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'Belong, Believe, Behave'

Kristan Hawkins, president of Students for Life, encourages continuing the "revolution," page 11.

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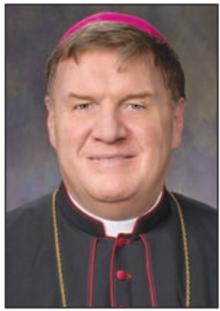
October 10, 2014

Vol. LV, No. 2 75¢

Court declines to review rulings overturning same-sex marriage bans

WASHINGTON (CNS)—Rulings that overturned state laws or constitutional amendments defining marriage as exclusively between one man and one woman will be allowed to take effect, after the Supreme Court on Oct. 6 declined to consider appeals of seven lower court rulings that such prohibitions are unconstitutional.

Another half-dozen states in the same appellate court jurisdictions also are likely to begin allowing such marriages. But the high court's refusal to hear the cases does not translate to a nationwide mandate for all states to follow them.



Archbishop Joseph W. Tobin

The action effectively allows county clerks in Indiana, Oklahoma, Utah, Virginia and Wisconsin to issue marriage licenses to same-sex couples as soon as lower courts lift temporary stays that were imposed while appeals went to the Supreme Court.

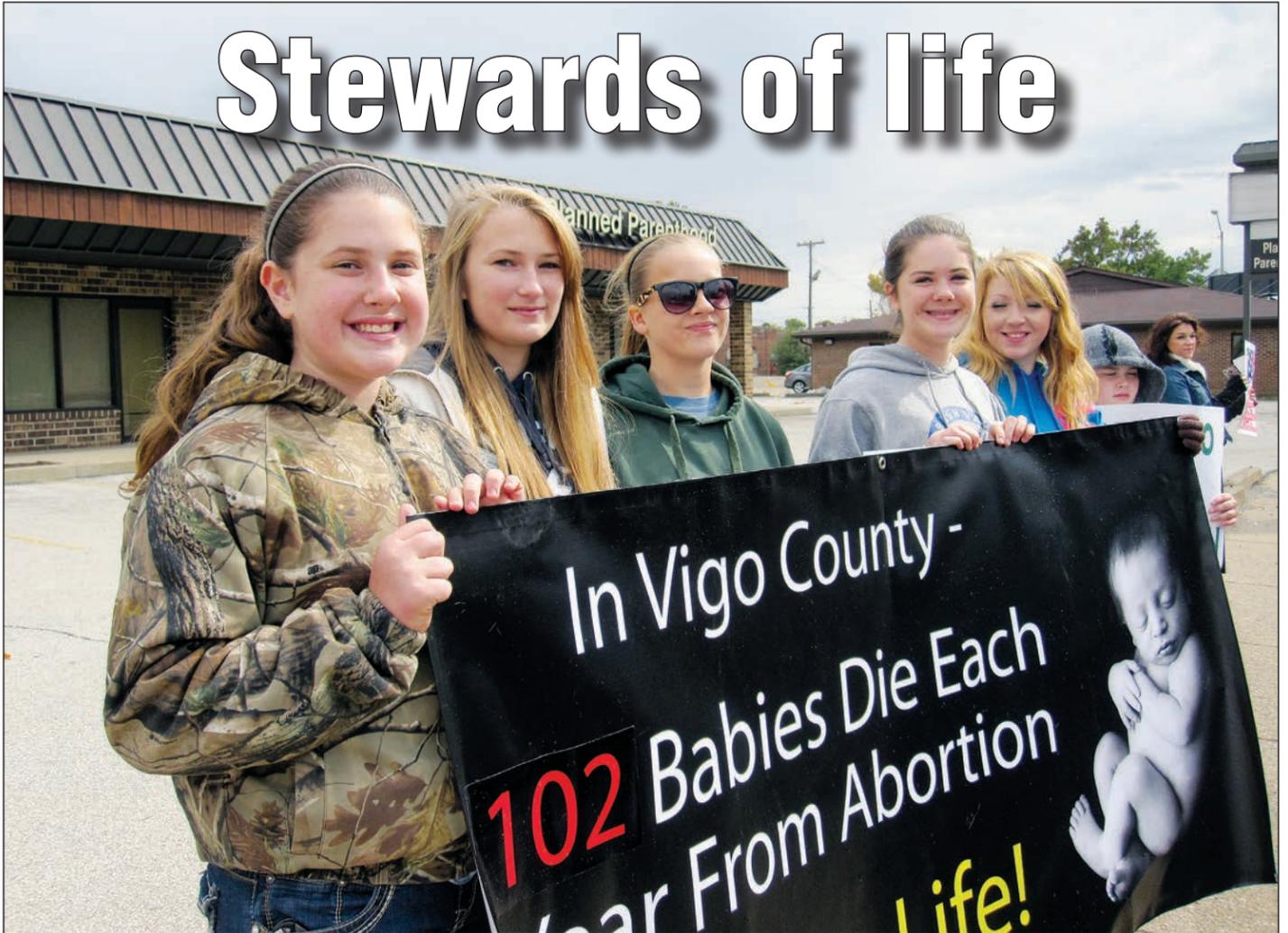
The six Catholic bishops of Indiana, including Archbishop Joseph W. Tobin and Bishop Christopher J. Coyne of Indianapolis, issued a statement in response to the high court's decision to let the lower court rulings stand.

"It is unfortunate that the U.S. Supreme Court did not take up the cases and respect the will of people of Indiana and other states," the bishops said. "In its denial to hear the case, the Court of Appeals decision citing Indiana's marriage law as unconstitutional stands. While same-sex marriage may be legal in Indiana, the Church is not obligated to solemnize such ceremonies and will not change its teaching.

"The Church will continue to preach and teach the truth of marriage according to God's plan, encouraging all people to embrace the fullness of that truth, while upholding the dignity of all persons. We

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Stewards of life



Clarie Pfister, left, a member of St. Patrick Parish in Terre Haute; John Paul II Catholic High School student Julianna Gallion; Celine Mitchell, a member of St. Patrick Parish; John Paul II Catholic High School student Erin Pfister; and Cassie Mitchell, a member of St. Patrick Parish, hold a banner during the Life Chain in Terre Haute on Oct. 5. (Submitted photo by Tom McBroom)

Theme for Respect Life Sunday identifies all people as 'masterpieces of God's creation'

By Natalie Hoefer

The unborn child in his or her mother's womb.

The homeless man begging for food.

The elderly woman confined to a wheelchair.

The person reading this article.

Each of these people shares something in common: All are the precious work of God's hands.

"Each of Us is a Masterpiece of God's Creation" was the theme chosen by the

U.S. Conference of Catholic Bishops for this year's Respect Life Sunday, celebrated on Oct. 5.

Throughout southern and central Indiana, many priests spoke about the sanctity of life during homilies. And ecumenical Life Chain prayer events raised awareness of the sanctity of—and threats to—life in the womb.

In Indianapolis, a special Respect Life Mass was celebrated at SS. Peter and Paul Cathedral, during which the archdiocesan Office of Pro-Life and Family Life presented this year's pro-life award winners.

During his homily at the Mass, Father Patrick Beidelman, pastor-rector of the Cathedral parish and executive director for the archdiocesan Secretariat of Spiritual Life and Worship, likened each person's call as a steward of life to the "other tenants" mentioned in the Sunday reading from the Gospel of St. Matthew.

"Today, as we gather on this Respect Life Sunday, in which we proclaim the inviolability of human life from its conception to natural death, we must remember that we, as members of

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Pope Francis tells bishops at family synod to speak fearlessly, listen humbly with an open heart

VATICAN CITY (CNS)—Pope Francis opened the first working session of an extraordinary Synod of Bishops on Oct. 6, urging participants to speak fearlessly and listen humbly during two weeks of discussion of the "pastoral challenges of the family."

Hungarian Cardinal Peter Erdo of Esztergom-Budapest then outlined some of the major challenges the bishops would discuss, including such controversial topics as cohabitation, divorce, birth control and the impact of social and economic pressures.

"Let nobody say: 'I can't say this; they'll think such-and-such about me,'" Pope Francis told more than 180 bishops and more than 60 other synod participants. "Everyone needs to say what one feels duty-bound in the Lord to say: without respect for human considerations, without fear. And, at the same time, one must listen with humility and welcome with an open heart what the brothers say."

The pope recalled that, after a gathering of the world's cardinals in February, one cardinal told him others had hesitated to speak out for fear of disagreeing with the pope.

"This is no good, this is not synodality," the pope said.

Later in the morning, Cardinal Erdo, who, as the synod's relator

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A Swiss Guard salutes as Pope Francis leaves the opening session of the extraordinary Synod of Bishops on the family at the Vatican on Oct. 6. (CNS photo Paul Haring)

LIFE

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the Body of Christ, as God's children in the Church, we are the 'others' to whom Jesus was referring in the parable [of the vineyard tenants]," he said.

"We have been given the opportunity to enjoy the kingdom of God, to work in and for the kingdom of justice and peace that Jesus came to establish, ... to use the gifts he gives us for good and to assist others, particularly those in most need and who have no voice, to reach their potential in this life and the life to come."

As God's creation, Father Beidelman said, we are called "to imitate his love and devotion to all creation [by] ... how we speak to one another, how we work and socialize with one another, and especially how we sort out our problems and differences.

"Let us do so courageously and compassionately, with deep reverence for the image of God that is within each of us."

During the Mass, the archdiocesan Office of Pro-Life and Family Life recognized one individual and one couple for their contributions to the cause for life during the past year.

An 'eye-opening' experience

Curtis Bouchie's reaction to the news that he would be awarded the Our Lady of Guadalupe Pro-Life Youth Award was a surprised, "Wow, me?"

When Curtis decided to volunteer this summer at Birthline, a ministry of the archdiocese located in Indianapolis that provides assistance to pregnant women and mothers of infants in need, he did not go in with an eye toward receiving an award.

"My grandma has been volunteering there for over 10 years," said the member of St. Malachy Parish in Brownsburg. "I thought it would be a good idea to go down and see what she does there twice a week. I wanted to see what it's all about."

Curtis, a junior at Brownsburg High School, was impressed—so impressed that he came back several more times to volunteer at Birthline.

"I thought it was really helpful to the people who decided to be pro-life," he said. "We were dealing with real people.

"I would carry supplies to cars and carry donations to the office. I got to deal hands-on with people instead of just

organizing shelves or folding clothes all day. I still did that, but working with the people was more fun."

Curtis said he learned much from working with the clients who visit Birthline.

"They are kind of quiet," he said. "They're shy, but grateful. You can tell [Birthline] made an impact.

"Some are single moms, trying to provide for their kid, no father. A lot of it was eye-opening as to how blessed I am with what I have."

Curtis, the only child of St. Malachy parishioners John and Elaine Bouchie, is also an active volunteer and leader with the Crohn's and Colitis Foundation. He hopes to attend Bellarmine University, a Catholic college in Louisville, Ky., to study math and actuarial science.

Wherever he goes, he plans to continue supporting the pro-life cause.

"I could really see the effect of what I was doing," he said. "They had a need, and I liked being able to help."

A pregnancy center 'built on love and support'

In the spring of 1994, Mary Keck had a vision while on a retreat.

"I had this vision of a pregnancy center at this building that was for sale in Brookville," she recalled. "That's when God planted the seed for the Pregnancy Help Center."

Four months later, Mary's and her husband Matthew's 19-month-old son, also named Matthew, contracted Rocky Mountain Spotted Fever and was sent to St. Mary Hospital in Evansville.

But Mary and her husband Matthew had no health insurance, and at the time had six other children to care for.

"People of our parish [St. Michael Parish in Brookville] and Brookville, knowing we had no insurance, started a fund for us," said Matthew. "All the money collected for the fund went to pay the hospital and doctor bills."

But their son did not survive.

"The hospital forgave the entire hospital bill," Matthew said. "When all the doctor bills were paid, there was money left over in that account. That was the seed for [the Pregnancy Help Center]. The entire community played a big part of starting it."

And not just with their money, Mary added.

"The people of St. Michael and the entire community and our friends put out



Thomas Meyer, left, looks at the Mass program with his wife, Christine, as she holds their 3-month-old son, Benjamin, during the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 5. The couple attended to support Christine's parents, Matt and Mary Keck, who received the 2014 Archbishop Edward T. O'Meara Respect Life Award during the Mass. (Photos by Natalie Hoefler)

their love. The center is built on love and support."

The entirely volunteer-run Pregnancy Help Center in Brookville has grown over the last 19 years. It now offers 16 services, including pregnancy testing, post-abortion counseling, parenting instruction, financial classes and more.

For this—and more—the Kecks received the Archbishop O'Meara Respect Life Award.

The Kecks, married for 37 years with eight living children and 12 grandchildren, have made a family affair of the Pregnancy Help Center and the logistics business they own and operate.

"The center is on the first floor of a building that has our family business on the second floor," said Matthew. "We have four members of our family working at the logistics business. So when people come into the Pregnancy Health Center for diapers or baby items, the four boys upstairs might help distribute them.

"We also have three of our children on the board of directors for the Pregnancy Health Center. It's kind of become like a



Father Patrick Beidelman poses during the Respect Life Sunday Mass with Mary and Matt Keck, recipients of the 2014 Archbishop O'Meara Respect Life Award. The Kecks, members of St. Michael Parish in Brookville, started and have operated the Pregnancy Help Center in Brookville for the last 19 years.



SS. Peter and Paul Cathedral pastor-rector Father Patrick Beidelman poses with Curtis Bouchier of St. Malachy Parish in Brownsburg, recipient of the 2014 Our Lady of Guadalupe Pro-Life Youth Award during the Respect Life Mass on Oct. 5.

family ministry."

While the Kecks see their "greatest pro-life triumph" as their eight children and 12 grandchildren, the couple expressed gratitude for the award.

"I thought about all the people who over 19 years have so selflessly given their time, so many benefactors that have supported us, the churches in the community who donate to us, and all the people who volunteered who have never had any recognition," said Matthew of his reaction to the news that he and Mary had been chosen for the award.

"This award really gives them the recognition that they deserve for all the hard work that they've done."

"Amen," said Mary in agreement. "We are just so thankful." †

Archbishop Tobin changes status of St. Denis Church in Jennings County

Criterion staff report

On Sept. 22, Archbishop Joseph W. Tobin announced that he had relegated St. Denis Church in Jennings County to "profane but not sordid" use.

This is the phrasing used in canon law to refer to the process by which worship ceases to take place in a Catholic church building, and it is allowed to be used for other purposes. This includes the possible sale of a former church building.

Archbishop Tobin made his decision after consulting with the archdiocesan Presbyteral Council.

His decree regarding St. Denis Church

took effect on Oct. 5. The church was the house of worship for the former St. Denis Parish in Jennings County, which was merged on June 6, 2013, with Immaculate Conception Parish in Millhouses.

The merger was a part of the "Connected in the Spirit" planning process that has taken place in the Batesville and Terre Haute deaneries and the four deaneries in Indianapolis.

At the time that the merger took effect, the physical assets of St. Denis Parish were transferred to Immaculate Conception Parish.

Franciscan Sister Christine Ernestes, Immaculate Conception's parish life

coordinator, and Father John Meyer, its priest moderator, both requested the relegation of St. Denis Church to profane but not sordid use for a number of reasons, according to Archbishop Tobin's decree.

The possible sale of the church would relieve Immaculate Conception Parish of a significant financial burden that it faced in maintaining it. Proceeds from the sale would also insure the upkeep of St. Denis Cemetery. The church is not being used for devotional or any other religious purpose.

The change in the status of St. Denis Church comes on the heels of Archbishop Tobin's relegation of the former St. Malachy

Church in Brownsburg and the former St. Mary Magdalene Church in New Marion to profane but not sordid use on Aug. 11.

The change in status of the former St. Malachy Church is related to the move of St. Malachy Parish in Brownsburg to a new location. The relegation of the former St. Mary Magdalene Church came after its parish had been merged with Prince of Peace Parish in Madison.

(To read the decrees regarding the change in status of these churches and other decrees related to the "Connected in the Spirit," log on to www.archindy.org/connected.) †



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Two Clark County parishes to be merged, new parish formed

By Sean Gallagher

On Nov. 30, the Archdiocese of Indianapolis will have a parish named after St. John Paul II, one of the Church's newest saints, who was canonized on April 27 by Pope Francis.

The new faith community, located in Clark County, will result from the merger of St. Joseph Parish in Clark County and St. Paul Parish in Sellersburg.

Archbishop Joseph W. Tobin approved the closure of the two Clark County parishes and the establishing of the new one on Aug. 11.

For the time being, the campuses of both St. Joseph Parish, known to its members and in the broader New Albany Deanery as St. Joe Hill, and St. Paul Parish will continue to be used.

Although Archbishop Tobin finalized the decisions in August, members of both parishes, which are located four miles apart, have been moving in this direction since 1999.

In that year, St. Joseph Parish began supporting St. Paul School, and many children from St. Joseph have been students there.

In 2004, Archbishop Emeritus Daniel M. Buechlein approved a parish staffing plan that foresaw St. Joseph and St. Paul parishes sharing a pastor.

Two years later, members of both faith communities formed what came to be known as the "Vision 2020 Committee," which sought to plan the parishes' shared future.

Don Day, a member of St. Joseph Parish, was a member of the committee that visualized the two parishes coming together in "one church, one school, at one location."

Day said the planning was in part spurred by the parish staffing plan, but also because of a change in demographics in the area. According to Father Thomas Clegg, pastor

of both parishes, the population of the area grew by 20 percent between 2000 and 2010.

"We wanted to be proactive," Day said. "We saw what was going to happen. We could see the growth coming in our area. We're booming here right now. This whole area in Clark County is going to grow dramatically in the next 10 to 20 years."

The plan set forth by the Vision 2020 Committee was approved by both parishes' pastors, parish councils and Archbishop Buechlein. It soon resulted in the parishes sharing a business manager.

According to Father Clegg, its strength lies in that the plan was driven by members of the parish, not by its staff members or archdiocesan leaders.

"I think it's better when it comes from the parishioners themselves, when they take ownership of the decisions, and they're involved in the decision-making process," said Father Clegg.

The parishes did not share a pastor until Father Clegg was assigned to lead them in 2013. At that time, he sought to gauge the members' support for the Vision 2020 plan.

More than 75 percent of the parishioners who responded to a survey sent to them in January said they would accept a merger of the two faith communities.

"I think there's a strong consensus that this is the best for us right now," Father Clegg said.

At the same time, the priest recognized that many members of both parishes would prefer to keep their faith community open.

St. Joseph Parish was founded in 1850, and its current church was constructed in 1881 by many ancestors of current parishioners.

"[They] literally built that church from the ground up," said Father Clegg. "So when they know that their great-great grandfather helped build this church and that this history might seem to them to be getting lost, I think it's up to us to not let



'My hope is that we build a faith community that is dedicated to building up God's kingdom by growing ourselves as disciples, by growing in our walk with the Lord, by reaching out and making new disciples, by bringing in those who maybe have been away from the Church or unchurched.'

—Father Thomas Clegg

that get lost.

"Regardless of where the new parish is located, we'll keep St. Joe Hill Church open as a chapel. And it will retain that name. It will just have the designation of a chapel instead of a church. We'll still have weddings and funerals there."

Mary Jo Davis, a member of St. Paul Parish, recognizes the difficulty that some members of both faith communities might experience in the merger. But she is looking to them coming together.

"It's kind of like a marriage," Davis said. "You're not losing a son or daughter. You're gaining a son- or daughter-in-law. It's just going to bring better things to that relationship. I'm excited about the possibilities that it brings."

She is encouraged about these possibilities because she saw how members of both parishes who have had children attend St. Paul School together formed friendships.

Davis also likes the name of the new parish.

"St. John Paul had a big impact on a lot of people," she said. "Having that relevance—people knowing him and remembering him—is a neat idea."

Father Clegg shared that sentiment.

"I think it's a great choice," he said. "He was a saint who lived in our time. I can

remember when he was elected. He was so young and vibrant. He had a great sense of who he was as a leader of faith, really challenging people to live out their faith."

Day sees the new name as one means to build up a broader community of faith out of the two parishes.

"It gives us a new identity as the Catholic community of Sellersburg," he said. "It's going to take a while to make everything happen that we've visualized. But one step at a time, as they say."

One of those steps is the plan for both parishes to purchase by the end of the year 30 acres of land adjacent to the campus of St. Joseph Parish. However, no decision has yet been made to locate the new parish on that land.

Wherever St. John Paul II Parish will eventually be located, Father Clegg hopes the new faith community will grow in faith and share the Gospel with others.

"My hope is that we build a faith community that is dedicated to building up God's kingdom by growing ourselves as disciples, by growing in our walk with the Lord, by reaching out and making new disciples, by bringing in those who maybe have been away from the Church or unchurched," he said. "I hope that we can grow our parishioners as disciples and make new disciples through that." †



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Editorial



Pope Francis venerates a statue of Mary with incense as he celebrates Mass on the feast of the Assumption in World Cup Stadium in Daejeon, South Korea, on Aug. 15. (CNS photo/Paul Haring)

October is Mary's month, a time to reverence and respect life

During the month of October, we celebrate Respect Life Month. We also honor in a special way the Blessed Virgin Mary, who was obedient to God's will and chose life above all else.

The model for all Christian life, including respect life activities, is the Blessed Virgin Mary. Pope Francis tells us, "The Mother of our Lord is the perfect icon of faith; as St. Elizabeth would say: Blessed is she who believed" (Lk 1:45).

The Holy Father calls Mary an "icon of faith" because her entire life makes the true source of all life concrete and visible to us. Mary is blessed because she believed; she is blessed because she accepted God's will for her (without fully understanding it); and she is blessed because she said "yes" to life when she was asked to sacrifice her whole life to God's mysterious plan (*"Lumen Fidei,"* #58).

In his encyclical *"Evangelium Vitae"* ("The Gospel of Life"), St. Pope John Paul II wrote, "By his incarnation, the Son of God has united himself in some fashion with every human being. This saving event reveals to humanity not only the boundless love of God ... but also the incomparable value of every human person" (*"Evangelium Vitae,"* #2).

Every human life is sacred. Every person is a child of God who possesses incomparable dignity and worth—no matter what his or her state in life or personal gifts and talents. Regardless of who we are; or what our background is; or the state of our physical, emotional or mental health; or our accomplishments; or our race, religion or cultural heritage; or our age; or our social status; every individual human being is precious in the sight of God and, therefore, should also be valuable in the eyes of his or her fellow human beings.

Every human being is wanted by God because every single person has been given the gift of life. This gift is a share in God's own being that is more precious than anything we can possibly imagine. Life itself is the treasure given to us by God to be nurtured and protected and shared generously with others. Nothing on Earth is more valuable than human life.

That's why deliberately taking a human life by murder, abortion, euthanasia, infanticide or any other

means is such a grave sin. God alone gives life, and only he can take it back again. That's why we reverence all life, why we help the handicapped and care for the infirm and the elderly, why we encourage and assist women with unplanned pregnancies and why we speak out forcefully against all attempts to treat society's unwanted human beings as somehow less valuable than they truly are in the sight of God.

As St. John Paul taught us, "Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can ... come to recognize ... the sacred value of human life from the very beginning until its end, and can affirm the right of every human being to have this primary good respected to the highest degree. Upon the recognition of this right, every human community and political community itself are founded" (*"Evangelium Vitae,"* #2).

For the past 2,000 years, Christians have turned to Mary, the first disciple of Jesus Christ, for help in believing and in strengthening our commitment to the sanctity of life. Her witness and her intercession "awaken in us a desire to follow in his footsteps, to go forth from our own land and to receive his promise" (*"Lumen Fidei,"* #60). Mary helps us to be touched by the love of Christ and to touch him in return by our fidelity to his words and example. Mary helps us to completely give ourselves to Jesus through the kind of personal encounter with him that stirs our hearts and fills us with a holy zeal to follow him without counting the cost.

All life is sacred—especially those who feel unwanted or who have been rejected by the unjust, unloving and inhuman laws, policies and social practices of this and every other age.

Let's ask Mary, Mother of the Church and Mother of Life, to show us the way to her divine Son—the source of all life. Let's pray for the grace to follow her example, and to believe as she did even when we don't fully understand God's will for us. Let's ask Mary, to teach us to see all things with the eyes of Jesus, who is the Way, the Truth and the Life.

May the respect for life always increase in us, until the dawn of that fullness of life which is Christ himself. Amen.

—Daniel Conway

Be Our Guest/John Harvey

Another presidential war

It is distressing how little attention the media have paid to the persecution of Christians and other religious minorities



by the Islamic State in Iraq and Syria. The campaign has been so widespread, cruel and brutal that Pope Francis has taken the unusual step of leaving open the possibility of a military intervention of some kind.

The recent beheadings of two American journalists, captured on video and posted by the Islamic State on the Internet, have dramatically changed public opinion in the United States. Americans now want to become involved, even if it means sending our armed forces back to a part of the world we just recently left.

The shift in public opinion has been led—or followed—by a shift in President Barack Obama's approach. On Sept. 10, he announced a counterterrorism campaign against the Islamic State. Like the president and most Americans, I am in favor of forceful and effective action.

But President Obama, like many of his predecessors, also thinks it is solely his decision to make on our behalf. He announced that he has decided to "conduct a systematic campaign of airstrikes against these terrorists." He has already ordered 150 bombings in Iraq. Now, he said, "I will not hesitate to take action against [the Islamic State] in Syria, as well as Iraq."

The action the president proposed was grave enough that he was moved to reflect on his own warrant for taking it. "I have the authority to address the threat," he said. "As commander in chief, my highest priority is the security of the American people." He added that he would "welcome congressional support"—not because it was necessary, but "in order to show the world that Americans are united."

That is not the approach the framers laid down in our Constitution. Article II makes the president the commander in chief of

the armed forces, in charge of waging war once it has begun. But Article I entrusts the power to declare war to Congress. There were good reasons for this.

First, as James Madison presciently observed, presidents will be more "interested in war" and more "prone to it" than Congress. For that very reason, the framers put Congress in charge—to make the process of deciding slow, deliberative and difficult. "It should," Oliver Ellsworth of Connecticut said, "be more easy to get out of war, than into it."

Second, the burden of war falls on ordinary people, who serve in the armed forces and pay taxes to support the effort. The framers created the House of Representatives as the voice of the people, elected directly by them every two years. They must have a say in committing the nation to an undertaking that affects them so seriously. That is why the Constitution also specifies that all bills for raising revenue shall originate in the House, and gives Congress the power to raise and support armies, and to provide and maintain a navy.

American presidents eager to expand their power, and members of Congress looking to shirk responsibility, have made the mistake of ignoring these principles before. The lesson of Vietnam is not that we should not fight, but that presidents should not begin wars unilaterally and then dare Congress to pull the plug on them afterward.

At the conclusion of that war, Congress enacted the War Powers Resolution. It says, in language that precisely covers this case, that if the president introduces our armed forces "into the ... airspace ... of a foreign nation, while equipped for combat," he must get Congress' permission within 60 days or else terminate his efforts.

The legitimacy of the process matters here. President Obama should seek permission from Congress for this war. And Congress should give it to him.

(John Garvey is the president of The Catholic University of America in Washington.) †

Letters to the Editor

'Pray, pray, pray' to combat spiritual warfare that we face

On Sept. 21, Oklahoma City officials allowed the abomination of a "black mass" to be held in its civic center. Five days later, an innocent 54-year-old grandmother was brutally beheaded near the same city.

Do we not see the connection?

As a nation, we must wake up to the fact that we are engaged in spiritual warfare as never before. Things unheard of when I was growing up, evils inspired by Satan himself, have today become the new "normal."

As an American people, it's normal that we sinfully allow thousands of children to be butchered by abortion every day. It's normal that we sinfully allow a large percentage of our populace to live in poverty. It's normal that pornography and sexual promiscuity are not only tolerated, but sinfully celebrated.

It's normal that the overwhelming majority of Americans sinfully look to be entertained on Sunday instead of giving time in worship to God. And it's normal that we now sinfully allow "marriage" to exist between persons of the same sex in a growing number of states.

The problems of this nation do not stem from economic, political or social issues. They stem from our sins. And with the exception of a few courageous voices, the priests, bishops, pastors and ministers of America have been shamefully silent in warning us of God's judgment.

But God has been desperately and

mercifully trying to wake us up. For the past 100 years, he has been sending his Blessed Mother Mary, who has consistently called upon us to repent and offer sacrifice in reparation for our sins.

In recent years, her messages have become more frequent and urgent. And still we ignore her, and thus ignore God.

In Fatima in 1917, Mary taught us to pray, "Oh my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those in most need of thy mercy."

As a people, we must respond. A storm is now upon us. As Mary exhorts, "Pray, pray, pray."

Mike Nygra
Brownsburg

Despite changes in governance, some still feel neglected, reader says

In the Sept. 19th issue of *The Criterion*, I read the story about the "changes" taking place in archdiocesan governance, and it stated "those folks that are living in the suburbs of Cincinnati ... can and have felt neglected."

We still do—unless boundaries have changed. We are still in the Batesville Deanery that remains under Indianapolis. We are 20 minutes from Cincinnati.

J.D. Moritz
Aurora

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Celebrating the joys and challenges of family life

This month, an important gathering is taking place in Rome. Pope Francis is meeting with bishops and lay experts from every corner of the world to study prayerfully the topic: “Pastoral Challenges of the Family in the Context of Evangelization.”

This gathering, officially known as the Third Extraordinary General Assembly of the Synod of Bishops, is exploring the full range of challenges facing families today. Included among the discussion topics are issues that are bound to capture media attention, such as contraception, divorce and remarriage, and same-sex unions. Other topics, such as the role of parents in the education and faith development of their children, are not as provocative, but they are no less important.

I don’t know about you, but I place great confidence in the family’s ability to weather successfully the storms of modern life. Families are strong and resilient. Every family has its troubles—sometimes very serious troubles—but the nature of family is to bind together in the face of trouble and to support and strengthen one another against all obstacles.

It’s true that some families fail—including poor families, wealthy

families, families with many blessings and opportunities, and families that find themselves in circumstances that seem totally hopeless. It’s always a tragedy when a family fails to carry out its God-given mission of leading its members to holiness and, finally, to eternal happiness.

Fortunately, many families succeed at helping their members overcome all obstacles and flourish and grow in spite of the difficulties they must confront daily. These successful families are a source of joy to their members and to the communities they live in.

There are no perfect families (with the possible exception of the Holy Family of Nazareth, which certainly had its share of difficulties); but there are lots of good families that overcome their troubles and, in the process, help their members experience genuine happiness and peace.

I am the oldest of 13 children. My father worked for General Motors. When I was growing up, we lived in one-half of a duplex until we migrated to a farm in Canada that my grandfather bought many years before. There, we built a house large enough to accommodate a whole bunch of very energetic Tobins!

My father died young, which created a real crisis for the Tobin family, but my mother is a woman of strong faith. She

was determined to keep us all together and to make sure that each of her children grew up to be the woman or man God wanted us to be.

At 91 years old, my mother is still active in her Church. She is a member of a prayer group—and not the oldest member! Mom still binds us together. We lovingly call her “the Mother of all Tobins.” And she has an interesting order of priorities. I have heard people say to her, “Mrs. Tobin, all 13 of your kids went to college,” to which she replies: “More importantly, all 13 of my kids practice their faith.” We do, without anyone holding a gun to our heads.

Family joy is experienced most intensely at weddings and other special events (like the installation of a new archbishop in Indianapolis). The Tobin family takes these gatherings to heart. We’ve been known to stick around until all other guests have left—to make sure that no food, drink or time for fellowship is wasted!

We like to sing and dance. (Tobins do “The Hustle” with particular abandon.) And as a family, we have lots of fun together—in spite of our occasional disagreements and all the very real problems we face as individuals and as a family.

The synod taking place in Rome this month focuses on “pastoral challenges,” and rightly so. But I hope the participants are able to draw on positive experiences from their own family lives as they reflect on these issues.

Good families do not shy away from trouble. They draw on their best resources: faith in God, love for one another, fun times, comfort in sorrow and the ability to persevere to the end.

If the context of the synod truly is *evangelization*—the proclamation of the good news and joy of the Gospel of Jesus Christ—then I believe that Pope Francis and the other synod participants will find “solutions” to the problems our families face in the sources of happiness and joy that have always been the heart of family life.

You recall the saying “the family that prays together stays together.” It’s true. But it’s also true that the family that laughs together and cries together, sings together and dances together, fights with each other and then forgives each other, also stays together. These families stay together in spite of all obstacles. They are a source of inspiration and hope for other families and for society as a whole.

God bless the Family—now and always! †

Celebremos las alegrías y los desafíos de la vida familiar

Este mes habrá una reunión muy importante en Roma. El papa Francisco se reunirá con obispos y expertos laicos procedentes de todos los rincones del mundo para analizar con recogimiento el tema: “Los retos pastorales de la familia en el contexto de la evangelización.”

Esta reunión, conocida oficialmente como la Tercera Asamblea General Extraordinaria del Sínodo de los Obispos, explora el amplio espectro de los desafíos que enfrentan las familias hoy en día. Entre los temas a abordar se incluyen cuestiones que con toda seguridad captarán la atención de los medios de comunicación, tales como los métodos anticonceptivos, el divorcio y las segundas nupcias, y las uniones del mismo sexo. Otros temas, como por ejemplo, la función de los padres en la educación y en la formación de fe de sus hijos, no resultan tan provocadores pero no por eso son menos importantes.

No sé ustedes, pero yo tengo mucha fe en la capacidad de las familias para capear con éxito los temporales que nos presenta la vida moderna. Las familias son fuertes y tienen una capacidad de adaptación tremenda. Todas las familias tienen problemas, a veces muy graves, pero la propia naturaleza de la familia los lleva a mantenerse juntos a la luz de las dificultades y a darse apoyo y ánimo para superar los obstáculos.

Es cierto que algunas familias fracasan, incluso familias de pocos recursos,

familias adineradas, familias con muchas bendiciones y oportunidades, así como también familias que se encuentran en circunstancias que parecen totalmente desesperadas. Es trágico que algunas familias no logren cumplir con la misión divina de guiar a sus miembros hacia la santidad y, finalmente, a la alegría eterna.

Pero afortunadamente muchas familias tienen éxito en la tarea de ayudar a sus miembros a superar los obstáculos, florecer y crecer a pesar de las dificultades que enfrentan todos los días. Estas familias exitosas son una fuente de alegría para sus integrantes y para las comunidades a las cuales pertenecen.

La familia perfecta no existe (con la posible excepción de la Sagrada Familia de Nazaret, que ciertamente atravesó su cuota de dificultades), pero hay muchas buenas familias que logran superar los problemas y, en el proceso, contribuyen a que sus integrantes vivan la experiencia de la felicidad y la paz genuinas.

Yo soy el mayor de trece hermanos. Mi padre trabajaba en General Motors. Cuando yo estaba pequeño, vivíamos en un dúplex del cual ocupábamos solo la mitad, hasta que nos mudamos a una granja en Canadá que mi abuelo había comprado hacía muchos años. Allí construimos una casa lo suficientemente grande como para dar cabida a un grupo grande y energético de Tobins.

Mi padre murió joven, lo que produjo una verdadera crisis en la familia Tobin, pero mi madre es una mujer de profunda

fe. Estaba decidida a mantenernos juntos y a cerciorarse de que cada uno de sus hijos creciera y se convirtiera en el hombre o la mujer que Dios quería que fuéramos.

A sus 91 años, mi madre sigue participando activamente en su iglesia. Forma parte de un grupo de oración, ¡y no es la mayor! Mamá continúa siendo el factor aglutinante para todos nosotros. La llamamos cariñosamente “la madre de todos los Tobin.” Y su orden de prioridades es muy interesante. He escuchado gente que le dice: “señora Tobin, sus 13 hijos fueron a la Universidad,” a lo que ella responde: “Pero aún más importante, mis 13 hijos practican su fe.” Y lo hacemos sin que nadie nos obligue.

La alegría familiar se vive más intensamente durante las bodas y otros eventos especiales (como la instalación de un nuevo arzobispo en Indianapolis). Para la familia Tobin estas celebraciones son muy importantes. Somos famosos por quedarnos hasta el final, incluso después de que todos los demás invitados se han marchado, ¡para asegurarnos de que no se pierda la comida, la bebida ni ninguna oportunidad para compartir!

Nos encanta cantar y bailar (los Tobins se entregan particularmente al baile “The Hustle”). Y como familia, nos divertimos muchísimo, pese a nuestros esporádicos desacuerdos y a los problemas muy reales que enfrentamos como personas individuales y como familia.

El Sínodo que se celebrará en Roma este mes se concentra en los “retos

pastorales,” y con buena razón. Pero espero que los participantes puedan hallar inspiración en las experiencias positivas de sus propias vidas familiares mientras reflexionan sobre estas cuestiones.

Las buenas familias no se apartan ante los problemas sino que se apoyan en sus mejores recursos: la fe en Dios, el amor que se profesan, los momentos de diversión compartida, el consuelo en situaciones dolorosas y la capacidad para perseverar hasta el final.

Si el contexto del sínodo verdaderamente es la evangelización—la proclamación de la buena nueva y de la alegría del Evangelio de Jesucristo—creo entonces que el papa Francisco y los demás participantes del sínodo hallarán las “soluciones” para los problemas que enfrentan nuestras familias en las fuentes de alegría y felicidad que siempre han constituido el núcleo de la vida familiar.

Recordarán el dicho que dice “la familia que reza unida permanece unida.” Esto es cierto. Pero también es cierto que la familia que ríe y llora unida, que canta y baila unida, en la que hay sus diferencias y que luego se perdonan, también permanece unida. Estas familias se mantienen unidas a pesar de todos los obstáculos. Son la fuente de inspiración y esperanza para todas las demás familias y para la sociedad en general.

¡Que Dios bendiga a la familia, ahora y siempre! †

Traducido por: Daniela Guanipa

Events Calendar

October 10

Planned Parenthood, 8590 N. Georgetown Road, Indianapolis. **40 Days for Life, midpoint rally**, Shawn Carney, guest speaker, noon.

Hyatt Regency, One South Capitol Avenue, Indianapolis. Italian Heritage Society of Indiana, **Columbus Day Gala**, 7 p.m., reservations required. Information: 317-863-0365.

October 10-11

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni homecoming**, Fri. Hillcrest Golf and Country Club, 850 N. Walnut St., Batesville, Distinguished Alumni event, 6 p.m., \$40 per person; Sat. Franciscan Sisters' Parlor 9 a.m., Mass 11 a.m., lunch served following liturgy. Information: 812-934-4440, ext. 240 or alumni@oldenburgacademy.org.

October 11

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"10th Annual St. Andrew Fest,"** entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap**, "Ways to Live the Holy Days of the Church in Our Homes," Tim and Carol Feick presenting, food, fellowship, inspiration for Christ-filled marriages, \$35 per couple includes dinner and one drink ticket per person. Information/registration: www.stluke.org.

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.

Rama Service Station, 560 N. State Road 135, Greenwood. **America Needs Fatima Rosary Rally**, public rosary rally praying for religious freedom, noon. Information: Laurel Scheifelbein, 317-881-8797.

St. Malachy School, 9833 E. County Road 750 N,

Brownsburg. **Garage sale**, benefits 8th-grade class trip, 8 a.m.-2 p.m. Information: 317-852-2242.

St. Mary Parish, Annunciation grotto, 415 E. Eighth St., New Albany. **Rosary Rally**, noon. Information: 812-944-0417.

October 12

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Hollywood Stars shopping event**, 9 a.m.-3 p.m. Information: 257-4297, ext. 2216.

Marian University, Ruth Lilly Student Center (Building #22), 3200 Cold Spring Road, Indianapolis. **People of Peace, Fraternity of the Secular Franciscan Order, explore Franciscan spirituality**, 12:45-2:30 p.m. Information: 317-801-0616 or rwgobolish@gmail.com.

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

Marian University Theater, 3200 Cold Spring Road, Indianapolis. **Audrey Assad with Bellarive in concert**, sponsored by archdiocesan Young Adult and College Campus Ministry, 7 p.m., \$15 purchased online at www.indycatholic.org, \$18 at the door. Information: Katie Sahn at 317-592-4067 or ksahm@archindy.org.

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

Gibson Theatre, 107 S. Main St., Batesville. **Movie, "The Triumph,"** shown in English with Spanish sub-titles, 4 p.m., no charge, DVD's may be purchased by calling: 815-748-0410. Information: 812-934-3404.

St. Malachy Parish, 7410 N. 1000 East,

Brownsburg. **Altar Society Longaberger fundraiser**, 2 p.m. Information: 317-268-4238 or altarsociety@stmalachy.org.

October 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

October 15

Calvary Cemetery Chapel, 435 W. Troy, Indianapolis. **Memorial Mass**, 2 p.m. Information: 317-574-8898 or smeacham@buchanangroup.org.

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Divine Mercy Chaplet and Pro-Life Mass**, chaplet 4:30 p.m., Mass 5:15 p.m., pro-life ministry meeting 6-7 p.m. Information: Connie Kehl Fitch, drmeathead@yahoo.com or 812-232-6517.

October 16

Our Lady of Peace Cemetery Chapel, 9001 Haverstick Road, Indianapolis. **Memorial Mass**, 2 p.m. Information: 317-574-8898 or smeacham@buchanangroup.org.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

St. Susanna Church, 1201 W. Main St., Plainfield. **Respect Life Ministry, "Religious Freedom,"** Indiana Knights of Columbus Pro-Life Director, Michael Velasco, presenter, 6:30 p.m. Information: 317-839-8598. †

Day of formation, recollection offered for liturgical music ministers on Oct. 18

Cantors, choir and ensemble members and accompanists are invited to join Janèt Sullivan Walker for a day of prayer and formation at Saint Meinrad Archabbey's St. Joseph Oratory from 9 a.m.-3:30 p.m. central time on Oct. 18 in St. Meinrad.

Participants will be invited into a deeper understanding of the art of leading the assembly in sung prayer as a liturgical minister. Practical advice will be offered to help parish pastoral

musicians strengthen and develop individual skills and confidence needed to serve more effectively.

Following the program, participants are invited to share with Janèt in leading the assembly at the 5 p.m. Mass at St. Boniface Church in nearby Fulda.

A donation of \$25 is requested, and lunch will be provided.

Reservations are required by Oct. 15. For reservations or more information, call Liz at 812-357-2471. †

Presentation on Church teaching about annulments set for Oct. 22 in Indianapolis

A general information session regarding the annulment process will be led by Ann Tully and Mary Ellen Hauck, judge instructors of the Metropolitan Tribunal, at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis from 7-9 p.m. on Oct. 22.

This interactive meeting is designed to answer questions such as: Why is

an annulment necessary? What are the grounds for an annulment? What are the procedures?

There is no cost and registration is not required.

For more information, contact the Pro-Life and Family Life Office at (317) 236-1586 or 1-800-382-9836, ext. 1586 or e-mail dvanvelse@archindy.org. †

VIPs



Clifford and Jean (Simmermeyer) Meer, members of St. Anthony of Padua Parish in Morris, celebrated their 60th wedding anniversary on Oct. 9.

The couple was married on Oct. 9, 1954, at the former St. Mary of the Rock Church in St. Mary of the Rock.

They are the parents of 12 children, Elene, Karen, Marla, Mary Beth, Rosalie, Susan, Andrew, Clifford Jr., Joseph, Richard, Ted and William.

They are also the grandparents of 49 grandchildren and 16 great-grandchildren. †

Oct. 17 caregiver conference features bioethics expert Bishop Timothy Doherty

The archdiocesan Office of Pro-Life and Family Life's health ministry will host "Decision Making in Health Care: You will Lead Me by the Right Road Conference," an annual caregivers conference, at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 8:30 a.m.-4:30 p.m. on Oct. 17.

Bishop Timothy L. Doherty, bishop of the Lafayette Diocese, will address attendees on the topic of "Who Decides?" in regard to end-of-life decisions.

The conference will also feature speakers on making ethical decisions, medical legal terms, and a panel discussion on intercultural and other scenarios for caregivers.

The conference is for all who wish

to learn more about end-of-life issues, including family members, medical

professionals, social workers and parish staff.

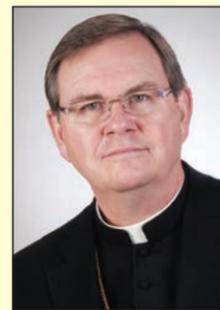
Continuing education units will be available for social workers.

The cost for the event is \$30, which includes lunch.

Printable and online registration is available by logging on to

www.archindy.org/plfl/.

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



Bishop Timothy L. Doherty

Marian University to host Oct. 20 lecture on ecumenism by Orthodox leader

Marian University, 3200 Cold Spring Road, in Indianapolis, will host a lecture by Orthodox Archdeacon John Chryssavgis, environmental adviser to Ecumenical Patriarch Bartholomew I of Constantinople, at 7 p.m. on Oct. 20.

The lecture, which will take place in Lecture Hall 1 of the Michael A. Evans Center for Health Sciences at Marian, is titled "From Estrangement to Reconciliation: The Roman Catholic and Orthodox Churches in Dialogue."

Archdeacon Chryssavgis will give the lecture in observance of the 50th anniversary of the Second Vatican Council's passage of two documents—"Orientalium Ecclesiarum" ("Decree on the Catholic

Churches of the Eastern Rite") and "Unitatis Redintegratio" ("Decree on

Ecumenism")—which have paved the way for improved ecumenical relations between the Catholic and Orthodox Churches in recent decades.

For more information, contact Mark Reasoner,

associate professor of theology at Marian, at 317-955-6175 or at mreasoner@marian.edu. †



Archdeacon John Chryssavgis

St. Elizabeth Catholic Charities of New Albany to hold fundraiser on Nov. 1

St. Elizabeth Catholic Charities of New Albany will host its 2014 Reverse Raffle at Huber's Orchard and Winery, 19816 Huber Road, in Borden on Nov. 1. Doors will open at 5:30 p.m., and dinner will be served at 6 p.m.

The fundraiser is a lively event that includes a delicious dinner, a silent

auction, 50/50 chances, bingo pull tabs and more than \$12,000 in prize money awarded in a reverse raffle.

For more information on sponsoring or attending this event, call the St. Elizabeth Catholic Charities of New Albany office at 812-949-7305, or e-mail info@stelizabethcatholiccharities.org. †

Evening of prayer, support for couples struggling with infertility on Oct. 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, in conjunction with the archdiocesan Office of Pro-Life and Family Life, will offer an evening of prayer and support for couples struggling with infertility from 6:30-9 p.m. on Oct. 19.

Participants will have the opportunity to hear the experiences of others, pray

together and learn about available support.

Dinner will be provided at this free event, although donations will be accepted.

For reservations or more information, contact Sandi Pasotti at 317-545-7681, ext. 14, or by e-mail at spasotti@archindy.org. †

Archbishop Tobin accepts 21 men as deacon candidates

By Sean Gallagher

Ten years ago, 25 men from across central and southern Indiana began a formation program through which they would be ordained in 2008 as the first permanent deacons in the history of the Archdiocese of Indianapolis.

A decade later, a third group of men—21 this time—were received as candidates for the diaconate by Archbishop Joseph W. Tobin during a Sept. 27 Mass at SS. Peter and Paul Cathedral in Indianapolis.

In the 10 years since the deacon formation program began, deacons have ministered in parishes across central and southern Indiana. Their presence has affected the vocational discernment of the men currently in formation.

See a future issue of *The Criterion* for profiles of the deacon aspirants.

This is especially true for deacon candidate Matthew “Tom” Scarlett, a member of St. Vincent de Paul Parish in Bedford, who has observed the life and ministry of Deacon David Reising in the Bloomington Deanery faith community for the past six years.

“It’s absolutely influenced me, without a doubt,” Scarlett said. “I’d go so far as to say if it hadn’t been for what Deacon Dave has done, I wouldn’t have discerned this call. This is where I’m supposed to be. But seeing what he’s done and his leadership has affirmed it. It brought me to where I need to be.”

Although Deacon Reising was part of the first class of deacons and has seen another group ordained and other deacons move into the archdiocese, he’s still excited by seeing new men step up to answer God’s call to the diaconate.

“This is seeing God work,” Deacon Reising said. “This is seeing the Holy Spirit come upon these guys. It strengthens me to see Tom. I see the Holy Spirit working in him. I can see how it’s going to affect the parish.”

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, has witnessed up close the effects of the diaconate on parish life.

St. Bartholomew has had four men ordained deacons who are ministering there and in other parishes. Two more men from the parish are in the latest formation class.

“These are men who have been very dedicated, very active in the life of the Church,” Father Davis said. “They’ve given of themselves and their time. Now, they’re not just being recognized for that. But, on the basis of that, they’re being called to this ordained ministry in the Church.”

“I think it’s a net gain for the Church at large.”

In his homily at the Sept. 27 Mass, Archbishop Tobin reflected that deacons are called, however, not simply to enhance a parish community through their life and



Twenty-one deacon candidates pose on Sept. 27 in SS. Peter and Paul Cathedral in Indianapolis after a Mass during which Archbishop Joseph W. Tobin received them as candidates. The candidates are, front row, from left, Steven Tsuleff, Wifredo de la Rosa, Martin Ignacio, Reynaldo Navarra, Juan Carlos Ramirez, Kenneth Smith and John McShea. In the middle row, from left, are Paul Fiskeller, Robert Beyke, David Bartolowits, Gary Blackwell, Matthew Scarlett, Jerry Matthews, John Jacobi and John Hosier. In the back row, from left, are Deacon Patrick Bower, John Cord, Joseph Beauchamp, Tony Lewis, Oliver Jackson, Nathan Schallert, Charles Giesting and Deacon Kerry Blandford, archdiocesan director of deacon formation. (Photos by Sean Gallagher)

ministry, but the broader community as well.

“Deacons, I believe, have a unique gift to give,” Archbishop Tobin said. “When they are present at the Eucharist, it is they who disperse the community. They say, ‘Go in peace’ or ‘Go announce the Gospel with your lives,’ making a connection between what happens here [in church] and what happens there in the streets, in the schools, in the hospitals and the jails and the families.”

He also noted that the broad effect that deacons can have on the Church and the world can come about through their lives as husbands and fathers.

“Most of the deacons will have a unique gift that they bring already to their service,” Archbishop Tobin said. “That is the companionship of their spouse in holy matrimony. Together, they will provide a unique witness of a couple engaged in love and service, especially on the margins of our Church and society.”

After the Mass, deacon candidate Oliver Jackson was excited by this latest step forward in his deacon formation.

“It’s still hard for me to believe that I’ve advanced this far,” said Jackson, a member of St. Rita Parish in Indianapolis. “But I know that God is with me and I have the support of my family and friends. I just get from that encouragement and the strength



Above, deacon candidate Oliver Jackson and his wife, Cora Jackson, kneel in prayer during the Sept. 27 Mass. The Jacksons are members of St. Rita Parish in Indianapolis.

Left, Archbishop Joseph W. Tobin elevates the Eucharist during the Sept. 27 Mass.

that I need to keep on going.”

Cora Jackson, Oliver’s wife of 46 years, shared her husband’s enthusiasm.

“It’s wonderful,” she said. “It’s like I’ve been waiting for it for years. I’m just happy to see him take this step.”

Deacon Kerry Blandford was glad to see the excitement in the latest group of men to be formed for the diaconate, a class that is scheduled to be ordained in 2017.

Deacon Blandford, archdiocesan

director of deacon formation, was a member of the first class of deacons ordained in 2008.

“These are the guys who will carry on after the first group of deacons begins to retire,” Deacon Blandford said. “You begin to see that the order of deacons, just like the family, continues to grow.”

“It’s a neat thing to see them ready to make that commitment to move forward and what will come after ordination.” †

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Pope Francis urges participation in Caritas anti-hunger campaign

VATICAN CITY (CNS)—Christians cannot follow Jesus while turning away from people who are hungry, Pope Francis said.

In a video message promoting a “week of action” to fight hunger, Pope Francis said Jesus’ statement in Matthew 25:35—“I was hungry and you gave me food”—is still a standard on which people will be judged at the end of time.

“The words of our Lord call to us today, telling us not to turn away, indifferent, when we know our neighbor is hungry,” the pope said in the video. The video was posted on www.caritas.org, the website of Caritas Internationalis, which is the umbrella organization of national Catholic charities around the world.

The Caritas week of action on Oct. 12-19 is part of its “One Human Family, Food for

All” campaign. The 160 charities that make up the Caritas network will hold special events to highlight the right to food and the need for government action to combat hunger and child malnutrition.

A Caritas statement on Oct. 6 said the campaign also hopes to pressure governments to uphold the rights of farmers—particularly women farmers—and end speculation on food prices.

“It is a scandal that 800 million people go to bed without enough to eat,” said Michel Roy, secretary general of Caritas Internationalis. “We have the tools to end hunger by 2025; let’s act now.”

The Vatican-based international office said that among the events during the week of action is a cooking competition sponsored by Caritas Pakistan. The competing cooks are women who grew their own food thanks to assistance from the charity. Caritas Japan’s week will focus on educating people to avoid food waste at home while helping to buy seeds for farmers in East Africa. †



St. Denis Parish of Jennings County

Decree

Whereas, by my decree of June 6, 2013, the former St. Denis Parish of Jennings County was merged by extinctive union into Immaculate Conception Parish of Millhousen on December 1, 2013; and

Whereas the legal and equitable assets and liabilities of the former St. Denis Parish became assets and liabilities of Immaculate Conception Parish by virtue of the extinctive union; and

Whereas the parish life coordinator and pastoral council of Immaculate Conception Parish wrote to me and requested that the St. Denis Church be relegated to profane but not sordid use and further requested that the proceeds from the anticipated sale of the church building be used to fund the upkeep of the St. Denis Cemetery; and

Whereas the priest moderator of Immaculate Conception Parish has also petitioned that the church be relegated to profane but not sordid use; and

Whereas I convened the Archdiocesan Presbyteral Council for consultation on the question of the relegation of St. Denis

Church to profane but not sordid use; and

Whereas in the discussion of the question the Presbyteral Council heard evidence of the following facts concerning the former St. Denis Parish Church:

- The parish leadership of Immaculate Conception Parish maintains that the parish does not have sufficient financial resources to continue to maintain St. Denis Church.
- The church building has no indoor plumbing.
- Many of the statues have been removed from the building and placed in the Immaculate Conception Church.
- The building is not being used for any devotional practices or any other religious use at this time.
- The building is not being used or inspected on a regular basis and there are concerns about safety and potential parish liability because of the lack of use or inspection.

And whereas the Presbyteral Council voted unanimously to recommend that the St. Denis Church be relegated to profane but not sordid use; and

Whereas I have concluded that the economic hardship of maintaining the building and its lack of usefulness to Immaculate Conception Parish constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of Immaculate Conception Parish specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The parish church of the former St. Denis Parish shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. Immaculate Conception Parish, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals and its dignity as a former place of Divine worship.
3. This decree is to be published to the parish life coordinator of Immaculate Conception Parish.

4. The parishioners of Immaculate Conception Parish are to be given notice of this decree upon its receipt by the pastor of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
5. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 22nd day of September, 2014.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Annette "Mickey" Lentz
Chancellor



St. Joseph Parish of St. Joseph Hill in Clark County

Decree

Whereas the parishes of St. Joseph Parish of St. Joseph Hill, Clark County and St. Paul Parish of Sellersburg have shared in the operation of St. Paul School since 1999; and Whereas the parishes have collaborated in order to expand the school building; and Whereas the parishes have shared staff members beginning in 2010; and

Whereas the merger of the parishes would allow the parish that would result from the merger to better administer personnel, financial, and material resources and thus facilitate the mission of the Church in the territory currently served by the two parishes; and

Whereas the merger of the parishes would offer expanded services and opportunities for spiritual growth to the parishioners of the currently existing parishes while eliminating inefficient and counterproductive duplication of services; and

Whereas in 2004, during the tenure of my predecessor as Archbishop of Indianapolis, Archbishop Daniel Buechlein, OSB, the Archdiocese formulated a parish staffing plan that provided that St. Joseph Parish and St. Paul Parish would share a single pastor; and

Whereas in 2006 the two parishes established a joint committee called the Joint Vision 2020 Committee to consider the relationship between the two parishes; and

Whereas that committee issued a final report which recommended that the parishes be merged into a single parish with one campus and with a single parish school serving pre-school through eighth

grade students; and

Whereas this plan was approved by the pastoral councils of both parishes, ratified by the pastors of both parishes, and approved by Archbishop Buechlein; and

Whereas the parishes entered into an agreement to purchase a large parcel of land to serve as a possible site for a new parish campus, and whereas the option to purchase the property must be exercised by November of 2014; and

Whereas the parishes currently share a single pastor, Fr. Thomas Clegg, who was appointed to the pastorates of both parishes in 2013; and

Whereas the households of the parishes were sent a survey in January 2014 seeking their opinion concerning the question of whether the parishes should be merged; and

Whereas 74.8% of the respondents to this survey voted in favor of merging the parishes; and

Whereas on February 23, 2014, a joint parish assembly was held with 355 members of the parishes in attendance; and

Whereas 78% of those in attendance voted that they could accept the merger of the parishes; and

Whereas the merger of the parishes would allow for a Mass schedule which would encourage fuller participation in the liturgy; and

Whereas the joint pastoral councils of St. Joseph Parish and St. Paul Parish petitioned me to erect a new parish (to be known as St. John Paul II Catholic Church) in the territory of the currently existing

parishes and to merge the existing parishes into the new parish in an extinctive union; and

Whereas I convened the Archdiocesan Presbyteral Council to advise me concerning the question of whether a new parish should be created pursuant to this petition; and

Whereas the Presbyteral Council, after full discussion and opportunity to suggest alternate courses of action, by unanimous consultative vote recommended to me extinctive union of St. Joseph Parish of St. Joseph Hill and St. Paul Parish of Sellersburg into a new parish to be created in the territory currently belonging to the parishes;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of St. Joseph and St. Paul Parishes specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. St. Joseph Parish of St. Joseph Hill is to be extinguished on November 30, 2014, and its people are to be merged into a new parish (to be known as St. John Paul II Catholic Church) which will be erected in the territory of the current St. Joseph and St. Paul Parishes as of the same date.
2. The public juridical person of the St. Joseph Parish of St. Joseph Hill is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of the St. Joseph Parish of St. Joseph Hill and the unification of its people into the parish to be erected in the territory of the current St. Joseph and

St. Paul Parishes, the civil corporation of St. Joseph Parish of St. Joseph Hill shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of the newly erected parish.

4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of the St. Joseph Parish of St. Joseph Hill shall take such actions at civil law as are necessary to dissolve itself.
5. This decree is to be published to the pastor of the St. Joseph Parish of St. Joseph Hill and St. Paul Parishes.
6. The parishioners of the St. Joseph Parish of St. Joseph Hill and the parishioners of St. Paul Parish are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of both parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the administrator and pastor.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 11th day of August, 2014.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Annette "Mickey" Lentz
Chancellor



St. Paul Parish of Sellersburg

Decree

Whereas the parishes of St. Joseph Parish of St. Joseph Hill, Clark County and

St. Paul Parish of Sellersburg have shared in the operation of St. Paul School since 1999; and Whereas the parishes have collaborated in order to expand the school

building; and Whereas the parishes have shared staff members beginning in 2010; and

Whereas the merger of the parishes would allow the parish that would result from the merger to better administer personnel,

Continued on next page



St. Paul Parish of Sellersburg (continued)

financial, and material resources and thus facilitate the mission of the Church in the territory currently served by the two parishes; and

Whereas the merger of the parishes would offer expanded services and opportunities for spiritual growth to the parishioners of the currently existing parishes while eliminating inefficient and counterproductive duplication of services; and

Whereas in 2004, during the tenure of my predecessor as Archbishop of Indianapolis, Archbishop Daniel Buechlein, OSB, the Archdiocese formulated a parish staffing plan that provided that St. Joseph Parish and St. Paul Parish would share a single pastor; and

Whereas in 2006 the two parishes established a joint committee called the Joint Vision 2020 Committee to consider the relationship between the two parishes; and

Whereas that committee issued a final report which recommended that the parishes be merged into a single parish with one campus and with a single parish school serving pre-school through eighth grade students; and

Whereas this plan was approved by the pastoral councils of both parishes, ratified by the pastors of both parishes, and approved by Archbishop Buechlein; and

Whereas the parishes entered into an agreement to purchase a large parcel of land to serve as a possible site for a new

parish campus, and whereas the option to purchase the property must be exercised by November of 2014; and

Whereas the parishes currently share a single pastor, Fr. Thomas Clegg, who was appointed to the pastorates of both parishes in 2013; and

Whereas the households of the parishes were sent a survey in January 2014 seeking their opinion concerning the question of whether the parishes should be merged; and

Whereas 74.8% of the respondents to this survey voted in favor of merging the parishes; and

Whereas on February 23, 2014, a joint parish assembly was held with 355 members of the parishes in attendance; and

Whereas 78% of those in attendance voted that they could accept the merger of the parishes; and

Whereas the merger of the parishes would allow for a mass schedule which would encourage fuller participation in the liturgy; and

Whereas the joint pastoral councils of St. Joseph Parish and St. Paul Parish petitioned me to erect a new parish in the territory of the currently existing parishes and to merge the existing parishes into the new parish in an extinctive union; and

Whereas I convened the Archdiocesan Presbyteral Council to advise me concerning the question of whether a new

parish should be created pursuant to this petition; and

Whereas the Presbyteral Council, after full discussion and opportunity to suggest alternate courses of action, by unanimous consultative vote recommended to me extinctive union of St. Joseph Parish of St. Joseph Hill and St. Paul Parish of Sellersburg into a new parish (to be known as St. John Paul II Catholic Church) to be created in the territory currently belonging to the parishes;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of St. Joseph and St. Paul Parishes specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. St. Paul Parish of Sellersburg is to be extinguished on November 30, 2014, and its people are to be merged into a new parish (to be known as St. John Paul II Catholic Church) which will be erected in the territory of the current St. Joseph and St. Paul Parishes as of the same date.
2. The public juridical person of the St. Paul Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of the St. Paul Parish and the unification of its people into the parish to be erected in the territory of the current St. Joseph and St. Paul Parishes, the civil corporation of the St. Paul Parish shall immediately transfer all assets and liabilities of the corporation, whether

legal or equitable, to the civil corporation of the newly erected parish.

4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of the St. Paul Parish shall take such actions at civil law as are necessary to dissolve itself.
5. This decree is to be published to the pastor of St. Paul and St. Joseph Parishes.
6. The parishioners of St. Paul Parish and the parishioners of St. Joseph Parish of St. Joseph Hill are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of both parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the administrator and pastor.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 11th day of August, 2014.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Annette "Mickey" Lentz
Chancellor



St. John Paul II Catholic Church

Decree

Whereas the parishes of St. Joseph Parish of St. Joseph Hill, Clark County and St. Paul Parish of Sellersburg have shared in the operation of St. Paul School since 1999; and Whereas the parishes have collaborated in order to expand the school building; and Whereas the parishes have shared staff members beginning in 2010; and

Whereas the merger of the parishes would allow the parish that would result from the merger to better administer personnel, financial, and material resources and thus facilitate the mission of the Church in the territory currently served by the two parishes; and

Whereas the merger of the parishes would offer expanded services and opportunities for spiritual growth to the parishioners of the currently existing parishes while eliminating inefficient and counterproductive duplication of services; and

Whereas in 2004, during the tenure of my predecessor as Archbishop of Indianapolis, Archbishop Daniel Buechlein, OSB, the Archdiocese formulated a parish staffing plan that provided that St. Joseph Parish and St. Paul Parish would share a single pastor; and

Whereas in 2006, the two parishes established a joint committee called the Joint Vision 2020 Committee to consider the relationship between the two parishes; and

Whereas that committee issued a final report which recommended that the parishes be merged into a single parish with one campus and with a single parish school serving pre-school through eighth grade students; and

Whereas this plan was approved by the pastoral councils of both parishes, ratified by the pastors of both parishes, and approved by Archbishop Buechlein; and

Whereas the parishes entered into an agreement to purchase a large parcel of land to serve as a possible site for a new parish campus, and whereas the option to purchase the property must be exercised by November of 2014; and

Whereas the parishes currently share a single pastor, Fr. Thomas Clegg, who was appointed to the pastorates of both parishes in 2013; and

Whereas the households of the parishes were sent a survey in January 2014 seeking their opinion concerning the question of whether the parishes should be merged; and

Whereas 74.8% of the respondents to this survey voted in favor of merging the parishes; and

Whereas on February 23, 2014, a joint parish assembly was held with 355 members of the parishes in attendance; and

Whereas 78% of those in attendance voted that they could accept the merger of the parishes; and

Whereas the merger of the parishes would allow for a Mass schedule which would encourage fuller participation in the liturgy; and

Whereas the joint pastoral councils of St. Joseph Parish and St. Paul Parish petitioned me to erect a new parish (to be known as St. John Paul II Catholic Church) in the territory of the currently existing parishes and to merge the existing parishes into the new parish (to be known as St. John Paul II Catholic Church) in an

extinctive union; and

Whereas I convened the Archdiocesan Presbyteral Council to advise me concerning the question of whether a new parish (to be known as St. John Paul II Catholic Church) should be created pursuant to this petition; and

Whereas the Presbyteral Council, after full discussion and opportunity to suggest alternate courses of action, by unanimous consultative vote recommended to me the merger of St. Joseph Parish of St. Joseph Hill and St. Paul Parish of Sellersburg and the erection of a new parish (to be known as St. John Paul II Catholic Church) in the territory currently belonging to the parishes;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of St. Joseph and St. Paul Parishes specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. A new parish (to be known as St. John Paul II Catholic Church) is to be erected that will be comprised of the territory of the currently existing parishes of St. Joseph Parish of St. Joseph Hill and St. Paul Parish of Sellersburg.
2. The new parish (to be known as St. John Paul II Catholic Church) will come into being on the 30th day of November, 2014.
3. The public juridical person of the parish, which is created by operation of law, shall take such actions at civil law as are necessary to create a civil not for profit parish corporation pursuant to the current practice of the Archdiocese of Indianapolis and the law of the State of Indiana.
4. The status of the currently existing

parishes and the disposition of the assets and liabilities of those parishes will be determined by the provisions of canon and civil law and by decrees specific to each of the two parishes.

5. The new parish (to be known as St. John Paul II Catholic Church) will receive such assets and liabilities of the currently existing parishes as are apportioned to it by the provisions of canon and civil law and by the specific decrees concerning each of those parishes.
6. The number and location of the parish Saturday anticipation Masses and Sunday Masses shall be determined by the pastor, administrator, or parish life coordinator with the advice and consent of the Ordinary.
7. This decree is to be published to the pastor of the two currently existing parishes, and that pastor is both to notify the parishioners of the contents of this decree and to make this decree available for inspection and copying at the parish offices of the two currently existing parishes.
8. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
9. This decree is also to be published to the Archdiocesan website.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 11th day of August, 2014.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Annette "Mickey" Lentz
Chancellor

Speaking out for life

Area Life Chains make a statement on Respect Life Sunday

Compiled by Natalie Hofer

As part of Respect Life Sunday on Oct. 5, Life Chains throughout the archdiocese stretched along main thoroughfares and streets to raise awareness of the respect for life in the womb.

Life Chain is a non-profit ecumenical organization that promotes the message of life through peaceful and prayerful public witness of individuals standing along busy streets on Respect Life Sunday, praying for an end to abortion and holding signs. †



Rose and Luke Yunger, children of Sara and Joseph Yunger of All Saints Parish in Dearborn County, hold signs during the Life Chain on North Meridian Street in Indianapolis on Oct. 5. (Photo by Natalie Hofer)



A group of Life Chain participants stretches in front of the Archbishop Edward T. O'Meara Catholic Center along North Meridian Street in Indianapolis on Oct. 5, Respect Life Sunday. (Photo by Natalie Hofer)



A family joins the Life Chain along East Third Street in Bloomington on Oct. 5, all holding "Abortion Kills Children" signs. (Submitted photo by Carole Canfield)



A man holds a sign proclaiming in Spanish "Abortion Kills Children" along North Meridian Street in Indianapolis on Oct. 5. (Photo by Natalie Hofer)



Participants in the Life Chain hold a variety of signs along a street in Richmond on Respect Life Sunday, Oct. 5. (Submitted photo)



Joseph Yunger, a member of All Saints Parish in Dearborn County, holds his daughter, Mary, on Oct. 5 during the Life Chain in Indianapolis. (Photo by Natalie Hofer)

MARRIAGE

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urge all involved in this issue to conduct themselves with mutual respect and civility in public discourse."

Glenn Tebbe, executive director of the Indiana Catholic Conference, who serves as the official spokesman for the Catholic Church in Indiana on public policy matters, said that there is still some uncertainty regarding the constitutionality of marriage definition laws even in light of the Supreme Court's decision.

"All were surprised that the Court did not hear the cases," Tebbe said. "There is still a possibility that other appeals courts will rule differently, and therefore the U.S. Supreme Court will have to resolve the issue."

"The ruling does not change our teaching. No court can change our teaching. No law requires the Church to conduct same-sex marriages. This issue, like many other cultural challenges, may only be resolved by witnessing and living in such a manner that others come to know the truth of marriage."

Six other states within the same three federal circuit court jurisdictions would fall under those appellate rulings and likely also will begin allowing such marriages, bringing to 30 the number of states that allow same-sex couples to wed.

Within hours of the Supreme Court orders being released, the 10th U.S. Circuit Court of Appeals lifted the temporary stay on its rulings, which overturned marriage definition amendments in Utah and Oklahoma. The other cases that now

revert to lower court rulings are from the 4th Circuit and the 7th Circuit. Virginia Attorney General Mark Herring said county clerks could begin issuing licenses that same day.

In 89 pages of orders issued the first day of the court's 2014 term, the court rejected appeals in seven cases in which federal courts had said laws or amendments defining marriage as exclusively between one man and one woman were unconstitutional.

The cases included a mixture of state constitutional amendments and legislation that banned same-sex marriages, as well as appeals by couples who were married in other states and sought recognition of their unions by the states where they live. The court issued the orders without comment.

The justices' decision not to take up any of the cases came as a surprise to legal observers. The high court typically does not take up cases with nationwide implications unless there are conflicting lower court rulings. But in each of the seven marriage cases, both the winning and losing sides had asked the court to review the lower court decisions, to help clarify the overall situation.

When the Supreme Court justices consider whether to take a case, it takes four votes to put an appeal on the docket. Four justices dissented from the 2013 rulings that overturned the federal Defense of Marriage Act, which defined marriage as between one man and one woman. After the *U.S. v. Windsor* ruling, attorneys general in some states declined to defend such marriage definition laws or amendments, while others vigorously

fought to keep them intact.

The U.S. Court of Appeals for the 5th, 6th, 9th and 11th circuits all have marriage redefinition cases on the docket. The Supreme Court's decision not to take up the cases gives the appellate courts little new information on which to base their rulings, so it's possible that a split between circuits could still develop.

While supporters of marriage redefinition hailed the result of the court's decision to bypass the cases, some opponents called on Congress to act.

A statement from the chairmen of two committees of the U.S. Conference of Catholic Bishops said they were disappointed that the court didn't take up the cases.

"All of these state laws were democratically enacted, including most by the direct vote of large majorities within just the last decade," said the Oct. 6 statement from Bishop Richard J. Malone of Buffalo, N.Y., chairman of the Committee on Laity, Marriage, Family Life and Youth, and Archbishop Salvatore J. Cordileone of San Francisco, chairman of the Subcommittee for the Promotion and Defense of Marriage. "Millions of Americans had looked to the court with hope that these unjust judicial decisions might be reversed."

"The Supreme Court's action fails to resolve immediately the injustice of marriage redefinition, and therefore should be of grave concern to our entire nation," the bishops said.

While Catholic teaching opposes discrimination against homosexuals, the Church holds that homosexual acts are

always immoral and that marriage can only be a union between one man and one woman.

In a teleconference on Oct. 6, Ted Olsen, former U.S. solicitor general and now attorney for the Virginia couple who sued for the right to marry, said the court's decision not to take up any of the cases means a faster track to more states permitting same-sex marriage.

Had the court accepted any of the seven cases, it would have meant a final ruling from the Supreme Court would likely come in the spring.

On the same teleconference, attorney Jon Davidson of Lambda Legal said the court's decision to pass this round might mean that although four justices would have voted to accept one or more cases, they didn't want to risk the uncertainty about whether there might be a fifth vote to overturn or uphold the lower courts. That outcome, said Davidson, might have meant same-sex marriage would become legal nationwide in one ruling.

The Family Research Council, which opposes redefining marriage, said in a statement from president Tony Perkins that the court's action is "in part, an indication that those on the court who desire to redefine natural marriage recognize the country will not accept a *Roe v. Wade* type decision on marriage."

Perkins called on Congress to advance a bill called the State Marriage Defense Act, "which is consistent with last year's Windsor ruling and ensures that the federal government in its definition of marriage respects the duly enacted marriage laws of the states." †

Students for Life of America president Kristan Hawkins challenges students, crowd to win battle of 'the lunch counter'

By Natalie Hoefler

When the president of Students for Life of America, Kristan Hawkins, gives an address, it seems fitting to have students in attendance to listen.

So high school and college students from around and beyond the archdiocese were invited to hear Hawkins speak at Right to Life of Indianapolis' 32nd Celebrate Life dinner, held on Sept. 30 at the Indiana Convention Center in Indianapolis.

And they came. About 400 of the roughly 900 attendees at the dinner were students.

Read an interview with Kristan Hawkins next week.

"I speak at a lot of banquets and work with a lot of Right to Life groups,"

Hawkins said at a reception preceding the dinner. "But there is no other Right to Life group across the country that could get 400 students to a banquet. That just doesn't happen."

Prior to the event, Hawkins spoke directly with several dozen of those students, encouraging them in their pro-life efforts.

As Hawkins later addressed the crowd of nearly 900 pro-life advocates, she called upon them to continue the "revolution," to "belong, believe and behave" as proponents of the sanctity of life.

Following are excerpts from her address.

A 'lunch-counter movement'

"February 1st, 1960. Four freshman at North Carolina A & T University sat down at a 'whites only' counter that they knew they wouldn't be served at. ... The next day, 20 students showed up and did the same. The following day, 60,

and on the fourth day, 300. And within a week, there were student sit-ins at lunch counters that had spread across the American south to 54 cities.

"In one remarkable day, four college freshmen sat at a counter and started a revolution.

"Men and women, tonight is our lunch-counter movement. ...

"Tonight, we are 900 people strong, and we set aside this evening to be here. ...

"But what will you do tomorrow? Will you just go back to your normal life? Put next year's date on your calendar? Or will you decide tonight that tomorrow you will start to live a little differently? That you will start to live for a cause greater than yourself?"

'Envision the end'

"First, we have to see the end of abortion in our mind's eye.

"If you ask [pro-life banquet attendees] when they leave, 'Will we be here next year?' they say, 'Yep.' I ask them, 'Well, are we going to end abortion? They say, 'Nope.' That's a problem, folks.

"We have to envision in our mind's eye what the end of legal abortion looks like in our country. If you cannot envision the end, how will you ever get there?"

"It's like a high school football coach a few minutes before the team runs onto the field saying, 'Good luck, guys. You practiced really hard this week. You're not going to win, but give it your all.' Do you think that team would win? No.

"Yet that's what we do to ourselves in the pro-life movement time and time and time again."

'Move from telling to recruiting'

"I'm sure your family, your friends, your co-workers know you're an anti-abortion person. They've heard you go



Kristan Hawkins, president of Students for Life of America, addresses a crowd of approximately 900, including about 400 students, during Right to Life of Indianapolis' 32nd Celebrate Life dinner on Sept. 30 at the Indiana Convention Center in Indianapolis. (Photo by Natalie Hoefler)

through the spiel about how abortion is an injustice, how it hurts women. ...

"Now is the time to ask them to join you, to actually get out to the lunch counter with you, to recruit them.

"It's those people who watch us go about our pro-life work, not the agents of Planned Parenthood, who are the most dangerous to the type of justice we seek. ... Because if you tell somebody you're pro-life, and they know you're not doing anything, it sends a signal that our issue must really not be that important.

"If you really believe that abortion is the taking of innocent human life who is created in the image of our God ... you can't just sit on the sidelines, because when you do, other people do, and it hurts the entire pro-life movement.

"You have to move from telling to

recruiting and saying, 'This is why I'm pro-life. This is why abortion matters. Now will you join me? I go out and pray every week. Will you join me at our parish respect life meeting?' Whatever it is that you do, ask them to join you."

'Belong, Believe, Behave'

"Youth is the time when activists are made. Activists are made during a time of change in a person's life, and going to high school and college are the two biggest changes a young person will ever experience.

"We know what happens on the college campuses. They may not have all the answers to questions about their faith or their belief in the pro-life movement. And then they start to question, 'Maybe

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Celebrate Life dinner acknowledges those with 'commitment to life'

By Natalie Hoefler

One of the main highlights of the Right to Life of Indianapolis annual Celebrate Life dinner is the recognition of winners of the organization's high school contests, and the awarding of two pro-life awards to groups or individuals providing outstanding efforts to the cause.

In addition to acknowledging the organization's high school art and essay contest winners during the Sept. 30 dinner at the Indiana Convention Center in Indianapolis, Marc Tuttle, president of Right to Life of Indianapolis, called to the podium Rynelle Castellino.

Rynelle delivered a speech that earlier this year won her first place in city- and statewide contests, and placed her among the top 10 students at the national level of the Right to Life speech contest.

Rynelle, a junior at Cathedral High School and member of St. Matthew the Apostle Parish, both in Indianapolis, is a native of India. She moved to the United States with her family two and a half years ago.

"Pro-life is something I'm really passionate about," she said in an interview with *The Criterion*. "I heard about this



Rynelle Castellino

contest, and I really wanted to take part in it.

"When I came here from India, I realized how prevalent [abortion] was. In India, you don't really talk about it much, but over here you hear about the pro-life and pro-choice movements. I joined

the Cathedral Life Savers club, and that's when I became really involved."

Rynelle won the same speech contest last year at the state level, but was unable to compete as a sophomore at the national level.

Tuttle then presented the Right to Life of Indianapolis Charles E. Stimming, Sr. Pro-Life Award, which "honors the

noteworthy achievements of outstanding pro-life advocates of Indianapolis."

The award was presented to the members of the Solid Word Bible Church for their 10 years of serving as "the only church in the Indianapolis African-American community that leads the fight to help stop abortion and raise awareness on abstinence, end-of-life concerns and sexually transmitted diseases" at the Indiana Black Expo, according to the Celebrate Life program.

The last award given during the event was presented by Gov. Mike Pence. He presented the Respect for Life Award to Mike Fichter, president and CEO of Indiana Right to Life and pro-life author, for his "profound impact on the pro-life movement" over the course of nearly three decades.

Governor Pence recognized all present for their commitment to the pro-life cause, a movement he himself promotes.

"Because of your commitment to life," he said, "compassion is overcoming convenience, life is defeating despair, and forgiveness is vanquishing a lifetime of regret." †



Above, Indiana Gov. Mike Pence, left, poses with Indiana Right to Life president and CEO Mike Fichter after presenting him with the Respect for Life Award during the Celebrate Life dinner on Sept. 30.

Left, Marc Tuttle, president of Right to Life of Indianapolis, left, poses on Sept. 30 with Sally Williams and Marcellus Martin of Solid Word Bible Church after presenting them with the Charles E. Stimming, Sr. Pro-Life Award that the church received. (Photos by Natalie Hoefler)

Winning pro-life statistics

Compiled by Natalie Hoefler

The following statistics were presented by Right to Life of Indianapolis president Marc Tuttle, Indiana Gov. Mike Pence and Students for Life of America president Kristan Hawkins at the Celebrate Life Dinner on Sept. 30 at the Indiana Convention Center in Indianapolis:

- Indiana ranks among the top 10 pro-life states in the United States.
- Abortions declined by 7.5 percent in Marion County in 2013, marking seven consecutive years of decline.
- Indiana has seen five years of a decline in the number of abortions performed.
- 2013 marked the lowest number of abortions in Indiana since 1975.
- During the last Indiana General Assembly, legislation was passed requiring abortion doctors to obtain hospital-permitting privileges and to file those documents with the State Board of Health.
- Legislation was also passed prohibiting health insurance companies in Indiana from covering elective abortions.
- Legislation was passed earlier this year that created the first state tax credit in Indiana for adoptive families starting in 2015, providing Hoosiers with a \$1,000 tax credit per adoptive child.
- Across the nation in 2013, 80 abortion facilities shut down, including one in Indianapolis.
- There are 73 percent fewer abortion facilities in the U.S. now than at their peak of existence in 1991. †

HAWKINS

continued from page 11

I'm not right on these issues. I don't have a good answer to this person. Maybe I'm wrong.' And slowly it fades away. ...

"Our model of Students for Life is, 'Belong, Believe, Behave.'

"On college campuses, the first week there's a new student freshmen orientation fair. Everyone is out there preying on these students. They know they're looking for something because they're scared. They're alone. They need somewhere to belong.

"That's why pro-life groups are so important. They say, 'Hey! Come over here. We share a similar world view. ... We should stick together on this.'

"So you start to feel you belong. But then what's going to happen is they'll start to feel a friendship with you, and we know the best conversions happen on a relationship basis. ...

"You belong, you begin to believe, and then finally, something clicks, and you behave. That's the model. That's what works.

"Young people are important. If you don't believe me, just ask the people in the gay marriage movement.

"All my staff started watching [Fox network's "Glee"] and saying, 'Oh, this show is great!' I watched it, and I was shocked. Essentially this was the campaign for pro-gay marriage in our country. And who did they target? Young people.

"Young people feel they're

not just the future—they're the present, and this is the pro-life generation."

'Not fight it—win it!'

"Finally, after we've envisioned our future without abortion, and we've started recruiting, not telling, and we understand that students are the key to that, the third thing we really need to do is go out and win it—not fight it, win it! ...

"We've got to continue exposing the predatory abortion industry, who preys off hurt.

"They have a very vicious cycle over at Planned Parenthood. It's 'Have sex whenever it feels right. Come to us for condoms—which are the lowest ranked by *Consumer Reports*. Then come to us for HIV and STD [sexually transmitted disease] tests and treatments. Then we'll put you on contraception, which is a Group 1 carcinogen by the World Health Organization. And when that doesn't work, abortion. And then repeat, repeat, repeat, repeat.'

"That's the cycle. And that's their goal—repeat customers. We know this. Former abortion workers have told us this.

"We have to take out the supply of abortion by passing and enforcing legislation to shut these predators down."

'Be there every step of the way'

"A woman pregnant in college relates her pregnancy to death—death of herself. Because she knows no matter what decision she makes, her life will never be the same. She can kill her child, which she knows instinctively is wrong, or she can have her child and completely alter the hope and



Above, Kristan Hawkins, president of Students for Life of America, signs a copy of her book, *Courageous*, at the Indiana Convention Center in Indianapolis on Sept. 30. (Photos by Natalie Hoefer)

Left, attendees at Right to Life of Indianapolis' Celebrate Life dinner sitting farther from the podium watch the large overhead screen as Kristan Hawkins, president of Students for Life of America, addresses the crowd of nearly 900, including about 400 high school and college students, at the Indiana Convention Center on Sept. 30.

future she had for herself. She's trapped in this tunnel vision.

"But we can be there. While reducing the supply for abortion, we can be there helping her get out of the tunnel, to reduce this demand for abortion, this only solution she sees. It's coming alongside of her, asking her, 'What is it that you need? This isn't going to be easy, but we'll

be with you every step of the way.' That, my friends, is real social justice. ...

"I believe with all my heart that this is the generation, that this is the time where we will abolish abortion, so that every life is welcomed and protected by law, so every young mother is loved, so every family is made whole again.

"Tonight, I'm asking you to commit to being that activist in this revolution. To commit to doing one thing tomorrow to change your life, to stand for the unborn.

"Ask God how he can use you, and I'm sorry if the results are a little radical for you.

"Tonight, join me at the lunch counter." †



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\$25 registration fee includes: continental breakfast, lunch and program
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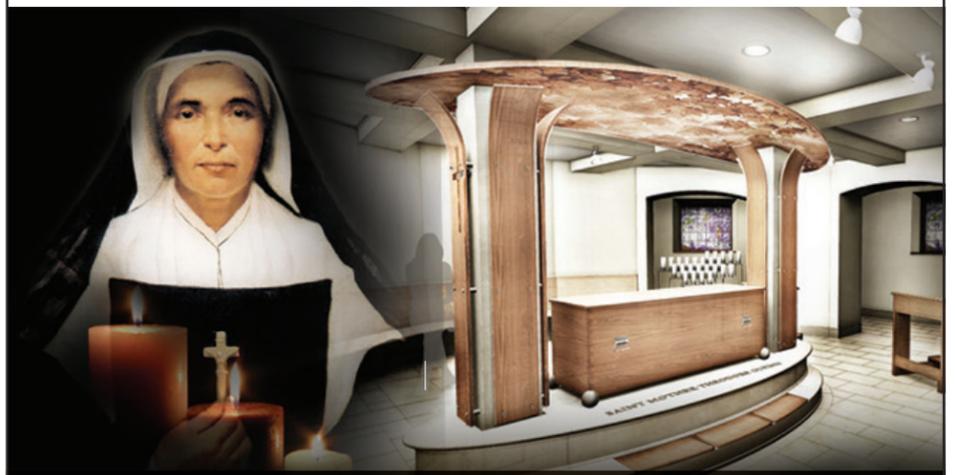
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God can do ‘amazing things’ through us when we have faith

By Daniel S. Mulhall

Trust is a simple word. While a basic concept, trust is a necessary component of all human interaction. By definition, trust is the firm belief in the integrity, ability or character of a person or thing.

When we say that we trust someone, we mean that we feel comfortable in that person’s company, that we feel safe and secure, able to let our guard down. We know that we can count on the person to treat us kindly and to do what is promised.

Without trust, we would live in a world of fear, always having to be wary, never being able to rely on anyone or anything else. Trust is an essential element for life. The phrase, “In God We Trust,” is the official motto of the United States of America. The phrase appears on all U.S. currency.

But what exactly does it mean to place one’s trust in God?

As Catholic Christians, the Bible is the first place we turn to try and answer that question. In many ways, the Bible is one continuous story of how God has called humanity to a relationship of total trust and how people have responded to that call.

Every story in the Old Testament, starting with Adam and Eve, then on through Noah, Moses and Miriam, David and Solomon, up to the Maccabees, shows that peace and happiness come from putting one’s trust in God, while war and disaster come from putting our trust in anyone or anything but God. This is also the message found in the writings of all the prophets.

Many of the psalms express this trust in God. Psalm 5:12 says, “Then all who trust in you will be glad and forever shout for joy. You will protect them and those will rejoice in you who love your name.”

Psalm 9:10-11 makes an even stronger case: “The Lord is a stronghold for the oppressed, a stronghold in times of trouble. Those who know your name trust in you. You never forsake those who seek you, Lord.” Psalm 27:5 offers us assurance: “For God will hide me in his shelter in time of trouble, he will conceal me in the cover of his tent; and set me high upon a rock.”

In Psalm 62:9, we are admonished to “trust God at all times, my people! Pour out your hearts to God our refuge!”

Proverbs 3:5-6 proclaims that we are to trust God more than ourselves: “Trust in the Lord with all your heart, on your own intelligence do not rely; In all your ways be mindful of him, and he will make straight your paths.”

In the New Testament, Jesus teaches what it means to trust in God completely and gives witness to that trust throughout his life, and even unto his death and resurrection.

The *Catechism of the Catholic Church* also advises us to put our trust in God, pointing out that “trusting in God and cleaving to the truths he has revealed is contrary



A prelate baptizes a girl during the Easter Vigil at a Catholic church in Shenyang, China on March 30, 2013. Faith in God helps many Catholics in China stay strong in their connection to the Church despite the obstacles that the Chinese government places on the faithful there. (CNS/Sheng Li, Reuters)

neither to human freedom nor to human reason. Even in human relations it is not contrary to our dignity to believe what other persons tell us about themselves and their intentions, or to trust their promises” (#154).

So what does it mean for a person of faith to trust God? While some people practice a radical Christianity and depend totally on God for all that they have, such as men and women in consecrated life, most Christians show trust in God by simply living.

They count on God to look after them and to take good care of them, to protect them and those they love from harm, and to prepare a place for them in heaven following death. They work, earn money, plant gardens, and fix the car—all of the ordinary aspects of living.

They don’t expect God to do it for them. Rather, they see themselves as co-creators with God. They do the best work they can and trust that God will do amazing things with their work. They ask God in prayer for what they want and need, but trust that God will do what is best for them. Their trust in God gives meaning and purpose to their lives.

In his apostolic exhortation, “The Joy of the Gospel,” Pope Francis assured us that even when we face tough moments, the continuous trust we’ve built over time will carry us through. Sometimes we witness the fruits of that trust, but sometimes we don’t. That doesn’t mean it doesn’t produce results.

The pope wrote, “Because we do not always see these seeds growing, we need an interior certainty, a conviction that God is able to act in every situation, even amid apparent setbacks. ... This certainty is often called ‘a sense of mystery’ ” (#279).

He continued: “It involves knowing with certitude that all those who entrust themselves to God in love will bear good fruit. This fruitfulness is often invisible, elusive and unquantifiable. We can know quite well that our lives will be fruitful, without claiming to know how, or where, or when” (#279).

(Daniel S. Mulhall is a catechist of adults. He lives in Laurel, Maryland.) †

Faith in God does not guarantee that he will answer our prayer as we wish

By Janelle Alberts



A man prays during a Mass at St. Matthew’s Cathedral in Washington on Sept. 17, 2013. Stories throughout the Bible show that people place their trust in God while not knowing how he will act in their lives. (CNS photo /Bob Roller)

It must have been a deep faith that led Moses’ mother to lay her baby boy in a basket and place that basket in the reeds along the banks of the Nile River.

What else could have led her to take such a risk?

The pharaoh had ordered all Hebrew baby boys killed, so she hid her son as long as she could, then she brought him to the river. What went through her mind? What did she think God would do?

Many read the story as an act of unprecedented trust in God—trust that was rewarded with Moses’ miraculous return to his mother’s arms. The Bible is packed with people exercising what looks like superhuman trust in God.

In fact, the entire cast of characters can be broken into two groups: those who trusted and those who did not. It sounds simple, but this is not a book of trite storylines.

Consider what happened to Jairus. He was an important Jewish leader and a man who trusted God. When his daughter became deathly ill, Jairus went to look for Jesus to ask for help but couldn’t find him. It took awhile to locate him, and by then the situation for Jairus’ daughter had turned from bad to worse. Some said she was dead. But Jairus stuck with it. He trusted, and Jesus brought her back to life. Jairus was “astounded” (Mk 5:42).

Jairus wasn’t really sure what would happen. He

seemed to know only this: that God was his best shot. Trust isn’t seeing the future. It is seeing the present and deciding to do what we can and to believe that God will help, too, even when it looks as if all hope is lost.

Take, for instance, another example in the Bible involving three Hebrew men. In Daniel 3:15, Shadrach, Meshach and Abednego were thrown into a hot furnace by a king who wanted them to denounce God since he was obviously not saving them. In reply, they told the king that their God could save them. Even if he did not, they would remain faithful and would not denounce him.

They trusted God, but they could not, with certainty, say what God would do.

Their circumstance begs the question: If we are bold, if we give God a chance to show himself in our circumstances, will he? And what exactly will he do?

Even these characters, great people of faith that they were, received little more than: “You’re about to find out.” In the end, the three men came out of the furnace unscathed. They didn’t even smell like smoke.

God wants to be close to us, and trust is one way to do this. His intervention in our lives may happen on the other side of trust. The common denominator in these biblical stories shows us that trust, if nothing else, is what our ancestors placed in God’s hands.

(Janelle Alberts, who lives in Chagrin, Ohio, is a freelance writer and media relations specialist.) †

From the Editor Emeritus/John F. Fink

Old Testament: Jeremiah, a model of Jesus Christ

(Fortieth in a series of columns)

Last week, we left the Judeans in exile in Babylon, where they remained for at least 48 years, from the destruction of Jerusalem in 587 B.C. to the edict of King Cyrus of Persia allowing them to return to Jerusalem in 539 B.C. For this series of columns, we'll leave them there for a while because many parts of the Old Testament concern, in one way or another, that exile.

First of all, there were the prophets. I'm not going to try to summarize all 18 of the prophetic books, but you should at least know how they fit into the Jewish history.

I already mentioned that Hosea and Amos prophesied in the northern kingdom of Israel (where Elijah and Elisha also spent most of their time), and that Isaiah and Micah were advisors to the kings of Judah before that kingdom fell. The prophecies of Zephaniah, Nahum and Habakkuk also date from this period.

Cornucopia/Cynthia Dewes

Seeing beyond the crippling dimension of blindness

As our population ages, we hear a lot about things like arthritis and Type 2 diabetes and other complaints of the elderly and infirm. This litany includes my favorite (not because I'm fond of it), macular degeneration.

I'm preoccupied with this disease because it afflicts me personally. After stabilizing an earlier bout with "wet" macular, I've now developed "dry" macular, which unfortunately is progressive and incurable.

While I'm plugging along, my friends support me. One gave me a book to read, titled *Going Blind*. You might think this wasn't very tactful, but it turned out to be as helpful as my friend intended.

The book is a memoir written by Benedictine Sister Maria Faulkner about the impact of her father's blindness on her family, and the broader dimensions of what blindness means. It describes how Sister Maria's dad inherited a disease which blinded him by age 40.

Meanwhile, he married and began to raise a family of seven kids near Mandan, N.D. He kept a small market and truck garden in which his children helped out, barely making ends meet during the 1930s

The Human Side/Fr. Eugene Hemrick

Learning to be the Church by embracing the needs of others

During a conference this summer, I read Basilian Father Thomas Rosica's *The Franciscan Revolution: What Benedict stored, Francis scatters*.

I wondered, "What ultimately is Pope Francis trying to accomplish during his reign?"

Remembering a conversation with a friend who had returned from serving in a poor country gave me the answer.

I asked him, "What has your experience meant to you?"

He replied, "It ruined me for life."

What ruined him was working with the poor, and then returning to our way of living in the U.S.

"I no longer could enjoy what we enjoy after that," he exclaimed.

If we took seriously Father Rosica's description of Pope Francis in action, it could ruin us. Just listen to some quotes he mentioned that are inspiring and yet make some uncomfortable.

I must pause with Jeremiah since he was such a fascinating man. *The Catholic Study Bible* calls him a type and model of Jesus Christ and says that it's not surprising that when Jesus asked his Apostles who people said that he was, some said Jeremiah.

Here are only some of the similarities between Jeremiah and Jesus: They were both confirmed in grace from their mothers' wombs, unmarried, hounded by hometown citizens, wept over Jerusalem, called the Temple "a den of thieves" (Jer 7:11; Mt 21:13 and Lk 19:46), met secretly with those who believed, and foresaw a new covenant.

The Book of Jeremiah includes biography, history and prophecy. Jeremiah was called to be a prophet when he was young, during the reign of King Josiah, whose reform of Judaism Jeremiah supported. When idolatry reappeared after Josiah's death, Jeremiah opposed it with strong prophecies about what would happen to the country.

After Babylon conquered Jerusalem the first time, Jeremiah counseled King Zedekiah, trying to prevent him from revolting against Babylon. Zedekiah did revolt and Nebuchadnezzar destroyed Jerusalem, leading most of its citizens to Babylon.

Jeremiah, though, was left behind amidst

and 1940s.

Sister's memories of her dad are not all complimentary. However, over time she's come to understand what drove him.

He appeared to be in denial of his disability, never acknowledging that he couldn't see and asking for no public or private aid—except to take his wife's arm when they walked in public. In that time and that culture, he considered such an admission of weakness a sign of emasculation. It would mean he could not take care of his family.

Sister Maria notes that blindness has always implied a somewhat pejorative meaning in our culture. When someone goofs we holler, "Are you blind?" or, when they seems clueless we say, "Take off your blinders." Even today, when disability is given more public respect, the downside of blindness remains in our language and probably our minds.

We point out judgmentally that someone has a "blind spot," meaning they willfully or stupidly ignore what's apparent to everyone else. Thus, the doting parent whose child can do no wrong, and if he or she's in trouble at school it has to be the school's fault.

Likewise, we may turn a "blind eye" to unpleasant facts or situations. Rather than deal with something uncomfortable, we just ignore it. Sometimes this behavior

the ruins. He wrote letters to the Jews in Babylon urging them to build houses, plant gardens, marry and raise families, because someday they would return to Jerusalem. Then he was forced into exile in Egypt, and tradition has it that he was murdered by his own countrymen.

Thanks to his secretary Baruch, Jeremiah's influence grew after his death. His oracles contain sublime teachings.

The Book of Lamentations, containing five lamentations over the fall of Jerusalem, was composed by an unknown author during the Babylonian exile. The books of the prophets Ezekiel and Baruch were also composed during this time period.

Ezekiel is considered one of the major prophets, along with Isaiah and Jeremiah, because of the lengths of those books. He was exiled from Jerusalem to Babylon by Nebuchadnezzar in 597 B.C., after the Babylonians conquered Jerusalem the first time.

The first part of his book contains prophecies that Jerusalem would be destroyed. After that happened, he prophesied that God would lead his people back to Jerusalem. †

is based upon "blind faith," which is a misplaced trust in someone or something. The result may be anything from battered spouses to holy wars.

Sometimes "blind prejudice" steers our conduct, which can be bad when it's based upon slim or faulty evidence. Some white people may assume that most black young men are criminal, if not suspect. And some blacks may believe that all whites are out to get them some way or another.

Established populations may be prejudiced against immigrants of what they consider threatening ethnicities. They can be willfully narrow-minded. Sister Maria ponders all sides of blindness, both the bad and, surprisingly, the good.

Her interest is great because she and some of her siblings have inherited their father's disease. But thankfully, she concludes that we also have the blindness that comes from being dazzled. Sunlight dazzles, but God dazzles us even more with brilliance and glory and joy.

Blindness should be seen as a mysterious gift given to us by a wise and loving God. In the words of the inspiring hymn "Amazing Grace," "I was blind, but now I see."

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

Twenty Something/

Christina Capecchi

Self-reflection in the age of selfies

Lena Dunham is not done confessing. That's the headline of *The New York Times Magazine*



profile just published about the actress-turned-memoirist, and it couldn't be more apt.

Though I've never seen an episode of her highly rated, super-raunchy, nudity-filled HBO show "Girls," I consider Lena

something of a cultural case study, given how often she is touted as the voice of my generation. That voice has never shied away from revelation, however unflattering or immoral.

It will reach new heights this month, when her memoir *Not That Kind of Girl* is released, the product of a \$3-million book deal that Lena signed with Random House two years ago at age 26. *The Atlantic* called the memoir "a new chapter in her campaign of self-exposure" while *The New York Times Magazine* said it was written "with a ferocious, hilarious and occasionally worrisome candor."

Lena's revelations range from decades of psychotherapy (beginning when she was 9) to the loss of her virginity—diplomatically summarized by *The New York Times Magazine* as a series of "questionable personal choices."

The critical response that intrigued me most came toward the end of James Parker's *Atlantic* review: "There's something very contemporary in Dunham's self-exposure, her restlessly accelerated processing of her own experience." He went on to render a chilling assessment of Life On Perpetual Broadcast, that 21st-century young-adult proclivity. "That's modernity: the inside's on the outside, leaving a vacuum on the inside."

I often wonder about the Facebook effect on the inner life, what it means when the time between experiencing and sharing is reduced to a matter of seconds.

Reality TV stars are questioned about their willingness to bare it all for national consumption, and I'm amused when these boldfaced confessors insist they don't share everything with the cameras. Somehow Kim Kardashian's second go at a nationally televised wedding was supposed to seem restrained because the footage ended right before the actual ceremony and was shot only by friends, not producers. (I can't help but think of Dave Letterman's comment to Kim when she was on his show last year: "I just wonder if you're getting good advice.")

But it's not just a question for celebrities. Self-disclosure is an issue every conscientious young adult grapples with. What goes on the blog, and what stays in the private journal? What do you share with a close friend, a group of online followers, the World Wide Web, God? Where's the line between self-aware and self-absorbed, between naval gazing and soul searching? Will I know when I've crossed it?

I find myself composing tweets in my head, a strange sort of outside-looking-in sensation that, though aimed at capturing the moment, surely hinders my ability to be in it. When it comes to my social-media output, I try to evaluate my intentions and distinguish the sociable impulse from the narcissistic one. Am I making a connection or making a statement?

The Catholic Church calls us to develop the inner life, beckoning us to bend our knees, bow our heads and close our eyes, inviting us to make our confession before a priest, not a camera. It gives us tools specifically designed for self-reflection like spiritual direction and that increasingly foreign, healing prospect of the silent retreat.

In an Instagram era, these offerings feel more vital than ever. How can we still our hearts when our thumbs keep on tapping?

Pulling the plug on all social networks probably isn't the solution for most of us. But we can turn to this month's Scripture, St. Matthew's account of the greatest commandments, for a litmus test on each tweet: Is it drawing on a love of self or a love of neighbor?

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of *SisterStory.org*, the official website of *National Catholic Sisters Week*.) †

Twenty-eighth Sunday in Ordinary Time/Msg. Owen F. Campion

Sunday Readings

Sunday, October 12, 2014

- Isaiah 25:6-10a
- Philippians 4:12-14, 19-20
- Matthew 22:1-14

The first part of the Book of Isaiah provides this weekend's first reading at Mass.



Understanding the cultural, social, political and economic context surrounding the composition of biblical texts always helps to capture their meaning.

As a general rule, times rarely were good for the Chosen People. Now and then, better times, however, would come.

In good days or bad, as a general rule, the prophets saw little religious fervor for which they could rejoice, and invariably they saw this absence of devotion to God as the root of trouble in the world. It was not the result of divine revenge.

So the prophets urged the people always to be true to God and suspicious of paganism.

When this weekend's first reading, taken from Isaiah, was written, times were not all that bad, but dark clouds lay on the horizon. The people, generally speaking, were lukewarm in honoring God, and Isaiah loudly protested that their lapse in religion invited their doom.

Isaiah also insisted that if the people were faithful to God, all would be right. Peace and security would reign. Prosperity would prevail. The holy city of Jerusalem, God's city, and the royal capital, would be seen throughout the world as the center of a great nation.

The second reading is from St. Paul's Epistle to the Philippians. This passage from Philippians was written while Paul was in prison. On several occasions that are recorded in Acts or in the Pauline epistles, Paul was imprisoned, having been arrested for preaching the Gospel, rebuking the establishment or simply, at least in the eyes of government officials, disturbing the peace.

Being jailed, humiliated and abused was Paul's plight. Nevertheless, he said that his faith in God never lessened, nor did his commitment to proclaiming the Gospel.

Nothing else mattered, not even his comfort or personal well-being. God gave Christ to the world. Paul felt that he had to extend this gift far and wide.

St. Matthew's Gospel furnishes the last reading. The reading is a parable, with three parts.

In the first part, a "king", who represents God, invites guests to a wedding banquet for his son. These people reject the invitation. The king invites guests again. Again, the invitation is ignored. Then, in the second part, the king invites outcasts and strangers to the feast. They come. In the third part, however, the king sees a guest at the banquet improperly dressed. He orders this guest to be thrown out.

The king's servants represent the prophets. The prospective guests who spurn the invitation represent the people of Israel. The outcasts and strangers represent the aliens and the sinful.

The message is that God's mercy extends to everyone. Even so, God drags no one into the kingdom of heaven. Even repentant sinners must reform with the help of God's grace to be worthy of heaven.

Reflection

These readings call us to recognize several basic facts. The first is that God never fails in mercy. He does not disavow the promise, spoken long ago through the prophets, and then finally by Christ, to guide people to everlasting life by revealing to them the laws of righteousness and by strengthening their resolve to be good.

The second fact is simple, and constant throughout history, but hard for humans to accept. The fact is that humans sin. The effects of Original Sin weaken humans, distorts their perceptions and renders them myopic and afraid. Instead of turning to God for security, they exaggerate their own powers.

Conversion requires a frank realization of the need for God. He alone shows the way. He alone provides strength. He alone is the reward.

In this realization, humans come to the same firm conviction that drove St. Paul. Nothing matters other than to be with God. Everything other than God is fickle and impermanent, leading not to joy but ultimately to grief and despair. †

Daily Readings

Monday, October 13

Galatians 4:22-24, 26-27, 31-5:1

Psalm 113:1b-5a, 6-7

Luke 11:29-32

Tuesday, October 14

St. Callistus I, pope and martyr

Galatians 5:1-6

Psalm 119:41, 43-45, 47-48

Luke 11:37-41

Wednesday, October 15

St. Teresa of Jesus, virgin and

doctor of the Church

Galatians 5:18-25

Psalm 1:1-4, 6

Luke 11:42-46

Thursday, October 16

St. Hedwig, religious

St. Margaret Mary Alacoque, virgin

Ephesians 1:1-10

Psalm 98:1-6

Luke 11:47-54

Friday, October 17

St. Ignatius of Antioch, bishop and martyr

Ephesians 1:11-14

Psalm 33:1-2, 4-5, 12-13

Luke 12:1-7

Saturday, October 18

St. Luke, evangelist

2 Timothy 4:10-17b

Psalm 145:10-13, 17-18

Luke 10:1-9

Sunday, October 19

Twenty-ninth Sunday in Ordinary Time

Isaiah 45:1, 4-6

Psalm 96:1, 3-5, 7-10

1 Thessalonians 1:1-5b

Matthew 22:15-21

Question Corner/Fr. Kenneth Doyle

Mixing water and wine at Mass is an ancient ritual with symbolic meaning

QI have long wondered why the priest mixes water with the wine at the offertory of the Mass. I have done some research and learned that this was the practice as early as the second century, but I don't understand why it is done. (Medford Lakes, New Jersey)

AWhen the priest at the offertory of the Mass pours a drop of water into the chalice filled with wine, it symbolizes the commingling of the divinity of Jesus with our humanity. When doing so, the priest quietly prays: "By the mystery of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity."

This symbolic gesture can be found in the earliest rituals of the Eucharist, and St. Cyprian speaks of it in the middle of the third century: "When the water is mingled in

the cup with wine, the people are made one with Christ."

St. Thomas Aquinas in *Summa Theologiae* mentions a second symbolic meaning of the gesture: the water and the blood that flowed together from the side of Christ during his Passion. St. Thomas also notes the "probability" that Jesus instituted the Eucharist at the Last Supper with wine tempered with water, since that mixture was a common practice among Jews and in Mediterranean cultures of the time.

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



My Journey to God

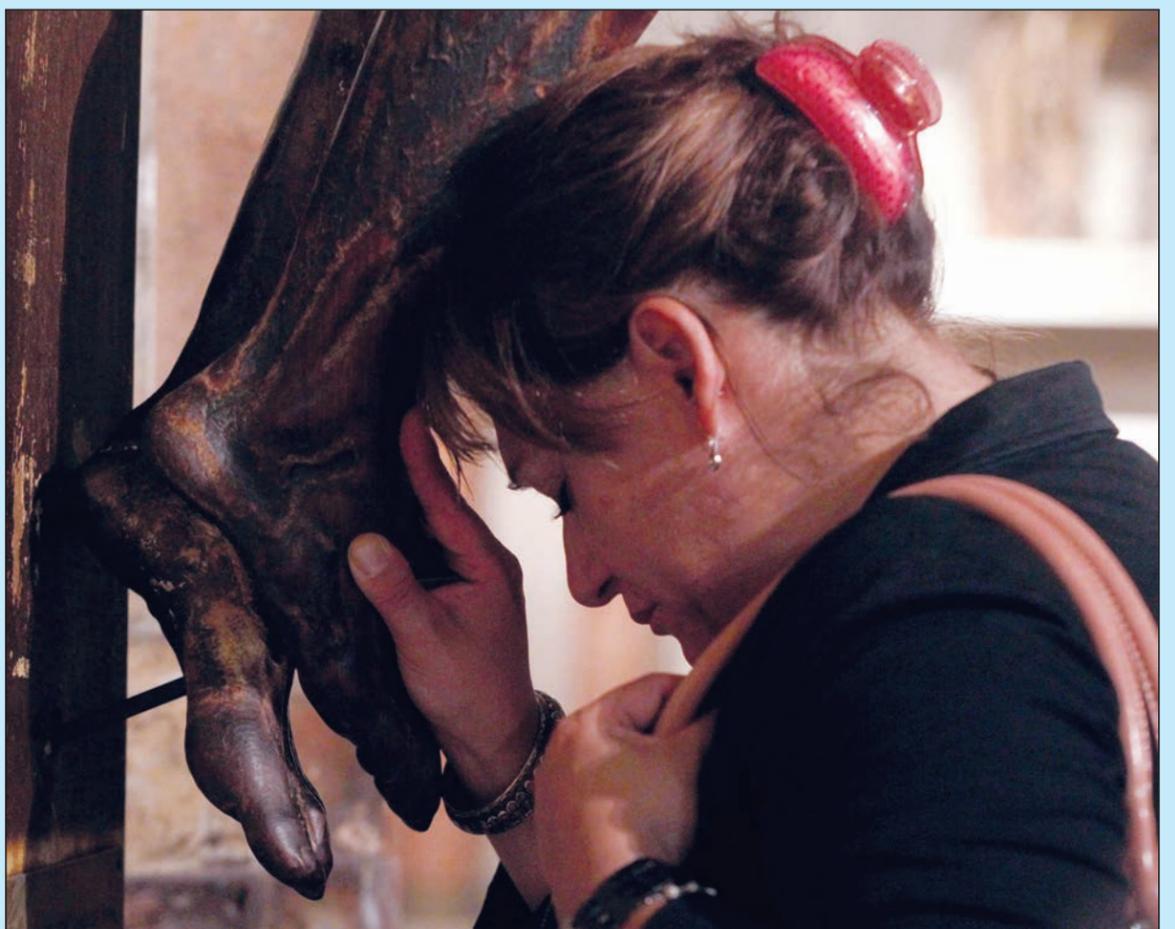
My Finest Friend

By Betty Boyle

It's been too long since I have said to you, dear Lord,
That all my thoughts are with you every day,
And longer still since last I've said a word
To let you know my love's not gone astray.
Although I may not tell you all my inner thoughts,
I know you know the things I always do,
And any word or deed I may perform
Is never done before consulting you.
Don't ever leave my soul, dear Lord above,
Remember, though I often times forget,
The thought within my soul will always be
That you're the finest friend I've ever met.

(This poem was written in 1946 by Betty Bagnuolo—now Betty Boyle, a member of St. Lawrence Parish in Indianapolis. Betty and her husband, Don, celebrated their 65th wedding anniversary this year. The couple has 10 children, 25 grandchildren and two great-grandchildren. A woman prays at the foot of a crucifix during a Mass at the metropolitan cathedral on March 13 to commemorate the first anniversary of the election of Pope Francis.)

(CNS photo/Enrique Marcarian, Reuters)



PAID ADVERTISEMENT

New “Cross” Scholarships Will Benefit Kenya Kids Eager to Attend School

Cross Catholic Outreach’s launch of a new scholarship program for the poor (see story on opposite page) is poised to have a major impact halfway around the globe in the African nation of Kenya. The benefits will bring blessings to both the poor and two of the country’s most effective Catholic schools.

“This is a significant story in light of the recent teachings of Pope Francis and the excitement building around the Church’s call to a New Evangelism,” explained Jim Cavnar, president of Cross Catholic Outreach. “Our plan is

Why is the scholarship so important? The answer is simple. Without this support, children would simply go unschooled.

to help American Catholics establish inexpensive scholarships to lift up the neediest children in Kenya.”

In addition to helping hundreds of young children gain a primary education, Cross Catholic’s efforts will have an important second benefit. It will encourage and empower the priests and nuns behind two of the nation’s most exciting outreaches — the Brother Beausang Catholic School and St. Andrew Nkaimurunya School. Both are located near the city of Nairobi.

“The priests and nuns who established these Catholic schools have made tremendous personal sacrifices to extend Christ’s love in the communities they

serve. When American Catholics step forward and fund a \$110 scholarship to their schools, it will be incredibly encouraging to them. It will show them that we American Catholics are grateful for their work and want to help them in their noble cause of educating the poorest of the poor.”

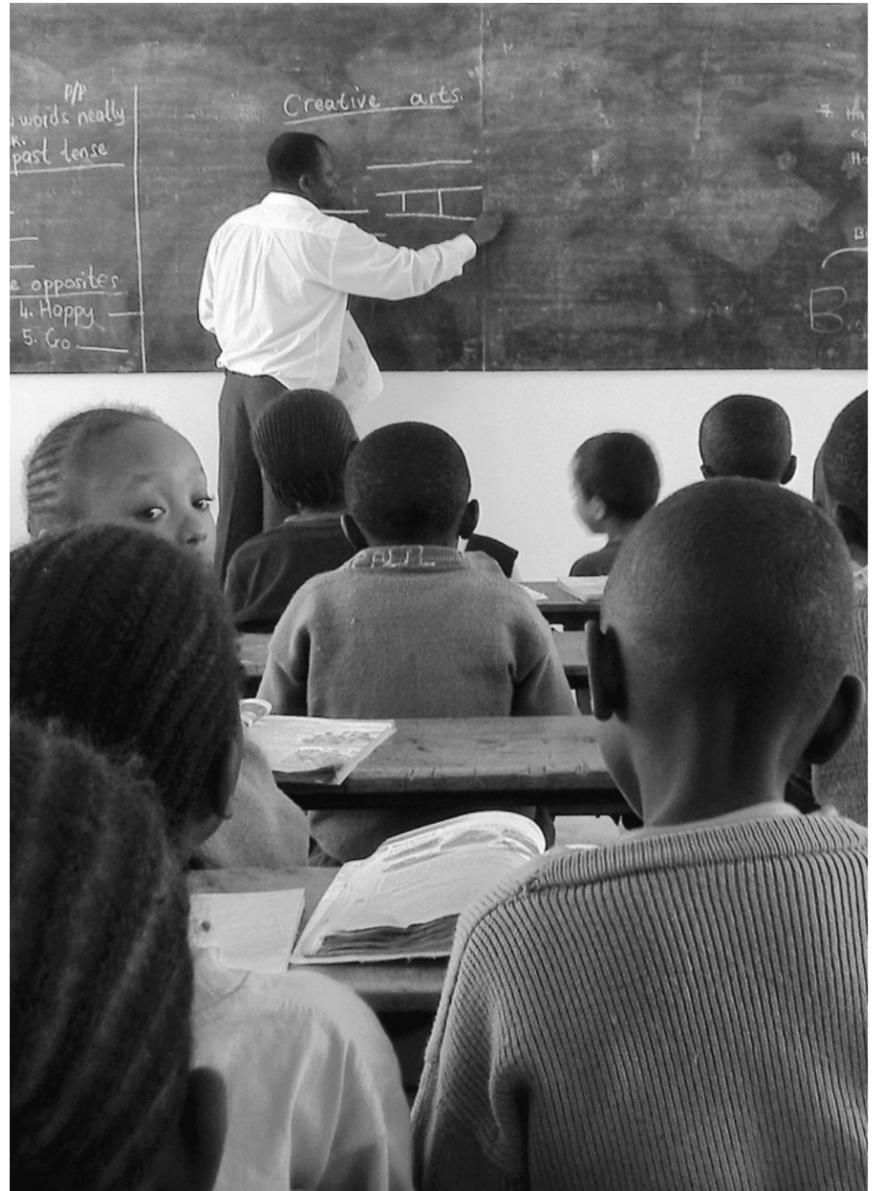
Why is the scholarship so important? The answer is simple. Without this support, children would simply go unschooled. Families subsisting on only a few dollars a week can’t afford the luxury of sending a child to school.

“Those who establish a scholarship are helping put a child in school for a full year and the daily classroom experience also includes a meal — sometimes the only meal that child eats all day,” Cavnar said. “And what is the alternative? Leaving a child illiterate and without hope? Is that really an option? I doubt Pope Francis would see it that way.”

Some will ask if there is a way to support the goal without funding a full \$110 scholarship for a school year. The answer, Cavnar emphatically said was “yes!” Donors who contribute to the scholarship fund in any amount are helping to build the general scholarship pool which will also fund students in need.

“Every gift, large or small, will make a difference,” Cavnar said. “As we collect up to \$110, another scholarship will be funded. As a newspaper reader responding to this need, you can have a profound impact on the poor with any and every gift they make toward this cause.”

Proceeds from this campaign will



Children will walk miles to attend school — if they are given the opportunity to learn.

be used to cover any expenditures for this project incurred during the current calendar year. In the event that more funds are raised than needed to fully fund the project, the excess funds, if any, will be used to meet Cross Catholic Outreach’s most urgent needs.

To support the Cross Catholic Outreach scholarship program for

the poor, use the ministry brochure enclosed in this issue of the paper or mail your donation to Cross Catholic Outreach, Dept. AC01071, PO Box 9558, Wilton, NH 03086-9558. Please write “SCHOLARSHIP” in the comment line of the brochure to ensure your gift is routed to the proper fund.

Cross Catholic Outreach Website Highlights Ministry’s Key Strengths

Visit the website of Cross Catholic Outreach (www.CrossCatholic.org) and you will notice three indisputable strengths of the organization — its cost effectiveness, its impressive Catholic leadership and its emphasis on funding projects that have specific and tangible benefits for the poor.

Cross Catholic Outreach has the endorsement of some 60 U.S. dioceses and the list has been growing steadily through the years.

Cross Catholic Outreach is clearly having an impact both overseas and here in the U.S.

“Donors most often notice our effectiveness. They want their donations to be used wisely and to have impact, so they appreciate the fact that nearly 95 percent of donations are used for program services and that so little of our expenses are allocated to fundraising

and administration,” explains Cross Catholic Outreach’s president, Jim Cavnar. “The second thing they look for is integrity in our leadership, and they find that in the seven bishops and archbishops who serve on our board of directors. It shows we aren’t just a charity fundraising from Catholics. We are a Catholic outreach, and we promote Catholic teachings and values through our work.”

This fact has been noticed by Catholic bishops and archbishops in the U.S. and they have endorsed the charity as a result. As of this moment, Cross Catholic Outreach has the endorsement of some 70 U.S. dioceses and the list has been growing steadily through the years.

Results are one reason for this attention. Cross Catholic Outreach has a history of effectively supporting existing Catholic parishes and programs overseas, and thereby empowering the Catholic Church worldwide.

“When we dig wells, build homes or launch medical clinics, the people in the community associate those

things to the Catholic Church. Self-promotion isn’t our goal. Our goal is to empower the Catholic Church — the priests, nuns, parishes

and lay leaders already working in the community,” explains Cavnar. “Many of Pope Francis’ recent teachings support that approach.”



Pope Francis recently met with Cross Catholic Outreach’s president, Jim Cavnar.

PHOTO COURTESY OF LOSSERVATORE ROMANO

PAID ADVERTISEMENT

\$110 Scholarships for Catholic Education Can Lift African Children from Hopeless Poverty

A door of opportunity is opening for impoverished African children, and whether or not they will pass through that door will largely depend on the generosity of American Catholics. The “door” to this brighter future is a scholarship, and its availability is tied to sponsors who fund the certificates at a cost of just \$110 for a full year of schooling.

“This year, Cross Catholic Outreach established a unique new scholarship program to fight illiteracy and poverty in Africa and if it is successful, we may extend the program to Latin America and the Caribbean regions too. The Cross Catholic Scholarship Outreach was established to help unschooled children aged 4 to 12, and it allows us to provide a life-changing education for a boy or girl at a cost of just \$110 for the full school year,” explains Jim Cavnar, president of the relief organization, Cross Catholic Outreach.

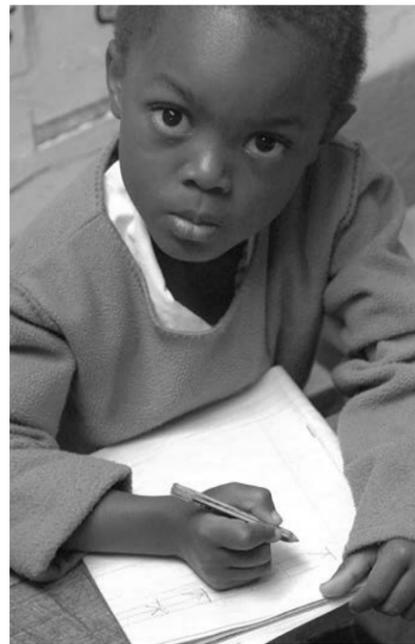
Now that the program is in place, we need benefactors to step forward and fund a scholarship in their family’s name. Mr. and Mrs. Jones family can create the Jones family scholarship, for example. Dr. Smith can establish the Mary Smith Scholarship to honor his mother. Each scholarship can be for a single school year or renewed annually to keep the gift going as part of a family legacy to benefit the poor.

“With a gift of just \$110 you can launch a scholarship with a life-changing impact on a child in need,” Cavnar explained. “A certificate is sent to you, the donor, to commemorate the

to know an education provides new opportunities and a way out of the slums. They pray the school door will someday open for them — but most realize that is only going to happen if their families get help. Their parents are too poor to afford even the few, meager expenses needed to attend.”

The new Cross Catholic Scholarship Outreach meets this need. It serves as a “golden ticket” — opening the door to a quality education. Amazing, considering the scholarships can be provided for just \$110 per year. And, despite the low cost, the quality of the education is high.

“In establishing this scholarship program, we started by choosing quality institutions that could qualify as Cross-accredited Catholic Schools,” Cavnar says. “These schools are also monitored to ensure they continue to



“When Catholics focus their compassion on meeting a specific need, amazing things can be accomplished.”

— Jim Cavnar, President of Cross Catholic Outreach

new scholarship, and the child overseas is blessed with the grant of aid. It’s really a priceless gift you are giving — an education brings opportunities, new hope and self dignity. Those are things you can’t buy off a shelf but they come with this outreach.”

How many scholarships does Cross Catholic Outreach hope to launch this year? Their initial goal is to educate 5,000 needy youngsters who are currently “on the outside, looking in.”

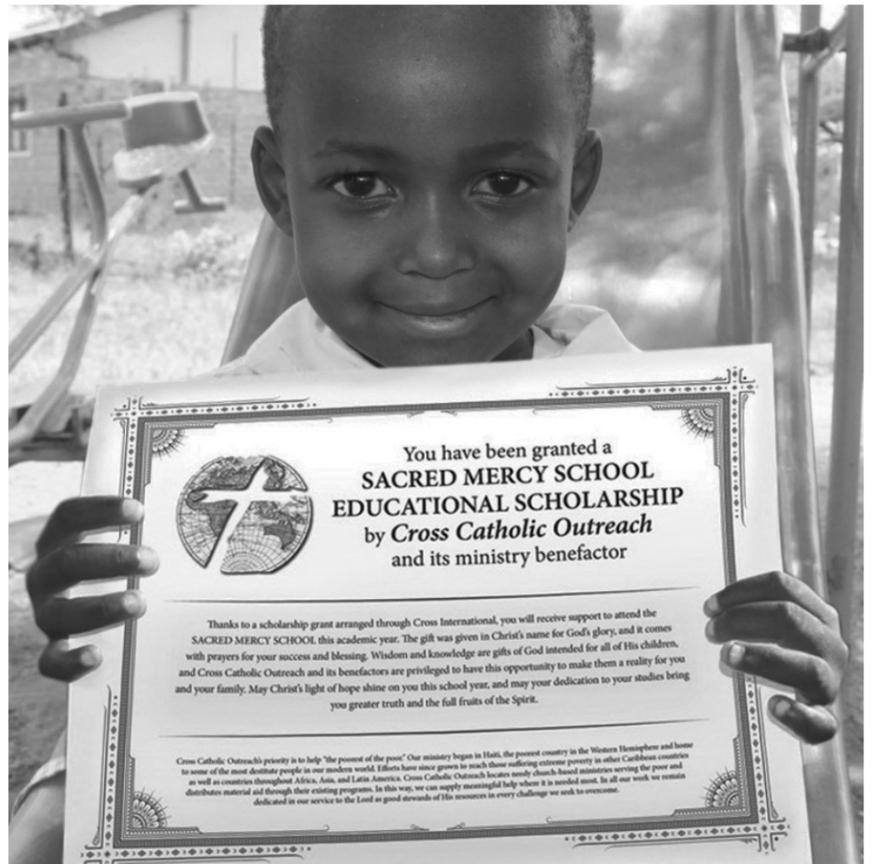
Some children are literally in that position. They stand outside schools and watch longingly as others enter. They’re fearful they’ll forever be left outside the educational system.

“When you travel to places like Haiti, Kenya, Zambia or the Philippines, you encounter the terrible hardships of the poor and you see how hungry they are for hope,” Cavnar said. “In some of the countries where we serve, children literally stand outside schools praying to get in. These kids are illiterate, but they’re wise enough

meet our standards. We insist each school has a strong Catholic identity, hires a capable staff of teachers, includes spiritual teachings within the curriculum and provides students with a broad, practical education. It’s important that our scholarship students end up with a solid education — one that gives them greater opportunities in their communities.”

Some potential benefactors are likely to be surprised at the low cost of establishing a scholarship. Most of us are only familiar with U.S. college scholarships which are typically valued in the thousands of dollars. The difference, Cavnar admits, is startling. But, he adds, it also makes the program affordable to virtually everyone who wants to help the poor.

“Who among us can deny the value and impact of this program? The Catholic schools overseas are extremely efficient. The teachers who work there are also sacrificing. Many work for a few dollars a day in order to ensure these children get an education. When a donor contributes his or her portion by funding a scholarship, amazing things are being accomplished,” he says. “So my hope is that many will step forward. I envision Cross Catholic Outreach offering a young boy or girl the Williams Family



Catholics and Catholic mission work being done overseas, and its efforts have produced impressive results. Catholic priests and nuns working “in the trenches” have been empowered by Cross Catholic Outreach and its U.S. benefactors to feed the hungry, clothe the naked, provide safe water to the thirsty, house the homeless, protect the orphaned and — as this case demonstrates — educate the poor.

The ministry has accomplished these outreaches in more than 40 countries worldwide, and it does its work in an extremely cost effective way. Less than 6 percent of its resources are used for administrative or fundraising expenses — nearly 95 percent are spent on program services to benefit the poor.

“Of all of the work we do, we consider educational outreaches among our most important and effective,” Cavnar says. “Why? Because a Catholic education has three critical benefits to the poor. It elevates the poor out of illiteracy. It opens doors of opportunity that help create self-reliance — teaching a man to fish, as the saying goes. And, just as important, it communicates Catholic truths that transform lives from the inside out. That is why we encourage donors to establish these scholarships. They are one of the most valuable gifts a donor can give.”

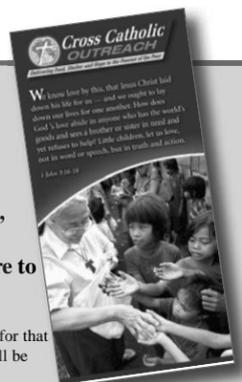
Scholarship, or the Brown Family Scholarship, or a scholarship in your family’s name. If just a few dozen of this newspaper’s readers make that decision, the impact will be profound. It will turn lives around. It’s a simple fact. When Catholics focus their compassion on meeting a specific need, amazing things can be accomplished. I’ve seen it happen again and again and again.”

This optimistic view of Catholic charity flavors everything Cross Catholic Outreach does. It was founded more than ten years ago to create a stronger link between American

How to Help:

To fund a Cross Catholic Outreach scholarships for the poor, use the postage-paid brochure inserted in this newspaper or mail your gift to Cross Catholic Outreach, Dept. AC01071, PO Box 9558, Wilton, NH 03086-9558. Write “SCHOLARSHIP” in the comment line of the brochure to ensure your gift is routed properly.

If you identify an aid project, 100% of the proceeds will be restricted to be used for that specific project. However, if more is raised for the project than needed, funds will be redirected to other urgent needs in the ministry.



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.

BACHMAN, Anthony J., 52, St. Mary, Lanesville, Aug. 16. Father of Kaitlyn Kull. Son of Russell Bachman. Brother of Grace Engleman, Miriam Roberts, Rose Rogers, Connie Terry, Elaine, Bernie, Hank and Marty Bachman.

BEHE, Mary Ellen, 63, St. Martin of Tours, Martinsville, Sept. 26. Mother of Katharine and Brian Currie. Sister of Mary Katharine Soules, Mary Amanda, Mary Patricia, James, Paul and William Behe. Grandmother of two.

BELL, Carla Faye (Deubner), 51, St. Anthony, Indianapolis, Sept. 19. Mother of Melissa Howard and Samantha Land. Sister of Janet Helton, Julia Wolfe, Howdy, Keith and Kent Deubner. Grandmother of four.

BENEDICT, Anthony L., 85, St. Roch, Indianapolis, Sept. 24. Father of Yvonne Conniff, Margaret Fouts, Renae Garner, Antoinette Minten and Tom Benedict. Grandfather of three. Great-grandfather of four.

BORDENKECHER, William J., 73, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 26. Father of Theresa, David, James and Tom Bordenkecher. Brother of Pauline Graf, Carolyn Hines, Margaret Kennedy and Joe Bordenkecher. Grandfather of four.

BOWLING, Mary Elizabeth, 78, St. Mark the Evangelist, Indianapolis, Sept. 25. Mother of Jeanie Adair, Cathy Jolley, Mary McCoy, Charlie, Harold, Joe and Michael Bowling. Sister of Penny Bowling, Helen Gilkey, Theresa Hull, Susie Thornburg, David, Jeff,

Jim, Mark, Mike, Ned and Paul Schoettle. Grandmother of 21.

CAHILL, Jerome T., 80, St. Roch, Indianapolis, Sept. 6. Husband of Marjory (Schuster) Cahill. Father of Christine Denzer, Anne Elliott, Catherine Huser, Helen Stephon, Edward, John and Michael Cahill. Brother of Marianne Noone and Joseph Cahill. Grandfather of 31. Great-grandfather of 22.

DOMINGUEZ, Deborah M., 54, Christ the King, Indianapolis, Sept. 20. Wife of Bob Dominguez. Mother of Katie Scheidler, Erin, Antonio and Bailey Dominguez. Daughter of Donna O'Donnell. Sister of Kevin O'Donnell.

ECKERLE, Lavinia Marie, 93, St. Michael, Brookville, Sept. 27. Mother of Mary Burke, Karen Machamer, Connie Taylor, Kenny, Larry and Tom Eckerle. Grandmother of 17. Great-grandmother of 22.

LOWE, Sarah Margaret Wilson (Oberfell), 93, Holy Spirit, Indianapolis, Sept. 16. Mother of Mary Jo Kennelly, Sharon Nester, Dolores, Dennis, Jim and Joe Oberfell, Bob, David, Don and Michael Wilson. Sister of June Dinn. Grandmother of 20. Great-grandmother of 22.

NAVILLE, Michael Gerard, 63, Our Lady of Perpetual Help, New Albany, Sept. 12. Husband of Sandy Naville. Father of Emily Christmas, Jennifer Folz, Amy and Maggie Naville. Son of Rita Naville. Brother of Ellen Coulter, Joan, John, Pat and Tim Naville. Grandfather of six.

NICHTER, Paul Eugene, 77, St. Ambrose, Seymour, Sept. 18. Husband of Marjorie Brandenburg (White) Nichter. Stepfather of Teresa and Christopher White. Brother of Bernard and William Nichter.

NIHOFF, Leo A., 83, St. Mary-of-the-Knobs, Floyd County, Sept. 22. Husband of Mildred Niehoff. Father of Janice Schneider, Diana Traub and Leo Niehoff Jr. Brother of Mary Schneider.



It's a dog's life

New York Cardinal Timothy M. Dolan prepares to lay hands on Little Lowell, a rescued dog, at St. Patrick's Cathedral in New York on Sept. 30. Cardinal Dolan was commemorating the feast of St. Francis of Assisi, patron saint of animals, by blessing shelter and rescued pets. The feast of St. Francis of Assisi is on Oct. 4. (CNS photo/Brendan McDermid, Reuters)

Grandfather of five. Great-grandfather of five.

PFLUM, Paul A., Jr., 81, St. Gabriel, Connersville, Sept. 24. Husband of Ruth (Wheeler) Pflum. Father of Amy Bottomley, Kathy Paugh, Paula Steele and Jay Pflum. Brother of Diane Jones, Marilyn Miles, Carolyn Nutty, Bob, David, Dick, Lowell and Phillip Pflum. Grandfather of eight. Great-grandfather of 11. Great-great-grandfather of one.

RIPPERGER, Michael John, 65, St. Peter, Franklin County, Sept. 28. Brother of Janet Fuchs, Marian Ratz, Charles and Francis Ripperger.

TUCKER, Patricia Ruth, 85, St. Gabriel, Connersville, Sept. 25. Mother of Katherine Dimmock, Stephen and Thomas Hendrix. Grandmother of six. Great-grandmother of nine.

WILLIAMS, Jessie Jeanette (Wilson), 95, St. Anthony, Indianapolis, Sept. 20. Mother of Sally Hillman, Margaret Mayer, Susan Newell, John Jr. and Thomas Williams. Sister of Betty Maher. Grandmother of seven. Great-grandmother of several. †

Pope: Tiny voice in your head? Don't ignore it; it's a guardian angel

VATICAN CITY (CNS)—Guardian angels are not the stuff of fantasy; they are really present as wise travel companions helping people navigate life's journey, Pope Francis said.

Don't ignore the inner voice that says, "Well, you should do this." "That's not right." "Watch out!" the pope said in a morning homily on Oct. 2, the feast of the Guardian Angels. "It's the voice of our travel companion. Be confident that they will take us through to the end of our lives with their advice, and that's why [people should] listen to their voice, don't rebel," he said in remarks reported by Vatican Radio.

"All of us, according to Church tradition, have an angel with us, who watches over us, and lets us hear" deep inside wise words meant to help people make the right choices, the pope said during an early morning Mass in the chapel of his residence, the Domus Sanctae Marthae.

People shouldn't ignore that voice "because rebellion, the desire to be independent, is something we all have, and it is pride, the same thing our father, Adam, had" in the Garden of Eden, he said.

"Nobody walks alone, and none of us can believe we are alone" because there is always this companion right by each person's side, he said.

"Don't rebel. Follow their advice," he said. To turn one's back on a guardian angel "is dangerous because no man, no woman can advise themselves. I can give advice to someone else, but I can't give advice to myself" if it's going to be objective and wise.

"The Holy Spirit advises me, there's the angel who advises me," he said. A guardian angel isn't a figment of "imagination; no, it's reality."

The pope asked people to reflect on how they interact with their guardian angel: "Do I listen to them? Do I say, 'Good morning,' in the morning? Do I say, 'Watch over me while I sleep'? Do I talk to them? Do I ask advice?" †

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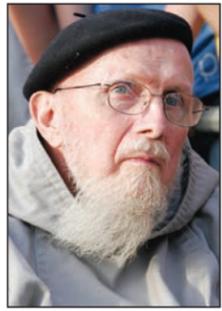
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Father Groeschel, beloved author, retreat master and preacher, dies

TOTOWA, N.J. (CNS)— Father Benedict Groeschel, who was a founder of the Franciscan Friars of the Renewal, a leading pro-life figure and popular author, retreat master and preacher, died on Oct. 3 at St. Joseph's Home for the Elderly in Totowa after a long illness. He was 81.



Father Benedict Groeschel, C.F.R.

"We are deeply saddened by the death of Father Benedict. He was an example to us all," said Father John Paul Ouellette, who is also a Franciscan friar and the order's community servant.

"His fidelity and service to the Church and commitment to our Franciscan way of life will have a tremendous impact for generations to come," he said in a statement released on Oct. 4 by the order's community office in the Bronx, N.Y. A funeral Mass will be celebrated

for Father Groeschel on Oct. 10 at the Cathedral Basilica of the Sacred Heart in Newark, N.J., followed by burial at Most Blessed Sacrament Friary in Newark.

In January 2004, Father Groeschel hovered near death after a car hit him in Orlando, Fla. After a yearlong recovery, he had to walk with a cane and experienced weakness in one of his arms. But he was able to resume his schedule.

In 2012, following a minor stroke and other health complications, he officially retired from public life and was welcomed by the Little Sisters of the Poor in Totowa.

At the time of his death, he was writing a memoir to be published by Our Sunday Visitor called *The Life of a Struggling Soul*. He also wrote numerous articles for various periodicals including *First Things* and *Priest Magazine*.

For more than 30 years, he was a regular on various programs on the Eternal World Television Network (EWTN). He was host of EWTN's "Sunday Night Prime" television for many years.

Born Robert Peter Groeschel on July 23, 1933, in

Jersey City, N.J., he was the eldest of six children. He graduated from high school in 1951, and 10 days later entered the novitiate of the Capuchin Franciscan Friars of the Province of St. Joseph in Huntington, Ind.

The following year, he professed temporary vows and took the name Benedict Joseph, after St. Benedict Joseph Labre.

He professed his final vows in 1954 and was ordained a priest in 1959. He received a master's degree in counseling from Iona College in 1964 and a doctorate in education, with a specialty in psychology, from Teachers College at Columbia University in 1971.

In 1987, Father Groeschel and seven other friars left the Capuchins to form a new religious community, the Franciscan Friars of the Renewal, based in the South Bronx and dedicated to serving the poor. The community now numbers 115 members. A similar community for women, the Franciscan Sisters of the Renewal, also was formed. It currently has 35 members. †

SYNOD

continued from page 1

has the task of guiding the discussion and synthesizing its results, gave an hour-long speech that drew on written statements submitted in advance by the synod fathers and on responses to a well-publicized questionnaire sent to the world's bishops last November.

The Oct. 5-19 synod is not supposed to reach definitive conclusions, but set the agenda for a larger world synod in October 2015, which will make recommendations to the pope.

Cardinal Erdo said the synods would seek to develop shared pastoral "guidelines to help those living in difficult situations," so that individual bishops would not resort to the "improvisations of a do-it-yourself ministry."

"What is being discussed at this synod

of an intense pastoral nature are not doctrinal issues, but the practical ones, nevertheless inseparable from the truths of the faith," the cardinal said.

Among the difficult family situations he identified was that of divorced and civilly remarried Catholics, whose predicament Pope Francis has said exemplifies a general need for mercy in the Church today.

The cardinal made only an oblique reference to what is sure to be one of the synod's most discussed topics: a controversial proposal by German Cardinal Walter Kasper that would make it easier for such Catholics to receive Communion, even if they do not obtain annulments of their first, sacramental marriages.

"It would be misleading to concentrate only on the question of the reception of the sacraments," Cardinal Erdo said.

He focused instead on the possibility of streamlining and simplifying the annulment process—the task of a special commission

Pope Francis established in late August—and noted proposals to allow bishops to declare marriages null as an administrative action, without holding a trial before a Church tribunal.

"Under the influence of the existing culture, many reserve the right not to observe conjugal fidelity, to divorce and remarry if the marriage might not be successful, or not to open themselves to life," the cardinal said, citing attitudes that could render many marriages invalid.

While he reiterated Catholic teaching that "a second marriage recognized by the Church is impossible while the first spouse is alive," the cardinal said it would be important to study the "practice of some of the Orthodox Churches, which allows for the possibility of a second or third marriage."

Noting that Catholics increasingly choose to marry civilly or live together without marrying at all, Cardinal Erdo

said the Church should "draw close" to such couples in order to lead them on the "path toward celebrating the sacrament of marriage." He said doing that would require the Church to recognize the "best part of these situations which oftentimes is not understood or capable of being grasped."

"When these relationships are obviously stable in a publicly recognized legal bond, they are characterized by deep affection, display a parental responsibility towards their offspring and an ability to withstand trials," he said.

On the subject of birth control, the cardinal emphasized that "openness to life is an essential part, an intrinsic requirement of conjugal love," but said that families cannot be expected to live up to that value without an increased expression of "diffused and concrete solidarity" from the wider community, including the Church. †

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The Roman Catholic Archdiocese of Indianapolis is seeking a Coordinator of Catechetical Resources to serve catechetical leaders (principals, parish administrators of religious education, youth ministers, etc.) by giving them tools and training such that the Faith will be taught in an accurate, thorough, and compelling manner—all with an eye toward connecting faith and everyday life for 21st century disciples of Jesus Christ. This position will oversee archdiocesan religion curriculum guidelines for parishes and schools, facilitate a process of correlating our curriculum to doctrinally-conforming textbooks, direct the use of our annual standardized assessment tool for religion, and perform other related duties.

Candidates must be professed and practicing Catholics in good standing with and faithful to the Church with a minimum of 3 years of highly successful parish ministry and/or teaching experience. A bachelor's degree in catechetics, religious education or a related field is required with a master's degree in one of these fields preferred.

Excellent oral and written communications skills, strong administrative and organizational skills, the ability to work collaboratively and foster teamwork as well as an ability to model lifelong learning by a commitment to acquiring new skills and mentoring others to do the same are also required. Ability to communicate in both English and Spanish is preferred.

To apply, please e-mail your cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Deadline for application is October 31, 2014.



Ministry

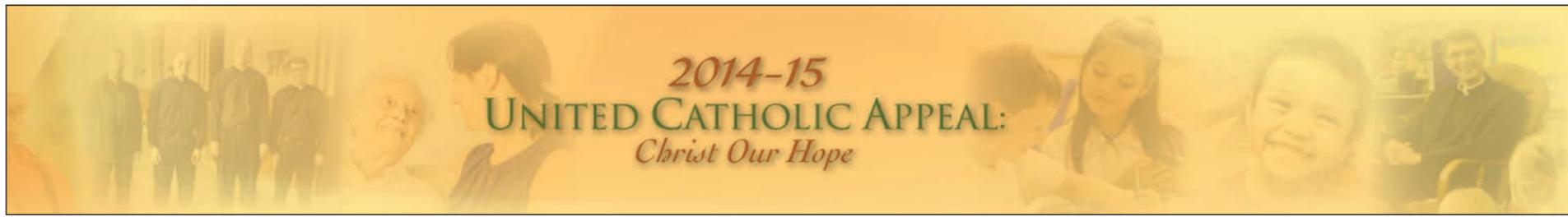
Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to
www.archindy.org/layministry





UCA funds helped 'connect us with our son' through adoption service

By Natalie Hoefler

Two years ago, Jane and Edmund Seib IV left the hospital with their newborn son, Eddie V.

All were doing well—baby, parents ... and birth mother.

“When we married, we didn’t get pregnant right away,” Jane recalled.

“After a few years, we started talking about adoption.

“Once you start talking, there’s no going back. You fall in love with the idea and do whatever it takes to adopt.”

With the help of *United Catholic Appeal: Christ Our Hope* (UCA) funds, the Seibs—and other adoptive parents in the archdiocese—were able to fulfill their dream of becoming parents through adoption services associated with Catholic Charities in central and southern Indiana.

The Seibs, members of St. Thomas Aquinas Parish in Indianapolis who now also have Daisy, an 8-month-old daughter, adopted Eddie through St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis.

“The more we listened, the more we realized that St. Elizabeth’s supports birth mothers who choose an adoption plan and who choose to parent,” Jane said. “We thought that was really important.”

Appeal funds help offset the many expenses of operating St. Elizabeth/Coleman Pregnancy and Adoption Services, said Renee Hummel, director of

the agency’s adoption services.

“Our birth mothers don’t pay a fee. We serve them for life with counseling for free, and we do that for adoptive families as well—as the child gets older, we help through those questions a child has about their birth parents.”

UCA funds help the Indianapolis agency counsel approximately 140 pregnant women each year, roughly 25 of whom will choose to have their child adopted versus choosing to parent. For those who do choose to parent, St. Elizabeth/Coleman offers a free support group for single mothers as well.

The agency also offers baby items such as clothing, diapers, bibs, blankets and more. Through their addition to the group of 211 assistance call referral agencies, the service saw a marked increase last year in the number of mothers in need of material help.

“We served 727 mothers and 1,220 children,” said Hummel of those who sought diapers, blankets, clothing, bibs and other baby necessities last year. “During the previous year, we served 62 mothers with 79 children. More and more community human service organizations are contacting us to help their clients, like the Marion County Health Department, Healthy Families, hospital clinics, mental health organizations.”

Had they lived in the southern portion of the archdiocese, the Seibs might have turned to the adoption services

at St. Elizabeth Catholic Charities in New Albany.

The agency offers services similar to the organization in Indianapolis, according to adoption director Emily Baumann.

“We offer the birth parent counseling throughout her pregnancy, and free counseling for the birth mom and the child that is placed, and for the adoptive family,” Baumann said.

“We’ll help with rent, and if the birth mom doesn’t have a place to live, we have a residential program for them while they’re pregnant.”

Baumann called annual appeal funds “the backbone of what is needed to run our program, by allowing us to have the residential home available for birth moms that may need a place to be, or need some extra support in their lives.”

Some mothers need material support, whether choosing to place their child or not. For those women in the Tell City area, Catholic Charities Tell City offers a program called Lifeline for Families.

Formerly called Matrix Lifeline, the program provides diapers and formula for low-income families with young children.

Joan Hess, director of Catholic Charities Tell City, said annual appeal funds “are used for buying formula and diapers. We do diaper drives to get some donated, but there’s never enough, and never in the size you need! We’re always having to go out and purchase diapers.”

The organization also uses UCA funds to further regional education on the option of adoption.

“In our area, [adoption] really is not talked about because there’s no adoption agency or maternity home,” said Hess. “People who are pregnant think they only have two options—give birth or abort.

“We put up billboards, did a gathering of area deanery high school youths, and this year we will also hold a luncheon inviting local health care workers, counselors, people who might have contact with people who have an unplanned pregnancy, to plant the seed that when someone comes to them, there’s something else out there they can also do.”

By contributing to the annual United Catholic Appeal, donors are helping bring assistance and joy to others through archdiocesan Catholic Charities pregnancy and adoption services.



Ed and Jane Seib, members of St. Thomas Aquinas Parish in Indianapolis, pose with their children, 2-year-old Eddie and 8-month-old Daisy, in this Oct. 4 photo. The Seibs adopted Eddie through St. Elizabeth/Coleman Adoption and Pregnancy Services in Indianapolis. The organization is associated with Catholic Charities and benefits from the annual *United Catholic Appeal: Christ Our Hope* funds. (Submitted photo by Susie Blackmore Photography)

Just ask the Seibs.

“[St. Elizabeth/Coleman] allowed us to be parents,” said Jane. “We love our son more than anything in the world, and they were able to connect us with him. I feel like it was God’s plan from beginning to end. It all worked out so perfectly.

“I can’t imagine doing it any other way.”

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

180,000

reasons to give to the United Catholic Appeal

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The UCA Ministry Minute

Scan to watch a one-minute video on the Christmas Store, a program of Catholic Charities Terre Haute.

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www.archindy.org/UCA

Austrian archduke visits Indiana



Austrian Archduke Markus Salvator von Habsburg-Lothringen, second from left, and his wife, Archduchess Hildegard, speak with William Selm, second from right, and Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, during a Sept. 19 reception sponsored by the Indiana German Heritage Society for the Austrian visitors at The Athenaeum in Indianapolis. The archduke is a descendant of Austrian nobles who supported the building up of the Church in Indiana and the broader United States in the first half of the 19th century. Archduke Markus visited Indiana for the celebration of the 175th anniversary of the founding of Ferdinand, Ind., in the Evansville Diocese, which was established by Father Josef Kundek, the first German-speaking priest to minister in the state and was named after an ancestor of the archduke. (Submitted photo)