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Double blessing

Annette "Mickey" Lentz 'humbled, honored' to receive Notre Dame's Sorin Award, page 5.

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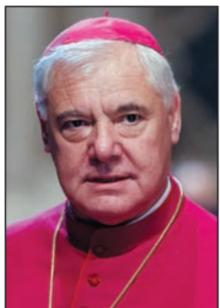
October 25, 2013

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Vatican official reaffirms teaching on divorced and remarried Catholics

VATICAN CITY (CNS)—Amid rising expectations that the Catholic Church might make it easier for divorced and remarried members to receive Communion, the Vatican's highest doctrinal official reaffirmed Church teaching barring such persons from the sacrament without an annulment of their first, sacramental marriage.

But Archbishop Gerhard L. Muller, prefect of the Congregation for the Doctrine of the



Archbishop Gerhard L. Muller

Faith, acknowledged that many Catholics' first marriages might be invalid, and thus eligible for annulment, if spouses had been influenced by prevailing contemporary conceptions of marriage as a temporary arrangement.

The archbishop's words appeared in a 4,600-word article published in the Vatican newspaper on Oct. 22.

Speculation about a change in practice has grown since Pope Francis told reporters accompanying him on his plane back from Rio de Janeiro in July that the next Synod of Bishops would explore a "somewhat deeper pastoral care of marriage," including the question of the eligibility of divorced and remarried Catholics to receive Communion.

Pope Francis added at the time that Church law governing marriage annulments also "has to be reviewed because ecclesiastical tribunals are not sufficient for this."

Such problems, he said, exemplified a general need for forgiveness in the Church today.

"The Church is a mother, and she must travel this path of mercy, and find a form of mercy for all," the pope said.

The Vatican announced on Oct. 8 that an extraordinary session of the Synod of Bishops will meet on Oct. 5-19, 2014, to discuss the "pastoral challenges of the family in the context of evangelization."

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Photo by Natalie Hoefler



Melanie and Pete Kuester enjoy spending time with Margaret "Maggie" Katherine, the newborn baby girl they adopted in August, pictured here at 10 weeks. After a miscarriage and ongoing infertility issues, the couple adopted Maggie through St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis.

Couples seek support, healing after suffering miscarriage, stillbirth and early infant loss

By Natalie Hoefler

When Lauren Rush went to her doctor for a regular third trimester pregnancy checkup early this year, neither she nor her husband, Rick, could imagine they had already lost their baby boy.

"I remember feeling him kick just two days before," said Rick.

But no heartbeat was found during the checkup. Lauren was sent to the hospital. Labor was induced.

At 32 weeks, Lauren gave birth to their stillborn son, John James. The umbilical cord had become knotted in her womb.

Unlike the Rush's tragedy, most miscarriages happen much earlier in pregnancy. Statistics show that

15-25 percent of all pregnancies end in miscarriage at 20 weeks or less.

But those numbers are no consolation to the parents who lose their children before ever having the opportunity to hold and know them, or even to see them.

In these stories of hurt, help and hope, three couples share their experience with the loss of children to miscarriage, stillbirth and early infant death; the search for medical and emotional support; and the faith they relied upon to carry on.

'It changes the fabric of your family'

After trying to conceive for several years, Melanie and Pete Kuester were thrilled when they found out they were expecting their first child in the

fall of 2011.

"You start thinking about what they'll be like, whether it will be a boy or girl, what will you name them," said Melanie. "And then, none of it happens."

The Kuesters, members of St. Monica Parish in Indianapolis, lost their child 10 weeks into the pregnancy.

Two years later, the sorrow is still fresh.

"I have a strong feeling it was a girl," Melanie said as tears filled her eyes. "Her name is Elizabeth Ann. I can't wait to get to heaven, and see what she looks like."

Shaina and Peter Miller can empathize. The couple, also members of St. Monica Parish, lost two children to early-

See HEALING, page 8

Archbishop Emeritus Buechlein is honored as seminary's new dining hall and dorm are dedicated

By Sean Gallagher

The continued growth of Bishop Simon Bruté College Seminary in Indianapolis was celebrated on Oct. 21 as Archbishop Joseph W. Tobin blessed and dedicated its new dining hall and dormitory.

Archbishop Emeritus Daniel M. Buechlein, who founded the seminary in 2004, attended the event. The seminary's dining hall was named in his honor. The dormitory, which features 10 double occupancy rooms, is named St. Bonaventure Hall.

"I'd like to thank Archbishop Daniel for the wisdom of planting this seed and to assure him that we're going to care for it, not simply for this building, but also for the young men who will be here," Archbishop Tobin said during the dedication ceremony. "And we give glory to God for the wonderful fruit that is yet to be realized because of Bishop Simon Bruté Seminary."

The \$2.6 million project, which also included the renovation and expansion of the seminary's chapel,

See DEDICATION, page 9

Photo by Sean Gallagher



Archbishop Joseph W. Tobin raises his hands in prayer on Oct. 21 while blessing the new dining hall and dormitory of Bishop Simon Bruté College Seminary in Indianapolis. Archbishop Emeritus Daniel M. Buechlein attended the ceremony. The new dining hall is named after him.

Youths, various faith traditions represented at '40 Days for Life' rally

By Sean Gallagher

Several dozen youths, young adults and parents gathered on Oct. 12 to witness to the goodness of life outside the Planned Parenthood abortion facility in Indianapolis.

The occasion was a mid-point rally for this year's fall campaign of "40 Days for Life." Rally participants have prayed daily outside the abortion facility at 8590 Georgetown Road since the campaign started on Sept. 25.

See related editorial, page 4.

Ron Kramer, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, is a "40 Days for Life" organizer. He appreciates the ecumenical nature of the campaign.

"There are a lot of churches that come out and participate in the '40 Days for Life' prayer vigil," Kramer said. "It is very exciting to me that the churches are figuring out that [the pro-life cause] is a big deal, and something we need to be concerned with."

The ecumenical nature of "40 Days for Life" was highlighted during the rally by one of its keynote speakers, Rev. Brandon Sutton, pastor of Blue Ridge Christian Union Church in Shelby County.

Sutton said that when he was invited to speak, he felt an obligation to do so.

"This is an event and opportunity I would not have passed up," he said. "The pro-life movement is a cause I avidly support. Human beings have been created in the image of God. Therefore, we all have worth, value and dignity in the eyes of our Creator."



Rynelle Castellino

Like Kramer, Sutton likes seeing Christians of various faith traditions coming together to stand up for life through "40 Days for Life."

"So often Christians are labeled for what they disagree about or for what they are against," Sutton said. "This event propagated, not what we oppose, but that which we support—human life."

Also speaking at the rally was Rynelle Castellino, a junior at Cathedral High School and



Above, children and other participants in an Oct. 12 "40 Days for Life" rally plant small flags in the ground in front of a Planned Parenthood abortion facility in Indianapolis. The flags represent the average 4,000 abortions that take place every working day each year in the United States.



Right, Rev. Brandon Sutton, pastor of Blue Ridge Christian Union Church in Shelby County, delivers a keynote address during the Oct. 12 "40 Days for Life" rally.

a member of St. Matthew the Apostle Parish, both in Indianapolis.

Earlier this year, Rynelle won the 2013 Indianapolis Right to Life Speech Contest. She spoke about her pro-life convictions on Sept. 17 before more than 1,000 people at the pro-life organization's annual fundraising dinner.

The crowd and setting for her speech at the Oct. 12 rally was a big contrast. Speaking in front of people outside an abortion facility and on a busy city street was important for Rynelle.

"When I was speaking outside the abortion center, there were many passers-by in the cars or who were coming into the center who weren't pro-life," Rynelle said. "Hopefully, I impacted them somehow with my speech."

At the end of the rally, a group of young children placed in the ground some 4,000 flags held in two large planters that represent the number of surgical abortions that take

place each working day every year in the United States.

Kramer was emotional when he recalled the moment. He said the simple action by the children spoke a powerful message for him, and hopefully for the motorists driving up and down the busy Georgetown Road.

"We can't just drive by and ignore what's going on. Children get that," Kramer said. "They were creating a much greater presence of the truth concerning the 4,000 children that are surgically aborted every working day in this country."

(A closing rally for the fall "40 Days for Life" campaign in Indianapolis will take place at 3 p.m. on Nov. 3 in front of the Planned Parenthood abortion facility, 8590 Georgetown Road, in Indianapolis. For more information about the "40 Days for Life" campaign in Indianapolis, log on to <http://40daysforlife.com/indianapolis.html>.) †

Daughters of Charity to withdraw from Indianapolis, Lafayette, other dioceses

NASHVILLE, Tenn. (CNS)—The Daughters of Charity, who first arrived in the Archdiocese of Indianapolis in 1881 to establish St. Vincent Hospital, announced they will withdraw four of their six sisters from the archdiocese and the Diocese of Lafayette-in-Indiana in the fall of 2014.

The withdrawal and partial withdrawal from Indianapolis, Lafayette and several other dioceses will allow nearly 60 members of the order's Province of St. Louise, based in St. Louis, to receive new missions serving the poor, said Belinda Davis, director of communications for the province.

Of the six sisters who currently serve at St. Vincent Health, two will remain. Daughters of Charity Sister Mary Kay Tyrell will continue to serve on the St. Vincent Indianapolis Hospital and Foundation boards, and Daughters of Charity Sister Renee Rose will serve as a member of the St. Vincent Health Board.

In a press release from St. Vincent Health, interim CEO Ian Worden said, "Since the first four Daughters of Charity arrived in Indianapolis in 1881 to open the St. Vincent's Infirmary, they have selflessly served the people of Indiana. Today, the six Daughters of Charity continue that service in a variety of ways, and we celebrate their presence and contributions until the time they receive new mission assignments."

The decision came after much discernment and is due, in large part, to the decreasing number of sisters

who have chosen this vocation, the press release said. The shift in service of this precious resource is being echoed in many other parts of our country, including at other hospitals and health systems.

The Daughters of Charity have been working since the late 1970s to prepare ministries for the day that they would no longer be able to be physically present in hospitals and patient care settings, officials said.

"Being able to entrust the ministries of St. Vincent Health to well-prepared lay and community leadership affirms the Daughters' confidence in the direction and sustainability of the work in Indiana," said Daughters of Charity Sister Mary Kay Tyrell, St. Vincent Health Sister Servant. "The work will continue to grow and strengthen, as St. Vincent Health carries out the unwavering mission of serving the sick and poor."

As part of this evolution, Ascension Health and its health ministries have developed extensive formation programs and processes to ensure the ongoing integration of the mission, core values and Catholic identity throughout the organization.

The largest diocese to be affected is the Diocese of Nashville (Tenn.), where the Daughters of Charity established St. Thomas Hospital in 1898.

The withdrawal will mean no Daughters of Charity will be serving at St. Thomas and its clinics for the first time since the order founded the Nashville hospital in 1898.

The other communities the Daughters of Charity

will leave by the fall of 2014 are: Birmingham, Ala.; Bridgeport, Conn.; Jacksonville, Fla., which is in the St. Augustine Diocese; East Brunswick, N.J., Metuchen Diocese; Buffalo, N.Y., but the sisters will continue their work in Niagara Falls and Lewiston, N.Y., in the Buffalo Diocese; Austin, Texas, but they will continue to minister in Waco, Texas, in the Austin Diocese; and Martinsburg, W.Va., in the Diocese of Wheeling-Charleston.

The order's Province of St. Louise released the full list of communities on Oct. 18.

The Daughters of Charity of St. Vincent de Paul were founded in Paris in 1633 by St. Vincent de Paul and St. Louise de Marillac. In the United States, the sisters trace their roots to St. Elizabeth Ann Seton who founded a community, then known as the Sisters of Charity of St. Joseph, in Emmitsburg, Md., in 1809.

The Daughters of Charity are dedicated to serving the poorest and most abandoned in society. Among the ministries in which they serve are: social services, health care, education, prison ministry, services for immigrants, anti-human trafficking efforts, parishes and social justice.

The Daughters of Charity of the Province of St. Louise will continue to serve in many health care ministries and other works in 18 states, the District of Columbia and Montreal, Canada, as well as in foreign missions on every continent except Antarctica. †



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UNITED CATHOLIC APPEAL:
Christ Our Hope



The United Catholic Appeal and charity: ‘A chance to see what the Church is really about’

By Natalie Hoefler

(This is the fourth in a series of four articles looking at how “United Catholic Appeal: Christ Our Hope” funds are distributed, and how the funds benefit all in the archdiocese.)

Imagine the expense, burden and work involved if each parish offered its own homeless shelter and maternity home for unwed mothers.

Such efforts would be impractical and a vast duplication of resources, time and money.

Add the challenge of providing a quality Catholic education at little cost to children from poverty level homes.

To resolve these dilemmas while still offering the charity Christ called his disciples to provide, the archdiocese coordinates these ministries throughout central and southern Indiana.

Through such entities as Catholic Charities, Mother Theodore Catholic Academies, St. Elizabeth Catholic Charities home for women in crisis pregnancies and other such agencies, the archdiocese fulfills Christ’s call to charity.

This week, we highlight how, by donating to “United Catholic Appeal: Christ Our Hope,” each Catholic in the archdiocese is able to fulfill Christ’s call to exercise charity.

‘A crisis away from ruin’

“Ann,” a 43-year-old single mom, struggled but managed to support herself and her three children.

Then the youngest child, “Shelby,” was diagnosed with a life-threatening illness.

This crisis proved too much for Ann’s already shaky circumstances. She often had to miss work in order to take Shelby to medical appointments and hospitalizations.

She soon lost her job, and then their apartment. Family members were unable to provide a solution, so Ann turned in desperation to Catholic Charities’ Holy Family Shelter.

“So many people are just a health crisis away

or one job loss away from financial ruin,” said David Siler, executive director for Catholic Charities in the archdiocese, after providing this real-life story.

That’s when the lifeline of Catholic Charities becomes so crucial to people in need. And funds from the United Catholic Appeal provide nearly 10 percent of Catholic Charities’ annual budget.

“Those funds are a very important piece that allows us to operate 35 distinct programs serving people in a lot of different life circumstances throughout the archdiocese,” Siler noted.

He encourages people to see faces when they consider giving to the United Catholic Appeal.

“We may provide the only meal that a young child eats on a given day. We may be the only source of shelter a mother can provide for her children. There are babies brought to term that wouldn’t have been if we hadn’t provided two crisis pregnancy centers in the archdiocese.”

He stated that the need for help has increased with the downturn in the economy. In the 2011-12 fiscal year, nearly 184,000 individuals received help from Catholic

Charities throughout the archdiocese.

“A lot of people are new poor, who never had to seek help before,” Siler said. “They’re easy to spot. They have a glazed look of shame and guilt.

“We provide crisis services, but what we really focus on is providing a hand up for people, like job training, counseling or helping put a family back together after a crisis. We provide a way out so they don’t have to continue coming back to us and can move forward in their lives.”

Siler sees the United Catholic Appeal as a way to connect with the larger Church.

“There are things we need to come together to do because the needs are bigger than one parish, like crisis

pregnancy centers and adoption services.

“It’s a chance to see what the Church is really about. We’re part of a larger body, and in the end, that’s the body of Christ.”

‘Diamonds in the rough’

“Joe” was content and doing well at the former St. Andrew and St. Rita Catholic Academy in Indianapolis. But his mother fell upon hard times and could no longer afford the tuition. Joe had to switch to another school.

The archdiocese’s Mother Theodore Catholic Academies consortium stepped in.

“They were able to offer financial assistance at a greater level,” said Ruth Tinsley, principal of Holy Cross Central, a school of Mother Theodore Catholic Academies in Indianapolis. “He was able to return to [St. Andrew and St. Rita] school. From there, he went on to [Bishop] Chatard High School [in Indianapolis], and he is now studying music and theater at Indiana State University.

“There is no way he would have received the education he received from a Catholic school if not for the money from the United Catholic Appeal,” Tinsley added.

Mother Theodore Catholic Academies (MTCA) is made up of four Indianapolis center-city Catholic elementary schools and one pre-school, all managed by one central business office.

Considering that 95 percent of MTCA’s 864 children live at or below the poverty level, affordability is crucial, said Tinsley.

“[United Catholic Appeal] funds allow us to provide scholarships and financial aid that make Catholic education reachable to families.”

And that, she said, is a gift that keeps on giving—on

See CHURCH, page 10



David Siler



Ruth Tinsley



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Editorial



T-shirts sharing messages about the gift of life are displayed at the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6.

31 days, 40 days ... let's pray for life each and every day

It's been 30 days for one observation, 25 days for the other.

So, how are you doing?

As in years past, we continue to storm heaven with prayers in October during Respect Life Month.

Despite inclement weather, we had hundreds turn out for the annual Respect Life Mass and Life Chain on Oct. 6 in Indianapolis, with countless others gathering that day throughout the state and nation to offer prayers to end abortion and other threats to the sanctity of human life.

Bishop Christopher J. Coyne encouraged the congregation gathered at the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis "to see the moments when charity or patience is being tested not so much as a trial to overcome, but an opportunity to embrace.

"If we want to move mountains—like moving the culture of death in which we find our country to a culture of life—then we better move molehills too, like the small moments of our everyday lives.

"If we start with the little hills ... the small moments," said Bishop Coyne, "to be loving and kind and patient and faith-filled, and [if we] are, as Blessed Teresa [of Calcutta] said, faithful in small things, we will find that the mountains may not be so hard to move after all."

The fall "40 Days for Life" campaign, which started on Sept. 25 and ends on Nov. 3, has again resulted in an outpouring of prayers and the conversion of many hearts—thanks be to God.

"40 Days for Life" is a focused pro-life campaign with a vision to access God's power through prayer, fasting and peaceful vigil to end abortion.

According to its website, the mission of the campaign is to bring together the body of Christ in a spirit of unity during a focused 40-day campaign of prayer, fasting, and peaceful activism, with the purpose of repentance, to seek God's favor to turn hearts and minds from a culture of death to a culture of life, thus bringing an end to abortion.

As we reflect on this effort, statistics compiled through the years continue to reveal a story worth sharing.

Since the national campaign started in 2007, there have been approximately

575,000 participants; 16,000 churches have taken part; 2,480 total campaigns have occurred in 501 cities and 19 countries. Approximately 7,536 lives have been saved, 83 abortion workers have quit their jobs, and 41 abortion clinics have closed.

Those numbers were on the home page for the "40 Days for Life" campaign website, and we praise God for all who have stood up for life across the globe in recent years not only at rallies, but outside abortion centers, churches, adoration chapels and other places where Christ has called them to pray in support for the gift of life.

Though the statistics for the current "40 Days for Life" campaign change by the day, we can report there have been 323 saves (where women have had a change a heart about getting an abortion) as of Oct. 22. We thank God for that affirming news.

As we reflect on this encouraging statistic, we can count Catholics, Protestants and people of various faith traditions among the prayer warriors.

And a spectrum of nationalities and races has been represented, too.

What we are learning is that people from all walks of life—young and old, rich and poor, black and white and Latino, to name a few—are standing up for the voiceless.

As we spend these last few days of October marking Respect Life Month and the next week observing the fall "40 Days for Life" campaign, we continue to pray for the conversion of so many who fail to comprehend that every human life is a gift from God.

If you can't pray outside an abortion center or Planned Parenthood office near your community in the next few days, stop by your church, visit an adoration chapel or spend a quiet moment in your home or car to offer more petitions to change hearts.

Though we have these two observances every fall, our charge as Catholics is to work to build a culture of life each and every day.

As our culture continues to try and limit our lives of faith to our homes and churches, let us never forget that God asks more of us—not only this month and these 40 days—but each and every day.

—Mike Krokos

Be Our Guest/Elizabeth Escoffery

Film shines light on beauty, joy of religious sisters' vocations

Look around your parish, your school or your archdiocese. Can you imagine sisters?



Imagine Sisters is a social media movement whose goal is to promote women's vocations to the religious life.

Since the fall of 2012, the movement has produced a blog, a Facebook page with more than 16,000 "likes" and, most recently, a 66-minute film, *Light of Love*, which tells the stories of five perpetually professed sisters, each from a different religious community.

By featuring perpetually professed sisters rather than postulants or novices, there is a greater depth to the stories and a maturity that comes with having promised God and their community that they intend to live this vocation for life.

Often postulants and novices tend to get the attention in media stories and, although they are closest in age to most discerners, they are still discerning their call to religious life.

As a society that struggles with long-term commitments, this witness of faithfulness is important for all of us to see and is something we ought to celebrate in religious life, consecrated life, priesthood and marriage alike.

Produced by Lighthouse Media and Altius Media, the cinematography of *Light of Love* is fresh and captivatingly simple, providing, for the first time, a high-quality film that has an ability to transform the way we think about women in religious life. This follows the innovative style of the 2006 *Fishers of Men* film, which made an impact on vocations to the priesthood. *Light of Love* features one such religious, Servant of the Lord and the Virgin of Matara Sister Maria de Los Angeles Garcia.

In *Light of Love*, Sister Maria says, "Religious life, it's a sure way of following Jesus, it's a sure way of not doing your will but his will all of the time, it's a joyful way of following Jesus."

Christian discipleship is a key motif in this film as the sisters are seen at their apostolates, at prayer and at play. There are many moments of spontaneous laughter and smiles. The joy is undeniable.

Sister M. Talitha, a Sister of St. Francis of the Martyr St. George, also shares a glimpse into joy, but also the seriousness of her life as director of nursing in a hospital's cardiology unit. She works

with patients who are experiencing heart attacks, and she and her staff are often able to bring them back to life. She expresses the joy in being able to share good news with the grief-stricken family and share in the healing ministry of Christ.

Franciscan Sister of Penance of the Sorrowful Mother Sister Carrie Ann McKeown describes an encounter she had at the community's thrift store with an atheist woman, and her approach to meeting her where she was as Jesus does with each of us. She sees the delight in the woman's face when picking up a birdhouse in the store, so Sister Carrie Ann offers it to her to take for free.

Each sister's ministry is tangibly nourished by her personal and communal prayer life. In this way, the film intentionally demonstrates how prayer and a relationship with Jesus are the cornerstones of each sister's faith.

In a similar effort to demonstrate the importance of prayer, vocations and discernment, the archdiocesan Vocations Office recently concluded the "Called By Name" program in the Batesville and Connersville deaneries in which parishioners were asked to submit names of men and women who they think have qualities that would make them great priests, religious brothers or religious sisters.

The nominees were invited to adoration, Mass, dinner and presentations at St. Teresa Benedicta of the Cross Parish in Bright. Sister Sandy Howe, a Sister of Charity from Cincinnati, presented to the female participants in a break-out session on her own beautiful vocational story, and answered questions about religious life.

The questions asked by the 14 young women in attendance—including, "Do I have to give up my gifts and talents if I become a sister? How often will I see my family? When do you know you are ready to make final vows? What does a typical day look like?"—are answered in *Light of Love*. This film cannot replace the experience of meeting the religious sisters who teach, serve and pray in the Archdiocese of Indianapolis, but it is a close second.

As we work to promote a culture of vocations in our archdiocese, let us utilize and share this free, online resource at www.LightofLovefilm.com, so we can all begin imagining new sisters within our families, schools and parish communities right here in in central and southern Indiana.

(Elizabeth Escoffery is associate director of vocations for the archdiocese.) †

'As a society that struggles with long-term commitments, this witness of faithfulness is important for all of us to see and is something we ought to celebrate in religious life, consecrated life, priesthood and marriage alike.'

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.

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Lentz 'humbled, honored' to receive Notre Dame's Sorin Award

By John Shaughnessy

The honor from the University of Notre Dame was a double blessing for Annette "Mickey" Lentz.

As one of the first recipients of Notre Dame's first-ever Sorin Award for Service to Catholic Schools, Lentz said she was "humbled and honored" to receive the recognition.

"Knowing I was one of the first recipients was most gratifying," said Lentz, who is in her 52nd year of serving the archdiocese, mostly as a Catholic educator and now as the chancellor.

"There are many good leaders to be considered. I have been blessed in so many ways. I think God is trying to tell me something: 'Stay with it, Mickey. Be faithful and faith-filled. Continue to spread the Gospel message.'"

Another special quality of the honor for Lentz was that she received it immediately following a Mass celebrating Catholic education at Holy Cross Church in Indianapolis on Oct. 10.

"That meant a great deal to me," Lentz said. "Celebrating Mass with my students was always a highlight for me when I was teaching and serving as a principal of a school. It unified us in so many ways. Praying and singing together gave special emphasis as to why we were in a Catholic school."

"Today's celebration brought back memories of those shared times. God is good. He continues to remind us of why we do what we do. There are times when I need to be re-energized, and nothing works like an all-school liturgy."

The Sorin Award was presented to Lentz by Joyce Johnstone, senior director for program development for Notre Dame's Institute for Educational Initiatives.

Johnstone noted that the award is named for the founder of Notre Dame,

Father Edward Sorin of the Congregation of Holy Cross.

"The award honors those whose tireless commitment to support, sustain and transform Catholic schools has shaped the lives of countless children and their families and communities," Johnstone told the school children and adults in the packed church. "These awards inspire others through their dedicated service to the Gospel through the apostolate of Catholic education."

Focusing on Lentz's 12 years as executive director of the archdiocese's Office of Catholic Education, Johnstone noted that during that time "25 of the 69 schools in the archdiocese earned recognition as a Blue Ribbon School of Excellence by the U. S. Department of Education—a distinction unmatched by any other diocese in the United States."

After presenting the Sorin Award to Lentz, Johnstone also gave Notre Dame's newly-established Champion for Education Award to Fred and Judy Klipsch. They are members of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, who often attend St. Luke the Evangelist Church in Indianapolis.

Fred Klipsch has served as chairman of School Choice Indiana and the Educational CHOICE Charitable Trust, two programs that offer children from low-income families the opportunity to attend the school of their choice, including Catholic schools.

Both the Sorin Award and the Champion for Education Award have been established this year—a year in which Notre Dame's Alliance for Catholic Education (ACE) is celebrating its 20 years of service.

The ACE Program prepares teachers, principals and administrators to serve in Catholic schools, including many in low-income, inner-city neighborhoods. The program also strives to provide a



Annette "Mickey" Lentz is all smiles after receiving the Sorin Award for Service to Catholic Schools from the University of Notre Dame on Oct. 10 at Holy Cross Church in Indianapolis. The award honors those whose tireless commitment to support, sustain and transform Catholic schools has shaped the lives of countless children and their families and communities.

high-quality Catholic education to as many children as possible.

To celebrate those missions and its 20th anniversary, the program has launched the Fighting for Our Children's Future national bus tour—visiting about 50 cities across the country during this school year while promoting the message that "Catholic schools are good for America."

Lentz lives that message. The Sorin Award touched her.

"When I heard Joyce Johnstone list the criteria for an awardee, I gave great pause to think, 'Have I really exemplified those attributes? Tireless commitment, transforming Catholics schools,'" Lentz said. "It takes a team, but we have managed it in the archdiocese. When I was reminded of the Blue Ribbon honors, I felt so proud—because making that happen for

our schools was very important to me." So was connecting with students during a career that began by leading a classroom of 54 students in the 1960s.

"I hope I have shaped people's lives," said Lentz, who once earned a license to drive school buses so she could make a special connection with her students. "I love running into my former students, who are quite established in life, and feeling so proud of them and what they have been able to accomplish."

"And whenever I can be mentioned in the same sentence with spreading and living the Gospel, I say, 'Thank you, God, for this great privilege.' My life has been committed to Catholic education, no matter what role I may now serve. To teach is to teach, no matter the audience." †



5th Annual Indiana Knights of Columbus 2014 MARCH FOR LIFE WASHINGTON, D.C.

Schedule 2014

- **Monday, January 20**—Depart from one of our locations throughout the State, approximately 8:00 pm. leaving on tour bus. There will be several stops along the way.
- **Tuesday, January 21**—Arrive in Washington approximately 10 am; tour the DC mall for 2 or 3 hours, proceed to motel. Leave for the National Shrine of Immaculate Conception for tour. Return to hotel.
- **Wednesday, January 22**—Breakfast at the motel, board bus, pick-up lunches, proceed to Rally, join the March when it begins, then return to motel, proceed to banquet.
- **Thursday, January 23**—Breakfast at the motel, board buses and head home, arriving about 8 pm.

The Cost: \$275

Cost includes: Round-trip on touring bus, Motel for 2 nights—Double-occupancy, 2 full breakfasts, Box Lunch, Wed. night banquet & celebration, an unbelievable feeling of satisfaction and honor having participated in this event.

- **\$135.00 Due October 30th**
- **\$140.00 Due November 15th**

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219-663-0509



5th Annual Indiana Knights of Columbus 2014 MARCH FOR LIFE WASHINGTON, D.C.



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Name _____ Council # _____

Check one of the following: Knight Spouse Son of Knight
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Address _____ City _____ Zip _____

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Crown Point, Indiana 46307-8945

Memo Line: DC March

Events Calendar

October 25

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

October 25-26

St. Mary Parish, 415 E. Eights St., New Albany. **Yard and bake sale**, 8 a.m.-2 p.m. Information: 812-944-0417.

October 26

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithfulcitizens2016@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, food. Information: 765-342-4504.

November 1-2

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 2

St. Malachy School, gym, 330 N. Green St., Brownsburg. **Christmas bazaar and craft show**, 9 a.m.-3 p.m., 30 vendors, gift baskets, food. Information: 317-852-3195.

St. Therese of the Infant Jesus (Little Flower), 4720 E. 13th St., Indianapolis. **All class reunion**, school tours, 4:15 p.m., Mass, 5 p.m., dinner and program, Marriott East, 7202 E. 21st St. Information: 317-357-8352 or tom@littleflowerparish.org.

Calvary Cemetery, 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, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Mass**, noon.

Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Maria Goretti Parish, 17104 Springmill Road, Westfield (Diocese of Lafayette, Ind.). **The Gabriel Project and 1st Choice for Women, Born to Run 5K run/walk**, 8:30 a.m., \$25 adults, \$15 students, register no later than Oct. 31 at https://secure.getmeregistered.com/register.php?event_id=9533&c=. Information: jonschackmuth@live.com.

Holy Guardian Angels Church, 405 U.S. Highway 52, Cedar Grove. **First Saturday devotional prayer group**, Mass, exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

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 retreats@mountsaintfrancis.org.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., Evansville Diocese. **"Exploring the Well of Grief,"** Benedictine Sister Kathryn Huber, presenter, 9:30 a.m.-11:45 a.m., \$30 per person, registration due Oct. 30. Information: 812-367-1411, ext. 2915 or thedome.org/programs.

November 2-3

St. John the Baptist Parish, 25743 State Route 1, Guilford. **23rd Annual craft show and chicken dinner**, Sat. crafts, homemade soup, sandwiches, 9 a.m.-4 p.m., Sun. chicken dinner, 11 a.m.-5 p.m. Information: 812-576-4302 or stjohndover.org.

November 6

Columbus Bar, 322 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: 812-379-9353, ext. 241 or tracaneli_stb@yahoo.com.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated,

widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

November 8-9

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, Ind., Diocese of Lafayette. **Healing Hidden Hurts, post abortion healing seminar and training**, Fri. seminar, 7-8:30 p.m., no charge, Sat. facilitator training, \$108 per person, 9 a.m.-6 p.m. Information: 317-297-7578 or Debbie@healinghiddenhurts.org.

November 9

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Knights of Columbus Council #14449, A Knight in New Orleans, Cajun/Creole dinner to benefit Pro-Life Causes**, 5:30 p.m., \$25 per person advance or \$30 per person at the door. Information: 317-219-5903 or nobulsvilman@comcast.net.

St. Paul Hermitage, chapel, 501 N. 17th Ave., Beech Grove. **Sisters of St. Benedict, Celebration of Light**, Memorial Mass, 5 p.m., following Mass until 7:30 p.m., walk the grounds lined with luminaries and enjoy cookies and cider. Information: 317-787-3287.

St. Paul Parish, 202 E. Washington St., Greencastle. **Christmas bazaar**, decorations, crafts, baked goods, chili lunch available, 8 a.m.-3 p.m.

November 10

St. Monica School, 6131 N. Michigan Road, Indianapolis. **School open house**, 9 a.m.-1 p.m. Information: 317-255-7153.

St. Michael Parish, 11400 Farmers Lane NE, Greenville. **Spaghetti dinner and Christmas bazaar**, 11 a.m.-3 p.m., adults \$8 per person, children ages 4-11 \$4. Information: 812-364-6646 or saintmichaelschurch.net. †

Day of reflection offered for African-American Catholic women on Nov. 23

The Black Catholic Ministry of the archdiocesan Office of Multicultural Ministry is offering a day of reflection for African-American Catholic women at Fatima Retreat House, 5353 E 56th St. in Indianapolis, from 10 a.m. to 5 p.m. on Nov. 23.

"Last Advent, 70 African-American Catholic women attended our day of reflection," said Franciscan Sister Jannette Pruitt, director of Black Catholic Ministry for the archdiocese. "We were filled with the Holy Spirit and energized enough to take us to the next year—and here we are again!"

The theme for this year's conference is "Where Two or Three Are Gathered in My Name," taken from the Gospel of Matthew 18:20.

The keynote speaker is

Adrienne Curry of Christ the King Parish in Lexington, Ky. Curry, who holds a master's degree in divinity, currently serves as pastoral associate for parish social ministry at Christ the King.

Prior to coming to Lexington in 2012, Curry worked for 15 years in various positions for Catholic Relief Services and the Office for Peace and Justice in the Archdiocese of Chicago.

The check-in time for the event is 10 a.m., with a start time of 10:30 a.m. The day will close with Mass at 4 p.m.

The cost is \$16, which includes lunch. T-shirts are also available for \$10-12, depending on size.

To register, contact Sister Jannette Pruitt at 317-236-1474. Registration ends on Nov. 13. †

Divorce and Beyond sessions offered in Indianapolis on Nov.12-Dec. 17

The annual holiday session of Divorce and Beyond is scheduled for six consecutive Tuesdays at St. Mark the Evangelist Parish, 535 E. Edgewood Ave. in Indianapolis, from 7-9 p.m. between Nov 12 and Dec. 17.

The sessions will focus on getting through the holidays, with discussions on the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost is \$30, which includes a book. Register before the sessions begin so materials are available.

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

Registration forms may be obtained online by logging on to www.archindy.org/family/divorce.html. †

Celebration of St. Martin de Porres set for Nov. 3 at St. Monica Parish

The archdiocesan Office of Multicultural Ministry is hosting a presentation, Mass and reception for the feast of St. Martin de Porres at St. Monica Parish, 6131 N. Michigan Road in Indianapolis, starting at 5 p.m. on Nov. 3.

St. Martin de Porres was a Dominican brother who lived from 1579-1639 in Lima, Peru. His father was a Spanish nobleman, and his mother was a freed Panamanian slave of African descent.

He is honored as the "saint for everyone" and for his work as a bridge builder among people of different cultures and ethnicities.

A presentation about the saint titled "St. Martin de Porres: A Saint for Everyone" will be given at 5 p.m., with Mass following at 6 p.m.

At 7 p.m., all are invited to bring an ethnic dish to share at a reception following the Mass. †

VIPs

John M. and Nancy R. (Stone) Linne, members of St. Joseph Parish in Shelbyville, celebrated their 50th wedding anniversary on Oct. 19.

The couple was married at St. Philip Neri Church in Indianapolis on Oct. 19, 1963.

The have three children, Gregory, John and Scott Linne. †

Conference for those caring for the chronically ill offered on Nov. 7

A conference for those caring for people who are chronically ill will be offered at St. Vincent Hospice, 8450 N. Payne Road in Indianapolis, from 8 a.m. to 3:30 p.m. on Nov. 7.

The event, which is sponsored by St. Vincent Hospice and the archdiocesan Office of Family Ministries, will feature several speakers.

Dr. Kevin Helms will speak on chronic care and changes in the health care system.

Providence Sister Cathy Campbell will make a presentation on spirituality and holistic approaches to caring for the chronically ill.

Dr. Elaine Voci will look at a 24-hour day, beginning with the end in mind.

Heather Moss, coordinator for the Veteran's Administration Caregiver Program for Central Indiana, will discuss veteran's benefits.

The cost of the conference is \$25. Checks should be made payable to "Office of Family Ministries."

To register, send a check along with your name, address, phone number, e-mail address, organization (if applicable) and parish (if applicable) to: Office of Family Ministry, Health Ministries, 1400 N. Meridian St., Indianapolis, IN 46202.

For more information, contact Joan LeBeau at 317-236-1475 or e-mail jlebeau@archindy.org. †



Rosary procession

St. Joseph Parish in Clark County hosted a rosary procession honoring Our Lady of Fatima on Oct. 13. Father Thomas Clegg opened with Benediction and a litany for life. Oct. 13 was the 96th anniversary of the Blessed Mother's final appearance to three shepherd children in Fatima, Portugal, in 1917.

Project SAFE passes on the faith to non-Catholic children and youths

By Sean Gallagher

Across central and southern Indiana, parishes pass on the faith to the next generation through religious education programs for children and youths.

In nearly all of the programs, the students are almost entirely Catholic.

But that's not the case at St. Andrew the Apostle Parish in Indianapolis.

Its Project SAFE (St. Andrew Faith Enrichment) program has only one Catholic student among the more than 40 kindergarten through eighth-grade students who are also enrolled at Andrew Academy, a public charter school operated by the Archdiocese of Indianapolis on the campus of St. Andrew Parish.

Project SAFE is held on Monday through Wednesday afternoons after the completion of the school day at Andrew Academy.

On Oct. 3, Archbishop Joseph W. Tobin visited Project SAFE to see the students give a presentation about saints they had been learning about.

"I like that you can learn about God," said Project SAFE second-grader Jason Gibson about the program. "You can get better about reading the Bible, so when you go to church you won't be so confused about what they're talking about."

The more than 40 students in the program represent nearly 20 percent of Andrew Academy students. The enrollment has nearly doubled over the past two years, according to Benedictine Sister Pam Doyle, St. Andrew's director of religious education.

This increase has occurred largely by word of mouth as parents and students have told other people about the program. Because Andrew Academy is a public charter school, it is not allowed to actively publicize Project SAFE.

"Ultimately, we've planted seeds to [help the students] develop a relationship with Christ," said Sister Pam, a member of Our Lady of Grace Monastery in Beech Grove. "We talk about different ways you can pray. Exposing them to different ways we can pray and encouraging them to deepen their relationships with God is what I'd like to see."

Parents of Project SAFE students make a conscious choice to enroll their children in the program. Andrew Academy has an afterschool program operating at the same

time as the religious education program.

Even though Katrina Walker is a member of Barnes United Methodist Church in Indianapolis, she wanted her daughter, Symphony Sales, to take part in Project SAFE.

"When I first heard about the program, I thought that it was a wonderful opportunity for her to be able to have religion incorporated along with her education," Walker said. "I was very excited."

When children learn about the Catholic faith through Project SAFE, they can pass on that knowledge to their parents.

That happened with Niya Guynn, the mother of Ashantii Guynn, the only Catholic student in the program.

"She learns a lot," said Niya, a member of New Beginnings Fellowship Church in Indianapolis. "She teaches me things that she learns. She knows the value of prayer. We pray every day in the morning and at night."

Project SAFE also provides Catholic students at Marian University in Indianapolis, who serve as catechists in the program, an opportunity to pass on the faith.

Sarah Groves teaches first-graders in the program. While in high school, she served as a volunteer catechist at St. Mark the Evangelist Parish in Indianapolis, where she is a member.

At St. Mark, she taught the faith to children who were raised in Catholic families. Handing on Catholic beliefs and practices to non-Catholic children in Project SAFE is an enriching challenge for Groves.

"... I have to teach them everything," Groves said. "They didn't know who saints were. So I had to go through and explain to them who they are. That really helped me learn more and go deeper."

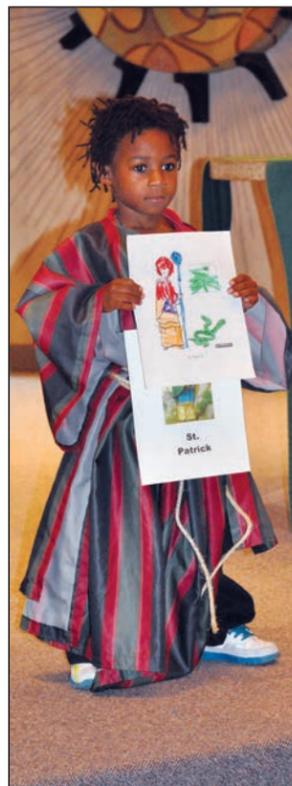
Many of the students she teaches and other students in the program come from difficult family and neighborhood situations. Groves hopes that Project SAFE will also help the students in the future.

"I hope it makes them have a different perspective on their life and what they go through every day and, if nothing else, to seek out the positive in life and to look at what they have been blessed with," Groves said. "If they come from a rough family, if things aren't going well at home, they can pray if they want to and know that they can always talk to [God]." †

Photos by Sean Gallagher



Archbishop Joseph W. Tobin greets Project SAFE students Jayonna Zinerman, left, and Mireya Benjamin on Oct. 3 at St. Andrew the Apostle Church in Indianapolis. Project SAFE (St. Andrew Faith Enrichment) is an afterschool religious education program sponsored by St. Andrew Parish for students of Andrew Academy, a public charter operated by the Archdiocese of Indianapolis on the parish's campus.



Above, Project SAFE students sing during their Oct. 3 presentation on saints at St. Andrew Church in Indianapolis. The students are, from left, front row, Dominic Fletcher, Namaya Seaton, Kayden Yarbrough and Thomas Davis. Second row, Coryon Futrell, Mireya Benjamin, Jayonna Zinerman and Dinahlynn Bailey, and center in the third row, Ashantii Guynn.

Left, Project SAFE student Da'Shuan Hatcher dresses up as a saint and holds a poster portraying St. Patrick during a presentation about saints that he and fellow students gave on Oct. 3.

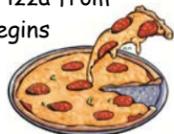
The SS. Peter and Paul Cathedral Parish Presents:

Basket Bingo Night

When: Saturday, November 2, 2013 License #132679
6pm to 11pm
Where: Knights of Columbus, 1305 N. Delaware Street, Indianapolis, 46202

Schedule of Events:

6:00pm—Doors Open
6:30pm—Buffet Dinner with Pizza from Marcos and Salad Begins
7:15pm—Bingo Play Begins



The night includes 10 games of Bingo

- Raffle Prizes
- Heads and Tails
- 50/50 Cash Raffle



Basket Bingo Registration Form

Main Contact Person:

Name: _____
Address _____
City, Zip Code _____
Phone Number: (____) _____ - _____
E-mail Address: _____
Number of Players in Party _____
Name of Table (optional) _____

\$25 per person
\$200 per team/table

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HEALING

continued from page 1

term miscarriages, as well as their daughter, Grace, who died from a brain hemorrhage eight days after her birth at 24 weeks.

"The medical society and society in general usually say [miscarriage] is not a big deal," said Pete. "But we were affected by our miscarriages just as the loss of our child."

Shaina nodded in agreement.

"It changes the fabric of your family," she said.

An ethical and moral approach

The Kuesters struggled to find doctors to address their infertility problem.

"[Melanie's doctor] just said, 'Try this for six months, and if that doesn't work we'll try something else,'" said Pete. "The doctor didn't even mention what might be the actual cause [of the infertility]."

So the couple turned to the Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Neb., where NaProTechnology (NaPro), short for Natural Procreative Technology, was developed. NaPro is an ethical and moral approach to reproduction issues that adheres to Catholic teaching (see sidebar).

The Kuesters were asked to do a form of natural family planning (NFP) called the Creighton Model System, which involves tracking certain physical indicators during the course of a woman's monthly cycle.

"NFP is still the 'rhythm method' to so many minds," said Pete. "But it's so much more. It's actual science on how to achieve or avoid pregnancy without using contraceptives."

Melanie was found to have several issues, including endometriosis, a problem with the uterine lining that is a common cause for infertility.

"It was so great to have them focus on and address real medical issues, not just blindly 'try stuff' for a while," she said.

The Millers, too, turned to the Pope Paul VI Institute.

After losing Grace at 24 weeks, Shaina had a surgery that reinforces the cervix.

But she went on to have an early-term miscarriage. Then she delivered another preterm baby at 33 weeks—who did survive despite a hole in his lungs.

The Millers contacted the Pope Paul VI Institute to find the cause for Shaina's pregnancy issues.

It was determined that she had low progesterone, a hormone essential for a healthy pregnancy. Low progesterone is a common cause of miscarriage.

The Millers did deliver a healthy baby girl after treating the low progesterone issue, but not before experiencing a second miscarriage.

'We can help'

Couples with infertility issues—and even women with other reproductive health issues—now have closer options than Omaha.

The St. Gianna FertilityCare Center, a branch of The Kolbe Center in Indianapolis, now teaches the Creighton Model System of NFP, and has medical consultants who apply NaProTechnology to identify and address problems.

"Omaha is the 'mecca of NaPro,'" said Kathryn Niswonger, a Creighton-certified instructor and registered nurse with St. Gianna Center. "But if you don't want to start out there, we can help."

While there are some services the center cannot yet provide, such as ultrasounds and diagnostic testing, the St. Gianna Center is the largest facility of its kind in the archdiocese, with four instructors and access to three doctors who serve as NaPro medical consultants.

Creighton instructors are also available in the archdiocese at

Covenant Resources FertilityCare Center in Greensburg, as well as other locations throughout the state and in Illinois, Michigan and Ohio (see sidebar).

'Take this and do something good'

When Shaina had trouble finding a support group to cope with her miscarriages, she felt called to action.

"I decided I would take this [tragedy], and do something good."

Shaina created The Jeremiah Project. The name honors the second child she miscarried. The Millers named him for the Old Testament prophet who was told by the Lord, "Before I formed you in the womb, I knew you" (Jer. 1:5).

The ministry offers short retreats for women and couples of miscarried, stillborn or early-loss infants. The retreats allow time for sharing, prayer, journaling, naming and honoring children lost, and Mass if possible (see sidebar).

"It's an answer for those who don't want a regularly meeting support group," Shaina said.

Others prefer ongoing support.

Lauren, who along with her husband is a member of St. Joan of Arc Parish in Indianapolis, found help through a group called Heartprints Ministry at Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese. Members of the monthly meeting group read and discuss books and Bible studies applicable to their situation (see sidebar).

"That's been healing for me," said Lauren. "I can't always talk about John the way I talk about [my 2-year-old daughter] Virginia. It's been nice for me to have a group to talk to about things like how do you respond when people ask how many kids you have, or when they see you're pregnant and ask is this your second—and how do you respond in a way that's not too awkward."

Men suffer from miscarriage as well.

Rick, Lauren's husband, acknowledges that "it's different than for mothers, but there's still a need for support."

Pete found it difficult to watch Melanie endure the miscarriage.

"The worst thing was there was nothing I could do to help her. That was really hard. I was helpless."

Shaina hopes eventually to offer retreats for men through The Jeremiah Project.

'I knew there would be a good outcome'

When Shaina suspected at 23 weeks that her first pregnancy would not go full term, she turned to the one refuge she knew she could depend on.

"I prayed, 'God, whatever you're going to do, do it for your glory.' If I was going to suffer, I knew there would be a good outcome."

She and Peter now have "three children in heaven," as well as 3-year-old Ethan and 10-month-old Elise.

Lauren and Rick are expecting a second daughter in February. They have named her Anne Josephine—Anne for the mother of Mary, and Josephine for Mary's husband.

Despite having lost their son, Lauren and Rick still find joy in his existence.

"We are sure of John's destiny, and that he's in heaven," said Lauren. "We're grateful to be his parents, joyful for that opportunity, even though we expected it to be different."

Rick agreed.

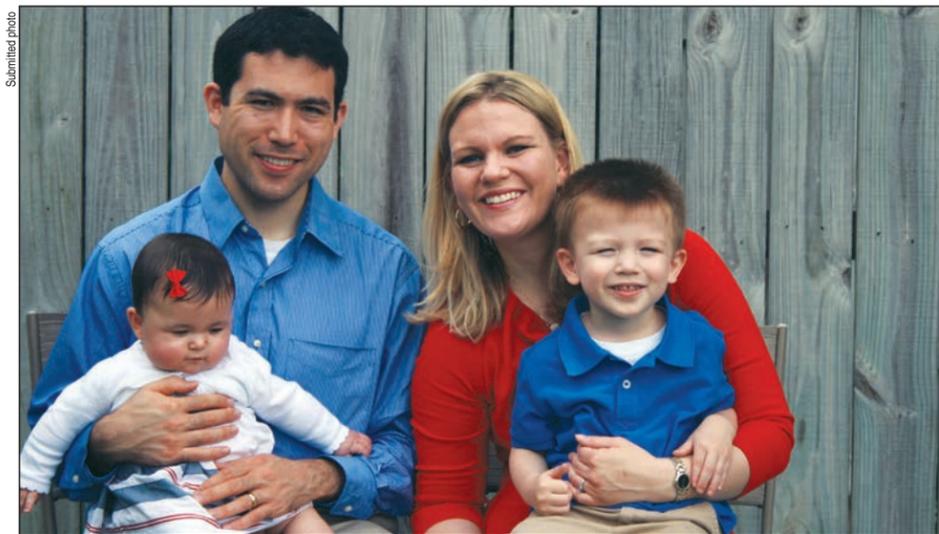
"He's no less part of our family. He's a miracle like all babies, just a miracle that we didn't get to teach or raise. God wanted him sooner than we expected, and it wasn't our decision to make."

As for Melanie and Pete Kuester, they turned to the loving option of adoption.

Through archdiocesan St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, they were blessed with a newborn girl in August. Her name is Margaret "Maggie" Katherine.

"Given the choice, I'd still have us go through [the miscarriage]," Pete said. "It made us closer. It made us more faithful in ways.

"It's worked out for us," he said, looking down at the cooing baby in his arms. †



Peter and Shaina Miller hold their surviving children, 10-month-old Elise and 3-year-old Ethan. The couple also lost two children to miscarriage and one daughter to a brain hemorrhage eight days after she was born prematurely at 24 weeks.



Above, after losing their son, John James, at 32 weeks due to a knotted umbilical cord early this year, Lauren Rush completed his nursery as a form of therapy to help her through her grief. The chalkboard painted wall bears the words of the Magnificat, the prayer Mary proclaimed in the Gospel of Luke 1:46-55.

Right, the Millers had a sketch made of Grace, the daughter they lost to a brain hemorrhage eight days after she was born prematurely at 24 weeks.



Lauren and Rick Rush enjoy their 2-year-old daughter, Virginia. After losing their son, John James, at 32 weeks due to a knotted umbilical cord early this year, the couple is expecting a second daughter, Anne Josephine, in February.

Resources for miscarriage, stillbirth, early infant loss and infertility

Medical resources

For more information on NaProTechnology (Natural Procreative Technology), log on to www.naprotechnology.com.

To find Creighton Model System instructors in Indiana and the surrounding states, log on to www.fertilitycare.org/indiana.

To find NaProTechnology medical consultants in Indiana and the surrounding states, log on to www.fertilitycare.org/indiana-medical-consultants.

For more information on the St. Gianna FertilityCare Center in Indianapolis, call The Kolbe Center at 317-726-0777 or call Kathryn Niswonger at 317-373-7341.

For more information on the Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Neb., log on to www.popepaulvi.com.

Emotional support

For information on miscarriage, stillbirth or early infant loss support groups or events in the archdiocese, log on to www.archindy.org/family/bereavement.html.

For more information on Heartprints Ministry at Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese, log on to www.hspgeist.org/christian_service/heartprints-ministry.htm.

The Jeremiah Project, which offers retreats for women and couples who have suffered a miscarriage, stillbirth or early infant loss, will offer a healing retreat of peer ministry, discussion, self-reflection and prayer from 8:30 a.m. to 12:30 p.m. on Nov. 9 at St. Monica Parish, 6131 N. Michigan Road in Indianapolis. To register, contact Elizabeth Escoffery at 317-446-4248 or e-mail her at elizabethannejamison@gmail.com.

Registration is due by Nov. 5. When registering, indicate if baby-sitting services will be required. †

DEDICATION

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was largely funded through the estate gift of the late James P. Scott of Indianapolis.

The event was attended by the 43 seminarians—from 10 dioceses—who are enrolled at the seminary. Others at the event included benefactors and members of the seminary's policy and advisory boards and representatives of Marian University in Indianapolis, where the seminarians take classes as part of their intellectual formation for the priesthood.

"Join me in thanking God," Archbishop Buechlein said to those attending the event. "That's the only way that this could have happened. This is marvelous. I could have never imagined this 10 years ago."

At the end of his remarks, Archbishop Buechlein addressed the seminarians.

"Fellows, you have good support. Don't disappoint. We need you," he said. "God bless this house very much. He loves you, and I love you and so do a lot of people. So be grateful tonight."

Seminarian Timothy DeCrane, a senior at Bishop Bruté, is grateful for the good example of ordained life and ministry that he has in Archbishop Buechlein.

"His entire priesthood has been a gift to the Archdiocese of Indianapolis," said DeCrane, a member of Most Holy Name of Jesus Parish in Beech Grove. "He has demonstrated authentic leadership, following Christ even when it becomes uncomfortable. He is authentic and is willing to embrace any challenges that may come [his] way."

Father Robert Robeson, rector of Bishop Bruté since its founding in 2004, said during the ceremony that he thanks God every day that Archbishop Buechlein appointed him to lead the seminary.

Before the event, Father Robeson also spoke of the central role that Archbishop Buechlein played in helping the seminary get to where it is today from humble beginnings.

"He founded this place. He made it possible for us to have a seminary," Father Robeson said. "It was a huge risk at a time when seminaries were closing all over the country. He saw the need and made the decision to open a new seminary."

Although Archbishop Buechlein retired from leading the Church in central and southern Indiana in 2011 because of health issues, Father Robeson said that his influence is still felt in the seminary.



Archdiocesan seminarian Timothy DeCrane, a senior at Bishop Simon Bruté College Seminary in Indianapolis, greets Archbishop Emeritus Daniel M. Buechlein after an Oct. 21 ceremony in which a new dining hall and dormitory at the seminary were blessed and dedicated. DeCrane is a member of Most Holy Name of Jesus Parish in Beech Grove.

"The very center of our life here is the celebration of the Eucharist and prayer," Father Robeson said. "This was the archbishop's continuous mantra, that prayer is the most important thing."

When the seminary moved to the former Carmelite Monastery of the Resurrection in 2008, it had 18 seminarians enrolled. Father Robeson said that he and other people helping plan its future expected it to grow to its optimal size of 48 to 60 seminarians. They just didn't foresee it growing so quickly.

"We've gotten there faster than expected," Father Robeson said. "And I think part of that is because of Archbishop Buechlein's reputation. People have [also] seen that it's a great community where our guys grow. The seminary is a great environment for men to grow and

develop the qualities that are necessary to become a good and holy priest."

Father Robeson said that the new dining hall named after Archbishop Buechlein contributes to this environment because it easily accommodates the entire seminary community for meals and as a place for formation conferences and studying.

DeCrane agreed.

"Guys are much more comfortable in this setting," he said. "This is beneficial because guys don't mind spending time with each other [there], which helps encourage the morale of the community."

(For more information on Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb.) †

VATICAN

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The announcement of the synod came amid news that the Archdiocese of Freiburg, Germany, had issued new guidelines making it easier for divorced and remarried Catholics to receive Communion.

Archbishop Muller's article seemed designed to temper the expectations of change that these events have excited.

The archbishop acknowledged that a "case for the admission of remarried divorcees to the sacraments is argued in terms of mercy," but wrote that such an argument "misses the mark" in regard to the sacraments, since the "entire sacramental economy is a work of divine mercy and it cannot simply be swept aside by an appeal to the same."

"An objectively false appeal to mercy also runs the risk of trivializing the image

of God, by implying that God cannot do other than forgive," he wrote. "The mystery of God includes not only his mercy but also his holiness and his justice. If one were to suppress these characteristics of God and refuse to take sin seriously, ultimately it would not even be possible to bring God's mercy to man."

The prefect's article also addressed the Eastern Orthodox practice of allowing second or third marriages even when the first is sacramentally valid, a practice Pope Francis mentioned without endorsing it when speaking to reporters in July.

"This practice cannot be reconciled with God's will, as expressed unambiguously in Jesus' sayings about the indissolubility of marriage," the archbishop wrote, noting that it thus poses an obstacle to ecumenism.

"The Church cannot respond to the growing incomprehension of the sanctity of marriage by pragmatically accommodating the supposedly inevitable," he wrote. "The Gospel of the sanctity of marriage is to

be proclaimed with prophetic candor. By adapting to the spirit of the age, a weary prophet seeks his own salvation but not the salvation of the world in Jesus Christ."

Archbishop Muller also ruled out the argument that "remarried divorcees should be allowed to decide for themselves, according to their conscience, whether or not to present themselves for holy Communion."

"If remarried divorcees are subjectively convinced in their conscience that a previous marriage was invalid, this must be proven objectively by the competent marriage tribunals," he wrote. "Marriage is not simply about the relationship of two people to God, it is also a reality of the Church, a sacrament, and it is not for the individuals concerned to decide on its validity, but rather for the Church, into which the individuals are incorporated by faith and baptism."

Yet the prefect acknowledged that contemporary social and cultural ideas

of marriage are relevant to the validity of a sacramental union, to the degree they influence the spirit with which the spouses undertake it.

"Today's mentality is largely opposed to the Christian understanding of marriage, with regard to its indissolubility and its openness to children," he wrote. "Because many Christians are influenced by this, marriages nowadays are probably invalid more often than they were previously, because there is a lack of desire for marriage in accordance with Catholic teaching, and there is too little socialization within an environment of faith."

"Therefore, assessment of the validity of marriage is important and can help to solve problems," he wrote.

But where the requirements for an annulment are lacking, he wrote, civilly remarried Catholics may receive Communion only if they promise to abstain from sexual relations, living together "as friends, as brother and sister." †

What was in the news on Oct. 25, 1963? A radical reform of the breviary, and discussion of a reform in Church architecture

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. 25, 1963, issue of *The Criterion*:

• Radical reform of breviary is voted by council Fathers

"VATICAN CITY—A radical reform of the breviary was voted at the October 22 meeting of the ecumenical council. Amendments three to eight of a set of 13 amendments to the fourth chapter of the liturgy schema

were passed. Among these were provisions for the modification of the hour of Matins with fewer psalms and longer lessons; suppression of Prime; recitation of a 'little hour' corresponding to the time of day, and completion of the revision of the psalter. Thus one of the great reforms of the official prayer of the Church was accomplished without a word being uttered, but only

with the marking of a perforated ballot to be counted by the electronic tabulating machine."

- Amendments outlined on breviary changes
- Spanning the ocean: Pen pals get together as Providence students
- Archdiocese to note Catholic Youth Week
- Translation system set for council
- Child Center is given \$25,000 by Lilly's
- Funeral Mass is offered for Father Albert Schad
- \$500,000 retreat house: 'New' Fatima is ready to make debut
- Married deacons could set example, U.S. priest says
- Adoration society opens new year
- Report U.S. has 444 seminaries
- Non-Catholic observers received by Pope Paul
- Contraceptive pills rapped by doctor
- Editor comments from Rome: Lack of organization is crippling our American bishops at council
- Marian Development post goes to Hoosier
- Terre Haute to air 'Ask-a-Priest' show
- 137 U.S. priests in foreign missions

- Asks change in marriage regulations
- Religion is urged as college subject
- Promote friendship with Latin America
- Why go it alone? Old-fashioned approach to school problems hit
- Honorary degree ban in U.S. is withdrawn
- Liturgical renewal is linked to reform in church building

"CINCINNATI—Reform of church building is needed so that liturgical renewal can be made effective, a liturgical scholar said here. Father H.A. Reinhold of Pittsburgh said at a festival sponsored by the Cincinnati Archdiocesan Liturgical Arts Group: 'The liturgy can never be restored to its full value and life ... if it is to go on living in surroundings that do not help it but hinder it.' 'We must efface from our minds the eternal picture of a basilica and the Romanesque, Gothic or Renaissance fashion and their general pattern without paying attention to the liturgy.'"

(Read all of these stories from our Oct. 25, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

Palestinian president hopes to use pen from pope to sign peace treaty

VATICAN CITY (CNS)—Pope Francis gave Palestinian President Mahmoud Abbas a fancy pen as a gift, and Abbas told the pope, “I hope to sign the peace agreement with Israel with this pen.”

Pope Francis responded with his hope that the agreement would be reached “soon, soon.”

The exchange took place on Oct. 17 in the papal library after the pope and Palestinian president had spent almost half an hour meeting privately.

Abbas had given the pope a Bible and a framed scene of Bethlehem, West Bank. The pope gave Abbas a framed scene of the Vatican along with the pen “because you obviously have many things to sign,” which is when Abbas spoke about his hopes to sign a peace treaty.

A Vatican statement about Abbas’ meeting with the pope and a later meeting with the Vatican foreign minister, Archbishop Dominique Mamberti, said, “The reinstatement of negotiations between Israelis and Palestinians” was a topic in both conversations.

“The parties expressed their hope that this process may bear fruit, and enable a just and lasting solution to be found to the conflict,” it said. “Hope was expressed that the parties to the conflict will make courageous and

determined decisions in order to promote peace,” and that the international community would support their efforts. The U.S.-mediated talks began in July.

The Vatican statement did not mention Pope Francis’ possible trip to the Holy Land, although when Abbas greeted Archbishop Mamberti he told him that he had invited the pope to visit. Abbas’ delegation also included the mayor of Bethlehem, which likely would be on the itinerary of a papal trip.

In April, Israeli President Shimon Peres also invited the pope, and Israeli media have been reporting that a papal visit is expected in the spring. Israeli Prime Minister Benjamin Netanyahu’s office announced on Oct. 16 that the prime minister would meet U.S. Secretary of State John Kerry in Rome on Oct. 23 and meet the pope during the same trip.

The Vatican statement on Abbas’ meetings said the pope and Palestinian leader also discussed the ongoing war in Syria and expressed their hopes that “dialogue and reconciliation may supplant the logic of violence as soon as possible.”

The two also discussed the work underway on a Vatican-Palestinian agreement regulating “several essential aspects



Pope Francis shakes hands with Palestinian President Mahmoud Abbas during a private audience in the pontiff's library at the Vatican on Oct. 17.

of the life and activity of the Catholic Church in Palestine,” as well as the situation of Christian communities in the Palestinian territories and the contributions Christians make to society throughout the Middle East. †

CHURCH

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multiple levels.

First, she said, 73 percent of the children who graduate from a MTCA school go on to attend a Catholic high school.

“For some of these families, these children are the first to go to high school,” said Tinsley.

Next, by being introduced to the Catholic faith and traditions, some children convert to Catholicism.

“Parents know up front that their children will be educated in the Catholic faith. [The children] are immersed in the Catholic religion every day in religion class, Mass and taking part in the Mass,” said Tinsley. “It’s that immersion into the Catholic faith that makes a difference.

“This year alone, I have over 20 children

[at Holy Cross Central] who are going to be baptized, who prior to coming to a Catholic school wouldn’t have considered it. And children in turn evangelize their parents without even knowing it.”

Tinsley calls these children “diamonds in the rough.

“All they need is to have someone love and care for them, and they will respond.”

‘Without us, what would she have done?’

When a manager arrived at the St. Elizabeth Catholic Charities home for pregnant women in New Albany early one day in the spring of 2013, she found a young woman curled up on the wicker couch on the porch.

“She spent the night out in the moisture and wind,” said agency director Mark Casper. “All her earthly belongings were in two garbage bags. She was pregnant and needed a place to stay.

“We are really the only maternity

home and shelter from Indianapolis on down. If we weren’t here, what would she have done?”

While finding a woman in need on the porch is not an everyday occurrence at the maternity home in New Albany, meeting the



Mark Casper

needs of women in crisis pregnancies is, and United Catholic Appeal funds help meet those needs.

“Without those funds, we wouldn’t be able to provide a maternity home for unwed mothers, a homeless shelter for women and children, mental health counseling to the community and distribute baby items such as diapers and baby food,” Casper said.

According to Casper, the agency

is run through the archdiocese for practical reasons.

“The five [regional branches of] Catholic Charities of the archdiocese have a lot of areas covered so each parish doesn’t have to duplicate services.

“But since we’re not tied to any particular parish, we don’t have the ability to raise money through tithing. So it’s basically the whole archdiocese helping to contribute to the greater Church.

“We couldn’t do what we do without the money raised by the United Catholic Appeal,” Casper added. “It keeps our doors open and allows us to focus on serving those in need.”

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425.) †



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Resources help parishes unite Catholics of different cultures

By Dan Mulhall

In the Gospel accounts of Matthew and Mark, Jesus gives his disciples a final command before he ascends into heaven. They are to proclaim the Gospel to the whole world, making disciples as they go, and teaching a way of life. Scripture scholars call this the “great commission.”

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20).

According to tradition, the Apostles took this command seriously. The Church in India traces its founding to Thomas. Philip and Bartholomew proclaimed the faith in Turkey. Paul and Andrew were the Apostles to Greece. In each of these countries, people came to believe in the Lord Jesus and were baptized. The faith was inculturated into each of these local Churches, and each developed its unique way of following and worshipping Jesus Christ.

The process by which the faith takes root in a culture and brings forth fruit unique to that culture is called “inculturation,” a word created by the Catholic Church to describe this process of sharing faith across cultures. Inculturation describes the work of missionaries and evangelists who strive to bring the message of Christ to the wider world.

Inculturation was once a word used mostly by theologians and sociologists of religion, but has become increasingly important in parishes within the United States as they become more ethnically and culturally diverse. The religious practices of the many different communities are influencing the way that the faith is practiced locally.

This mingling of cultural and ethnic groups within one parish is a relatively recent phenomenon in the U.S. During previous great waves of immigration that shaped the nation, ethnic parishes were often established. It was not uncommon then for even small towns to have two or three Catholic churches to serve the various ethnic groups that lived in the area.

This happened because people are generally more comfortable in a setting in which they know the language and customs than they are when things seem foreign to them.

A similar discomfort is often felt by members of an established community. They have grown comfortable with their communities. They’re often happy to have them as they are, and do not want to see them change. When they feel that they are being pressured to change by newcomers—even if the pressure is nonverbal and light—tensions may mount, resulting in erected barriers and harsh words.

In 2000, the U.S. Conference of Catholic Bishops (USCCB) hosted “*Encuentro 2000: Many Faces in God’s House*.” This event was designed to celebrate the many gifts shared within the Church by the various ethnic communities who now are members of our parish communities.

As part of *Encuentro 2000*, the bishops’ Secretariat



Young people from different ethnic backgrounds take part in a celebration at the John Paul II Center for the New Evangelization in Denver. More parishes in the United States are seeking ways to bring members of different cultures together as a community of faith.

for Hispanic Affairs—the originator of the event—created a process that brought all of the different communities in a parish to the table for conversation and fellowship. As people came to learn more about each other, tensions and misunderstandings were resolved, cooperation and collaboration between people were encouraged.

The USCCB’s Secretariat of Cultural Diversity in the Church has recently created a training program to help parishioners become better aware of the great gifts that people from various cultures bring to the life of a faith community.

The training program, which can be found at www.usccb.org/issues-and-action/cultural-diversity/intercultural-competencies/index.cfm, focuses on helping people develop intercultural competencies.

The page features a quote from the recent world Synod of Bishops on the new evangelization that explains the importance of being open to other cultures if we are to spread the Gospel effectively today.

It says: “A new evangelization is synonymous with mission, requiring the capacity to set out anew, go beyond boundaries and broaden horizons. The new evangelization is the opposite of self-sufficiency, a withdrawal into oneself,

a status quo mentality and an idea that pastoral programs are simply to proceed as they did in the past. Today a ‘business as usual’ attitude can no longer be the case.

“Some local Churches, already engaged in renewal, reconfirm the fact that now is the time for the Church to call upon every Christian community to evaluate their pastoral practice on the basis of the missionary character of their program and activities.”

The training program is available online or can be purchased in printed form. The program can be studied by individuals, by small groups, by parishes or by dioceses. All that is needed is the willingness to be open to people from other cultures, to invite them into our communities and encourage them to make a home among us.

As Christians, we were commissioned by Christ to proclaim the Gospel to the world, and to inculturate it everywhere. We have an opportunity, now that the world has come to our country, to proclaim the Gospel to these new members, to be open to letting them proclaim the Gospel to us in new and exciting ways.

(Dan Mulhall served for 10 years as assistant secretary for catechesis and inculturation for the USCCB.) †

Scripture shows that God’s love embraces all peoples and cultures as his disciples

By Fr. Lawrence E. Mick

We all like to be among our kind. It is easier to live among those who share our background, our ways of thinking and acting. Those who are different are sometimes perceived as a challenge or threat.

In the beginning, Israel thought that every nation had its own god. Their God, revealed through Moses, was seen as greater than the other gods, especially when they defeated other groups in battle.

In time, they began to understand that there was only one God, and that raised the question of how God viewed other nations. The prophets worked hard to teach Israel that God cared for all, not just for them. The others, the gentiles (“the nations”) were included in God’s love.

The Gospels show us Jesus often making the same point. This should have been obvious from the beginning of the Church if St. Luke’s account of Pentecost is to be believed.

On that day, Acts tells us, people were

gathered from many nations: “We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs” (Acts 2:9-11). And Luke says about 3,000 people were baptized and joined the Church that day. We were a diverse lot right from the start.

Of course, these were apparently all Jewish Christians, so the big crisis that faced the early Church was what to do about gentiles who came to believe in Christ. Paul insisted that they did not have to become Jews in order to be Christians, which caused great dissension in the Church that was only resolved at the first council in Jerusalem.

The Gospels recount several times when Jesus pushes us to broaden our thinking. In one case, he appears to have been pushed himself when the Canaanite woman begs him to heal her daughter. He says, “I was sent only to the lost sheep of the house of Israel,” but her faith leads him to grant her

request (Mt 15:24).

With the parable of the good Samaritan, Jesus challenged listeners to recognize that the term “neighbor” must include more than our own kind. Jews and Samaritans were bitter enemies, but it is the Samaritan who is the true neighbor to the injured Jew.

When Jesus cured the Roman centurion’s servant, he acknowledged the faith of this non-Jew, saying, “Amen, I say to you, in no one in Israel have I found such faith. I say to you, many will come from the east and the west, and will recline with Abraham, Isaac and Jacob at the banquet in the kingdom of heaven” (Mt 8:10-11).

And, of course, he gave the Church the task of making disciples “of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:20).

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



Pope Francis wears an Indian headdress presented to him by members of the Pataxo tribe of Brazil on July 27 in Rio de Janeiro. From its earliest days, the Church has welcomed people of all languages and cultures.

From the Editor Emeritus/John F. Fink

Year of Faith: The Church and sexual morality

Sex is good. God created it, and he created it good. He created men and women physically different so that they could unite



in sexual activity and become two in one flesh. Furthermore, he created us with strong desires for sex to make sure that we would want to unite with one another. That's the method he planned for us to co-create the human race.

However, he made us different from the animals, who also engage in sexual intercourse in order to reproduce. For humans, sexual intercourse is meant to be an act of love, an act of self-giving and receiving, an act that can be engaged in even when the woman or man is infertile, an act that is licit only in a marriage between a man and a woman.

Modern society has rejected that idea. It probably began with the so-called "sexual revolution" in the 1960s, powered by the invention of the birth-control pill that made it possible for women to have sex with less fear of becoming pregnant.

What happened to morality when all

this was going on? When did it suddenly become acceptable for unmarried men and women to have sex? Today our society takes it for granted that sexual activity is part of dating. Our television situation comedies revolve around men and women having sex outside of marriage.

The Catholic Church, therefore, is countercultural when it comes to sexual morality. It still teaches the virtue and goodness of chastity. We achieve chastity through the help of God's grace and self-discipline, which can be a lifetime struggle because the sexual drive is powerful indeed.

Chastity is a virtue that must be practiced by everyone, single and married. For the single person, it means engaging in no sexual activity of any kind—which, admittedly, is difficult. For the married person, it means sexual activity only with your spouse.

The Sixth Commandment says, "You shall not commit adultery." We believe, though, that this commandment forbids all sexual misbehavior. It is worded as it is to emphasize that sexual activity belongs in marriage and not outside it. Among the sins forbidden by this commandment are

masturbation, fornication, pornography, and homosexual acts.

Contrary to what those TV situation comedies teach, sexual intercourse between unmarried persons is sinful. It's called fornication, which might seem an old-fashioned word, but it's an action that is meant only for those in the committed bond of marriage.

Homosexuality is not wrong in itself, and people with homosexual inclinations are not immoral. They must not be discriminated against. However, homosexual acts are immoral. The Church calls them "intrinsically disordered" because the *Catechism of the Catholic Church* says, "they close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity" (#2357).

Married people must not only be faithful to one another, they must also permit every act of sexual intercourse to be open to the possibility of conceiving a child. Both the unitive and procreative aspects of sexual activity are important.

Blessed John Paul II reflected at length and in many beautiful and inspiring ways on the reasons behind this Church teaching in a series of general audience presentations that have come to be called the "Theology of the Body." †

Cornucopia/Cynthia Dewes

Family feuds are not fun, but they make good TV material

Family feuds seem to be a charming anachronism these days. The Hatfields and McCoys are part of our national history,



but their territorial violence appears irrelevant now. Or, at least, people are more subtle about expressing their feelings.

Still, there's one kind of family feud still alive and

active among us, and that is the inter-family feud. It's the kind of feud between sisters and brothers, parents and children, or branches of the same family. It can be damaging and hurtful to everyone involved.

We have nieces and a nephew involved in just such a situation. Years ago when the two oldest girls were babies, their dad developed a life-threatening illness that left him in a wheelchair. It also changed the course of his profession, which wounded him emotionally.

The dad was an extremely intelligent man and devoted to his family, but those early events hurt him in more ways than one. Somehow, as a result, his resentment focused on the second daughter. She was born during his worst time, and her infant

needs added to the general stress.

While the oldest girl was his favorite child, the second was a constant reminder of his trauma. And she was probably the most like him in personality, something which also worked against their relationship. Two more girls and a boy followed, but by then the dad was established in a respected position and the family lived well.

The sensitive second daughter began to accumulate personal wrongs, some imaginary, that she felt were committed against her by her parents. In adolescence, she rebelled in hurtful ways, which only verified her dad's dislike. Meanwhile, the oldest girl, believing her dad incapable of any wrongdoing, began to blame her sister for the whole mess.

The other children, while trying at least to stay in touch with their second sister, have cooled their relationships with her. The oldest girl has no contact whatsoever with her. Meanwhile, since we are godparents to the second daughter and love her dearly as we do her siblings, we are thrust into the feud, if only by trying to remain neutral.

My own family is certainly not perfect. We argue, complain, and even yell now and then. But overall, we don't hold grudges or let things fester. As my oldest

son once said, "If I learned one thing from being in this family, it's that you get along," the implication being "or else."

Our model was my dad's family, in which 11 children and two parents spent their long lives respecting, enjoying and loving each other. They were open to what the others thought, and expected no bad motives behind their actions. My mother's family, while funny and interesting, were more dysfunctional. Luckily, my parents did not imitate them.

This is not written as a celebration of my enviable Goody Two Shoes, Pollyannaish, family. Rather, it's meant as a common-sense suggestion to live as a family in the same way we live in the family of God.

That is, we should try to overcome terrible life events with faith in the ultimate Providence and love that God has for us. We can't lay blame or build resentments to soothe our own pain, but must try to expect goodness from others as we show goodness to them.

Family feuding may be amusing in a TV show, but in real life it requires more serious attention.

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

Emmaus Walk/Debra Tomaselli

Course of study: The Divine Economy 101 and God's generosity

I didn't want to help her. I really didn't. I zipped into the parking lot of the new craft store. That's when I saw her.

The woman, with shoulder-length frizzy hair, looked like a peasant in a long-tiered, paisley skirt. She held a cardboard sign with big block letters containing the words "help" and "no work."



As I drove by, our eyes met.

Instinctively, I looked away.

I'm not going to stop, I thought. I don't have time. I don't have anything to give.

I drove to the furthest part of the lot and raced into the store.

Once inside, I found the stationery I needed and purchased it with the promise that it could be returned if I found a better deal elsewhere.

Exiting, I glanced in the direction of the beggar, hoping she had disappeared.

Unfortunately, she hadn't. She was still standing in the sweltering sun, holding her cardboard sign.

I hopped in my car and drove in the opposite direction. I'd nearly exited the lot when a nagging inner voice urged me to return.

I drove up to her and rolled my window down. The woman slowly stepped forward. "What kind of help do you need?" I asked.

"Money," she said. Despite her broken English, I learned the woman was from Guatemala and couldn't work because of a green card problem. Oddly, she also requested a gift card from the nearby grocery.

I can't afford that, I thought. I didn't have time for that. Instead, I handed her cash.

The woman accepted the money with a gracious smile. "Thank you," she said. She waved goodbye as I drove away.

That should have been it, but something told me to get her the gift card.

Really, I thought. Hadn't I already helped her? Why do more?

However, almost in a daze, I parked my car, entered the grocery and purchased a gift card. On the way out, I bought a chilled soda for her too.

Once outside, I delivered the gifts to

the woman, who was still standing in the sweltering lot.

She thanked me, and I left.

I never expected the gift to come back to me, but the unexpected happened later that afternoon when I found similar stationery for a lower price. I returned my original purchase and was heading to the cashier with the new boxes in hand when a fellow shopper stopped me.

"Do you want this coupon?" she asked. She thrust a piece of paper in my direction.

I accepted it, not realizing its value.

At the register, the calculations astounded me. The little coupon was priceless, producing a refund that exceeded my expectations. In fact, the final return amounted to more money than I'd given away.

I've always heard that God will not be outdone in generosity. Indeed, my gift to the Guatemalan woman had multiplied and returned in abundance—all in the same day.

And to think ... I almost didn't help.

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

Faith and Family/Sean Gallagher

Learning starts early in life and is directed ultimately toward God

It's been interesting watching our little son, Colin, start to grow and change since he was born on Sept. 9.

At first, he kept his eyes closed most of the time. He did that in part because it



took his eyes a while to get adjusted to the bright world into which he was born. Before Sept. 9, all he ever knew was the darkness of Cindy's womb.

But now, his eyes are used to the brightness around him,

and he keeps his eyes open more of the time. When they're wide open, they seem so large on his little face.

It's been fascinating watching him slowly take in the world that surrounds him through his eyes. He seems so intent on whatever he's looking at that he could surely win a staring contest. Of course, I like it best of all when the object of his observations is me, his mother or his brothers. He seems to like it, too, because he's started to smile a bit after looking at us—a beautiful moment that could melt even the hardest of hearts.

Right now, Colin's senses are basically the only way he can learn about the world. He can't move around on his own to wherever he would like to go. He can't ask questions or read. But he can see, feel, listen and smell. He can't even taste that much yet, as all he is taking in for nourishment is Cindy's breast milk.

Be that as it may, his exploration of the world seems to be starting in earnest. And I hope that it's a journey that won't end until his dying breath. That's because this desire to learn is at the heart of what it means to be a human being.

In and of itself, this desire to learn is a good thing. Through it, we can order our lives according to what is good, true and beautiful and help other people do the same, thus improving the broader world in which we live.

The human drive to learn shows something deeper in us. It reveals in us a desire to go beyond ourselves, to learn about our world and other people. And as we take in this universe beyond ourselves, we discover the power of this desire and that it cannot be satisfied by anything in this world or even by the universe as a whole.

This finally suggests the ultimate goal of our desires—God himself. St. Augustine famously wrote about this some 1,700 years ago in a prayer to God at the start of his spiritual autobiography, *The Confessions*: "You have made us for yourself, and our hearts are restless until they rest in you."

This seems like a lot to discern from the simple observations of a newborn baby. But Colin's life is simple right now. Unlike us adults, he hasn't cluttered his life with lots of things that distract us from what is really important. And what is at the heart of our human nature can be more clearly seen in babies like him.

Maybe that's a reason why we Catholics choose to baptize our babies into the life of grace that God in his mercy offers to all of us.

When little Colin was baptized on Oct. 13 by his second cousin, Father Peter Gallagher, my hope was that the grace he received in this sacrament will help him along his lifelong path of learning. As he takes one step after another on this journey, I hope that the grace of his baptism will especially draw him daily into a closer relationship with God in which he knows God and himself more and more.

I have this desire for him because I believe it is for his good here and now and for his ultimate good. And this can only lead him to do good for those around him. If this is true for Colin, then it's also true for all of us.

May God's grace keep alive in us our desire to learn about ourselves, our world and especially him and his will for us. †

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

Sunday Readings

Sunday, October 27, 2013

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

The Book of Sirach provides this weekend's first Scriptural reading. The book is part of that group of biblical writings classified by scholars collectively as the Wisdom Literature. The Wisdom Literature developed through an interesting and very believable process. As conditions worsened in the Holy Land several centuries before Christ, many



Jews emigrated.

Many probably prospered economically in new places. Prosperity, however, came at a price. Paganism abounded. The riches and pleasures of the pagan culture were powerful attractions for Jewish youths, children of these Jewish transplants. Devout Jews and conscientious Jewish parents realized that they had to convince their children, and also their less than fervent Jewish neighbors, of the worth of the ancient Hebrew religion.

The authors of this literature wrote to persuade audiences that the Hebrew religion in itself was the summit of human logic, a startling claim in the Greek culture, in which human reasoning was so exalted.

With this overall objective, 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.

It is easy, and not out of place, to imagine the conditions in which this particular work, the Book of Sirach, was composed. However, the message is clear. Sirach offers a picture of the God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans.

God did not bargain with humans as if with equals or as with bearers of things he wanted.

St. Paul's Second Epistle to Timothy, directed to one of Paul's disciples,

provides the second reading. Paul taught Timothy 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. However, he has remained loyal.

St. Luke's Gospel furnishes the final reading. Here again, Jesus presents the smug and insincere as being without God's favor. A humble and unassuming man is God's favorite.

The reading makes two points. It teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Here the lesson is not to demean good works, but rather to insist that good works must rise from faith and love.

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

Reflection

The Book of Sirach suggests a time and a condition very long ago but in reality quite similar to circumstances met in life today or in any day. Humans always exaggerate their ability. It is the result of pride. It is a byproduct of original sin.

Despite these exaggerations, however, the fact is that God alone is almighty and truly wise. Seeing God's majesty, and human imperfections, it is obvious that God alone is the model of perfection. Earthly rewards are empty and fleeting. God alone provides the only reward. God is everything.

Anyone who seeks an end other than God, as the Pharisee sought other ends in the story told by Luke, chases after phantoms. The humble man in the Gospel story is truly wise. His wisdom causes him to be humble. He receives the reward. He succeeds. He achieves.

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. We are limited, but, blessedly, marvelously, we may achieve true life in God through Christ. †

Daily Readings

Monday, October 28

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

Tuesday, October 29

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

Wednesday, October 30

Romans 8:26-30
Psalm 13:4-6
Luke 13:22-30

Thursday, October 31

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

Friday, November 1

All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-4ab, 5-6
1 John 3:1-3
Matthew 5:1-12a

Saturday, November 2

Commemoration of All the Faithful Departed (All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
John 6:37-40

Sunday, November 3

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

Infallibility in Church teaching rooted in Christ's promise to send the Holy Spirit

Q What is the Church's foundation for declaring itself to be infallible



after the life of Christ.

How many teachings on faith and morals have been declared infallible, and what are some of them? And if something has not been defined as infallible, are we free to question and discuss? (Hudson, Wis.)

A The doctrine of infallibility, while sometimes misunderstood by Catholics and others, is clearly defined by the Church's *Code of Canon Law*. Canon 749, Section 1, explains that the pope may teach infallibly when he proclaims by definitive act that a certain doctrine of faith or morals is to be believed by the faithful. He must clearly state that he intends to teach that doctrine as infallible and irreformable.

The consensus among theologians is that only twice in the Church's history has the Holy Father by himself exercised this prerogative—in 1854 with the dogma of the Immaculate Conception of the Blessed Virgin Mary, and in 1950 with the Assumption of the Blessed Virgin Mary.

But there is a second manner of infallible pronouncements (Canon 749, 2), and this happens when the college of bishops, joined in an ecumenical council, proclaim that a certain truth is to be held by all the faithful. An example would be at Nicaea in 325 A.D., when it was declared that Jesus is "of the same substance" (nature) as God the Father.

The doctrine of infallibility did not suddenly appear in 1870. Rather, it is founded on Christ's promise to the Apostles that he would send the Holy Spirit, who "will guide you to all truth" (Jn 16:13). That secure sense of protection from error on fundamental teachings was part of the early history of the Church and is reflected in St. Augustine's fifth-century statement, "Rome has spoken; the case is concluded."

Infallible declarations have been issued only sparsely during the Church's two-millennia history, and have usually been formulated in response to particular

issues that had been disputed.

But, as the *Catechism of the Catholic Church* explains, even the ordinary teaching of the bishops, as successors of the Apostles and joined with the pope, are to be followed "with religious assent" (#892). So where does that leave Catholics as to their freedom "to question and discuss" non-infallible teachings?

The answer seems to depend on the particular teaching—how fundamental it is and how solidly embedded in the history and tradition of the Church.

For example, in 1994, when Pope John Paul II said in the apostolic letter "*Ordinatio Sacerdotalis*" that the Church lacks the authority to ordain women, the word infallible did not appear. But the pontiff did say that this teaching should be "definitively held," and suggested that further debate was pointless.

But on the issue of mandatory celibacy for clergy, Archbishop Pietro Parolin, the new papal secretary of state, noted recently that this is a matter of Church discipline and not dogma, that the early Church had married priests and that the matter is therefore open to discussion.

Q Is there anything wrong with a woman writing a reflection on the readings for the Mass each day on her own personal blog? I am the volunteer coordinator for Catholic ministry at a local women's prison and teach a Rite of Christian Initiation of Adults class for those inquiring into the faith.

I believe that I know the basics of our faith very well, and I am loyal to the magisterium of the Church. I know that only ordained clergy can give a homily in the context of a Mass, but does what I am doing violate any rules? (Indianapolis)

A I applaud what you are doing and encourage you to continue it. True, Canon 767 of the Church's *Code of Canon Law* says that "among the forms of preaching, the homily, which is part of the liturgy itself and is reserved to a priest or deacon, is pre-eminent."

But what you are doing is apart from the context of the Mass, and is clearly not a homily. You are simply reflecting on the daily readings—and you have every right to do that. I would think that many might benefit from a feminine perspective.

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

My Journey to God

Fear of the Lord

By Thomas J. Rillo

What is fear of the Lord?
Is it a dark and fearsome thing?
Can fear be of hell and damnation?
Is it judgment day for our earthly sins?

What is fear of the Lord?
Recollection of the sins we committed.
Love of God is a vestige of respect
Fostering obedience to his commands.

What is fear of the Lord?
Fear and love are often the same
Love of neighbor as a strong vow
This is why his only begotten Son came.

What is fear of the Lord?
Love for the poor and the needy
Imitation of his Son on Earth
To see his Son in all we meet.

What is the fear of the Lord?
Fear of failure in our journey to God
Failure that impedes our spiritual steps
Not measuring up to his standards.

What is the fear of the Lord?
Is it a dark and fearsome concept?
No, it is love and praise born of light,
Living by God's commandments always.



Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A woman kneels in prayer during a Mass celebrated in St. Matthew Cathedral in Washington.

Rest in peace

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

ALLEN, Donna, 67, St. Mary, Greensburg, Oct. 10. Wife of Ronald Allen. Mother of Kim Bardach, Jody Shera, Aaron, Eric and Kirk Allen. Daughter of Carl and Mildred Hardebeck. Sister of Margaret Laudick and Phyllis Schwering. Grandmother of 10. Great-grandmother of one.

BUNDY, Donald L., 75, St. Mark the Evangelist, Indianapolis, Oct. 12. Husband of Carolyn (Iaria) Bundy. Father of Sharon Bundy and Sherrell Smith. Stepfather of seven. Grandfather of 13. Step-grandfather of two. Great-grandfather of two. Step-great-grandfather of one.

ERHART, Jerry E., 52, St. Peter, Franklin County, Oct. 4. Husband of Marcella Erhart. Father of Dana Hoskins, Lance and Shane Erhart. Son of Al and Rita Erhart. Brother of Steve Erhart.

FINN, Loraine F. (Craig), 85, St. Mary-of-the-Knobs, Floyd County, Oct. 9. Mother of Jackie Taylor and John Finn IV. Grandmother of three. Great-grandmother of eight.

GRAF, Angie (Hollis), 41, St. Joseph, Clark County, Oct. 10. Wife of Jeff Graf. Mother of Jace Graf. Daughter of Alvin Graf. Stepdaughter of Jeffrey Farmer. Sister of Kathy Reisert and

Daniel Farmer. Granddaughter of JoAnn Carroll.

HARPENAU, Clem, 73, St. Pius V, Troy, Oct. 13. Husband of Emma Harpenau. Father of Karen Schulte, Dennis and Mark Harpenau. Brother of Eileen Burnette, Joyce Mulzer and Larry Harpenau. Grandfather of four.

JARVIS, Dolphin A., 90, Holy Spirit, Indianapolis, Oct. 10. Husband of Gertrude Jarvis. Father of David, Frank and Philip Jarvis. Grandfather of seven. Great-grandfather of 16.

LANGHORNE, Lt. Col. (Ret.) Donald Lee, 88, Immaculate Heart of Mary, Oct. 1. Father of Mary Loughery, Theresa Spatharos, Cynthia, Donald Jr., John and Peter Langhorne. Brother of Elizabeth Zerby and John Langhorne. Grandfather of 21. Great-grandfather of seven.

LEUCHT, Fred P., 76, St. John the Evangelist, Indianapolis, Oct. 8. Husband of Joan (Kirkhoff) Leucht. Uncle of several.

MANUBAY, Audra, 85, St. Joseph, Corydon, Sept. 24. Mother of Mary Lynch and James Manubay. Grandmother of three.

McALLISTER, Larry J., 76, St. Mary-of-the-Knobs, Floyd County, Oct. 9. Husband of Joyce Ann (Longest) McAllister. Father of Laura Eskridge, Lisa Short and Mark McAllister. Brother of Patricia Gilchrist. Grandfather of one.

NAVARRA, John C., 82, St. Roch, Indianapolis, Oct. 14. Husband of Twila Navarra. Father of Deanna Foster and David Navarra. Stepfather of Nina Sanders and Robert Fattig. Brother of Michael Navarra. Grandfather of six.

REINBOLD, Tonijane, 66, St. Bartholomew, Columbus,

Oct. 4. Mother of Gabrielle Sewell, Jon Sanders, Melissa and Timothy Reinbold. Sister of Sylvan Sewell. Grandmother of 12. Great-grandmother of three.

SCHULTHISE, Marian (Tuggle), 80, St. Pius V, Troy, Oct. 13. Mother of Tina Gerlach, Casey, Chip, Dio and Duffy Schulthise. Sister of Bob, Floyd, Jack and Pat Tuggle. Grandmother of 15. Great-grandmother of 11.

SNIDER, Arthur Floyd, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 7. Father of Mary Davidson, Patty Surenkamp, David, John, Rusty and Steve Snider. Brother of Virginia Abney, Arnold and Curt Snider. Grandfather of 12. Great-grandfather of seven.

STENGEL, Tom, 70, St. Paul, Sellersburg, Oct. 1. Husband of Sarah Stengel. Father of Lei Fahey and Chad Stengel. Son of Rose Stengel. Brother of Judy Kocka and Marty Stengel. Grandfather of five. Great-grandfather of one.

STRAGAND, Mary, 85, St. Mary, Richmond, Oct. 14. Mother of Susy Hasecoster and Peter Stragand. Grandmother of four. Great-grandmother of three.

VANZO, Vige, Jr., 85, Our Lady of Lourdes, Indianapolis, Oct. 6. Husband of Florence Vanzo. Father of Suzanne Kobak, Anita Suppieger, Nancy, Bruce, John and Robert Vanzo. Brother of Delores Hertzfelt. Grandfather of 18. Great-grandfather of 15.

ZALESKI, Raymond, 85, St. Mary, Richmond, Oct. 12. Husband of Mary Zaleski. Father of Ann Meuleman, Lynn Miller, Carol Overstreet, Peter and Raymond Zaleski Jr. Grandfather of 14.

ZUPANCIC, Mary Agnes, 90, St. Martin of Tours, Martinsville, Oct. 14. Mother of Helen Smith, Anna, Charles, George, Harry and John Zupancic III. Sister of Margaret Ford. Grandmother of 14. Great-grandmother of 26. Great-great-grandmother of one. †



Performing for the pope

Artists perform as Pope Francis greets guests during his general audience in St. Peter's Square at the Vatican on Oct. 16.

Pope, at Mass, encourages people to visit retired priests and nuns

VATICAN CITY (CNS)—Calling homes for retired priests and nuns “sanctuaries of holiness,” Pope Francis asked Catholics to visit those who spent their lives sharing the Gospel and caring for others.

In his morning Mass homily on Oct. 18, the pope described retired clergy and religious as “good priests and good sisters, aged and bearing the weight of solitude, waiting for the Lord to knock on the doors of their hearts.”

“Let’s not forget them,” he said during the Mass in the Domus Sanctae Marthae, according to Vatican Radio.

Pope Francis spoke about how Moses, John the Baptist and St. Paul all endured suffering, but the Lord never abandoned them.

They were filled with energy when

they began their service, he said. Then challenges came and, eventually, the end of life.

Pope Francis said when he thinks of the closing days of St. Paul’s life, “My heart remembers those sanctuaries of apostolicity and sanctity, rest homes for priests and sisters.”

He said Christians can make a pilgrimage by visiting the elderly priests and nuns, who “wait for the Lord a bit like Paul: perhaps a bit sad, but also with a sense of peace and a happy face.”

The 76-year-old pope told those at the Mass, “It would do us all good to think about that final stage of life ... and pray to the Lord: Watch over those who are facing that moment of the final letting go so that they could say once again, ‘Yes, Lord, I want to follow you.’” †

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Parish anniversary

Past and present parishioners flocked to Holy Guardian Angels Church in Cedar Grove on Oct. 6 to celebrate the 139th anniversary of the founding of the parish. A Mass celebrated by Father Sean Danda, pastor, above left, was the highlight of the homecoming. After Mass, a fried chicken lunch was provided by the Knights of Columbus. Tours of the parish church, former school and rectory were also led by Father Danda and members of the parish, which is scheduled to close on Dec. 1. "Holy Guardian Angels has been a blessed parish for many generations, made a positive impact on the lives of many, and has saved many souls," said Judy Lanning, a member of the parish and its celebration committee. Also pictured, above right, is Father Danda after Mass greeting former parishioner Larry Kunkel and his wife, Jerilyn, who attended the liturgy.

Message in a skullcap: U.S. student expands on pilgrim tradition



Pope Francis gives back a zucchetto to Providence College student Joseph Day at the general audience in St. Peter's Square at the Vatican on Oct. 16. The pope tried on the zucchetto given by Day, who had put a hot pink sticky note inside.

VATICAN CITY (CNS)—The "zucchetto switcheroo" is a long-held tradition for popes and pilgrims.

A guest presents the pope with a brand new white skullcap, known as a zucchetto, and the pope is expected to take it and swap it with the one he's wearing on his head.

While many pilgrims are familiar with the practice, a newly elected pope usually needs a quick explanation from an aide or security guard when someone suddenly presents him with a fresh new cap purchased from the papal tailors at the Rome-based Gammarelli shop.

But once they know the drill, everyone from Blessed John Paul II to Popes Benedict and Francis happily has engaged in the tradition, letting the lucky pilgrim get a souvenir of a lifetime.

One lucky pilgrim at the general audience in

St. Peter's Square on Oct. 16 was a junior from Providence College, R.I., who is spending a semester studying in Rome.

When Pope Francis went through the crowds in his open popemobile, Joseph Day, a native of Rehoboth, Mass., stretched his arm out over the heads of his classmates to give the pope a zucchetto with a hot pink sticky note stuck inside.

According to news reports, Day had written on the note: "Providence College loves Pope Francis."

The pope took off his own cap and put on Day's gift, but then he gave it right back after glancing at the note.

While sometimes Pope Francis does trade in his old skullcap, more often than not he has been choosing to keep his own zucchetto after he places the gifted one briefly on his head and returns it to the giver. †

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Donors are ‘putting Christ first’ through their generosity

By Patricia Happel Cornwell

Special to *The Criterion*

NASHVILLE—Most people who head for the hills of Brown County during the month of October are looking for fall color and early Christmas bargains. About 50 people instead went to St. Agnes Church on Oct. 7 for a Miter Society Mass.

Archbishop Joseph W. Tobin was the principal celebrant, and Bishop Christopher J. Coyne, vicar general, was among the concelebrants, for the liturgy.

Those in attendance were from the Bloomington and Seymour deaneries. Some, but not all, are already members of the archdiocese’s Miter Society for donors who contribute \$1,500 or more to the annual “United Catholic Appeal: Christ Our Hope.”

Contributions to the campaign are used to educate seminarians, support retired priests, fund Catholic Charities, educate youth and adults in the faith and assist the poor throughout the archdiocese.

Archbishop Tobin’s homily during the Mass focused on the parable of the Good Samaritan.

“It is definite that a state of war had existed between the Jews and the Samaritans,” he said. “Yet [in the parable] the one who recognizes the humanity of the injured man is the one who has every reason not to have compassion.

“What excites compassion in us today? Where in our world, even in our Church, are there people reduced to less than human status?” he asked. “We like to say, ‘You can choose your friends, but you can’t choose your relatives.’ I’m not sure we can choose our neighbors either. Our neighbor is the one who moves us to recognize our common humanity.”

Helen and Robert Burns, members of St. Charles Borromeo Parish in Bloomington, attended the liturgy and said they appreciate the outreach carried out by



Photos by Patricia Happel Cornwell



Above, Stephen and Judy Cecil, members of St. Bartholomew Parish in Columbus, chat with Bishop Christopher J. Coyne at the reception following the Miter Society Mass on Oct. 7.

Left, priests from the Bloomington and Seymour deaneries join Archbishop Joseph W. Tobin and Bishop Christopher J. Coyne during the Miter Society Mass at St. Agnes Church in Nashville on Oct. 7. Also shown is the St. Agnes Parish choir, led by director Michelle Farnsworth, which provided music for the liturgy.

ministries supported through the appeal.

“It means a lot to us to be able to help. We love the Catholic schools in Bloomington and Indianapolis, and the good work they do,” Helen said. “The youngsters are so important. You want to keep them close to the Church, close to Christ.”

Lori and John Miller are also members of St. Charles Borromeo Parish. Lori said they contribute to the campaign because of “the responsibility we feel, that’s been passed down in the family. We especially like to support Catholic Charities, but we never designate our gift for a particular service. We trust the archdiocese to use it wisely.”

Her husband, John, added, “It’s the right thing to do.”

Grace Coyner, a member of

St. Bartholomew Parish in Columbus, said, “My main motivation for contributing to the United Catholic Appeal is the home missions. That’s important for our archdiocese to support. The other reason is that the annual appeal helps priests. ... We don’t provide for them any other way.”

Another St. Bartholomew parishioner, Melinda Engelking, said that supporting the appeal is “God’s way. It’s what we’re asked to do, and it’s a gift to be able to do it.”

Therese Chamblee, coordinator of religious education at St. Agnes Parish in Nashville, said the United Catholic Appeal is “a community effort. It’s important to support our archdiocese, and the missions they serve for all the people.”

At the reception following the Mass, Barbara and Don Pierse talked with Archbishop Tobin. They are members of

Holy Trinity Parish in Edinburg.

Barbara said, “The Church is such a gift to us.” Don added, “I can’t imagine not giving.”

Judy Cecil said “this is the year” she and her husband, Stephen, members of St. Bartholomew Parish, are deciding how to contribute to the Church in the future. She said they support the archdiocesan appeal because “putting Christ first is what it’s all about.”

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. For more information about the United Catholic Appeal, log onto www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1425, or 800-382-9836, ext. 1425.) †



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