ I said, ‘Well, then you must hand him over to someone who can.’”

It was a reminder of the desire to heal, while maintaining faith in the ultimate healer who knows best—a message relevant to the medical professionals, students and members of the Catholic Medical Association (CMA) gathered for the White Mass at SS. Peter and Paul Cathedral in Indianapolis.

The date holds special significance to the members of the local St. Raphael Guild of the CMA—Sept. 29 is the Feast of the Archangels: Michael, Gabriel and Raphael, the healing angel in the book of Tobit.

“The Hebrew name of each of the three angels is really a sentence about God,” the archbishop explained. “‘El’ is one of the Hebrew names for God. ‘Micha-el’ is actually a question: ‘Who is like God?’ ‘Rapha-el’ means ‘God heals.’ And ‘Gabri-el’ means ‘God is my strength.’”

“Each of the names of today’s three archangels shouts, ‘What I do is not about me. What I do is what God is doing through my agency.’”

Referring to the Gospel reading for the day in which Nathaniel expresses faith in Christ after the Lord describes Nathaniel despite only having just met him (Jn 1:47-51), Archbishop Tobin said it is no surprise that Jesus knew his future disciple.

“No human being can ever know us and love us as God loves us,” he said. “What a wonderful thought it is to rest in this evening, that God has and always will love us more perfectly and completely than we can imagine or experience here

on Earth. The best is yet to come.”

He explained that, because each person is anointed in baptism just as Christ was, then each person is a priest, prophet and king.

“Because we were anointed a prophet, it means that our life should point to God, should shout God’s power: ‘Rapha-el: God heals. ...’”

“You will shout God’s power as you care for each person as a precious daughter or son. And you will shout God’s power by your tears, as you hand the suffering and dying to God who loves them, who cares for them, assuring them that the best is yet to come.”

The White Mass, which began to be celebrated in 1932, was resurrected within the archdiocese in 2014.

In that year, Archbishop Tobin appointed Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, as chaplain of the Raphael Guild.

“I sat down and talked with them about what we could do to grow in our faith and to celebrate the role that the Catholic Church plays in health care in Indianapolis and throughout Indiana,” said Father McCarthy. “One of the number one things everyone said was we need to have a [White] Mass.”

“The purpose [of the Mass] is to ask God’s grace upon the medical community as they serve all those in need. Secondly, it’s to encourage and strengthen those in the medical field. And finally, it’s to celebrate the graces and blessings God’s given us in having such a strong Catholic community in health care.”

Dr. James Scheidler of St. Michael the Archangel Parish in Indianapolis has attended CMA meetings and White Masses for many years—at 77, he has been practicing medicine for 52 years, and is still an endocrinologist for IU Health.

“I’ve always thought that our Lord spent, it sounded like, almost half of his time healing the sick,” he said. “So every time I see a patient I think, ‘The Lord did this almost as much as he did preaching.’ I try to remember that when I see my patients.”

Younger but just as appreciative of the role of faith in practicing medicine is Robert Daze, a third-year medical student at Marian University’s College of Osteopathic Medicine in Indianapolis.

“Going to an osteopathic medical school, we’re taught to always treat



Brie Anne Eichhorn, left, Dr. Casey Reising and Elliott Bedford pose with the awards they received at the Catholic Medical Association reception held at the Archbishop Edward T. O’Meara Catholic Center after the White Mass on Sept. 29. (Photos by Natalie Hoefler)

the whole person—mind, body and spirit,” he said. Daze, who also serves as an extraordinary minister of holy Communion, sees the importance of how both his work in his profession and in distributing the Blessed Sacrament benefit “both the patient and the staff.”

During the reception that followed, which was sponsored by Franciscan Health Indianapolis and St. Vincent Indianapolis, the first-ever awards by the St. Raphael Guild were presented.

Dr. Casey Reising, who runs Magnificat Family Medicine in Indianapolis, received the St. Gianna Catholic Physician of the Year Award; Elliott Bedford, director of Ethics Integration for St. Vincent Indianapolis, received the St. Raphael Non-Clinical Health Professional of the Year Award; and Brie Anne Eichhorn, a nurse and fertility care practitioner at the Kolbe Center in Broad Ripple, received the St. Luke Clinical Health Professional of the Year Award.

Hanna Fleckenstein, a fertility care practitioner, works for Reising. As a first-time participant at the White Mass, Fleckenstein was impressed.

“It’s really neat that they do a special Mass just to identify those in the medical field,” she said. “And it’s nice to be in a group where everyone has a unified purpose and mission.”

“It’s such an honor to be surrounded by such incredibly inspiring medical



Hanna Fleckenstein, a fertility care practitioner who is a member of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese, holds 7-month-old Heidi while singing with her husband Greg at the White Mass.

professionals who are living out their faith, including students who are paving the way of Catholic medicine in the future.”

(For more information on the Catholic Medical Association’s St. Raphael Guild or to support their efforts to uphold the principles of the Catholic faith in the science and practice of medicine, log on to indycathmed.org, e-mail info@indycathmed.org or write to St. Raphael Guild of Indianapolis, c/o Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis, IN 46203.) †

New York fertility doctor shares story of embracing pro-life, Catholic faith

By Natalie Hoefler

After the White Mass for those in the health care field on Sept. 29, a reception was held at the Archbishop



Dr. Jan Patterson

Edward T. O’Meara Catholic Center in Indianapolis. During the reception, pro-life and late-comer to Catholicism Dr. Jan Patterson shared her story of conversion and struggle to promote a culture of life through the practice of Natural Procreative (NaPro) Technology, which works with a woman’s body to provide reproductive help and health. Here is a summary of her talk.

‘My first conversion was pro-life’

Patterson was raised in the Presbyterian faith and married a Catholic. Despite being a doctor, she said, she believed that “women should have control of their own bodies, and that babies were just blobs of tissue.”

That perception changed when she became pregnant. “My first conversion was to pro-life, when I heard the heartbeat of my first baby,” she said.

Her next step toward Catholicism came in the practice of Natural Family Planning (NFP). The method was suggested to her after she quickly became pregnant a second time and wanted more space between her children.

“I thought NFP was the weirdest thing I’d ever heard,” she admitted. “But as I learned NFP, I learned that it teaches the biomarkers of the woman’s fertility cycle, and that interested me.”

Patterson had been going to Mass as a non-Catholic with her husband and children for about 15 years. What inspired her to participate in the Rite of Christian Initiation of Adults (RCIA), though, was not a growing appreciation of the faith.

“My first child was ready to start religious education soon,” she said. “I went to RCIA to find out what they’d be teaching him so I could fix it later.”

During that time, she was invited on a pilgrimage.

“It was on that pilgrimage that I gained a real, true appreciation for the Eucharist,” she said. “I learned that the body, blood, soul and divinity of Jesus Christ was in that Eucharist, and it blew my mind. ...”

“I realized that, if the Catholic Church has Jesus Christ in the flesh—the way, the truth and the life—then the Church had to be correct about its teaching on contraception.”

‘I had a responsibility ... to help’

This understanding created a moral dilemma for Patterson, whose major duties included performing pelvic exams and prescribing contraception at a medical practice in Austin, Texas.

After returning from the pilgrimage, she told her husband she could no longer prescribe contraception. He advised her to hold off telling her employer, saying that she would seem “crazy” to come back from a pilgrimage and make such an announcement.

“So I waited for about a month, and wouldn’t you know, in that entire month, we had not one person who needed a pelvic exam,” Patterson said.

But she did then tell the doctors her decision, and she was soon let go.

After attending a NaPro Technology conference, Patterson learned that she had a partial molar pregnancy, a situation which could lead to cancer. She had to be monitored closely for a long period after the birth, and she could not become pregnant during that time.

Her parents, both medical professionals, were “really upset” at her decision to continue practicing NFP rather than taking contraception during that time.

“There were no supportive doctors around me, nobody I could go to,” she said. “At that time, it dawned on me that women who are living a culture of life need and deserve support to be able to do so.”

“It also helped me to realize that I had a responsibility to provide that kind of help, to be that physician for people

around me, especially now that I was learning about NaPro Technology.”

‘Pro-woman, pro-life, pro-family, pro-marriage’

As a Planned Parenthood second trimester surgical abortion facility was built in Austin, Patterson and other members of the Catholic Health Care Guild of Central Texas started discussing an alternative to Planned Parenthood in the area.

“We wanted to develop an alternative to Planned Parenthood that was within the culture of life,” she said. “That alternative would have medical care and NaPro Technology. We would have education and support and help for women. We needed something pro-woman, pro-life, pro-family and pro-marriage.”

After five years of effort and prayer, the St. John Paul II Life Center opened in Austin in 2010.

Her husband’s job transfer took Patterson and their six children to Albany, N.Y. Patterson was disappointed to learn that her new home ranked number one on a 2013 list of cities in the United States that reflect “a lack of Christian identity, belief and practice,” according to the Barna Group. The status was determined by a poll of 15 questions addressing such topics as how often residents pray and attend church, what their beliefs are about God, and more.

“There were only two NFP practitioners in the whole diocese, and no NaPro doctors,” she said.

When three of her friends all had miscarriages—including one who ended up twice in the intensive care unit—Patterson felt the call to open the pro-life medical practice she currently operates: Gianna of Albany, which is associated with The National Gianna Center for Women’s Health and Fertility, located in the northeast.

“We still have work to do,” she said. “I get discouraged at times, but I remember that Edmond Burke said, ‘The only thing necessary for the triumph of evil is for good men to do nothing.’”

“And I think of St. Mother Teresa [of Calcutta] saying, ‘I do not pray for success. I ask for faithfulness.’” †

Catholics called to apply faith to promote the common good

By David Gibson

What happens in a society when violent killings escalate to the point of becoming commonplace?

Reports of killings that defy understanding occupy an alarmingly prominent place almost daily in the news. “Every corner of our land is in the grip of terror fueled by anger, hatred and mental illness, and made possible by plentiful, powerful weapons,” Cardinal-designate Blase J. Cupich, archbishop of Chicago, remarked in July.

Well-known recent killings in the U.S. took the lives both of law enforcement officers and African-American citizens, and sparked racial unrest. The killings signaled that all is not well in society.

The same is true of the violence perpetrated by those claiming to act in Islam’s name, which at times paves the way to anger directed at other, entirely nonviolent Muslims.

These are among signs of the need to devote attention to the common good and what living together in the public square requires.

“The common good is about how to live well together. It is the whole network of social conditions which enable human individuals and groups to flourish and live a full, genuinely human life,” the British Catholic bishops have explained.

Countless issues in the public square challenge citizens in this regard. People are divided by convictions related to care for the elderly, the unborn, immigrants, capital punishment, the poor, just wages or health care.

Notably, each of those issues commands attention among Christians as a moral matter.

But that brief list includes only a few of the issues that prompt citizens to wonder whether it genuinely is possible to live interdependently and respectfully alongside others with whom they may disagree on important matters.

The difficulty of living well together leads some to participate minimally in society. Fear and anger partly explain why they do not fully engage life in the public square.

A sense of futility is felt by others—the sense that their voices go unheard in

the public square and, perhaps, that even their vote doesn’t really count.

But “we are not created for futility,” said the British bishops. “At the heart of the common good,” they insisted, “solidarity acknowledges that all are responsible for all, not only as individuals but collectively at every level.”

When clear signs indicate that people are not living all that well together in a society, an alarm begins to sound repeatedly. Leaders of communities that fulfill essential roles in people’s lives speak out. Pay close attention to the state of society, they urge.

The time has arrived, Cardinal-designate Cupich suggested, “to learn what unites us and put aside what divides us.” It is necessary, he said, that hearts and minds change.

In light of recent killings and current racial tensions, he encouraged citizens to assemble and “keep assembling until our leaders have the courage to take the actions that will make these tragedies less likely.”

Some would characterize the cardinal-designate’s words as a call to faithful citizenship—a call to participate actively and effectively in the public square.

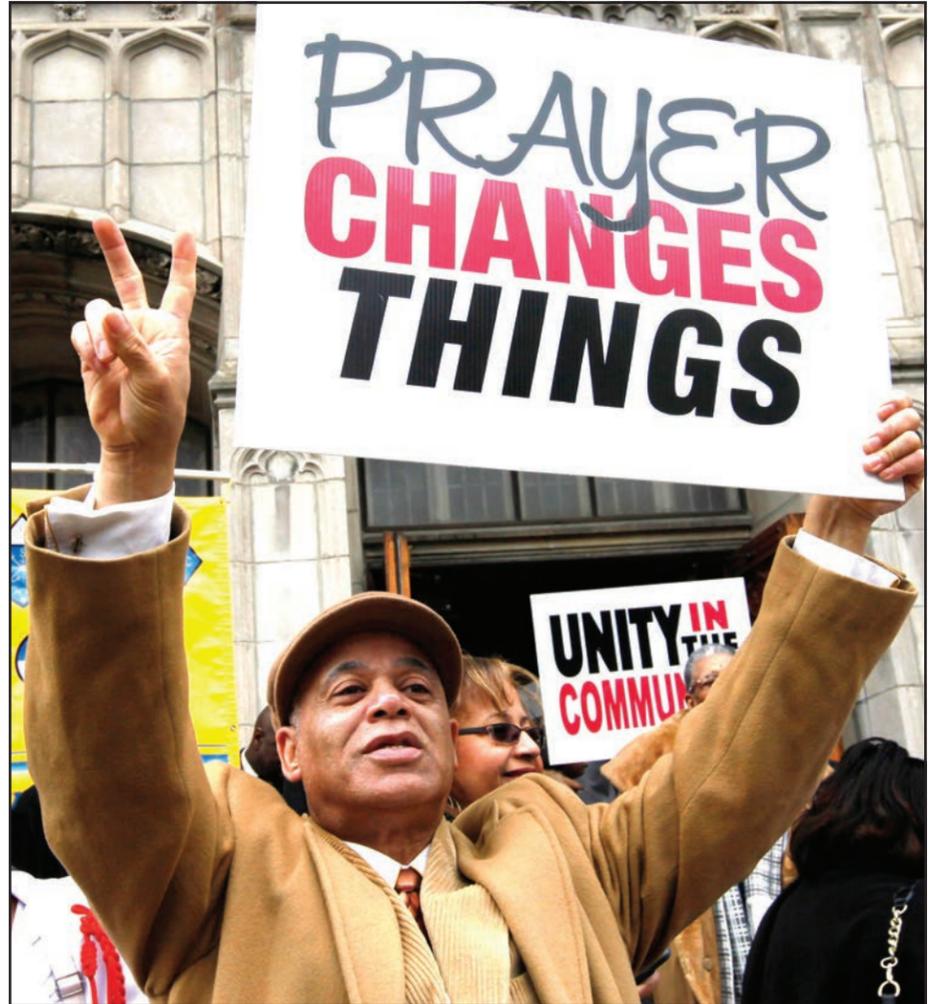
The role they should fulfill in the public square has challenged and perplexed Christians since the time of the Church’s birth. They always asked how it is possible both to serve God faithfully and look forward to a life to come, while committing themselves to make the world here and now a better place.

But if Christians are citizens of a world to come, they are citizens of this world as well—citizens whose faith certainly can help to influence and shape society’s well-being.

Thus, many Catholic leaders today are proposing a question to people of faith that goes something like this: What does it mean at this difficult moment in time to serve society as followers of a Lord known for his love and recognized clearly as a healer?

One risk for Christians is that they, like many others, will become desensitized by frequent reports of violence and, in effect, begin to ignore them.

Atlanta Archbishop Wilton D. Gregory expressed this concern in August,



A man holds up a sign to cars outside St. Martin de Porres Church in Chicago. Various escalating problems in the U.S. demand all the more that Catholics seek to promote the common good by bringing their faith into the public square. (CNS photo/Karen Callaway, Catholic New World)

mentioning “brutal killings of persons of color, of police and first responders, of innocent bystanders, or members of the LGBTQ community in clubs, young students in schools, shoppers in malls and folks just watching a movie at a cinema.”

Catholic faith and love of country “compel us to resolve to address the issues that lie beneath these acts,” he wrote. But “a disservice” is done if we are not seriously resolved “to address the roots of violence.”

Church leaders stress that resolving these kinds of issues demands commitment to the common good,

which, in turn, demands respect for every person’s human dignity.

Pope Francis mentioned the common good five times when he addressed the U.S. Congress in September 2015.

With the common good in mind, he exhorted legislators to “treat others with the same passion and compassion with which we want to be treated,” to “seek for others the same possibilities we seek for ourselves,” and to “help others to grow as we would like to be helped ourselves.”

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

Form consciences well to participate faithfully in the political process

By Daniel S. Mulhall

What is the role of the Catholic citizen in a representative democracy as it is practiced in the United States?

As we vote for and elect men and women to represent us in the governmental decision-making process, we rarely have the opportunity to vote directly on a piece of legislation. Decisions are made in our name and with our tacit consent unless we take an active role in shaping the political process.

Several passages in the New Testament encourage Christians to be good citizens. The most famous of these is found in the Gospel of Mark when Jesus says that we are to “repay to Caesar what belongs to Caesar, and to God what belongs to God” (Mk 12:17).

Jesus speaks clearly here that his followers have an obligation to participate in civil society and, at the same time, they are to be faithful disciples.

The *Catechism of the Catholic Church* offers a great deal of guidance as to how Catholics should engage with the governing process. It begins by saying that government is necessary in order for human society to be prosperous and well ordered. This passage also notes that the role of government is to “care for the good of all” (#1897).

The catechism points out that governments derive their moral authority from God and that citizens have the duty to obey, honor and respect those in position of authority—provided that they “serve the legitimate good

of the communities that adopt them” (#1901).

A government is considered to be legitimate if it acts “for the common good as a ‘moral force based on freedom and a sense of responsibility.’ ” (No. 1902, quoting the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World”) and “it employs morally licit means to attain it” (#1903).

When a people are faced with “unjust laws” or governmental actions “contrary to the moral order,” they are not bound in conscience to obey the laws or the government and are encouraged to work to change the law and/or the government (#1903).

According to the catechism, Catholics have a moral obligation to be active in the governing process and to form their consciences well as to whether the values of candidates—their judgments and decisions—are guided by the “inspired truth about God and man” (#2244).

But the responsibility does not end with casting a vote. Catholics are encouraged to be active participants through the legislative process, to speak out for or against legislation that is being considered, or about how the legislation is put into force.

What is important to keep in mind here is that Christians are called to be people of faith first and citizens second. Our first obligation is to God. As the catechism puts it, “Christians reside in their own nations, but as resident aliens. They participate in all things as



California residents vote in Palisades High School’s gymnasium in this 2012 file photo. The New Testament serves as a basis for the Church’s teachings on the importance of participating in the political process by forming one’s conscience well.

(CNS photo/Michael Nelson, EPA)

citizens and endure all things as foreigners ... their way of life surpasses the laws” (#2240).

Whom you vote for in any election is a decision you make after forming your conscience well, guided by the teaching of the Church. That you vote is a hallmark of a faithful Catholic citizen.

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

From the Editor Emeritus/John F. Fink

20th-century Church: More Vatican II documents

(Thirteenth in a series of columns)

Two important documents were promulgated during the Second Vatican Council on Nov. 18, 1965. The first was “*Dei Verbum*” (“The Word of God”), the “Dogmatic Constitution on Divine Revelation.” It said that God has revealed himself to his people especially through Jesus Christ, “and no new public revelation is to be expected before the glorious manifestation of Our Lord, Jesus Christ” (#4).

It said, too, that God’s revelation as it was completed in the New Testament came to us by Christ to his Apostles and from them to others either in written form or by their preaching. Thus, it said, there are two modes of revelation, Sacred Scripture and Tradition.

Receiving God’s revelation through these two modes, the Church interprets it authentically through its teaching authority, also known as the magisterium: “It is clear therefore that in the supremely wise arrangement of God, Sacred

Scripture, Sacred Tradition and the teaching authority of the Church are so connected and associated that one of them cannot stand without the others” (#10).

“*Dei Verbum*” also acknowledged the fact that Scripture uses various literary forms, thereby canceling the fundamentalism that was once required to be taught in seminaries. It accepted the consensus of contemporary New Testament scholars regarding the authorship of the various books, and it encouraged Catholics to study Sacred Scripture.

The second important document promulgated on Nov. 18 was the “Decree on the Apostolate of Laity.” Prior to Vatican II, I was involved in what was then called “Catholic Action.” A lot was written about Catholic Action in those days, so I can still easily recall the definition of Catholic Action: the participation of the laity in the apostolate of the hierarchy.

The bishops in this decree reached back to a more ancient teaching of the Church that called every member of Christ’s Mystical Body to the same apostolate: “to spread the kingdom of Christ over all the Earth for the glory of God the Father, to make all men partakers

in redemption and salvation, and through them to establish the right relationship of the entire world to Christ” (#2).

The decree emphasized that the lay apostolate is carried out “in the midst of the world and of secular affairs,” and that “men, working in harmony, should renew the temporal order and make it increasingly more perfect: such is God’s design for the world” (#2, 7).

Now the council was winding down. But there were still four documents to be promulgated, and that was done on Dec. 7, the day before the council was closed. One of those four documents was the “Declaration on Religious Liberty,” which I’ve already discussed in this series. The second was the “Decree on the Missionary Activity of the Church.” It has an introduction and then six chapters.

The “Decree on the Ministry and Life of Priests” told priests to be attached to their bishops with charity and obedience; to cooperate with their brother priests for the building up of the Church; and to promote the role of the laity in the mission of the Church. It confirmed the law of celibacy for the Latin Church, but acknowledged that the nature of the priesthood does not demand it.

Next week: The final document. †

That All May Be One/Fr. Rick Ginther

Oct. 31 prayer service to mark Catholic-Lutheran dialogue

On Oct. 31, All Hallows Eve, members of the Lutheran World Federation (LWF), the Catholic Church and other international



Christian leaders will gather for prayer together in Lund and Malmö, Sweden.

Just 50 years ago, such an ecumenical gathering for prayer would have been unimaginable. For 450 years, Catholics and Lutherans had

been at war—a war of theological words and mutual condemnations.

Much has changed in 50 years, some of which I have noted in earlier columns.

But why at this moment will such a momentous event occur?

That date, closest to Reformation Sunday, opens a year of worldwide joint ecumenical commemoration of the Reformation. Nearly 500 years ago, in 1517, Martin Luther “posted” his 95 theses in Wittenberg, Germany. Protestants and Catholics mark this moment as the start of the Protestant Reformation.

The yearlong commemoration will begin with a common prayer service in the Lund (Lutheran) Cathedral. It will be based on the recently published Catholic-Lutheran “Common Prayer” liturgical guide.

The prayer service will be led by Pope Francis, LWF President Bishop Dr. Munib

A. Younan and LWF General Secretary Rev. Dr. Martin Junge. A public event will follow in Malmö, at which leaders from the Lutheran Church of Sweden and the Diocese of Stockholm will co-preside.

Anniversaries are often celebrations. Some anniversaries are sad commemorations—9/11, for example. Still others are more complex. The 500th anniversary of the Reformation is one of the more complex.

The “Introduction to the Common Prayer for the Ecumenical Commemoration” states: “The ... commemoration ... reflects in its basic liturgical structure [the] theme of thanksgiving, repentance and common witness and commitment, as developed in ‘From Conflict to Communion. Lutheran-Catholic Common Commemoration of the Reformation in 2017.’ (Report of the Lutheran-Roman Catholic Commission on Unity)

The introduction continues: the four themes “mark the singing and the praying as we commemorate the gifts of the Reformation and ask forgiveness for the division that we have perpetuated. Thanksgiving and lament, however, do not stand alone: they lead us to common witness and commitment to each other and for the world.”

A joint press release by the LWF and the Pontifical Commission for the Promotion of Christian Unity states: “The joint ecumenical event ... will highlight the solid ecumenical developments

between Catholics and Lutherans and the joint gifts received through dialogue.”

“The LWF is approaching the Reformation anniversary in a spirit of ecumenical accountability,” says LWF General Secretary Junge.

“I’m carried by the profound conviction that by working toward reconciliation between Lutherans and Catholics, we are working toward justice, peace and reconciliation in a world torn apart by conflict and violence.”

Cardinal Kurt Koch, president of the Pontifical Commission for the Promotion of Christian Unity, explains further: “By concentrating together on the centrality of the question of God and on a Christocentric approach, Lutherans and Catholics will have the possibility of an ecumenical commemoration of the Reformation, not simply in a pragmatic way, but in the deep sense of faith in the crucified and resurrected Christ.”

The Oct. 31 event will be transmitted live by CTV (Vatican Television Center) on the Vatican website at vatican.va. It begins at 10:30 a.m. Eastern Daylight Time. I will be glued to my laptop screen that Monday morning, praying in thanksgiving for the providence of God in this ecumenical age!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Worship and Evangelization Outreach/Cheryl McSweeney

Faith, collaboration are at heart of Student Leadership Program

“SLP [Student Leadership Program] kids lead with the understanding that they are merely instruments in God’s plan rather



than architects of their own plan. Leading is much easier when you know God has already prepared the path for you.”

Sounds like a quote from someone that has spent years on a faith journey, doesn’t it? It’s actually a

quote from University of Notre Dame sophomore Gary Schorr, who is a 2015 graduate of Cathedral High School in Indianapolis.

He is referring to the Student Leadership Program that he attended at Our Lady of Fatima Retreat House during his sophomore year in high school.

This program, in its 13th year, was developed by Deacon Rick Wagner in 2003 to help in the development of high school student leaders in a variety of different Catholic high schools across the archdiocese.

Each fall, approximately 50 high school sophomores are chosen by their schools to attend the three-day program. They are divided into small groups that have representatives of at least six different schools, and they work on issues that schools deal with on a regular basis.

The students spend a half day at Marian University in Indianapolis to learn from student leaders at the college level, as well as hearing from a variety of community leaders on the joys and struggles of leadership and how best to maneuver through it with integrity, humility, grace and with the heart of a servant leader.

Many of the students come into it thinking that it will be “just another leadership workshop,” but leave feeling more in touch with their gifts and the way that God wants to use them in their leadership roles.

Whit Grote, a 2015 graduate of Father Michael Shawe Memorial High School in Madison, said, “SLP refocused the priorities I had in my life. It allowed me to strengthen my personal relationship with God, not only through teachings, but by example. In my three years as both a student and a leader in this program, the guidance of God in the works of SLP shaped me into the servant leader I am today.”

Anna Lubbers, a 2016 graduate of Bishop Chatard High School in Indianapolis, noted, “Not only did SLP open my eyes to seeing God in every moment of my life, but it also showed me that there is something much greater in our lives.” She expressed the significance of the SLP atmosphere. “When six schools, most of them being rival schools, become a family created by a judgement-free, God-loving atmosphere, it shows that in all things, God is good.” It is a rare opportunity to have so many students from a wide variety of schools working together for a greater good.

It is a wonderful gift to see the youths of our Church and our world discover that leadership is not about a “title” or “power,” but about serving others.

Schorr feels that the experience changed his perspective on leadership. “Through the talks and the activities, you begin to see the face of God in everyone around you. You begin to understand that God works in each and every person’s life. In our times of reflection and quiet prayer, you realize that God is active in your life and that people may see the face of God in us. With this realization, leadership is entirely different.”

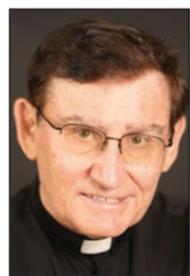
These students aren’t the future of our Church—they are our Church now. Thanks be to God.

(Cheryl McSweeney is associate director-program manager at Our Lady of Fatima Retreat House in Indianapolis.) †

The Human Side/Father Eugene Hemrick

The challenge of living in a time where ‘anything goes’

Within us are three God-given virtues meant to govern our conscience: truth, justice and goodness. To know how



deeply imbedded they are, all we need to experience are the consequences when they are violated.

One consequence is found in marital divorce or separation that is often the result of spouses being untruthful with

the other. Truthfulness, openness and speaking honestly are bonding powers in which husbands and wives become one in love. Nothing is more precious than believing in each other.

At the memorial service of golfer Arnold Palmer, friends poured out heartfelt praise for his ability to make

people feel on the same level with him. In a very true way, it was also a tribute to justice whose ultimate goal is to create a sense of equality and the dignity it generates.

As wealthy as Palmer was, he did not hoard his wealth but used it to build hospitals and help thousands in need. When I heard this, tears came to my eyes, as it did to those at the memorial. I thought, “No matter who we are, God has endowed us with a yearning for goodness, and when we are in its presence, our hearts swell at its beauty.”

Presently, there is a growing atmosphere in which truth, justice and goodness are being violated repeatedly. As wonderful as the Internet is, for some it has become a vehicle for a wild, uncontrolled sense that “anything goes,” and distorting truth and not verifying facts mean nothing. As “anything goes”

with little to no concern for others’ well-being, so goes respect, dignity and equality.

Many people have told me, “We don’t know where our country is going. It feels as if we are out of control.” When we examine the roots of this feeling, it comes down to “anything goes” in regard to disrespect, character assassination, falsehood, incivility, callousness, lack of concern for how the other half lives and thinks: an irresponsible attitude capable of destroying our nation and leading to self-destruction.

Today, a new environment is needed in which “nothing goes” unless it is ethical, moral and responsible and speaks to conscientious truthfulness, justice and goodness.

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

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

The Sunday Readings

Sunday, October 23, 2016

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14

The Book of Sirach, one of those books classified by scholars collectively as the wisdom literature,



provides this weekend's first Scriptural reading.

The Old Testament's wisdom literature began when devout and conscientious Jewish parents realized that, in the midst of the pagan societies to

which they had emigrated, they needed to do better to convince their children of the worth of the ancient Hebrew religion.

The paganism amid which they lived had Greek origins. Therefore, human reasoning was elevated almost to the status of divine. So the authors of this literature sought to persuade audiences that the Hebrew religion in itself was the summit of human logic.

Even with this overall pattern, each of the Wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to know the context in which a book was written, despite the fact that a similar purpose was the driving force and paganism was the common concern.

The Book of Sirach was composed when, in the minds of most people living around the Jews, the best and the brightest, Greek mythology was the accepted way of thought. This mythology presented gods and goddesses who on occasion were selfish, petty and outright cruel, powerful certainly but hardly endearing.

By contrast, Sirach offers a picture of the God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans.

God did not bargain. He is supremely just. God could be nothing else than be perfectly just.

St. Paul's Second Epistle to Timothy provides the second reading. Timothy was one of Paul's disciples. Paul taught him the deep meaning of the

Gospel and guided him in the process of spiritual development. Paul also ordained him a bishop.

In this reading Paul encourages Timothy to be true to the Lord. The great Apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill, but has always remained loyal.

St. Luke's Gospel supplies the final reading. Jesus presents the smug and boastful as being without God's favor. By contrast, a humble and unassuming man is the model of true devotion.

The reading makes two points. First, it teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Good works are to be praised, but good works must rise from sincere faith and love.

Second, the reading echoes what already has been said in the first reading. God is perfectly just.

Human nature blurs our vision. We may see in our good words more than they are. To be truly good, they must spring from a humble faith, prompted by the knowledge that we are good only because God guides us and strengthens us.

Anyone who seeks an end other than God, as the Pharisee sought other ends in the story told by Luke, chase after phantoms. The humble man in the Gospel story was truly wise. His wisdom caused him to be humble. He received the reward. He succeeded. He achieved.

Reflection

The Book of Sirach suggests an age and a condition very long ago, but in reality quite similar to circumstances met in life today or any day. Humans always exaggerate their ability. It is an effect of original sin.

Despite these exaggerations, however, the fact remains that God alone is almighty and truly wise. God alone is the model of perfection. God alone provides the only reward. God is everything.

Humility is an essential Christian virtue. It is not a denial of who and what we are. Rather, it expresses the deepest insight of who and what we are. It sees us as we are, but its very frankness unsettles us so often. †

Daily Readings

Monday, October 24

St. Anthony Mary Claret, bishop
Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, October 25

Ephesians 5:21-33
or Ephesians 5:2a, 25-32
Psalm 128:1-5
Luke 13:18-21

Wednesday, October 26

Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, October 27

Ephesians 6:10-20
Psalms 144:1b, 2, 9-10
Luke 13:31-35

Friday, October 28

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

Saturday, October 29

Philippians 1:18b-26
Psalm 42:2-3, 5cdef
Luke 14:1, 7-11

Sunday, October 30

Thirty-first Sunday in Ordinary Time
Wisdom 11:22-12:2
Psalm 145:1-2, 8-11, 13-14
2 Thessalonians 1:11-2:2
Luke 19:1-10

Question Corner/Fr. Kenneth Doyle

Pray to God often, but know that he answers prayers in his own time, way

Q Lately, I find myself asking quite a bit from God—perhaps too much. I ask for things for myself, since my own life has fallen a bit off course—as well as for friends and family members, some of whom have serious health problems.

I make sure to thank God for the blessings that I do have, but I am starting to think that I am demanding too much of the Lord and that I should curb my prayer a bit. Do you think it is possible to pray too much? (New York)



A I do not think it is possible to pray too much. I take as my guide the story Jesus told in St. Luke's Gospel (Lk 11:5-8)—about someone who went to a friend at midnight to borrow

food to feed an unexpected guest. The friend at first didn't want to be bothered, noting that the door was locked and that his family was already in bed, but because of the caller's persistence, he finally relented. The moral of the story, says Jesus, is that we should pray with the same persistence. He goes on to say, "Ask

and you will receive, seek and you will find; knock and the door will be opened to you" (Lk 11:9).

At the same time, though, I would mention the need for patience when we pray. God is on his own timetable, not ours, and (knowing, as he does, infinitely more than we know) he may even decline our request—or grant it in a way we didn't expect and don't even like.

I like the fact that you take time, too, to thank the Lord for blessings in your life. Praise and gratitude are noble forms of prayer, and they sometimes disappear in a torrent of petitions—as though God were a vending machine and we needed only to pull the right handle for the proper favor to pop out.

Prayer, we learned as children, is "lifting our minds and hearts to the Lord," and when St. Paul says in his First Letter to the Thessalonians that we should "pray without ceasing," he is inviting us to an abiding awareness that the Lord is listening to us and that he cares (1 Thes 5:17).

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

My Journey to God

Prayer to Mother Theodore Guérin

By Patrick Harris

To one whose heart watches who has gone and sleeps in the peace of a linden, Mother Theodore, bless

me and all you have moved to prayer and providence. Please do not take offense if I have failed and not loved

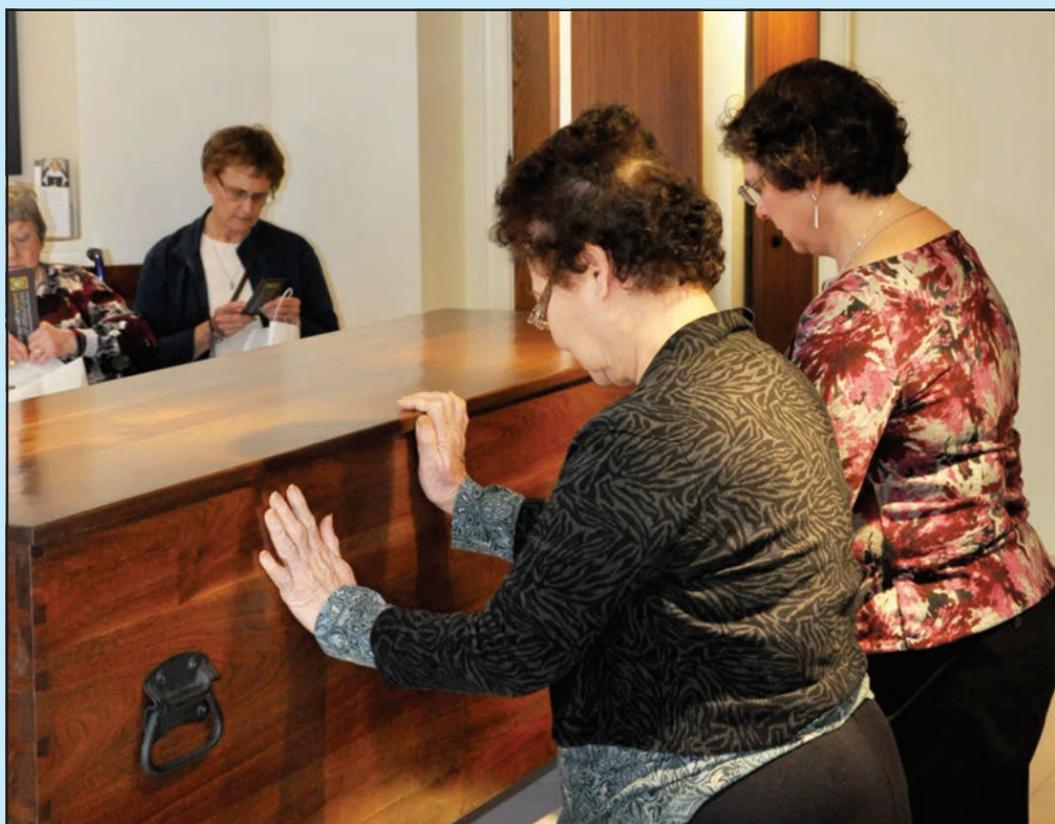
as you held dear the woods in which knowledge and virtue you united. I too much when in pensive moods

did not remember all you had felt of God in an Indiana Eden you had made. In this fall

when summer turns to sleep and you watch with patience, it is then that I sense promises I have to keep.

(Patrick Harkins is a member of St. Joseph University Parish in Terre Haute and is a professor emeritus from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. Two women kneel in prayer touching the coffin of St. Theodora Guérin at her shrine at Saint Mary-of-the-Woods in St. Mary-of-the-Woods during the first public tour of the then-newly opened shrine on Oct. 25, 2014.)

(File photo by Natalie Hoefler)



Rest in peace

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

AMSDEN, Thomas, 74, St. Philip Neri, Indianapolis, Oct. 6. Husband of Lois O'Vivion-Amsden. Father of Stefani and Anthony Amsden and Michael O'Vivion. Brother of Mary Kay Watkins and Bob and John Amsden. Grandfather of three.

ANGLIN, Joann, 78, St. Mary, North Vernon, Sept. 19. Mother of Deborah Anglin. Sister of Linda Vawter and Jack Wickens. Grandmother of one. Great-grandmother of three.

BOWMAN, Ruth, 84, Holy Spirit, Indianapolis, Oct. 4. Mother of Christine Christoph, Diane Clark, Denise Jordan and Carol Schreiber. Sister of Cynthia Daughtry, Joyce Bowman, Diane Jabaley, Pam Strode and Carl Austin. Grandmother of eight. Great-grandmother of five.

COOK, Gail L., 72, St. Mary, North Vernon, Sept. 8. Husband of Patty Cook. Father of Dara Dougherty, Danette Kirchner, and Danene Pifer. Brother of Carol Jen Barlund. Grandfather of eight. Great-grandfather of one.

CRAIG, Edythe E., 82, St. Vincent de Paul, Bedford, Oct. 5. Mother of Jim, Jon and Tom Craig. Grandmother of four. Step-grandmother of three.

FISH, Marvin D., 62, St. Mary, Rushville, Oct. 9. Husband of Marcia Fish. Father of Megan, David, Jeff, Mark and Mike Fish.

GIBSON, Sally J. (Benner), 71, St. Malachy, Brownsburg, Oct. 5. Mother of Brent, Jay and Todd Gibson. Sister of Pat Benner. Grandmother of three.

HAMPTON, Jr., Warren C., 72, Holy Spirit, Indianapolis, Oct. 2. Husband of Catherine J. Hampton. Father of Jeff Hampton. Brother of Doug Hampton. Grandfather of two.

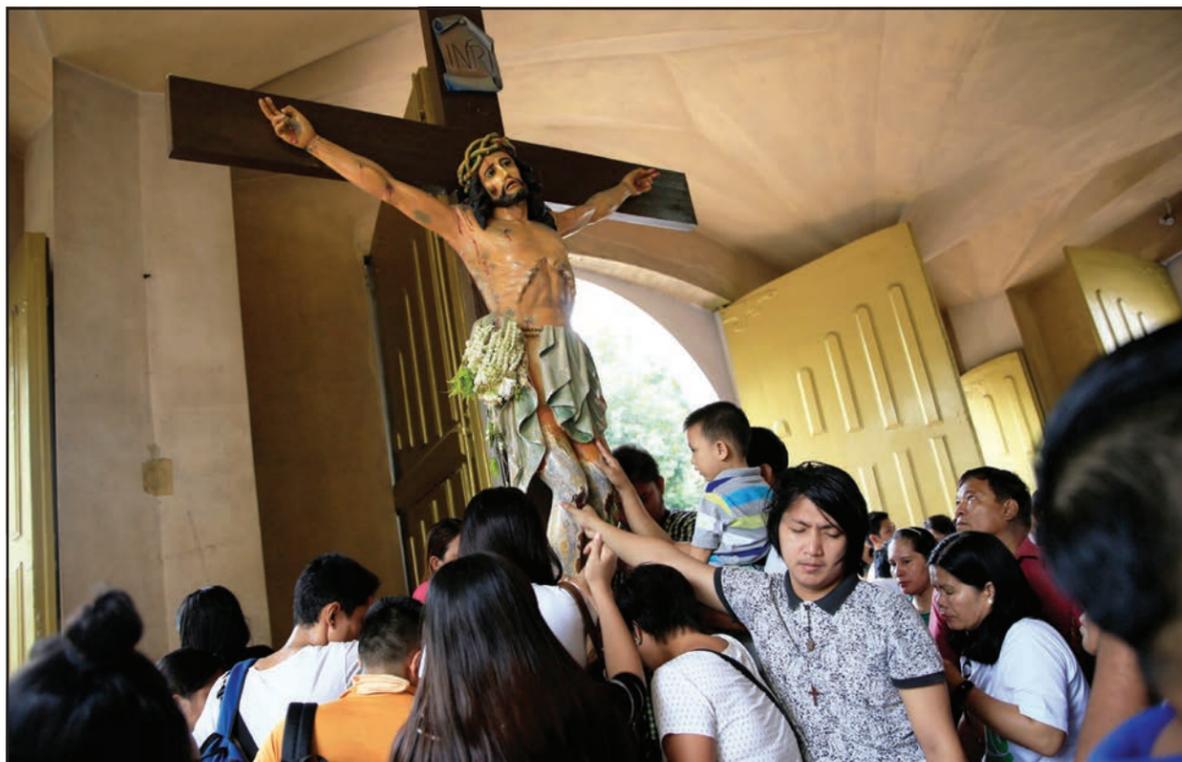
HELM, Ruth Evelyn, 91, St. Mary, North Vernon, Sept. 1. Mother of Judy Howe, Susan Westerman, John, Steve and Tony Helm. Sister of Helen Rogers. Grandmother of 14. Great-grandmother of 23.

HESSEL, Dorothy (Jaworowski), 92, St. Malachy, Brownsburg, Oct. 2. Mother of Kathleen Linkhart and Charlene Parrish. Grandmother of two. Great-grandmother of four.

HIRES, Margorie M. (Horsley), 93, St. Gabriel, Connersville, Oct. 6. Mother of Susan Bunyard, Mila Young and Ron Stevens. Grandmother and great-grandmother of several.

JOHNSON, Bruce E., 76, St. Elizabeth of Hungary, Cambridge City, Oct. 1. Husband of Mary Johnson. Father of Renee Judy, Deborah Shurtleff and Carl Johnson. Brother of Janice Robinson, David and Gary Johnson. Grandfather of seven. Great-grandfather of two.

KIRCHGESSNER, Mary V. (Schickel), 81, St. John the Baptist, Starlight, Oct. 4. Mother of Rita Beam, Rosie Torres, Betty Vick, Theresa Williams, Bill, David, Jerry and Tim Kirchgessner. Sister of Herman and Peter Schickel. Grandmother of 26. Great-grandmother of 23.



Devotion to Christ

People touch a crucifix following Mass on Sept. 18 at the National Shrine of Our Mother of Perpetual Help in Manila, Philippines. (CNS photo/Romeo Ranoco, Reuters)

KLUMP, John E., 91, All Saints, Dearborn County, Sept. 28. Husband of Hilda Klump. Father of Mary Booker, Cindy Hilty, Kay Nocks, Debbie, Richard and Thomas Klump. Grandfather of 12. Great-grandfather of 11.

MALLORY, Donald W., 84, St. Joseph, Shelbyville, Sept. 30. Husband of Donna Mallory. Father of Judy Creviston and Jeffrey Mallory. Grandfather of three.

MARTIN, Jay D., 88, St. John Paul II, Clark County, Sept. 27. Husband of Helen Martin. Father of Dawn Frakes, Denise Hammer, Debra LaCour, Diana Roberts and Douglas Martin. Brother of Irma Watkins. Grandfather of nine. Great-grandfather of six.

MAZANOWSKI, Karen A., 77, St. Lawrence, Indianapolis, Oct. 5. Wife of Zygmunt Mazanowski.

Mother of Alison, Eileen, Elizabeth, Emily, Erin, Heather, Karen, Lisa, Michelle, Natalie, Rebekah, David, Joshua and Zygmunt. Grandmother of 53. Great-grandmother of 20.

MEYER, Mary Louise, 97, St. John the Baptist, Osgood, Sept. 27. Mother of Carol Williams, Kenneth, Paul and Robert Meyer. Sister of Joanne Brooks, Jane Stuehrenberg and Paul Stuehrenberg. Grandmother of 11.

MILLER, Adrian J., 92, St. Michael, Bradford, Sept. 28. Father of Bonnie Kingrey and William Bohannon. Grandfather of 11. Great-grandfather of two.

PAPALKO, Cheryl E., 68, St. Simon the Apostle, Indianapolis, Oct. 5. Wife of Jeffrey R. Papalko. Mother of Lindsey Knight, Kirk and Rodd Papalko. Sister of Holly

Vargo, James Blair, Scott Smith, and Craig Talbott. Grandmother of eight.

PHILIPS, Nancy, 66, St. Mary, Greensburg, Oct. 5. Wife of Alfred Phillips. Mother of Jeff and Jeremy Phillips. Sister of Sandy Starost, Garret, Ronnie and Steve Stenger. Grandmother of one.

POLIAK, Norma Jean, 84, Christ the King, Indianapolis, Oct. 1. Mother of Annette Pointer, Chris and Mark Poliak. Sister of Sue Ann Vawter. Grandmother of four.

RICHEY, Betty J., 85, St. Michael, Cannelton, Oct. 3. Wife of Curtis Richey Jr. Mother of Rita Braun, Roberta Hafele, Robert and Ryan Richey. Grandmother of six. Great-grandmother of seven.

RIVELLI, James A., 89, St. Joan of Arc, Indianapolis, Sept. 26. Husband of Sarah

Rivelli. Father of Nancy Davidson, Patty Jo Debrow, Diane Leake, Linda, Chris, Joe, and Jim, Jr. Rivelli. Brother of Cecilia Gargano, Bill, Jackie and Tom Rivelli. Grandfather of 23. Great-grandfather of 20.

ROTH, Sr., Robert J., 97, St. Anthony of Padua, Clarksville, Sept. 25. Father of David and Rick Roth. Brother of Betty Phillips. Grandfather of four. Great-grandfather of 15. Great-grandmother of six.

STINNETT, August "Gus" J., 83, Our Lady of the Most Holy Rosary, Indianapolis, Oct. 5. Husband of Ruth Feltz Stinnett. Father of Catherine Pfeifer, Rita Sahn, Michael, Steven and Suzanne Stinnett. Grandfather of nine. Great-grandfather of nine.

WINGLER, Martha Jane, 77, St. Michael, Greenfield, Oct. 2. Sister of Mary Ann O'Brien and Linda Smith. †

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

(Editor's note: The following is a corrected obituary of Carolyn Riebe, which was first published in the Oct. 14 issue of *The Criterion*.)

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

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

Carolyn Riebe was born on Nov. 11, 1920, in Wausau, Wis. She graduated from Eagle River Union Free High School and attended the University of Wisconsin in Madison, Wis. She married her husband, Chester Riebe,

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

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

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

Riebe enjoyed spending time with her friends, keeping up on current events and praying for family and friends.

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

Catholic organizations urge physicians to support AMA code on assisted suicide

WASHINGTON (CNS)—Two Catholic organizations are calling on physicians to urge the American Medical Association (AMA) to maintain its current stance against physician-assisted suicide.

The call from the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops and the National Catholic Bioethics Center comes as the AMA's Council on Ethical and Judicial Affairs gathers information to "outline the current landscape" on physician-assisted suicide.

Representatives of the Catholic organizations are concerned that this effort by the AMA is a first step toward taking a neutral stance on assisted suicide, thus opening the door to such a practice becoming more widely accepted. The organizations are urging physicians to address their concerns during the AMA's interim meeting on Nov. 12-15 in Orlando, Fla.

"We are mostly trying to get physicians

in particular, as well as experts in the area of assisted suicide and palliative care who are most compelling in their arguments against assisted suicide and against the neutrality of the medical association," said Greg Schleppebach, associate director of the Secretariat of Pro-Life Activities.

"But we also secondarily urge individuals to contact the AMA as well because we're all patients of doctors, and we all have a stake in the medical professions not adopting assisted suicide," Schleppebach told Catholic News Service (CNS).

"We need every physician possible who is opposed to assisted suicide to speak up and to encourage other physicians to speak up," he added.

The AMA House of Delegates at the association's annual meeting in June defeated a resolution calling for a study of issues related to assisted suicide in light of legislation in several states that legalized the practice, the AMA said in an e-mail

to CNS. The delegates determined instead that more information was needed, and referred the issue to the organization's Board of Trustees, the AMA said.

"Responding to delegates' needs for additional information, the board has commissioned the AMA Council of Ethical and Judicial Affairs [CEJA] to outline the current landscape surrounding the issue of physician-assisted suicide. In keeping with practice, CEJA will review relevant literature and analyze the related issues. CEJA will report its findings to the House of Delegates at a future date," the e-mail said.

The adoption of a neutral stance on assisted suicide by state medical associations in California, Oregon and Vermont seemed to have played a role in changes in state law in those states governing the practice, Schleppebach explained.

Assisted suicide also is legal in Washington state. A proposal to legalize

it in the District of Columbia is under consideration now by the D.C. Council, and in at least one state, Colorado, a measure to legalize assisted suicide will be on the November ballot.

Father Tad Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia, expressed disappointment in the AMA's discussion of the issue in an e-mail to CNS. He charged that the association "has continued to yield to growing pressures to allow unethical and corruptive practices to enter by the backdoor into the 'standard of care' in medicine and the biosciences.

"The AMA has switched positions on important moral questions at the beginning of life, including the use of human therapeutic cloning in research. Now the group appears poised to further dilute its influence by switching positions on physician-assisted suicide from opposing it to 'being neutral,'" he wrote. †

Gratitude motivates Miter Society donors to 'share the harvest'

By Patricia Happel Cornwell
Special to *The Criterion*

NEW ALBANY—"Our stewardship is not about one building on one hill in one county," Linda West said. "[The] Catholic faith is universal. We have to open the doors and help everybody to come in."

Linda and her husband Walter were among the 100 members of New Albany Deanery parishes who gathered at Our Lady of Perpetual Help Church on Sept. 28 for a Miter Society Mass and dinner. The Wests are members of St. Mary Parish in Lanesville.

Those who contribute \$1,500 or more to United Catholic Appeal: *Christ Our Hope* (UCA) are considered Miter Society members.

Archbishop Joseph W. Tobin was the principal celebrant of the Mass. In his homily, he recalled the 2010 earthquakes in Haiti and Chile, and likened the buildings that collapsed under their destructive tension to "some people's lives. If you watch TV commercials," he said, "you'd think the goal of life is to avoid tension, but there is a tension that is creative. If we think about it, there is a tension between individuals and society, between mere human beings and the grandeur of a God who, nevertheless, becomes one of us, a little child."

"I believe that the essential element is to maintain a good tension. If you can't live with tension, that is what heresies are," he said. "Tension becomes creative when we stay with it and ask, 'Lord, what do I put above you in my life? What keeps me from following you?'"

In his remarks at the dinner following the liturgy, Archbishop Tobin reflected on the importance of "sharing the harvest." The goal of this year's United Catholic Appeal is \$6.4 million. The generosity of Miter Society members has accounted for 40-45 percent of the money raised by the campaign in recent years. In 2015, more than 1,000 Miter Society members gave \$2.64 million of the \$6.2 million raised through the UCA.

In the archdiocese, UCA funds currently support the formation of 15 seminarians

and 21 permanent deacon candidates, the retirement of more than 40 priests, and the education of 24,000 children in Catholic grade schools and 15,000 in religious education programs. Other archdiocesan services supported include youth ministries, the Office of Pro-Life and Family Life, and Catholic Charities agencies.

The archbishop noted, "Without the good works of St. Elizabeth's [Catholic Charities] in New Albany and Catholic Charities in Tell City, many people would struggle just to get the basic necessities of life." The New Albany agency alone assisted 750 families, including 248 children, last year.

Also attending the Miter Society Mass were Earl and Jani Book, members of St. Michael Parish in Bradford, where they were married 63 years ago.

"We've been active in St. Michael's all our lives," Earl said. "We appreciate the archdiocese sending us good priests all these years. We feel like we've been blessed, and for that reason we support the archdiocese. The Lord's been good to us. We've had good health and a better than average income, and we want to give back."

Gratitude also motivates Richard and LaVerne Smith, longtime members of Our Lady of Perpetual Help Parish, where LaVerne attended grade school.

"There have been rough spots," Richard said, "but overall we've had a blessed life. Giving back is just the right thing to do."

LaVerne added, "It is better to give than to receive, and we thank God for all our blessings."

Lynn and Bill Hesse of Holy Family Parish in New Albany were younger than the majority of those in attendance.

"We are longtime advocates of Catholic schools, and vocations are important to us," Lynn said. "We have five sons, and we believe in the future of the Church. And Catholic Charities is a very important umbrella [organization], whose work is near and dear to our hearts."

Bill added, "We also want to support retired priests."

Carl and Susie Schmidt, who have been members of Our Lady of Perpetual Help Parish "forever" also attended the event.



Archbishop Joseph W. Tobin offers words of welcome during a Mass for Miter Society members from the New Albany Deanery on Sept. 28 at Our Lady of Perpetual Help Church in New Albany. (Photo by Jolinda Moore)

"We think the archdiocese does good work," Carl said, "and by supporting the archdiocese we also help support services in other poorer parishes."

Susie, who attended Our Lady of Perpetual Help School, added, "We especially like to support the education of seminarians, and support retired priests and religious."

Youths and seminarians were also on the minds of Dan and Anne Cristiani, who are members of St. John Paul II Parish in Clark County.

"Youths are a big thing for us," Anne said. "We designate a lot of our charitable contributions to youths because we believe that's the future of our Church,

and we're losing them."

Dan noted the importance of both Catholic Charities and seminarian formation.

"The education of future priests is so important," he said. "We are so blessed, that we want to pass it on."

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. To learn more about the Miter Society or to contribute to the United Catholic Appeal, go to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †

Each Christian is a chosen child, individually loved by God, pope says

VATICAN CITY (CNS)—Christians are not only chosen by God individually, but are also unconditionally loved and forgiven by him, no matter how often they have strayed, Pope Francis said.



Pope Francis

"One who is 'fully Christian' can never consider him- or herself abandoned and unforgiven," the pope said on Oct. 13 in his homily during Mass at Domus Sanctae Marthae.

"The Father wanted you, not a group of people, no; you, you and you. Each one of us," he said. "It is the foundation, it is the basis of our

relationship with God. We speak to a father who loves us, who has chosen us, who has given us a name."

Preaching on the reading from Ephesians in which St. Paul praises God for the blessings bestowed on those he has chosen and redeemed, the pope said a Christian is one who is blessed and thought of fondly by God.

"We, each one of us, has been dreamed of by [God] like a father and a mother dream of the child they are expecting. And this gives us great reassurance," he said.

As one who "is chosen and dreamed of by God," true Christians never feel abandoned but live their lives with a sense of belonging, no matter what sins or wrongs they have committed in the past, the pope said.

"We have all been forgiven with the price of the blood of Christ. But what have I been forgiven of? Just jog your memory and remember some of the bad things you have done, not those done by your friend, your neighbor: you," Pope Francis said. "What bad things have you done in your life? The Lord has forgiven these things."

Christian identity lies not only in being chosen and forgiven by God, he continued, but also in the willingness to embark on a path "toward the encounter with Christ who has redeemed us."

Unlike the man in Jesus' parable who buried his talent out of fear and "spends his life going nowhere," a Christian "is a man on a journey, a woman on a journey, who always does good, who tries to do good, to go forward," the pope said. †

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Ten years after canonization, sisters say foundress motivated by love for God and his love for her

By Katie Breidenbach

Catholic News Service

ST. MARY-OF-THE-WOODS—The quaint country town of St. Mary-of-the-Woods, a few miles northwest of Terre Haute, seems a far cry from the “Wild West,” but when Mother Theodore Guérin arrived there in 1840, the Indiana forest was frontier country.

“It is astonishing that this remote solitude has been chosen for a novitiate and especially for an academy,” Mother Theodore recorded in her journal. “All appearances are against it.”

Today, those very words are emblazoned on the walls of a shrine that now stands on the tamed landscape. The pioneer-religious sister accomplished what she thought impossible, successfully establishing a thriving congregation and a school in the midst of the wilderness. The Sisters of Providence of Saint Mary-of-the-Woods now boasts 298 members serving in 14 states, as well as Taiwan.

This October, the community has reason for even greater joy. The sisters are celebrating the 10th anniversary of Mother Theodore’s canonization.

“I remember the throngs of people just applauding and applauding, and feeling such extraordinary joy inside of myself,” said Providence Sister Paula Damiano, who was in Rome as Pope Benedict XVI canonized the order’s foundress. “Truly this woman, whom we have always known to be a saint, was now there for the whole world to know and love.”

Born Anne-Therese Guérin in 1798, St. Mother Theodore Guérin entered the Sisters of Providence of Ruille sur-Loir, France, at age 25. As pioneers poured into the American frontier, the bishop of Vincennes, Ind., requested that missionary nuns come teach the children in an ever-growing area. Mother Theodore, a renowned educator, reluctantly accepted

the mission and, on Oct. 22, 1840, she and five companion sisters arrived at St. Mary-of-the-Woods.

“What they expected and had been promised was a convent, a school and a chapel,” Sister Paula explained. “What they found, however, was a log cabin where the priest lived and said Mass. There was no convent, and there certainly was no school.”

Surrounded by dense forest, the six sisters had to live in a farmhouse with a family of 10. Today, visitors to the site can walk inside a reconstructed log cabin chapel and experience the primitive conditions that met Mother Theodore: cramped quarters, crude furniture and inadequate roofing.

“There are records of her saying the snow was on their bedding at night,” said Providence Sister Lisa Stallings, a member of the congregation’s leadership team. “At one point, Mother Theodore said, ‘The livestock in France have better dwellings than the chapel where the Blessed Sacrament is kept.’”

Despite the many hardships, Mother Theodore founded an academy for girls and began educating students within nine months of her arrival. That academy evolved into Saint Mary-of-the-Woods College, a coeducational school recently ranked as a top Midwest regional college by *U.S. News & World Report*. By the time of her death in 1856, the trailblazing religious sister had established 11 other schools in Illinois and Indiana, as well as two orphanages in the Hoosier state.

Her cause for sainthood was opened in 1909. After her life, work and writings were examined in U.S. and French dioceses and at the Vatican, St. John Paul II declared her venerable in 1992. She was beatified in 1998, once the Vatican accepted as miraculous the 1908 healing of Providence Sister Mary Theodosia Mug through Mother Theodore’s intercession. A second miracle through her intercession, the healing of the right eye of Philip

McCord, the facilities manager at Saint Mary-of-the-Woods at the time, was accepted by the Vatican in early 2006.

Mother Theodore Guérin was canonized on Oct. 15, 2006, making her Indiana’s only saint. The congregation began celebrating the 10th anniversary with a special Mass on her Oct. 3 feast day. They planned to recall her arrival in Indiana with another service on Oct. 22.

In the decade following her canonization, the sisters say devotion to Mother Theodore has grown. “We get requests from [people] throughout the world to receive a third-class relic or a prayer that they can say,” Sister Paula related.

A third-class relic is an object that has been touched to a first-class or second-class relic of the saint; a first-class relic is part of the saint’s body, from bones to hair, and a second-class relic is an article that was used by the saint.

The Sisters of Providence have meticulously preserved many artifacts from Mother Theodore’s life, and in 2014 opened a shrine to honor the pioneer saint. Once-commonplace items are now proudly displayed: her soup bowl, chair and desk, as well as her crucifix, pocket knife and gardening shoes.

The shrine also houses a wooden coffin that contains the saint’s remains.

“I meet people that say, ‘Whenever I have a difficult decision to make, this is where I come. I come to be with Mother Theodore to pray and to draw on her strength,’” said Sister Lisa.

Indiana itself has taken steps to honor the sainted Hoosier. Former Gov.



A statue of St. Mother Theodore Guérin graces the courtyard of the Sisters of Providence of St. Mary-of-the-Woods, Ind. on Oct. 6. The sisters celebrated the 10th anniversary of their congregation’s foundress on Oct. 15. (CNS photos/Katie Breidenbach)

Mitch Daniels named a portion of U.S. Highway 150 “Saint Mother Theodore Guérin Memorial Highway.” The Indiana Historical Bureau installed a marker on the sisters’ grounds that outlines her significant contributions to the state. Mother Theodore also was granted the highest honor for Hoosier women, the Torchbearer Award bestowed by the Indiana Commission for Women.

For the Sisters of Providence, Mother Theodore remains the quintessential role model.

“She just lived her life in the best way she knew how, and she loved God. And she knew God loved her,” said Sister Paula. “And that was what motivated her.”

(Katie Breidenbach is a freelance writer who lives in Bloomington. To watch a related video, go to youtu.be/7CR-YkOcgk †



Above, a book of Psalms used by St. Mother Theodore Guérin is on display at her shrine on Oct. 6. The Sisters of Providence of St. Mary-of-the-Woods opened the shrine in 2014 and celebrated the 10th anniversary of the canonization of their congregation’s foundress on Oct. 15.



Above, Sister Lisa Stallings, a Sister of Providence, stands inside a log cabin chapel on Oct. 6. The chapel is a replica of that used by Mother Theodore Guérin in 1840 when she founded the Sisters of Providence of St. Mary-of-the-Woods.

Right, a diorama at the shrine of St. Mother Theodore Guérin seen on Oct. 6 portrays difficult conditions endured by the pioneer sister and her companions in what was frontier country in Indiana in 1840. She founded the Sisters of Providence of St. Mary-of-the-Woods and was canonized 10 years ago this October.



St. Mother Theodore Guérin’s gardening shoes are on display at her shrine on Oct. 6. The Sisters of Providence of St. Mary-of-the-Woods celebrated the 10th anniversary of the canonization of their congregation’s foundress on Oct. 15.