Record $3 million raised to send children to Catholic schools

By John Shaughnessy

It was a night to celebrate the record $3 million raised in the archdiocese to help children receive a Catholic education. It was a night to also cherish the story of a mother who desperately wanted her child to continue to attend a Catholic school.

Both highlights were part of the archdiocese’s 18th annual Celebrating Catholic School Values Awards event on the night of Oct. 8.

Mary McCoy shared the mother’s story as the featured speaker at the celebration.

“A mother came to my office asking for help with her tuition payment,” said McCoy, the archdiocese’s assistant superintendent for Catholic schools, in recalling one of her defining moments as the principal of St. Philip Neri School in Indianapolis.

“The bank was going to automatically withdraw the money from her account in a few days, and she was concerned this would cause an overdraft. It was during the winter when we were having record-breaking low temperatures, and we were concerned that some of our families did not have heat in their homes. She assured me she had heat and food, but she was so worried about not having the money in her account to pay the tuition.”

At that point, McCoy wondered how much money the mother needed to pay her bill.

When I asked her how much her payment would be, she told me, “$37 dollars.” McCoy said to the 600 people who attended the archdiocesan event at Union Station in Indianapolis, “That’s when I did what anyone in this room would have done. I pulled out my checkbook and wrote her a check. I tell you this story because it truly put things in perspective for me. These are the challenges the families are facing. And you are helping to make a difference.”

The theme of “making a difference” was a constant one during the event. Noting that the $3 million in donations nearly tripled the previous record of $1.1 million that was established in 2012, Archbishop Joseph W. Tobin praised the generosity and commitment of many people in the archdiocese to Catholic education.

“One of the most attractive features of this event on the night of Oct. 8.”

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As an employee of the shelter for 25 years, Maga has added the unofficial job titles of protector, counselor and facilitator to the maintenance and security work that he performs during his shift from 11 p.m. to 7:30 a.m. five days a week.

“What he does is far more than just cleaning the building. But we are who we are because of Clem.”

Maga would be the first to say that Clem Maga, center, shares a laugh with Bill Bickel and Christina Davis during a break in work at Holy Family Shelter in Indianapolis. After living for a month at the shelter in 1988 with his wife and six children, Maga has spent the past 25 years working at the shelter. Bickel is the shelter’s director, and Davis is the shelter’s director of operations.

Former resident and longtime employee exemplifies Holy Family Shelter’s mission of serving those in need

By John Shaughnessy

When the drunk, abusive husband showed up at Holy Family Shelter demanding to see his wife, Clem Maga stood his ground, turned the man away and called the police.

When the young, expectant mother went into labor at the Indianapolis shelter in the early morning hours, Maga helped arrange for her to get to the hospital.

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And Maga would be the first to say that he is who he is today because of the way that Holy Family Shelter gave him, his wife, Mary, and their six children a fresh start in life 25 years ago.

“You feel for them as a human being”

Maga still remembers the pain and the hardship of being evicted from a trailer court with his family when he couldn’t pay the rent because he had pneumonia.

“The landlord wouldn’t wait on the family’s heating at all. They kicked us out. All the kids were little at the time,” he recalls, wincing. “I felt real bad. You didn’t know where you were going. We couldn’t get in the shelter right away, so we stayed with my sister-in-law and her husband until we could.”

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Cardinal Dolan, in Rome, lauds pope’s new ‘strategy of evangelization’

VATICAN CITY (CNS)—Pope Francis’ recent warning against oversimplifying moral teachings about abortion, same-sex marriage and contraception means that U.S. bishops should emulate his positive approach to evangelization, not shift the priorities of their public policy programs, said Cardinal Timothy M. Dolan of New York.

“What he’s saying is that the perspective of the Church is of a scissors who’s always nagging and always negative and always fearful, always trying to make many converts because anybody wants to join the Church out of fear or [join a] paranoid group,” the cardinal told Catholic News Service on Oct. 8.

“If we emphasize the positive, the grace of grace—embracing the warm, inviting side of the Church, then we’re going to attract people,” he said. “And that of course is what Pope Francis is saying and doing on a daily basis.”

Cardinal Dolan, president of the U.S. Conference of Catholic Bishops, met with Pope Francis at the Vatican on Oct. 7, along with Archbishop Joseph E. Kurtz of Louisville, Ky., conference vice president; Msgr. Ronny E. Jenkins, general secretary; and Msgr. J. Brian Bransfield, Catholic Bishops, met with Pope Francis at the Vatican.

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The cardinal said the group told the pope about some of the U.S. bishops’ “pastoral priorities,” including support for immigration reform and objections to the Affordable Care Act “because it excludes the baby in the womb and the undocumented worker, and also because the immoral contraception would place a burden on our religious convictions and our consciences” by mandating coverage of contraception, abortifacients and sterilization in violation of Catholic moral teaching.

Pope Francis “was very attentive to that, and he listened very closely,” Cardinal Dolan said.

According to Cardinal Dolan, U.S. bishops have a “lot of issues we’re hung up on, including immigration, the battle budget, public health care, world peace, Syria, hunger and the HHS mandates,” he said. But “the only one that ever seems to get attention would be any kind of controversial promotion that we would do in defense of life, in defense of marriage and in defense of religious freedom, because they tend to be the more combative issues of the day.”

Cardinal Dolan said that “when the Holy Father celebrates staff members “who have gone above and beyond in living the mission and values of Catholic Charities in serving those in need, especially the poor.”

Six Catholic Charities workers from across the archdiocese were honored during the 2013 Catholic Charities Summit in Bloomington on Oct. 9.

They each received the 2013 Catholic Charities Summit Award which celebrates staff members “who have gone above and beyond in living the mission and values of Catholic Charities in serving those in need, especially the poor.”

The six recipients are:

• Stephanie Turpin and Kara Lasher, Catholic Charities Bloomington;
• Clem Maga, Catholic Charities Indianapolis;
• Alaina Mattingly, Catholic Charities New Albany;
• Glenda Gospo, Catholic Charities Tell City;
• Pam Otto, Catholic Charities Terre Haute.

Cardinal Dolan has been involved in Catholic Charities in Indiana since 1989 and has served as Executive Director of Catholic Charities of the Diocese of Evansville. He was elected to the National Catholic Conference of State Catholic Charities in 1997 and served as president from 2002 to 2004.

Cardinal Dolan is a native of New York. The daughter of Grant and Naomi Stewart, Briana is a member of St. Michael the Archangel Parish in Indianapolis. She plans to attend Indiana University in Bloomington next fall. Brianna wants to pursue studies in journalism, and is excited about being mentored at The Criterion, especially to improve her writing skills.

“I am very grateful that my school offers this [internship program] so I can have a test drive of this career before I head off to college,” Briana added, “I feel fortunate to have this opportunity to help me determine if I will pursue journalism in the future.”

Stewart is intern at The Criterion

In this week’s issue, Briana Stewart shares her first contribution as a new staff member of The Criterion—a “Be Our Guest” column on page 4 about her life at Catholic Charities. Each day she story the wrong message, encouraging young people to live only in the present and not worry about the future. A senior at Catholic Ritter Jr./Sr. High School in Indianapolis, Briana will be an intern for The Criterion through the 2013-14 school year. She hopes to focus on youth-oriented stories that will connect with high school students.

At 17, Brianna is a staff member on Catholic Ritter Jr./Sr. High School’s newspaper, The Cardinal Ritter Reporter. She is also A Promise to Keep mentor; participates in the school’s Big Sib, little Sib program, and is a Service Learning student leader. Brianna is also a member of the varsity swimming team.

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The retired pope “suffered greatly on account of the illness that plagued the Church, and for this reason he gave her new legislation in order to strike decisively the shameful phenomenon of podophila among the clergy, without forgetting the initiation of new rules in economic and administrative matters,” he said.

“I see today in Pope Francis not so much a revolution but a continuity with Pope Benedict XVI even with their differences in style and personal life,” the cardinal said, noting in particular the strong devotion to Mary—and particularly the Lady of Fatima—that he seemed to have reinforced the two pontiffs.

Bertone, who once wrote a book on the so-called Secret of Fatima, also emphasized his own devotion to the manifestation of Mary, who appeared to three Portuguese shepherd children in 1917.

Pope Francis’ speech recalled a famous meeting St. John Bosco, founder of the Salesian order, with which the saint walked through roses full of thorns with the guidance of Mary.

“Dear Cardinal Bertone,” the pope said, “in this moment I like to think that even if there have been thorns, Our Lady Help of Christians has not witheld her aid, and will not withhold it in the future.”

In September, the cardinal defended his controversial record as secretary of state, telling journalists that he saw “these seven years as positive on balance,” but also acknowledging “many problems, especially in the last two years.”

In an apparent reference to the 2012 “VatiLeaks” of confidential documents that pointed to corruption and mismanagement inside the Holy See, Cardinal Bertone blamed a “tangled web of lies and half-truths” for the leak of confidential information at the Vatican. Under the current constitution of the Roman Curia, the church’s central administration at the Vatican, the Secretariat of State oversees both the Holy See’s diplomatic and internal affairs and coordinates the work of other curial offices.

Outgoing Vatican secretary of state stresses continuity between popes

**Cardinal Tarcisio Bertone**

Cardinal Tarcisio Bertone, who as Vatican secretary of state drew rising criticism for failures of the Vatican bureaucracy he oversaw, stepped down on Oct. 15 with a speech praising the pontificate of retired Pope Benedict XVI and its continuity with that of Pope Francis.

The ceremony had also been planned to make way for failures of the Vatican bureaucracy he oversaw, stepped down on Oct. 15 with a speech praising the pontificate of retired Pope Benedict XVI and its continuity with that of Pope Francis.
Pastoral care of marriage

As we reported in a Catholic News Service story that accompanied this issue of The Criterion, Pope Francis has called an extraordinary session of the Synod of Bishops a year from now to discuss the “pastoral challenges of the family in the context of evangelization.”

Notice that word “pastoral.” Pope Francis uses it frequently. For example, during that now-famous press conference on the plane after World Youth Day in Brazil, he said that the next synod would explore “a somewhat deeper pastoral care of marriage.” He apparently was already planning to call the synod.

He went on to say, during that press conference, that Church laws governing marriage annulments have “to be reviewed because ecclesiastical tribunals are not sufficient for this. It is complex, the problem of the pastoral care of marriage.”

If anyone should be pastoral, it should be a pastor, or any priest. The word itself, of course, denotes the idea of shepherding sheep, and Pope Francis stuck with that metaphor during his Christmas Mass during Holy Week when he told priests that they should be “shepherds living with the smell of the sheep.” They should be involved in people’s problems, and try to help them solve them.

One of the problems that the pope knows well from his years as head of an archdiocese is that of divorced and remarried Catholics. The Church encourages them to continue to practice their faith by attending Mass and participating in parish affairs, but they are forbidden to receive Communion unless they have received a declaration of nullity (an annulment) for their previous marriage or marriages from a Church tribunal. The practice has sprung up in many parishes, at Communion time, for those who have not received an annulment to approach the priest or extraodinary minister of holy Communion to receive a blessing. Unfortunately, though, some Catholics who have remarried have not stopped practicing their faith altogether since they are denied Communion.

Perhaps that is what the pope has in mind when he speaks of pastoral challenges of the family “in the context of evangelization.” In all that he has done since his election, Pope Francis has been trying to make membership in the Catholic Church appealing, and a modification of those rules for remarried Catholics may do that.

At the same time, it’s good to remember that studies done by such organizations as the Pew Research Center suggest that most Catholics in the United States at least—who have joined another faith community, or who simply identify now with no religion, rarely identify divorce and remarriage as a reason for their change.

Before he makes any changes in Church law, Pope Francis wants to get the advice of bishops from throughout the world. That’s why he has called the extraordinary session of the synod only the third extraordinary session since Pope Paul VI reinstated synods in 1965.

The announcement of the extraordinary session came on the heels of a meeting with the Council of Cardinals, the eight cardinals that Pope Francis appointed to advise him in his governance of the Church. We know that one of the things they discussed was the reform of the Synod of Bishops.

That, in turn, appears to have come out of the meeting of all the cardinals that took place before the conclave during which Francis was elected pope. Exactly what happened during that meeting is clothed in secrecy, but we know that there had been dissatisfaction among bishops with the way past popes used the Synod of Bishops as merely an advisory group rather than a decision-making body.

In his interview published in the Jesuit periodicals, Pope Francis said that perhaps it is time to change the methods of the Synod of Bishops because “the current method is not dynamic.” Therefore, we strongly suspect that, during the year before the extraordinary session is held, the pope will announce changes in the synod, perhaps giving the body decision-making powers as long as its decisions are promulgated by the pope.

Our article last week reported that the announcement of the meeting of the synod came amid news that the Archdiocese of Freiburg, Germany, has issued new guidelines making it easier for divorced and remarried Catholics to receive Communion. This issue has been discussed in many dioceses in Europe, not only in Freiburg, and we suspect without knowing for sure that it was among the things discussed by the cardinals in that meeting prior to the conclave. It just seems that the Archdiocese of Freiburg is jumping the gun.

However, the pope has also spoken about giving local bishops’ conferences more authority and, during the Mass in late June in which he gave the pallium to Archbishop Joseph W. Tobin and 13 other metropolitan archbishops, he spoke about the need for collegiality.

—John F. Fink

Letter to the Editor

Briana Stewart

Don’t stop thinking about tomorrow

“The future is what happens to people who think about tomorrow; the present is what happens to people who think about today.” —Ralph Waldo Emerson

When I hear Rihanna’s immensely popular song, “Right Now,” the only thing I can think to do is switch the station right now. The upbeat remix from David Guetta and Afrojack is not the message and lyrics of the song are all wrong. Actually, most songs on the radio today are sending similar, corrupt messages to the youth. Live today, forget tomorrow, the future can wait.

Now I find this idea of “living for the moment” to be one of the most blatant double standards in our society, possibly ever.

As a student, I am constantly being told by advertisers to “Live the life you were born to live.” But the media tell me quite the opposite.

The “live for now” mindset is appalling and syndromic. It’s the mindset that people have been taught by my family and the Catholic faith. As stated in the Catechism of the Catholic Church, “We are led to accept life gratefully and preserve it for his honor and the salvation of our souls” (#2280).

Having the mindset to live only for the current day, hour or even minute conflicts with the Church’s belief in the longevity of one’s life.

Christ gave us life so we could live: take our children to school, discover our vocation in life, love others with the selflessness portrayed by Jesus. Basically, most people today only care about the present, and indirectly themselves, when in fact the future is what their focus should be.

Whenever I think of this mindset, I am reminded of a day not too long ago when I learned that most people are stuck believing the future is “way too far away.” Yet, we have this, which is the reason for their change.

We go out of the meeting of all the cardinals that took place before the conclave during which Francis was elected pope. Exactly what happened during that meeting is clothed in secrecy, but we know that there had been dissatisfaction among bishops with the way past popes used the Synod of Bishops as merely an advisory group rather than a decision-making body.

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—John F. Fink
St. Mary Magdalene Parish to celebrate final Mass on Oct. 27

By Sean Gallagher

History will in a sense repeat itself on Oct. 27 when the members of St. Mary Magdalene Parish in New Marion will worship together for the last time in the church of their Batesville Deanery faith community.

St. Mary Magdalene Parish was one of 12 parishes in the deanery that was selected earlier this year to be merged with nearby parishes. The decision was the result of the “Connected in the Spirit” planning process that involved Catholics across southeastern Indiana over the past two years.

But this won’t be the first time that the parish in New Marion has been closed. In 1941, the federal government took over the land on which the parish sat when it established the Jefferson Proving Grounds, a military installation where armaments were manufactured and tested.

For the next six years, many St. Mary Magdalene parishioners were members of St. Maurice Parish in Napoleon. But in 1947, a group of them petitioned then-Archbishop Paul C. Schulte to re-establish St. Mary Magdalene Parish. Their hopes were fulfilled when the archbishop re-founded the parish, and the archdiocese purchased a former bank in New Marion to serve as the parish’s church.

Sandra Meisberger, 73, has been a St. Mary Magdalene parishioner since the late 1960s when she and her husband, Melvin, who was born and raised in the parish, moved back to the area.

She understands how members who have always called the parish their spiritual home are finding the latest closing of the parish difficult. But Meisberger thinks the decision was “common sense.”

“There are no young people left in the [parish] anymore,” said Meisberger of the parish, which has 62 registered households.

“There are just two families that have parishioners,” she said. “There is no one who could imagine that any children younger than that.”

Deacon Michael Garavalia, parish life coordinator of St. Mary Magdalene Parish, praised the many members of the faith community for recognizing the reality of their situation. He noted, however, that closing the parish is still difficult for many of its members.

“This has been their parish. Their grandparents and great-grandparents were buried in the cemetery. Their kids were baptized and married there. It’s very painful for many of them. But they’re dealing with this with such grace. It has very much impressed me.”

(Former members and priests who have served as pastors at St. Mary Magdalene Parish in New Marion are invited to participate in the final Mass at the Batesville Deanery faith community at 2 p.m. on Oct. 27. A dinner will follow. If they would like to come, they should call St. John the Baptist Parish in Osgood at 812-689-4244 by Oct. 23.)

What was in the news on Oct. 18, 1963? The Council turns to the role of laity, and the United States will soon see one of its own beatified

By Brandon A. Evans

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

Here are some of the items found in the Oct. 18, 1963, issue of The Criterion:

• Council Fathers grope the role of the laity

“VATICAN CITY—The role of the laity in the Church was brought under the scrutiny of the Fathers of the eccamunical council for the first time as they voted to take up debate on the third chapter of the schema ‘On the Nature of the Church.’ The Fathers voted on October 15 to terminate their discussion of the second chapter of the schema, dealing with the hierarchical structure of the Church, and to pass on to the third chapter, which treats of the laity. An eye-witness of the standing vote by the Fathers reported: ‘It seemed that only those remained seated who were too feeble to rise.’ “

• Jesuit priest is freed in prisoner exchange

• American is beatified by Pope Paul

This week, we continue to examine the impact of Vatican II on U.S. parochial schools and on the American people. The pope’s words climaxed a day which was full of emotion and rejoicing for the thousands of Americans present at the ceremony and for the Church throughout the world. Bishop Neumann, fourth bishop of Philadelphia (1852-1860), was of Sudeten-German extraction—born in Prachtitz, Bohemia, now part of Czechoslovakia. He was a pioneer priest in the Church in the United States. He opened a special school for the city’s Negro children in pre-Civil War Philadelphia; he learned Gaelic so he could hear the confession of Irish immigrants.

• Teachers’ Institute scheduled

• Marian slates annual ‘Day of Information’

• Deny pope refused audience to Red

• Consecration set for 14 bishops

• Church and State: A Roman Catholic view

• Why the U.S. Jewish community is interested in the council

• Report progress on study of U.S. parochial schools

• Rural Life group backs wheat sale to Red bls.

• Hierarchical conference idea rapped

• Vatican II poser: How do bishops share in the pope’s authority?

• Treatment at council surprises POAU official

• Unbeaten teams face stiff tests

• Family Clinic: Unwed girls expecting mother asks guidance

• Elimination of poverty seen as challenge to U.S.

• Landau record of Cuban refugee children in U.S.

• Perry, Spencer counties to lure tourists

• UN Assembly president is alert to encyclicals

• Newmanites study modern problems

• Woods choir schedules concert

(Read all of these stories from our Oct. 18, 1963, issue by logging on to our archives at www.CriterionOnline.com)
Archdiocese offers German tradition pilgrimage to Ferdinand on Nov. 15-16

The archdiocese is sponsoring a pilgrimage to southern Indiana to visit various churches, a grotto and the monastery immaculate conception of the Sisters of St. Benedict in Ferdinand, Ind., in the Evansville Diocese. The trip will allow the opening of — and offer opportunities to shop at — Ferdinand’s Christkindlmarkt. It will include good German food, as well as other traditions surrounding the event, such as an appearance by the Christmas angel, choral singing, trumpeters and a bell choir. All taking place at the beautiful Basilica of St. Francis Xavier in Ferdinand.

October 18-20


Sisters of St. Benedict, 802 E. 10th St., Ferdinand. Candles and Coin Weaked with a Twist, single Catholic women 18-40. Information: 800-754-9999 or vocations@thehome.org.

October 19


Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “James Gumnit: The Dogmatic Constitution on the Church,” session three, 7-9 p.m., $20 per person (discount available if booked by Nov. 5 or bring your own copy). Information: 317-788-7581 or benedictinn@benedictinn.org.

Sisters of St. Benedict, 802 E. 10th St. Ferdinand. Monastery Immaculate Conception and Saint Meinrad Archabbey, Benedictine Hills Pilgrimage, high school youth and young adults, six-day prayerful walk from Saint Meinrad to Ferdinand, $7 per pilgrimage. Information: www.thedome.org.

Archdiocese hosts Baby Shower 5K Run/Walk in Westfield, Ind.

1st Choice for Women of Indianapolis, a pregnancy center operated by Great Lakes Gabriel Project, is sponsoring a fundraiser 5K run/walk at St. Martha Prayer Centre, 17104 Springmill Road in Westfield, Ind., in the Lafayette Diocese on Oct. 19. Tickets are $25 for adults and $15 for students. Registration is available online at www.maroons.org/bbmaroon.html, and includes a goodie bag, T-shirt and prizes. Strollers are welcome, but pets are not allowed.

Great Lakes Gabriel Project (GLGP) is a network of churches with volunteers trained and ready to offer assistance to women and families facing crisis pregnancies. GLGP provides relationship and material resources, along with spiritual and emotional support during pregnancy and after the baby is born. At 1st Choice for Women of Indianapolis, we receive services including pregnancy tests, pre-conception, and ultrasounds.

For those who would like to contribute but are unavailable the day of the event, donations can be mailed to 1st Choice for Women of Indianapolis, 350 N. Green St., Brownsburg, IN 47230. Donations are tax-deductible.

Archdiocese of Indianapolis


SS. Peter and Paul Cathedral, 330 N. Green St. Brownsburg. ‘Christmas Chores’ 5K Run/Walk, 8 a.m.-12 p.m., registration fee $25. Information: 317-610-2123 or ss.peterandpaulcathedral@gmail.com.

October 25

Knights of Columbus, 6234 Delaware Road, Batesville. Old的时间表

October 31

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. 100th Annual “Hounds for Dinner,” 4-7 p.m., $10 adult, $6 children 12-17, children 11 and older no charge. Information: 812-923-0377, ext. 244 or kwan1967@comcast.net.

October 20

Holy Trinity Parish, 902 N. Hewitt Ave., Sunman. Euchre party, 1:30 p.m. $4 per person. Information: 812-933-0737.

St. Augustine Room at St. Monica Church, 435 W. Troy Ave., Indianapolis. A Healing Retreat for Mothers who have Experienced a Stillbirth or Infant Loss in the Monastery Immaculate Conception. Kathryn Burke, presenter. Information: elizabethannejamison@gmail.com.

November 1

St. Martin of Tours Parish, Sexton Hall, 1720 E. Harrison St., Martinsville. Christmas holiday bazaar, 9 a.m.-3 p.m., crafts, cookies by the pound. Information: 765-342-4504.

November 2

St. Augustine Home, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor, Christmas bazaar, Fri. 10 a.m.-7 p.m. Sat. 10 a.m.-3 p.m. Information: 317-415-5767.

November 6


Our Lady of Peace Cemetery, Mansuelt Chapel, 900 N. Havenstock Road, Indianapolis. And social, 6 p.m., $25 per person. Information: 317-819-3571.

November 7

St. Philip Neri Parish, 243 S. Central Ave., Indianapolis. PhilipFest 2013, Mass, 5:30 p.m. dinner and social following Mass, $30 per person includes dinner. $35 at the door. Information: 317-384-7681 or sfilippindys.org.

Our Lady of Peace Cemetery, 243 S. Central Ave., Indianapolis. PhillipFest 2013, Mass, 5:30 p.m. dinner and social following Mass, $30 per person includes dinner. $35 at the door. Information: 317-384-7681 or sfilippindys.org.

Knights of Columbus, 6342 Delaware Road, Batesville. Old-timey Cobblers’ Service, 5:30 p.m., Mass, strawberry shortcake after Mass. Information: 317-255-2485.

St. Joseph’s Academy, 311 W. College Ave., Indianapolis. St. Joseph’s Academy 5K Run/Walk, 9 a.m.-1 p.m., $25 per person. Information: 317-255-2485.

October 25

Knights of Columbus #3433, 2100 E. 71st St., Indianapolis. St. Juan of Ars Parish, Holy Family Ministry, social, 6 p.m. $25 per person includes dinner: Information: 317-283-5508.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Rosary procession, following 12:30 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithfull. sinners2016@gmail.com.

November 1

St. Martin of Tours Parish, Sexton Hall, 1720 E. Harrison St., Martinsville. Christmas holiday bazaar, 9 a.m.-3 p.m., crafts, cookies by the pound. Information: 765-342-4504.

November 2

St. Augustine Home, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor, Christmas bazaar, Fri. 10 a.m.-7 p.m. Sat. 10 a.m.-3 p.m. Information: 317-415-5767.

November 6


Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Italian gala and social, 5:30 p.m. $25 per person. Information: 812-923-8817 or stfrancis@mountstfrancis.org.

Kordes Retreat Center, 841 E. 14th St., Ferdinand. “Exploring the Well of Grief,” Benedictine Sister Kathy Huber, presenter. 9:30-11:45 a.m., $50 per person, registration due on Oct. 30. Information: 812-367-1411, ext. 2915 or thedome.org/events.

November 6

Columbus Basilica, 324 Fourth St., Columbus. Theology on Tap. “Literally or Literarily: How do Catholics interpret the Bible?” 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-378-6446 or thedome.org. Concert ends at 9 p.m.

Terre Haute Life Chain

Chad, left, Nathaniel, Natalie and Chrislette Arkenberg from West Union, Ill., participate in the 22nd Terre Haute Life Chain in front of the Vigo County Court House on Oct. 6. "The event will include peer ministry, discussion, self-reflection and prayer. To register, contact Chad at 812-787-6425 or elizabethjeanjamison@gmail.com. Registration is due on Nov. 5. Information on Nov. 9."

Repeal for mothers of miscarried, stillborn or early infant loss offered in Indianapolis on Nov. 9

The Jeremiah Project is offering a healing retreat for mothers who have experienced loss due to miscarriage, stillbirth and/or infant loss in the St. Augustine Room at St. Monica Parish, 6131 N. Michigan Road in Indianapolis, from 8 a.m.-12:30 p.m. on Nov. 9.

The event will include peer ministry, discussion, self-reflection and prayer. To register, contact Chad at 812-787-6425 or elizabethjeanjamison@gmail.com. Registration is due on Oct. 6. The same link also provides a movie trailer and information on the film. For more information on the event, or to see if there are tickets available after Oct. 23, contact Whitney Norris at 317-480-6285 or whiretnorris@gmail.com.
Pilgrimage, rosary connect Catholics with Mary, one another

WASHINGTON (CNS)—

Carmen Dupey, a native of Venezuela, waved the American flag with excitement along with more than a thousand other pilgrims to honor Mary and the universal Church.

Dupey, who now lives in Alexandria, Va., is a member of Queen of Apostles Parish. She described the atmosphere inside the Basilica of the National Shrine of the Immaculate Conception as one that allowed her the best opportunity to have the connection she has felt in her heart through Mary.

“[You have] the connection through Mary, our mother, directly to Christ,” she said. “There, he tells us, ‘Go be Apostles to all nations.’

Dupey and many other worshippers came to Washington’s national shrine for the Diocese of Arlington pilgrimage on Oct. 12. The northern Virginia diocese’s pilgrimage, which takes place every two years, had as its theme this year “Mary, Star of the New Evangelization, Increase our Faith.”

The pilgrimage also was part of an overnight vigil in Rome to honor Mary on Oct. 12-13. The day’s events included a Holy Hour, Mass with Arlington Bishop Paul S. Loverde and the papal rosary, which was simulcast live from the Shrine of the Divine Love in Rome, and involved nine other global Marian shrines.

Pilgrims from all over the world waved back at worshippers in Washington from a projection screen. International shrines participating in the rosary included Spain’s Basilica of the Annunciation, France’s Sanctuary of Our Lady of Lourdes, India’s Shrine of Our Lady of Good Health, Poland’s Sanctuary of the Black Madonna, Kenya’s Shrine of Mary, Help of Christians, Belgium’s Shrine of the Virgin of the Poor, Japan’s Sanctuary of Our Lady of Akita, Argentina’s Basilica of Our Lady of Lujan and Brazil’s National Shrine of Our Lady of Aparecida.

Before the rosary, Pope Francis celebrated Mary as a model of docility, fidelity and gratitude to God.

“In his homily during the morning Mass on Oct. 13, Pope Francis celebrated Mary as a model of docility, fidelity and gratitude to God. He said Mary is among God’s greatest creations. “It’s a special blessing to pray toward our Blessed Mother and to recall the dignity of women,” he told Catholic News Service. Pilgrims Theresa Du and her mother, Anh Nho, who are Vietnamese-American Catholics, described participation in the rosary as a way toward evangelization.

Karen Cruz Leal of the Diocese of Arlington, Va., holds a rosary and U.S. flag on Oct. 12 at the Basilica of the National Shrine of the Immaculate Conception in Washington. Worshippers gathered at the shrine for a global rosary as Catholics participated simultaneously in Rome and at 10 Marian shrines around the world, including Argentina, Poland, Japan, Israel, Mexico, Kenya, Belgium, India and France.

“[For my mother], it’s the responsibility of everyone in the Catholic Church to bring the good news to everyone,” Du said, translating for her mother.

Archdiocesan staff receive distinguished alumni awards from Marian University

In a tradition of honoring alumni for individual achievements, Marian University in Indianapolis annually recognizes six former graduates for their contributions in areas reflecting the university’s core values and mission.

This year, two archdiocesan staff members were among the six recognized at the Marian University Dillon Family Distinguished Alumni Dinner held at the university’s Steffen Music Center on Oct. 4.

David Bethuram, associate director of the Institute of Social Justice at the university, has worked for the archdiocese since 1997. He holds two masters degrees, and has received numerous awards recognizing her efforts as an influential educator in Indiana.

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Gina Fleming

David Bethuram

Our Lady of Fatima Retreat House

ANNUAL DAY OF REFLECTION ON THE PSALMS

November 11th • 9 am - 2:30 pm

Fr. William Mumhower will lead us in his annual Day of Reflection on the Psalms. Looking at the stories of Mary, Zacharias and Simeon, you will learn how the Psalms were used in moments of grace in the New Testament. We hope you will join us for a new and exciting journey with the Psalms.

$39 per person includes continental breakfast, lunch, and program

EXAMEN PRAYER

November 18th • 9 am - 2:30 pm

Presented by Mary Schaffner and Fr. Jeff Godecker

One way to pray is to look for God’s presence in your daily life. This day of reflection will look at St. Ignatius of Loyola’s Examen prayer which invites you to “see God in all things.” With time for processing and reflection on the presentations, you will have the opportunity to experience the graces of this prayer throughout the day, as well as to have an understanding of how to continue the prayer in your daily life at home.

$39 per person includes continental breakfast, lunch, and program

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$39 per person includes continental breakfast, lunch, and program
Honorees help shape students’ paths to life of generosity, love and service

By John Staughnness

One of the great gifts of a Catholic education is the way it “sets a child on a lifelong path of generosity, love and of service.”

These words from Archbishop Joseph W. Tobin capture the lives of the four people who were honored during the 2013 Celebrating Catholic School Values event on Oct. 8 at Union Station in Indianapolis.

As this year’s recipients of the Career Achievement Awards, Julie Bowers and Dr. David Wolf have lived that way of life. So have John and Sarah Lechleiter, this year’s recipients of the Community Service Award.

Humbled by the award, David Wolf views it as an extended tribute to those people who have helped shape his life because of others. “I’m one of those others. I feel an obligation to help.”

He does it with a faith and a focus that he describes as “full throttle.”

He is a past president of the board of directors at Roncalli High School in Indianapolis, where he has been involved with the building of a new chapel, a fine arts center, the athletic stadium and an administrative wing. He is a founding member of SS. Francis and Clare of Assisi Parish in Greenwood, where he has done everything from coach basketball to lead baptism classes to help pregnant women in crisis and low-income young mothers.

“I’m just a way of giving back,” he says. “You see Christ in others.”

Wolf says that core belief was ingrained in him through his Catholic education, a gift that he and his wife have shared with their three children.

“They get something different at a Catholic school,” Wolf says. “They get the reinforcement of the faith and how good it is in their life. In good times and bad times, that faith will get you through anything. That constant reminder of Christ in your life is what makes Catholic education unique.”

Julie Bowers was honored for her deep commitment to Catholic education in a variety of ways.

Besides her 17 years in Catholic education as a teacher and principal, the mother of two grown children has been a catechist, a youth group leader and a confirmation preparation leader at St. Patrick Parish in Terre Haute. She has also been the coordinator of a capital campaign for the parish, and has served on its school commission and parish council.

Now, she is the “animator” of the strategic restructuring plan for the Terre Haute Deanery, helping to advance the diocesan mission. Msgr. Larry Moran, the retired parish priest, says Bowers includes a plan for St. Patrick School to “ensure an affordable and accessible Catholic education to children in the deanery.”

One story shows the impact that Bowers had as a Catholic educator.

“I mentored the boy a lot as he stayed through the eighth grade,” Bowers recalls. “When he graduated from high school, he sent me a letter and said he was going into education because of me. He’s now a senior in college, and he’s going to be a music education teacher. When he saw me recently, he gave me a big hug.”

Bowers for working in Catholic education is a vocation.

“A vocation is something you do out of love for the Lord,” she says. “What you do in service to him is a gift.”

John and Sarah Lechleiter received the Community Service Award. It honors their belief that “the hand of God is in everything,” and part of their purpose in life is to extend God’s reach through their efforts.

Sarah’s purpose in life has included serving as a volunteer at the St. Augustine Home for the Aged in Indianapolis, and with Birthline, an archdiocesan effort to help pregnant women in crisis and low-income young mothers who have recently given birth.

She also did just about everything a volunteer parent can during the three children attended St. Matthew School and Brebeuf Jesuit Preparatory School, both in Indianapolis.

John helped with the Boy Scouts, coached basketball and football in the Catholic Youth Organization and served on the board of education at St. Matthew and as the chairman of the board of trustees at Brebeuf.

Their involvement and influence also continue to make an impact at Xavier University in Cincinnati, Marian University in Indianapolis and Providence Cristo Rey High School in Indianapolis, as well as their home parish, St. John the Evangelist in Indianapolis.

“Living our life and living as people of faith are just integrated into who we are and what we try to do,” says John, the president, chief executive officer and chairman of the board of Eli Lilly & Co. in Indianapolis. “We try to be good spouses, good parents, good siblings and good friends. We try to give back to the community.”

The tight weave of promoting Catholic education and the Catholic faith binds their volunteer commitments.

“Catholic education was so strong in my life and in John’s life,” Sarah says. “As I grew older, I realized that many people didn’t have that amazing opportunity and grounding, and I realized my blessings. It’s helped our children become the people they are. So we couldn’t be more grateful.”

The award recipients were praised by Harry Plummer, executive director of Catholic education and faith formation for the archdiocese: “Through their witness, we catch a glimpse of just how great an impact Catholic education has on so many lives in our community.”
Hoosier Catholics gain admiration, devotion for St. Theodora on her feast day

By Natalie Hofer

ST. MARY-OF-THE-WOODS—On Oct. 22, 1840, the 41-year-old French nun of fragile health felt small and intimidated among the towering trees in the area of western Indiana known as St. Mary-of-the-Woods.

With so dense a forest, in so remote a locale, it was her age and weight that she found anything but soft, bland food or liquids. Mother Theodore wondered how she would ever establish a motherhouse and institute for learning she was expected to build with the five sisters who joined her from France.

She threw the weight of her faith upon God and Providence, and encouraged her companions to do the same.

Watching many of the same trees, now sparsely spread out 173 years later, Jim Huser considered the landscape.

"Upping the trail here in Indiana on Oct. 22— that's the hard fall of the year. That's a heck of a time to start building. That's pretty remarkable," said the member of St. Roch Parish in Indianapolis.

He and 27 other archdiocesan Catholics participated in a day trip sponsored by the Benedict Inn at Our Lady of Grace monastery in Beech Grove to the Sisters of Providence motherhouse in St. Mary-of-the-Woods on Oct. 3, the feast day of the founder of the order.

The trip was the first in a series of trips to women's religious communities around Indiana offered by the Sisters of St. Benedict to raise funds to refurbish the Benedict Inn Retreat and Conference Center.

"It was an easy decision [to start the series]," said Sister Mary-of-the-Woods, with St. Mother Theodore Guérin’s feast day falling on Oct. 3, "said Anne Endris, director of programs for the Benedict Inn. "It’s a wonderful way to start the trail [of women’s religious communities of Indiana]."

Mother Theodore, Indiana’s first saint, was canonized as St. Theodore by Pope Benedict XVI in 2006. Permission was granted to the Sisters of Providence to call her “St. Mother Theodore” in honor of the name by which the sisters have always referred to their founder.

Among other activities, the day included Mass and a guided tour by Providence Sister Jane Craven through the grounds and church at St. Mary-of-the-Woods.

Through a video, anecdotes and details from St. Theodora’s journals, Sister Jan Craven shared the inspirational story of the holy woman who founded her order.

"If you lean with all your weight into the earth, you would experience the blessing of Saint Theodora," she said.

Finding that Theodora was an "accessible" saint was a goal Endris had for the participants on the trip.

"What I hope the participants received from the day was [realizing] how accessible St. Mother Theodore Guérin is for us, especially those of us in the Archdiocese of Indianapolis," said Endris.

"We hear and read about the lives of the saints, and often times seem so remote. But St. Theodore Guérin lived, worked, and prayed with her community in Indiana. She experienced the changing of the seasons here."

"How awesome is it to be able to go for a short drive to visit and walk the grounds where she lived and prayed?"

(The next trip an Indiana religious community will occur in the fall of 2014, with a visit to the Sisters of St. Benedict in Ferdinand and the Saint Meinrad Archabbey in St. Meinrad. For more information on other events sponsored by the Benedict Inn, log on to www.benedictinn.org.)
“Let us invoke Mary’s intercession,” he said. “May she help us to be open to God’s surprises, to be faithful to him each and every day, and to praise and thank him, for he is our strength.”

Many in the crowd held small replicas of the crowned statue of Our Lady of Fatima, which had arrived in Rome the previous afternoon on a TAP Portugal airline flight from Lisbon. An Italian air force helicopter transported the statue, inside an ivory-colored triangular container resembling a musical instrument case, to Vatican City. The statue was then brought to the residence of retired Pope Benedict XVI at the Mater Ecclesiae monastery, where he briefly venerated the statue in the monastery’s small chapel. Afterwards, Pope Francis welcomed the statue at the Vatican guesthouse where he lives.

At the beginning of an Oct. 12 prayer vigil in St. Peter’s Square, four attendants carried the statue on a litter through the crowd and brought it up to the front of the basilica. Pilgrims waved white handkerchiefs in a traditional gesture of devotion as the statue passed.

Pope Francis led the vigil, which included a recitation of the seven sorrows of Mary. In a catechetical talk, the pope said that all believers can emulate the mother of God by giving “human flesh to Jesus” when they assent freely to his call.

“Believing in Jesus means giving him our flesh with the humility and courage of Mary, so that he can continue to dwell in our midst,” the pope said. “It means giving him our hands, to caress the little ones and the poor; our feet, to go forth and meet our brothers and sisters; our arms, to hold up the weak and to work in the Lord’s vineyard; our minds, to think and act in the light of the Gospel; and especially our hearts, to love and to make choices in accordance with God’s will.”

Later that night, Pope Francis sent a video message to the faithful gathered at 10 Marian shrines around the world, stressing Mary’s role as a bridge to her son.

“Mary points to Jesus,” he said. “She asks us to bear witness to Jesus, she constantly guides us to her son Jesus, because in him alone do we find salvation.

He alone can change the water of our loneliness, difficulties and sin into the wine of encounter, joy and forgiveness. He alone.”

Pope Francis has signaled his strong devotion to Mary from the first morning of his pontificate, when he made a brief pilgrimage to the Basilica of St. Mary Major, Rome’s principal Marian shrine. He later asked the bishops of Portugal to dedicate his pontificate to Our Lady of Fatima.

Oct. 13 is the anniversary of the last apparition of Mary to three shepherd children at Fatima in 1917. Two of the visionaries, Blessed Jacinta Marto and her brother Blessed Francisco Marto, were beatified by Blessed John Paul II in 2000. Their cousin, Sister Lucia de Jesus dos Santos, died in 2005, and three years later Pope Benedict exempted her from the usual five-year waiting period between a death and the start of a beatification cause.†

Above, the original statue of Our Lady of Fatima arrives in procession for a Marian vigil led by Pope Francis in St. Peter’s Square at the Vatican on Oct. 12. The statue was brought from Portugal for a weekend of Marian events culminating in Pope Francis entrusting the world to Mary.

Left, Pope Francis touches the original statue of Our Lady of Fatima after entrusting the world to Mary at the end of a Mass in her honor in St. Peter’s Square at the Vatican on Oct. 13.

St Boniface Catholic Church & St Meinrad Catholic Church邀请您参加由Liturgical Ministers of Music主办的"一天的回顾和持续的形成"活动。

Cantors, Choir, Ensemble Members and Accompanists are invited to join Janet Sullivan Whitaker for a day of prayer and continued formation. Participants will be invited into a deeper understanding of the art of leading the assembly in sung prayer as a liturgical minister. Practical advice will be offered to help parish pastoral musicians strengthen and develop individual skill and confidence needed to serve more effectively.

Saturday, October 26, 2013 9:00 AM - 3:30 PM CST
Saint Meinrad Archabbey
St Joseph Oratory
$25 Donation Requested - Lunch Provided

Following the program, participants are invited to share with Janet in leading the assembly at the 5:00 PM Mass at St Boniface.

RSVP by Wednesday, October 23
Questions and Reservations: Liz (812) 357-2471

Jami Sullivan Whitaker (pronounced jaymi) is a veteran pastoral musicians, cantor, keyboardist, percussionist, composer, concert performer, and clinician. She has presented workshops on cantor dynamics, better formation, youth music ministry, pastoral implementation of the assembly and liturgical improvisation. A native of Northern California, Jami has served for 30 years in active parish music ministry in the Diocese of Oakland, California, and currently serves as fulltime director of music and liturgy for St John of the Assumption Parish in San Ramon.

As a cantor, Jami has led the assembly song at major liturgical events, including National Association of Pastoral Ministers conventions and the Los Angeles Religious Education Congress. She holds a B.A. in music from California State University at Hayward (1990) and an M.T.S. in Liturgical Theology from the School of Theology at Berkeley, California (2007). Jami’s liturgical compositions are published by both OCP and WLP Publications.

FATIMA continued from page 1

A little research can go a long way for your legs.

If you have varicose or spider veins, don’t choose just anyone to care for your legs. Choose the experienced specialists from St. Vincent Medical Group at VeinSolutions. VeinSolutions was the first vein clinic in Central Indiana staffed by board certified vascular surgeons who treat varicose and spider veins at their source. So when you’re looking for a vein specialist who will go the extra mile for your legs, look no further than VeinSolutions.

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To schedule your FREE screening, just call 800-477-0233, or visit us online at stvincent.org/veinsolutions.
Faith
Terrorism's ultimate defeat will only come through love

By Marcellino D'Ambrosio

Most of us can remember exactly where we were when we heard the news of a terrible, defining moment of national terror.

For some, it was the assassination of President Kennedy in 1963, the 50th anniversary of which will occur next month.

For the younger generations, it was the moment the smoke billowed above the towers of the World Trade Center in New York. When a second plane took out the second tower, we knew it was no accident.

Since then, we’ve come to call it simply 9/11. We wondered on that day how many more planes had been turned into flying bombs and where they would strike next. Shock and awe, horror and terror. That’s the brutal and arrogant goal of terrorism.

We declared war on it. We made new laws and opened new government agencies to combat this new threat. But terrorism is nothing new. It’s probably as old as the human race.

In fact, the cradle of civilization, now Iraq, was the home of the most infamous terrorists of antiquity, the Assyrians. Their goal was to conquer their neighbors in a way that would minimize initial resistance and subsequent rebellion. To do this, they knew fear would be their greatest weapon.

A simple threat of death for those who resisted was not enough because many would prefer death to slavery. So the Assyrians developed the technology to produce the maximum amount of pain for the longest amount of time prior to death. It was called crucifixion. This ingenious procedure proved to be a very effective terror tactic.

It was the policy of the Roman Empire to adopt from conquered people whatever appeared useful. They found crucifixion an excellent tool of intimidation. The humiliation of the tortured man and his nakedness to die in a public spectacle was particularly loathsome to Jews for whom public nudity was an abomination.

Incidentally, crucifixion was deemed so horrible that Roman law strictly prohibited it from being carried out on a Roman citizen, even a traitor. It was reserved for slaves and conquered people alone.

Non-Christians have often asked a good question: Why do Christians adorn their churches, homes and selves with a symbol of obscenity, terror and torture? Three days after Sept. 11, the Catholic Church observed the Feast of the Exaltation of the Holy Cross. This day provides the answer.

St. Anselm, a theologian and philosopher of the 12th century, explained it this way: Our first parents’ sin was all about pride, disobedience and self-love. Deceived by the serpent, Adam and Eve ate the forbidden fruit in defiance of God because they wanted to exalt themselves as his equal.

The results were catastrophic—loss of communion with God, each other and the created universe. This led to a snowball effect of sin and violence starting with Cain’s murder of Abel and escalating from there.

The history of the human race has been a story in which each one of us, weakened by the impact of this sin, have followed its pattern, proudly refusing to obey God and love our neighbor.

Anselm pointed out that sin constitutes an infinite offense against the goodness and honor of God. Having been created free and responsible, bound by the law of justice, our race is obliged to offer acts of love, humility and obedience to God that are powerful enough to cancel out the long legacy of disobedience, pride and selfishness and restore our friendship with him.

The problem is that our wounded race could not begin to attempt such a task. So the Father sent his Son to become man and accomplish the task in our place, to substitute for us.

For the immortal, infinite God to empty himself and unite himself to a limited, vulnerable human nature was already a feat of unimaginable love and humility. But for redemption to be complete, the Father had to withstand the greatest fury that hell and fallen humanity could hurl against him: the terror of the cross.

Surely, after the crowds he had healed and fed yelled “crucify him” and his own Apostles fled, Jesus would realize it wasn’t worth it. Surely he would curse the ingrates and use his divine power to free himself as many suggested in their taunts.

But his was love to the end, love to the max. His death was the clear and undeniable manifestation of the triumph of obedience over disobedience, love over hatred, humility over pride, self-giving over terrorism.

Good Friday was the D-Day of the human race. Since then, the power of Christ’s obedient, humble, unstoppable love has been made available to all who are willing to share it, producing martyrs and saints who have triumphed over terrorism in every generation, down to saints of our own era, such as St. Maximilian Kolbe, who volunteered to die in place of a stranger at Auschwitz.

Nations should take legal and military measures to combat terrorism, but such measures will never fully defeat it. Only total love can overthrow it and turn its very acts back upon its ugly head. That is exactly what the Lord accomplished on Good Friday and shared with us on Pentecost.

(Exaltation of the Holy Cross. This day summarizes current teaching this way: “All citizens and all governments are obliged to work for the avoidance of war. However, as long as the danger of war persists there is no international authority with the necessary competence and power, governments cannot be deemed the right of lawful self-defense, once all peace efforts have failed” ( #208)).

Catholic teaching has developed principles for a “just war” which must apply for a war to be considered justified, says the catechism.

At the same time, the Church has from its earliest days allowed room for people who embraced pacifism.

An early document called “The Apostolic Tradition of Hippolytus of Rome,” for example, says that “cathachemones or believers who want to enlist as soldiers are to be sent away, for they have treated God with contempt.”

Surely, Rome did not directly address the issue of war, though he did warn that “all who take the sword will perish by the sword” (Mt 26:52).

Other elements of his teaching, however, give us guidance on how we are to respond to injury against us.

In the Sermon on the Mount, he teaches, “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn to him the other one as well” (Mt 5:38-39).

In the same sermon, Jesus also rejects limits to our love: “You have heard that it was said, ‘You shall love your neighbor as yourself.’ But to you, love your enemies, and pray for those who persecute you” (Mt 5:44).

And, of course, he gave powerful witness to his own teaching when he was being nailed to the cross and prayed, “Father, forgive them, they know not what they do” (Lk 23:34).

Some people turn to the Old Testament to find justification for war, and it is true that God is often portrayed there as supporting Israel in its wars against its enemies. But there are also several times when the prophets denounced war, and call on Israel to trust in God rather than in military force.

The Bible does not give us an absolute basis for either war or complete pacifism. But it is clear that we must never respond to injury by seeking revenge. If war is necessary, it must be for defense, not for vengeance.

As St. Paul reminds us in Romans: “Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath, for it is written, ‘Vengeance is mine; I will repay,’ says the Lord” (Rom 12:17-19).

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.)

The hellen towers of New York’s World Trade Center on 9/11 is depicted in a stained-glass window at Our Lady of Lourdes Church in the New Dorp Beach section of the Staten Island borough of New York. The Church’s centuries-old reflection on the death and resurrection of Christ shows that the evil of terrorism will only ultimately be overcome through love.

‘Only total love can overthrow [terrorism] and turn its very acts back upon its ugly head.’


Catholic teaching asserts that war cannot be motivated by revenge

By Fr. Lawrence E. Mick

Through the centuries, the Catholic tradition has struggled with the question of the Christian response to aggression. The Catechism of the Catholic Church, quoting the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World,” summarizes current teaching this way:

“All citizens and all governments are obliged to work for the avoidance of war. However, ‘as long as the danger of war persists there is no international authority with the necessary competence and power, governments cannot be deemed the right of lawful self-defense, once all peace efforts have failed’” (#208).

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In the Sermon on the Mount, he teaches, “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn to him the other one as well” (Mt 5:38-39).

In the same sermon, Jesus also rejects limits to our love: “You have heard that it was said, ‘You shall love your neighbor as yourself.’ But to you, love your enemies, and pray for those who persecute you” (Mt 5:43-44).

And, of course, he gave powerful witness to his own teaching when he was being nailed to the cross and prayed, “Father, forgive them, they know not what they do” (Lk 23:34).

Some people turn to the Old Testament to find justification for war, and it is true that God is often portrayed there as supporting Israel in its wars against its enemies. But there are also several times when the prophets denounced war, and call on Israel to trust in God rather than in military force.

The Bible does not give us an absolute basis for either war or complete pacifism. But it is clear that we must never respond to injury by seeking revenge. If war is necessary, it must be for defense, not for vengeance.

As St. Paul reminds us in Romans: “Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath, for it is written, ‘Vengeance is mine; I will repay,’ says the Lord” (Rom 12:17-19).

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.)

A man prays as Pope Francis leads a vigil to pray for peace in Syria in St. Peter's Square at the Vatican on Sept. 7. In its teaching on just war, the Catholic Church says that desire for revenge must never be the motivation for armed conflict.
Catholic Education Outreach/Gina Fleming
Further choice for students with special needs

In the Archdiocese of Indianapolis, the face of Jesus is seen in each of our students. Our 68 schools are committed to meeting the spiritual, academic, social, and emotional needs of every child we serve. We are thrilled that we are able to provide a quality Catholic education for every child who desires to receive Communion through the Indianapolis Choice Scholarship (teacher) law. This year, the law was expanded to include siblings of students already receiving a Choice Scholarship through the school principal. Students who would otherwise have attended a failing public school who are income-eligible are permitted to receive special services through an individualized education plan (IEP) or individualized service plan (ISP) who are income-eligible. The majority of our school students affected by the addition of a “special education voucher” law is the school principal. Prior to the 2013-14 school year, last year, more than 670 students in third through eighth grade identified as being in need of services were enrolled in our schools. The state attorney general ruled that “CHOICE” is permissible in the law, meaning that parents have the right to select the provider for special services to their child.

In cases where the local public school, also known as the local education agency (LEA), is able to provide sufficient services, parents may choose such services in addition to placement in a Catholic school. Schools have the right to determine whether or not they will accept the provider. The intent of the legislation was to increase educational opportunities for students with identified special needs.

Generally speaking, when a non-public school qualifies for special services, the school principal or the parent should reject FAPE (free, appropriate public education), and a service plan is implemented at the non-public school.

For example, if a child attends St. Mary’s and is eligible for speech/language services as identified through an IEP, his parents may reject FAPE and an ISP is implemented. If the child is eligible for a Choice Scholarship, such services are to be provided through the public school LEA at St. Mary’s or through St. Mary’s directly.

By rejecting FAPE, there are some services that may not be provided through the LEA. However, most schools in the archdiocese have developed their own services through the LEA.

In doing so, many are prepared to provide equal, if not more comprehensive, services to their students than those which could be provided through the LEA.

We are grateful to our LEAs for partnering with us to serve our students over the years. This partnership has allowed for students to receive speech services, occupational therapy, physical therapy, and much learning support throughout numerous archdiocesan schools. In many cases, however, our schools are already providing significant support to students with learning differences outside of the benefits and services provided through the LEA.

With the expansion of the Indiana Choice Scholarship legislation, the LEA is able to provide sufficient services, parents with IEPs or ISPs who also qualify for the Indiana Choice Scholarship may select the provider of services, determines who receives the state monies that are linked to that student and provides, through the LEA, additional choice options for children with learning differences.

LEAs will continue to provide services (through an ISP) for parentally placed students with IEPs or ISPs who also qualify for the Indiana Choice Scholarship and designate the LEA as their service provider.

To learn more about the specific services provided through your school, for example, the local Catholic high school, please contact the school principal.

(Gina Fleming is superintendent of Catholic schools for the Archdiocese of Indianapolis.)

For the Journey/ Effie Caldarola
The stranger in our pew

On the feast of the Assumption, I had a morning meeting and couldn’t make it to my parish. While waiting for the train, I looked online to find a late Mass near my hotel. A strange lady headed out before dinner.

I was tired, hungry and leaning a bit on the platform edge, part of that “holy day of obligation” phrase. Let’s just say I was acting most un-priestly. There was no fault in her spirit. My loyaly attitude led me into the last pew, a back-row Catholic for sure that evening.

Before the Mass began, the priest introduced himself and then asked us to turn to those near and greet one another. I was not in my parish and I didn’t know anyone. I smiled, shook hands and introduced myself to the stranger next to me with his wife introduced himself, I followed his example and told him my name.

How many people could remember—not now, but on the spot—the names of people who introduced themselves to you at Mass? Or is it usually in one ear, out the other? At the greeting of peace, Effie turned to me, offered me peace, and said, “Effie. That’s an unusual name but very pretty.” Well, there I was, clueless to remember his first name or his wife’s. Suddenly, my fellow Massgoer challenged my attitude about the evening’s worship.

Here was someone who actually understands the practiced responses of the communal aspect of our shared liturgy. Here was someone who was engaged and who reached out to me. He made me feel welcome. As a stranger in a different parish, I suddenly felt recognized as an individual, not just an invisible part of the crowd.

Years ago, I worked in a parish where the worship was more welcoming. Of course, like many parishes, we focused on having a trained choir, a trained lector, and trained ministers,” and we planned events like “name tag” Sundays where people might write the names of fellow parishioners.

These are good tactics, but they can make a newcomer feel less welcoming Church community, everyone must be invested in the process of hospitality and understand that Mass is not a private devotion. Some parishes invite all ministries to a workshop on hospitality—not just the greeters and ushers. Everyone is encouraged to make their parish a place of welcome. This includes the parish secretary and other staff.

Parish secretaries and receptionists are the face of a welcoming parish. Their open and generous smile behind the desk, and the way they take phone calls and answer questions about the parish to the newcomer.

Another aspect of a welcoming parish is when priests can be the center of the pew, rather than clings to seats on the aisle. This makes it easier for people coming to Mass for the first time, and easier for the ushers to assist them. Unless you have a disability requiring you to be near the aisle above the pew.

And then, of course, there’s the lesson I learned. Even though we often don’t know each other, we live in big parishes, we share the same faith, we become the same body. The least we can do is prayerfully and consciously be aware of those who worship with us.

(Effie Caldarola writes for Catholic News Service.)
The Book of Exodus is the source of this weekend's first reading. One of the five books of the Hebrew Bible, its concepts are attributed to Moses himself. As such, it is part of the Torah, or fundamental document of Judaism. As its title implies, it focuses on the flight of the Hebrew people from Egypt, where they had been enslaved, to the land promised them by God as a haven and as their own homeland, a land “flowing with milk and honey” (Ex 33:3).

The journey from Egypt to the Promised Land was not at all easy. First, natural elements themselves seemed often to assail the refugees. Then, the fleeing Hebrews encountered hostile human forces. Dissidents among them sowed seeds of confusion and alarm. Armies pursued them.

This weekend’s reading is about one such encounter. The Hebrews had to fight. Only when Moses held aloft the staff given by God did the people prevail. After a while, Moses, by this time old and weary, could no longer lift his hands. So Hur, another faithful disciple, held up his arms with the staff.

After a while, Moses, by this time old and weary, could no longer lift his hands. So Hur, another faithful disciple, held up his arms with the staff. But when Moses let his arms fall, the people prevailing, Hur, another faithful disciple, held up his arms with the staff. It smacks of magic, instead of illustrating a trusting relationship with Almighty God. At times, devotion to God requires us to act in ways not understood by our world.

St. Luke’s Gospel then can be construed to suggest that people must flood the kingdom of heaven with the power to punish or save; with power to bless or to curse; with power to solve all our ills. Instead, these two readings call us to sustain this trust, come what may, naturally, which leads to this question: Where is the Church’s teaching on artificial insemination and in vitro fertilization? We are very conscious of wanting to do God’s will, and wondering whether God might be telling us that we should not be parents. (Louisville, Ky.)

We are a young couple who have been married for just over two years. We want to have children and, of course, bring them up in the faith. But recently, we learned that it is very unlikely that we will be able to conceive children naturally, which leads us to this question: What is the Church’s teaching on artificial insemination and in vitro fertilization? We are very conscious of wanting to do God’s will, and wondering whether God might be telling us that we should not be parents. (Louisville, Ky.)

A great concern. Human reasoning well may always be difficult for humans. We trust in the grace of God. We want to have children and, of course, bring them up in the faith. But recently, we learned that it is very unlikely that we will be able to conceive children naturally, which leads us to this question: What is the Church’s teaching on artificial insemination and in vitro fertilization? We are very conscious of wanting to do God’s will, and wondering whether God might be telling us that we should not be parents. (Louisville, Ky.)

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Indianapolis.
Oct. 9 at the Motherhouse Chapel at the motherhouse. Third Order of St. Francis in Oldenburg. She was 84.
Motherhouse of the Congregation of the Sisters of
Sr. William Cecile Raters, died on Oct. 5 at the
Franciscan Sister Catherine Raters ministered in
Grandmother of one.
87, Holy Spirit, Indianapolis,
and Wendell Ratcliff.
Sept. 30. Sister of Wilma Coward
88, Holy Spirit, Indianapolis,
COMASTRI, Irene
78, St. Patrick,
Lookebill, Judy Pero-Reed,
Jones, Catherine Tabor and Marvin
Father of Joyce Willoughby, Kim
Husband of Thelma Buening.
MCNEELY, Kathie Scherrer, Margaret
BAGLEY, J. William
99, St. Patrick,
BAER, Rose Marie
88, St. Patrick,
LUNDSTROM, Charles
82, St. Patrick,
WERNER, Margaret Theresa
89, St. Therese of the Infant Jesus
LEWIS, James Frederick
49, St. Malachi, Brownsburg,
HESSION, Elizabeth
81, St. Malachi,
HEATON, Elizabeth
75, St. Andrew,
HESSION, Mary
31, St. Andrew,
WERNER, Margaret Theresa
89, St. Therese of the Infant Jesus
YOST, Mary Frances
88, St. Paul,
Sister of Anna Brinker, Pauline
WANICKI, Tony
BROWN, Roy
87, Holy Spirit,
RADI, Josephine
87, Holy Trinity,
SISTER CATHERINE RATERS, Faith, harmony, universality make church,’ pope says
VATICAN CITY (CNS)—Professing that the Church is “catholic” means accepting its teachings, accepting the gifts it offers to help one grow in holiness, and accepting the fact that it is composed of different people with different gifts and opinions, Pope Francis said.
“Let’s ask ourselves: Do we live in harmony in our communities? Or do we fight among ourselves?” the pope asked on Oct. 9 as he focused his weekly general audience talk on the meaning of the creed’s profession that the Church is “catholic.”
“What is there gossip” in the parish or movement, do people “accept each other, accept that there is a correct variety” or “do we tend to try to make everything uniform?”
Pope Francis asked the estimated 60,000 visitors and pilgrims who braved the rain to join him. Many in the square had umbrellas, but Pope Francis spent almost 30 minutes in the rain, riding among the crowd in an open popemobile.
“We are not all the same, and we shouldn’t all be the same,” he said. Each person has his or her own gifts, qualities and character, which “is one of the beauties of the Church—everyone brings what God has given him or her to enrich the others.”
“When we try to impose uniformity, we kill the gifts of the Holy Spirit,” the pope said. He asked people at the audience to pray that the Spirit would make all Church “one—catholic.”
While the word “catholic” literally means universal, it is not first of all a matter of geography, but of unity in faith, Pope Francis said. “The Church is catholic because it is the space, the home in which the faith is proclaimed in its entirety, because it is the space, the home in which the faith is proclaimed in its entirety, where the salvation Christ brought us is offered to all.”

Franciscan Sister Catherine Raters ministered in education in Archdiocese of Indianapolis
Franciscan Sister Catherine Raters, formerly St. William Cecil Raters, died on Oct. 7 at the Motherhouse Chapel of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 84. Sister Catherine was buried in the Archdiocese of Indianapolis on Oct. 9 at the Motherhouse Chapel at the motherhouse.
Sister Catherine was born on Aug. 21, 1929, in Indianapolis. She entered the Sisters of the Third Order of St. Francis in Sept. 8, 1947, and professed final vows on Aug. 12, 1953.
During 66 years as a Sister of St. Francis, Sister Catherine ministered as an educator for several decades in Catholic schools in Indiana, Kentucky, Missouri and Ohio.
In the archdiocese, she served at Our Lady of Lourdes School and the former St. Bernardette School, both in Indianapolis. Sister Catherine also taught at Martin University in Indianapolis, and was ministered at St. Mary Child Center in Indianapolis.
Sister Catherine is survived by her siblings, Cecilia Strigari and Michael Raters, both of Indianapolis.
Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100 online at www.OldenburgFranciscans.org.
Rosary Day

Students at St. Michael-St. Gabriel School in Indianapolis marked World Missionary Rosary Day on Oct. 4 by praying the rosary at St. Michael the Archangel Church in Indianapolis. At right, eighth-grade student Jennifer Zapata prays with her “church buddy” Celine Mibe, a kindergarten student at the school. Below, third-grade students Jarrod Reddi, left, Nathan Martin and Joseph Estilfano are all smiles before the praying of the rosary. Below right, Daughters of Mary Mother of Mercy Sister Loretto Ememugo tells the students about World Missionary Rosary Day and the organization that sponsors it, Missionary Childhood Association. “The first Friday of October is meant to be a day of adoration for children all over the world,” says Sister Loretto, the mission educator for the archdiocesan Mission Office. “They say the rosary for children all over the world who are suffering.”
Faith, fellowship are staples of annual New Albany Deanery youth Mass

**By Leslie Lynch**

Special to The Criterion

LANEsville—Thirty miniature hot air balloons brightened the overcast night sky in rural southern Indiana on Sept. 29—one for each year that Pete and Joan Schickel have hosted the New Albany Deanery’s fall youth Mass at their family farm.

This year’s Mass was celebrated by Franciscan Father Robert St. Martin, pastor of St. Mary Parish in Navinleton, with the assistance of Deacon Rick Cooper, also of St. Mary Parish. Rain ended just as Mass began, allowing umbrellas and rain gear to be taken away.

Youths and their families from nine parishes came together for the celebration of the Mass. A youth choir from St. Mary Parish in Navinleton led an estimated 300 participants in song. Prior to Mass, nine-year-old Emma Campbell, a member of St. Mary Parish in Lanesville, led people in “The Pledge of Allegiance.”

The fall youth Mass tradition started in 1983 when Father Joseph Sheets proposed the idea. The Schickels, known for their strong faith and their commitment to youths as well as the larger community, embraced the plan.

They saw it as an opportunity for youths to gather and meet other faith-filled teenagers from the larger Catholic community, which dovetailed with the deanery’s vision of quarterly youth Masses. Initially, the focus was limited to teens and youth ministers, then grew to include siblings, families and friends.

Spurred by their faith, and in keeping with their commitment to community, the Schickels open their farm year after year as a labor of love.

“We are stewards of this land, and we are glad to share it in this annual event,” Pete said. “This binds the deanery together, especially the youths. And they enjoy being in a rural area.”

Joan agreed. “The young people just love God’s creation. It’s elating to us to be able to do this.”

She added, “We are morally obligated to use our gifts, our talents, in the service of others.”

This attitude of service is as much a family tradition as the Mass at the Schickel farm. The couple’s son, Robert, and their grandson, Matt Schickel, took over the hayride duties this year, driving a John Deere tractor, and grandsons Michael and Patrick Hardy, both of Louisville, Ky., directed the parking.

The inaugural deanery Mass at the Schickel Farm drew about 50 participants. Essentially unchanged through the years, the event begins with Mass. Chili, hot dogs and desserts follow, along with hayrides, basketball and fellowship.

What has changed is the level of involvement by the youths. Robert Schickel, a lifelong catechist, remembers the early years when the event was planned and executed by adults.

“This is the epitome of the Catholic community here in southern Indiana. It’s young people, it’s families, it’s people who came when they were in high school and are bringing their kids,” she said. “It’s an opportunity, first to share our faith, and then for great fellowship. You might not see people for the whole rest of the year, but you’ll see them out here at the Schickel farm.”

Leigh Ann Campbell echoed these sentiments.

“I’ve been coming for 21 years, about half as a youth, and now as a youth minister,” said Campbell, the youth minister at St. Mary Parish in Lanesville.

“When I was a teenager, it was all about coming together with my friends. Now that I have a family, it’s a chance to share faith, community, prayer, and fun as a family.”

The anniversary of the deanery youth Mass at the Schickel farm ended with the launch of the miniature hot air balloons, and a spectacular fireworks display.

First-time attendee Emily Purdy, 15, said, “It was a lot of fun. It’s a regular Mass except that it was outside. It brought everyone together—everybody felt so close—especially the kids. I really enjoyed it, and I hope they keep doing it for a very long time.”

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

**Archbishop says synod theme shows importance of family for pope**

VATICAN CITY (CNS)—Pope Francis’ decision to call an extraordinary Synod of Bishops on the family in 2014 demonstrates how important he believes the family themes, and I think it’s particularly important that the pontifical council’s brief.

The Vatican announced on Oct. 8 that Pope Francis called for an extraordinary synod on Oct. 5-19, 2014, to discuss the “pastoral challenges of the family in the context of evangelization.”

“This demonstrates how quick the pope is in responding to the important problems that exist in our families,” Archbishop Paglia said.

The archbishop was also asked about his reaction to Pope Francis’ statement in a September interview that the Church does not have to speak always about abortion, gay marriage and contraception—themes that are part of the Pontifical Council for the Family’s brief.

“As president of the Pontifical Council for the Family—and I emphasize ‘pontifical’—I can only agree fully with the pontiff,” the archbishop said. “I think Pope Francis is underlining a journey we all must set out on with great wisdom, intelligence and boldness, standing alongside him.”

Archbishop Paglia spoke to reporters about preparations for the Oct. 23-25 plenary assembly of his council, and for the Oct. 26-27 family pilgrimage to the Vatican as part of the Year of Faith.

The family pilgrimage and participants’ meetings with Pope Francis both days are designed to “say that despite everything, families are society’s most important resource, but more importantly, they are the most beautiful thing in the world,” the archbishop said.

Conversal Franciscan Father Gianfranco Greco, a council official, also announced on Oct. 10 that in time for the plenary, the council will publish—in Spanish and Italian—a collection of 35 speeches, homilies and texts by the former Cardinal Jorge Mario Bergoglio on family-related themes. The material from 1999 up until his election as Pope Francis demonstrates how his teaching method hasn’t changed, Father Greco said.

The texts are marked by “clear, immediate and direct concepts that sensitize hearts, shake dozing consciences and provoke people’s intelligence,” he said. It’s a step-by-step process that “starts from people’s hearts, from wanting to touch hearts.”

The council, he said, will try to have French and English translations of the book available in time for the synod in 2014.