Family synod midterm report: Welcome gays, nonmarital unions

VATICAN CITY (CNS)—In strikingly conciliatory language on situations contrary to Catholic teaching, an official mid-term report from the Synod of Bishops on the family emphasized calls for greater acceptance and appreciation of divorced and remarried Catholics, cohabiting couples and homosexuals.

“It is necessary to accept people in their concrete being, to know how to support their search, to encourage the wish for God and the will to feel fully part of the Church, also on the part of those who have experienced failure or find themselves in the most diverse situations,” Hungarian Cardinal Peter Erdo of Esztergom-Budapest told Pope Francis and the synod on Oct. 13.

Cardinal Erdo, who as the synod’s relator has the task of guiding the discussion and synthesizing its results, gave a nearly hourlong speech that drew on the synod’s first week of discussions.

“Homosexuals have gifts and qualities to offer to the Christian community,” the cardinal said. “Often they wish to encounter a Church that offers them a welcoming home. Are our communities capable of providing that, accepting and evaluating their sexual orientation, without compromising Catholic doctrine on the family and maternity?”

The statement represents a marked shift in tone on the subject for an official Vatican document. While the Catechism of the Catholic Church calls for “respect, compassion and sensitivity” toward homosexuals, it calls their inclination “objectively disordered” (#2358). A 1986 document from the Congregation for the Doctrine of the Faith called homosexuality a “more or less strong tendency ordered toward same-sex couples is “gravely immoral,” and “would actually mean doing violence to their concrete being.”

The statement represents a marked shift in tone on the subject for an official Vatican document. While the Catechism of the Catholic Church calls for “respect, compassion and sensitivity” toward homosexuals, it calls their inclination “objectively disordered” (#2358). A 1986 document from the Congregation for the Doctrine of the Faith called homosexuality a “more or less strong tendency ordered toward same-sex couples is “gravely immoral,” and “would actually mean doing violence to their concrete being.”

Parish responds to Connersville drug crisis by scheduling a ‘novena of rosary walks’

By Natalie Hoefer

CONNERVILLE—The town of Connersville, population just a little more than 13,000, has been rocked by a recent crisis: within 20 days between September and October, 20 heroin-related overdoses and five deaths were reported.

“I prayed with it all week,” said Father Dustin Boehm, pastor of St. Gabriel Parish in Connersville and St. Bridget Parish of Ireland in Liberty. “I called Father Bob [Mazzola] and just ran this idea by him about doing a novena of rosary walks, and it just kind of fell into place from there.”

Father Mazzola, who retired in 2011, was born and raised in Connersville, where he now lives. He and Father Boehm led more than 150 members of St. Gabriel Parish and the local community as they prayed the rosary on Oct. 12 while walking a path in Roberts Park in Connersville.

That was the first of nine scheduled rosary walks to take place on consecutive Sundays at 8 p.m. through Dec. 7. The intention for each rosary, said Father Boehm, is “for all people and families struggling with addiction.”

See NOVENA, page 13
SYNOD
continued from page 1

While Cardinal Erdö said that same-sex unions present unspecified “moral problems” and thus “cannot be considered on the same footing” as traditional marriage, he said they also can exemplify “mutual aid to the point of sacrifice” that constitutes a precious support in the life of the partners.

“In the past, it was sufficient to say to people, ‘You are going to hell if you continue this way of life.’ Hell was a reality, and it was something they knew, and they understood it. But if you talk about hell today, people don’t know what you mean by the word hell,” Cardinal Napier said.

“Do I think there is a major shift in the Church’s attitude towards sexual minorities? Yes, it is a major shift, but it is a religious shift, it is not a political shift,” Cardinal Tagle said.

The synod heard an example of newer language on Oct. 6, when two non-voting auditors told Pope Francis and the rest of the assembly that Catholic parishes should welcome same-sex couples.

“The Pope has remarked that every word he uses must be careful, and that is the way we would want to speak,” said Father Mavis Pirolo.

“Gay” rather than “homosexual person,” which has been the preferred term in official Vatican discourse. The Pirolas also said much of the Church’s teaching is expressed in language that seems to be from “another planet” and “not terribly relevant to our own experiences.”

In remarks to the assembly on Oct. 9, Cardinal Andre Vingt-Trois of Paris, one of three presidents appointed by the pope, denounced the “contraceptive mentality” he said leads many Catholics to think of the use of artificial birth control is not a sin.

When a physician makes a diagnosis, he uses terms to describe the disease in question, but these terms, if he tells them to the patient, will not understand them. Therefore, he must explain the diagnosis with words that are not technical in theology. In this case, it is the same. Cardinal Vingt-Trois said.

“When people address the pope to announce the good news of Christ, one does not teach a theology course. One tells them the contents of the faith, but with a vocabulary they can understand,” the cardinal said. “I was a professor of theology. When I taught a theology course, I did not give a sermon; that is another literary genre.”

IN THE CHURCH
St. Bartholomew Parish in Indianapolis, appointed associate pastor of Most Holy Redeemer Parish in Indianapolis. 

On Oct. 7, Archbishop Darmuid Martin of Dublin spoke of the need for new language with which to communicate with married couples.

“Too many, the language of the Church appears to be a disincarnated language of telling people what to do, a one-way dialogue,” the archbishop said, according to excerpts of his remarks published by the Irish bishops’ conference. “The lived experience and struggle of spouses can find few fit expressions of the fundamental elements of Church teaching.”

Following the same session, Cardinal Wilfrid F. Napier of Durban, South Africa, told Catholic News Service that “language is something we’ve overlooked for a good while; we’ve used language that is out of touch with the way people speak today.”

“It was a necessity to say to people, ‘You are going to hell if you continue this way of life.’ Hell was a reality, and it was something they knew, and they understood it. But if you talk about hell today, people don’t know what you mean by the word hell,” Cardinal Napier said.

“Do I think there is a major shift in the Church’s attitude towards sexual minorities? Yes, it is a major shift, but it is a religious shift, it is not a political shift,” Cardinal Tagle said.

The synod heard an example of newer language on Oct. 6, when two non-voting auditors told Pope Francis and the rest of the assembly that Catholic parishes should welcome same-sex couples.

“The Pope has remarked that every word he uses must be careful, and that is the way we would want to speak,” said Father Mavis Pirolo. He published a widely read article titled “The Church faces. Official Appointment Effective November 1, 2014

(This appointment is from the Office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.)

Staff
Mike Berkey
Assistant Editor: John Schumppy
Reporters: Sam Gallagher
Rosemary McClure
Online Editor: Brandon A. Evans
Business Manager: Ron Manley
Executive Assistant: Mary Jean Klein
Graphics Assistant: Jerry Roach

Print Service Assistant: Annmarie Duchvich

F. Thomas Rosica, B.S.O.
Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367.

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
E-mail us: criterion@archindy.org
Send address changes to: criterion@archindy.org
Lentz honored at Red Mass, lawyers encouraged to stay close to God

By John Shaughnessy

Annette “Mickey” Lentz knows the story of *A Man for All Seasons*, the play and movie that capture St. Thomas More’s courageous commitment to God and the Church—even when his refusal to support King Henry VIII’s decision to divorce, remarry and claim supremacy over the Church of England led to his death.

In her 53 years of serving the archdiocese as a teacher, principal, director of Catholic education and now as chancellor, Lentz has been inspired by St. Thomas More as she’s faced difficult challenges and choices.

Knowing her commitment to her values, the St. Thomas Society of Indianapolis honored Lentz with its 2014 Woman for All Seasons Award during its annual dinner and recognition ceremony on Oct. 2.

“St. Thomas More is known for the saying, ‘I’m the king’s good servant, but I’m God’s first,’ ” noted Deacon David Henn, a lawyer, in paying tribute to Lentz at the dinner. “There is no one among us who has devoted more of their life to the service of mankind while always honoring her faith and her love and devotion to God and our Church.”

Humbled and touched by the honor, Lentz told the crowd of judges, lawyers and law students how she feels the presence of St. Thomas More when she makes tough decisions.

“He had challenges. We have challenges. But in the long run, he never ever sacrificed good, just, moral values,” Lentz said. “For me, it’s all about personal integrity. And I think that if each day I can in some way impart that to others then I’m truly doing my work for the Church—and doing it as a ministry and not a job.”

Lentz’s honor was part of an evening of celebration by Indianapolis Catholics in the legal profession that began with the annual Red Mass at St. John the Evangelist Church in Indianapolis.

With its roots in the 13th century, the Red Mass continues the tradition of “invoking God’s blessing and divine guidance upon those charged with the pursuit of justice.”

Archbishop Joseph W. Tobin touched upon “God’s blessing,” the example of St. Thomas More and the theme of human justice and divine justice in his homily during the Red Mass.

“In the fabulous play of Robert Bolt, *A Man for All Seasons*, Sir Thomas More teaches his daughter, Meg: ‘God made the angels to show him splendor as he made animals for innocence and plants for their simplicity. But man he made to serve him wittily, in the simplicity. But man he made to serve him wittily, in the

The archbishop then compared human justice with God’s justice.

“Even at its best, however, the law must admit that it achieves only a rough or limited justice, when it is compared to the justice of God himself. For, in a characteristic of God that we do not often speak about—his simplicity—God unites all his qualities in a single splendor. In him, we see the perfect union of both justice and mercy.”

“Even at its best, however, the law must admit that it achieves only a rough or limited justice, when it is compared to the justice of God himself. For, in a characteristic of God that we do not often speak about—his simplicity—God unites all his qualities in a single splendor. In him, we see the perfect union of both justice and mercy.”

The ideal of human justice is that it be impartial. God’s justice is far from impartial. It is entirely on our side. God wants the salvation of all people. He so loved the world that he sent his only son—so completely is God with us. Even the careful weighing of reward for effort, which is so much a part of human justice, is not a calculus that God engages in.”

The archbishop asked the members of the legal profession to acknowledge “that understanding and application of the law is not enough.

“Even at its best, however, the law must admit that it achieves only a rough or limited justice, when it is compared to the justice of God himself. For, in a characteristic of God that we do not often speak about—his simplicity—God unites all his qualities in a single splendor. In him, we see the perfect union of both justice and mercy.”

“Even at its best, however, the law must admit that it achieves only a rough or limited justice, when it is compared to the justice of God himself. For, in a characteristic of God that we do not often speak about—his simplicity—God unites all his qualities in a single splendor. In him, we see the perfect union of both justice and mercy.”

To practice their art, they must be connected to the One who is perfect justice, mercy and love. Because our angels in heaven always gaze upon his face, they must help us in all ways possible. Stay connected to God and his Church. You will have everything you need.”

The call for a deeper connection to faith and civility in the legal profession was also shared by former Indiana Supreme Court chief justice Brent Dickson, who gave the keynote speech for the St. Thomas More Society Dinner at the Crowne Plaza Hotel at Union Station.

“Waging civility is both our opportunity and our responsibility as lawyers and human beings to enhance the public confidence in our calling and in the American justice system.”

Richard Dickson contrasted how lawyers are often depicted in popular media and culture as “disrespectful, dishonest, aggressive and greedy,” while the writings of St. Paul call for people to show humility, compassion, gentleness and patience toward others.

“Because public respect and confidence in the legal profession is being jeopardized by unflattering portrayals of lawyers as uncivil—and unfortunately sometimes by the thoughtless acts of other lawyers—it’s all the more important that we lawyers live our professional and our personal lives demonstrating for society that for lawyers civility is a profoundly important, persuasive value.”

Now an associate judge with the state’s Supreme Court, Dickson encouraged the audience to let “our actions give the public a real-life experience to replace the negative portrayals about lawyers and judges.

“Waging civility is both our opportunity and our responsibility as lawyers and human beings to enhance the public confidence in our calling and in the American justice system.”

In recognition of his lifelong dedication to Catholic education, Fred Klipsch received the Saint Elizabeth Ann Seton Award during the gala of the National Catholic Educational Association (NCEA) on Oct. 6 in Washington.

“Fred Klipsch is being honored for developing the Indiana Scholarship Tax Credit Program,” noted Shannon Andrea, director of marketing communications for the NCEA. “Over the past 20 years, the Educational CHOICE Trust has distributed more than $20 million to students across Indiana, and has increased school enrollment with vouchers for students.”

The two programs have given children from low-income families in Indiana the opportunity to attend the school of their choice, including Catholic schools.

Klipsch chose a Catholic school education for his children at St. Pius X School and Bishop Chatard High School, both in Indianapolis. Klipsch has stated that Catholic schools offer a spiritual view that makes life more rounded.

Klipsch has served as the chairman and chief executive officer of Klipsch Group Inc., a world-class speaker company based in Indianapolis. He is one of three individuals to receive the 2014 Saint Elizabeth Ann Seton Award. A foundation also received the honor.

“We celebrate the good news of Catholic education and the wonderful people who support it,” said NCEA president Christian Brother Robert Bimonte during the gala on Oct. 6. “Our honorees believe in the importance of passing on the faith to the next generation, and we thank them for their ongoing commitment to Catholic education.”

'Even at its best, however, the law must admit that it achieves only a rough or limited justice, when it is compared to the justice of God himself. For, in a characteristic of God that we do not often speak about—his simplicity—God unites all his qualities in a single splendor. In him, we see the perfect union of both justice and mercy.”

—Archbishop Joseph W. Tobin

Criticism of the Archdiocese of Indianapolis

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

The archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)
An elderly woman walks away after meeting Pope Francis during his encounter with the elderly in St. Peter’s Square at the Vatican on Sept. 28.

[Photo/Phil H Tong]
Families are called to holiness, the great vocation of love

The “working document” prepared for the third extraordinary general assembly of the Synod of Bishops, which concludes this week in Rome, contains some remarkable insights on “The Pastoral Challenges of Families in the Context of Evangelization.”

One sentence that caught my attention reads, “The mercy of God does not provide a temporary cover-up of personal misdeeds, but rather radically opens lives to reconciliation that brings new trust and serenity through true inward renewal.”

The statement goes on to observe that the pastoral care the Church provides to families should not be limited to “a legal point of view,” but should focus instead on “the great vocation of love to which each person is called and to help a person live up to the dignity of that calling.”

In other words, we shouldn’t pretend that today’s families are perfect. Instead, we should encourage family members to acknowledge their failings, seek God’s forgiveness, forgive one another, and find new trust and serenity through inward (spiritual) renewal.

The statement also challenges bishops and all pastoral leaders not to approach the brokenness of family life from a legalistic or moralistic point of view, but from the perspective of “the great vocation of love.”

I think the insight that God’s mercy doesn’t “cover up” our sins is especially powerful. Nowhere in the Gospels does Jesus deny human sinfulness (or excuse it). He always confronts evil, calls it by its name, and then forgives those who are repentant and whose faith has opened their hearts to reconciliation and renewal. “Neither will I condemn you. Go and sin no more,” the Lord tells the women caught in adultery (Jn 8:11). To the woman who anointed his feet (whose many sins were forgiven because of her great love), “Your faith has saved you, go in peace” (Lk 7:50).

In the 1950s and early 1960s, television programs often portrayed families as perfect (in a rather simplistic and superficial way). It is fair to say that a whole host of problems confronted by families then and now were “covered up” by social conventions that extended to the news and entertainment media. Everyone knew that married couples and families faced many challenges, but they didn’t talk about them, and we certainly didn’t show them on television.

Some would say that the pendulum swung too far in the opposite direction—with everything out in the open now and family dysfunctions portrayed as “normal” on television and in movies. One of the challenges being discussed in Rome this month is how to communicate positive images of the modern family without resorting to stereotypes or false images that cover up problems that need to be addressed with patience, forgiveness and a genuine awareness of the great vocation of love that each family member is called to accept.

Two images seem to me to be essential. The first is the family at prayer. The second is the family at play. We should need to show that contemporary families take their faith seriously, and that they pray and celebrate the sacraments as individuals and as a family unit. Images of the family living its faith should, of course, include instances of charity and service, which are prayer in action. These images should not be sentimental or excessively pious, but should genuinely portray modern families (with all their challenges) expressing their faith prayerfully.

I also think it’s critical for us to see families enjoying life and celebrating the gifts of life and love that marriage and family make possible. We know that family members quarrel and that tempers flare, especially in tense situations or times of stress. But healing often comes through laughter and gaities and times of shared appreciation for the sacrifices made by parents for their children and by siblings for each other. Let’s see more of the real joy of family life even as we acknowledge the sorrow and suffering all families endure.

The Holy Family (Jesus, Mary and Joseph) is our model. The Gospels record the serious moments in this family’s life when things were hard, dangerous and filled with pain. But surely there were also moments of joy, laughter, singing and dancing. We know that Mary and Joseph were anxious and disappointed when they lost their young son on the journey home from celebrating the Passover in Jerusalem. Imagine their joy when he was found at last!

The great vocation of love that each of us is called to accept is first discerned in a holy family—perfect and not perfect, but one in which respect, forgiveness and joy are lived day in and day out. May God bless the family! ✝

Las familias están llamadas a la santidad: La gran vocación al amor

El “documento preparatorio” de la tercera asamblea extraordinaria del Sínodo de los Obispos que concluye esta semana en Roma, contiene reflexiones extraordinariamente valiosas sobre las necesidades pastorales de la familia en el contexto de la evangelización.

Hubo una oración que me llamó la atención y que dice: “La misericordia de Dios no provee una cobertura temporal de nuestra mal, al contrario, abre radicalmente la vida a la reconciliación, dando nueva confianza y serenidad, mediante una auténtica renovación.” Esta afirmación presagia y observa que la atención pastoral que la Iglesia dispensa a las familias no debe “cerrarse en una mirada legalista,” sino concentrarse más bien en “la gran vocación al amor a la que la persona está llamada, y de ayudarla a vivir a la altura de su dignidad.”

Es decir, no debemos fingir que las familias de hoy en día son perfectas. En lugar de ello, debemos alentar a los integrantes de la familia a reconocer sus faltas, procurar el perdón de Dios, perdonarse mutuamente y encontrar una nueva confianza y serenidad a través de la renovación interior (espiritual). Esta afirmación también representa un desafío para obispos, sacerdotes y todos los líderes pastorales, pero quienes desean estar en contacto con los quebrantamientos de la vida familiar desde una perspectiva legislativa o moral, sino desde la perspectiva de la “gran vocación al amor.”

Me parece que resulta especialmente poderosa la aserción de que la misericordia de Dios no constituye una “cobertura” para nuestras pecados. En ninguna parte del Evangelio Jesús niega la condición pecadora de los seres humanos (ni la justicia). Siempre enfrenta al mal, lo llama por su nombre y perdona a aquellos que se arrepienten y cuya fe da aliento sus cuestiones a la reconciliación y la renovación. “Tampoco te condeno. Ahora vete, y no vuelvas a pecar,” dice el Señor a la mujer perdonada en adultos (Jn 8:11). A la mujer que ungida sus pies (cuyos pecados fueron perdonados por su inmenso amor), “Tu fe ha salvado—le dijo Jesús a la mujer;— vete en paz” (Lc 7:50).

Durante los años 50 y principios de los 60, los programas de televisión a menudo representaban familias perfectas (de una forma bastante simplificada y superficial). Ninguna parte del Evangelio Jesús niega la condición pecadora de los seres humanos (ni la justicia). Siempre enfrenta al mal, lo llama por su nombre y perdona a aquellos que se arrepienten y cuya fe da aliento sus cuestiones a la reconciliación y la renovación. “Tampoco te condeno. Ahora vete, y no vuelvas a pecar,” dice el Señor a la mujer perdonada en adultos (Jn 8:11). A la mujer que ungida sus pies (cuyos pecados fueron perdonados por su inmenso amor), “Tu fe ha salvado—le dijo Jesús a la mujer;— vete en paz” (Lc 7:50).

Considero que es necesario demostrar que las familias contemporáneas asumen su fe con seriedad, y que rezan y celebran los sacramentos como personas individuales y como unidad familiar. Las imágenes de la familia viviendo su fe deben incluir, por supuesto, instancias de caridad y de servicio, que son expresiones de la oración en acción. Estas imágenes no deben ser sentimentalistas ni excesivamente santurronas, sino que deben representar genuinamente a la familia moderna (con todo y sus desafíos) expresando su fe de manera poderosa y fundamental ver a las familias disfrutando la vida y celebrando los dones de vida y amor que solo son posibles a través del matrimonio y de la familia. Sabemos que las familias tienen sus diferencias y que los niños se caldean de vez en cuando, especialmente en situaciones tensas o momentos estresantes. Pero, a menudo, el alivio viene a través de la risa, de los juegos y del aprecio compartido por los sacrificios realizados por los padres para beneficiar de los hijos, así como entre hermanos. Debemos ver más imágenes de la verdadera amor de la vida familiar, incluso al reconocer el dolor y el sufrimiento que todas las familias deben enfrentar.

La Sagrada Familia (Jesús, María y José) es nuestro modelo. Los Evangelios dan fe de los momentos difíciles que vivió esta familia en situaciones adversas, peligrosas y llenas de dolor. Pero con seguridad, también hubo momentos de alegría, de risas, de cantos y de bailes. Sabemos que María y José estaban angustiados y descansaron cuando perdieron a su hijo en el camino de regreso a casa, tras celebrar la Pascua en Jerusalén. ¡Imagínense su alegría cuando por fin la encontraron!

La gran vocación al amor que todos estamos llamados a aceptar es primero discernida en una familia santa—perfecta o no perfecta, pero una en la que se vive el respeto, el perdón y la alegría en los días. ¡Que Dios bendiga a la familia! ✝

Traducido por: Daniela Guanipa
Events Calendar

**October 17**
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis.

**November 1-7**
Mondays at the Mount, Center, 101 Mt. St. Francis Drive, Mt. St. Francis.

**October 18**
Planned Parenthood, 8590 N. Georgetown Road, Indianapolis.

**November 2**
Our Lady of Grace Academy, 1400 S. Western Ave., Indianapolis.

**November 3**
Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, St. Meinrad.

**November 7**
Oldenburg Franciscan Center, Oldenburg.

**November 3-7**
Benedictine Father Vincent Tobin presenter, November 3-7

**October 19**
St. Simon the Apostle Church, 8155 Oakland Road, Indianapolis.

**November 10**
Marion University, Evans Lecture Hall 1, 3200 Cold Spring Road, Indianapolis.

**November 14-16**
Our Lady of Fatima Retreat Center, 8220 W. State Road 48, Bloomington.

**November 18**
Oldenburg Franciscan Center, Oldenburg.

**November 25**
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis.

**November 27**
Church of the Holy Cross, 1255 N. New Jersey Street, in Indianapolis.

**November 28**
Northside Knights of Columbus Hall, 2100 E. 7th St., Indianapolis.

**December 11**
Community Hospitals, 1400 N. Meridian St., Indianapolis.

**December 14**
Northside Knights of Columbus Hall, 2100 E. 7th St., Indianapolis.

---

**Indianapolis all-girl Catholic high schools**

**Annual St. Martin de Porres Mass**

Nov. 14-16 retreat in Bloomington will feature G.K. Chesterton expert

Dale Ahlquist, an expert on Catholic author G.K. Chesterton, will conduct an “Encounter with G.K. Chesterton” retreat at Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington on Nov. 14-16.


The retreat will start with Mass at 7 p.m. on Nov. 14, and will end after the 10 a.m. Mass on Nov. 16.

For commuters participating in the retreat but not staying overnight, the cost is $100, which includes the retreat and one double room for two nights plus meals. The total cost for a shared double room is $175 per person, which includes the retreat and one double room for two nights plus meals.

Please note that a non-refundable deposit of $100 per person is due by Nov. 1.

For information or reservations, call 812-825-4642 ext. 1, e-mail marianosalis@bluemarble.net or log on to www.maryschildren.com.

---

**Roncalli High School Class of 1974 to hold 40th class reunion on Oct. 18**

The 1974 Roncalli High School class reunion will be held at the country home of Mike Schmoll, 4463 E. State Rd. 252, in Franklin at 5 p.m. on Oct. 18.

This will be a casual, fun party and bonfire. Food and drinks will be provided.

Please RSVP to Joanna Milto-Bergin at 317-370-7004, or Mike Schmoll at 317-823-4070, or Diane Markert at dmkefter@comcast.net.

---

**‘You at the Pole’**

On Sept. 24, the students and staff at St. Mary School in Rushville gathered at the flag pole to participate in the national “See You at the Pole” day. The group prayed for national, local, school and Church leaders, as well as for students of all walks, creeds and background. (Submitted photo)
Students for Life president Kristan Hawkins shares experiences about counseling teens and invading Planned Parenthood

By Natalie Hofer

Kristan Hawkins, 29, has been president of Students for Life of America since 2006. But the mother of three boys ages 5 and under—with a child on the way—has been active in the pro-life movement since her sophomore year in high school in the late 1990s. She has started pro-life groups in high school and college, organized a coalition against federal funding of abortions, written a book, grown the Students for Life of America from around 200 groups to more than 800 groups, and is a national leader in the fight for the sanctity of all life.

Hawkins, who lives with her husband and children near Minneapolis, Minn., just started the Rite of Christian Initiation of Adults (R C I A) process to become Catholic. The couple recently moved to Minnesota to be close to the best medical care for their 5-year-old son, Gunner, who has cystic fibrosis.

She spoke with The Criterion prior to delivering her keynote address at Right to Life of Indianapolis’ 32nd Celebrate Life dinner at the Indiana Convention Center in Indianapolis on Sept. 30.

Q. Did you grow up in a pro-life household?

A. I grew up in West Virginia across the river from Ohio, south of Pittsburgh. My mom was pro-life, my [nondenominational] church was pro-life. Unfortunately, we didn’t really talk about abortion that much. I remember a couple of times when I was little going to parades and seeing their [pro-choice] float. “Yeah, I’m pro-life, but with exceptions.” It really wasn’t until I started volunteering at Planned Parenthood.

Q. As a sophomore in high school, you counseled teens at a pregnancy center. How difficult was that?

A. It was hard. A lot of times, pregnancy resource centers don’t want teens counseling other teens, but our center director thought that because I was the same age, and even sadly older some of the girls who walked in, that they would see me more as a peer. So I had to learn everything about abortion, about STD’s [sexually transmitted diseases]. It was a challenging summer, but one that completely changed my life and the focus on what I thought God had intended for me.

Q. Can you share anything about your experiences going undercover into Planned Parenthood?

A. I was pregnant with my first son. I went in and told them I was 23 weeks pregnant, that I thought my son was diagnosed with Down syndrome, which could I do. I was new to town. “I asked them, ‘If I decide to keep the baby, where can I go?’ I’m new, I don’t have a doctor.’ They had no OB [obstetrician] referrals. They had no information about prenatal vitamins. No information about adoption or abortion. No information about fetal development. Even I was shocked as a pro-life advocate that they had absolutely nothing for you besides abortion and birth control. That was it. There was nothing if you decided to keep the child.

“These were federally funded, Title X PlannedParenthoods in the state of New Jersey. And my son doesn’t have Down syndrome, but I kind of used that as a way to get them talking about resources and support. “One time, I had the nurse practitioner who performs the abortion actually tell me, ‘Oh, no way the baby feels pain.’ I had another Planned Parenthood facility tell me the way they would abort the child was to birth it, and he might breathe for a few minutes but then he would die—which is infanticide and very illegal. She said the Planned Parenthood seem to feel that’s an acceptable abortion procedure.”

Q. What do you encourage the average teen or adult to do in the fight against abortion?

A. The first thing is that people, especially adults who have been in this fight for decades, don’t actually believe it’s a winnable fight. Lure people to envision a nation without abortion. Envision that we’ve already reached our goal. … Until you reach that point, you’re never going to win.

“Second, move from telling to doing. Your family knows what abortion is. They’ve heard you talk about it, they’ve seen your bumper stickers. Now ask them to actually join you in this fight.”

“Then the final part is continuing to influence the culture by providing the resources that we’re going to need when there are no more abortions in Indiana.”

“There’s going to be a day very soon where Indiana will not have an abortion facility. That means we need a lot of resources for pregnant and parenting women because we know no woman ever chooses abortion—she feels like she has no other choice.”

“So you can reduce demand for abortion instantly if you can provide the resources and show her there is a way out of that tunnel of desperation.”

Q. Do you see evidence that the pro-life cause is taking the lead?

A. We are definitely winning. If you look at the polls, we’re winning. Look at the legislation that’s been passed in the last three years—it’s more than what’s been passed in the last decade. Eighty abortion centers have closed down, even [one] here in Indianapolis. We’re definitely winning the fight. People definitely understand that abortion is a bad thing. People know it’s not good for women.

“The challenge we’re faced with now, and we spend a lot of time talking with students about this, is moving people from saying abortion is bad to actually doing something, and saying it’s so bad it should be illegal. That’s what we focus a lot of our outreach and efforts on.”

Q. Why is it so important for students to take action?

A. It’s extremely important because this is where the abortion industry targets. Seventy-nine percent of Planned Parenthoods are five miles from a college campus. They are literally targeting this generation. First, they targeted them for abortion when they were in the womb. And now they’ve come back to them to target them again.

“This is why they need to be talking about it with their peers. We know that peers trust their peers more than adults coming in from outside the campus.”

(For more information about Students for Life of America, visit http://studentsforlife.org.)
Roscoe and members of his unit immediately went to work on the obstacles that had to be overcome. They received a commitment from officials at Riley Hospital for Children in Indianapolis and Dr. Mark Turrentine that Qudrat’s surgery would be performed for free.

Jim and Roberta Graham—whose son, Rick, was stationed in Afghanistan with Roscoe—agreed to welcome Qudrat’s father, Hakim, into their Brownsburg home during their time in Indiana.

And with the help of a story in the military newspaper, Stars and Stripes, the father and son received the extremely rare permission from U.S. Army officials to travel to the United States for a medical plane in the spring of 2005.

The story of Qudrat’s pending surgery captured the attention of newspapers and television stations in Indianapolis. It also captured the hearts of the people in the city.

And when the news of Qudrat’s successful operation reached Roscoe back in Afghanistan, he was thrilled.

“I think I saw a little kid that was going to die, and I think I saw my own kids in him,” Roscoe recalls. “And if I didn’t do anything, I couldn’t sleep at night.”

Heartbroken, Roscoe knew there was nothing he could do in the clinic or in that country to save the child. And yet, he knew he had to do something.

Roscoe later wrote about that moment from late 2004 in his journal.

“I decided that I wanted to get this child, Qudrat, back to the United States for surgery, as this was my only hope. I also could see the anguish in the father’s face, and pleading for us to do something as he also understood that we were only hope.

“I approached our command, who essentially told me that I was crazy, and that there was absolutely no possibility to get him back, and that just was the unfortunate situation of living in a Third World country. That did not sit well with me, as I was a father myself of young children. This had to be part of the reason that God sent me here—away from my own family. I was determined to make my separation meaningful.”

Roscoe’s plan began the next day with a visit to the U.S. Embassy in Kabul, where he was given a daunting list of requirements to fulfill before Qudrat could even be considered for transport to the United States for surgery.

“I saw my own kids in him!”

Roscoe and members of his unit immediately went to work on the obstacles that had to be overcome. They received a commitment from officials at Riley Hospital for Children in Indianapolis and Dr. Mark Turrentine that Qudrat’s surgery would be performed for free.

Jim and Roberta Graham—whose son, Rick, was stationed in Afghanistan with Roscoe—agreed to welcome Qudrat’s father, Hakim, into their Brownsburg home during their time in Indiana.

And with the help of a story in the military newspaper, Stars and Stripes, the father and son received the extremely rare permission from U.S. Army officials to travel to the United States for surgery and then flying for 24 hours and entering this harsh environment.

“The joy changed to devastation by the next morning.”

Roscoe learned that Qudrat had died.

A general assigned Roscoe and another medical officer to visit the child’s home, to see if they could determine the cause of death. As they approached the village, they heard the sound of women wailing, including Qudrat’s mother. Roscoe entered the home and saw Qudrat.

“He looked completely at peace, the sun shined perfectly on him, and he was beautiful. Hakim apologized and thanked us profusely for letting Qudrat be healthy even for that short period of time.

“This was perhaps the hardest thing I’ve ever done—examining a dead child who was like one of my own.”

Roscoe and his colleague couldn’t reach any firm conclusion about Qudrat’s death. In his journal, he wrote, “The most likely cause is just recovery from a major surgery and then flying for 24 hours and entering this harsh environment.

“In the wake of Qudrat’s death, a devastated Roscoe listened as many people questioned and shared their anger at God.

Yet amid the heartbeat and the anger, Roscoe found solace in God. He began to notice other reactions from people whose lives had been touched by Qudrat.

The Gift of Life

Dr. Turrentine sent Roscoe a message that read, “Find me another child.”

Several days later, an Afghan couple who heard about Qudrat showed up at the Army base seeking help for their 4-year-old daughter who had a heart problem. The girl’s arrival at Riley Hospital resulted in a successful surgery and recovery, and more opportunities for other Afghan children to be treated.

Qudrat’s legacy also led to greater awareness of the “Gift of Life” program started by the Rotary clubs of central Indiana, according to Jim Graham, a member of the Rotary Club of Brownsburg.

“Through ‘Gift of Life,’ more than 170 children with life-threatening conditions have been brought to Riley from countries with limited medical care. Medical teams have also traveled overseas to treat children, and to train local doctors in performing surgeries.

“In the days following Qudrat’s death, people from Indiana contributed $3,000 to his family—which became seed money for Hakim to begin a plan to honor his son. Hakim used some of the money to get an education in medicine and elementary education.

“His goal was to go back to his village and provide medical care that he never had,” Graham says. “In 2007, he gave me a handwritten letter asking for our help.”

With that help, a well has been dug to provide safe drinking water in the village. A medical clinic has been built.

So have two schools, which serve children from five Afghan villages. And 36 percent of the students in those schools are girls—an outstanding percentage in a country where the education of females has been viewed so negatively that “the Taliban attempted to kill Hakim and blow up the school,” Graham notes. “He’s a good guy. He’s done so much out of the $13,000 he was given.”

Knowing those outcomes, Roscoe says, “Qudrat got so many people involved who became more open, who became more giving.”

Roscoe counts himself among that group. He shares a journal account that he wrote about his time in Afghanistan.

“God gives us opportunities”

“I have seen firsthand what is capable by caring, compassion and love,” he wrote. This was what my experience with joining the Army has been with the joining the Army. I have spent days with Afghans, and I have eaten with them, slept with them, and talked as a father, as a son, as a brother to many.”

—Mike Roscoe
Archbishop Tobin leads pilgrimage to Vincennes, ‘where it all began’ for the archdiocese

By Natalie Hoefer

As Archbishop Joseph W. Tobin stepped into the sanctuary of the Basilica of St. Francis Xavier in Vincennes, Ind., he carried a gold crosier.

The procession was usual—the crosier was not.

“Thirty years ago, the actual crosier used by Bishop Simon Bruté [the archdiocese’s first bishop] in 1834,” he explained to his 49 fellow pilgrims before Mass began. “After he came here [to Vincennes], he wrote to his brother in France ‘I need everything.’ And at the end of the letter he said, ‘And if you can find a crosier, I could use that’ because he was carrying a gilded stick.

The crosier was a sacred artifact that tied the past to the present, as Archbishop Tobin led a pilgrimage of 50 people on Sept. 22 to the Basilica of St. Francis Xavier—often called the ‘Old Cathedral’—in Vincennes in the Evansville Diocese. The church served as the first cathedral of the Church in what would later become the Archdiocese of Indianapolis.

The former cathedral predates the crosier by six years.

In the church, whose foundation was laid in 1826, Archbishop Tobin celebrated Mass with the pilgrims, most of whom were from the Archdiocese of Indianapolis.

‘Be light for this world’

“Statistics say that 20 percent of our state doesn’t belong to any church, and many of those profess not to believe in God,” Archbishop Tobin said in his homily. “Chances are that we rub shoulders with those people. The light of Christ that we bear is not private property—it’s not something we keep to ourselves.

“In case we’re feeling a little inadequate in the face of that task, then we can remember where we are today. Can you imagine what the darkness was like around here in 1834? Can you imagine the weakness of Bishop Simon Bruté, who ‘needed everything,’” he said.

“Archbishop Tobin shared how, during the retreat he made in the week prior to his installment as archbishop of Indianapolis, he read about the life of Bishop Bruté.

“What jumped out at me off of those pages was what he did after he was ordained as a bishop in 1834, after he was sent here. He wrote a pastoral letter to people he had never met, and he said, ‘Do not be afraid. Fear is the devil’s instrument. Do not be afraid."

“So as you and I, fellow pilgrims, come to honor him and grounds.

‘It all began there’

The pilgrimage to the old cathedral where the Church in Indiana began is one the archbishop has wanted to make since becoming shepherd of the archdiocese.

“I wanted to visit Vincennes, and I wanted to pray at the tomb of Simon Bruté and the other three [bishops], the first four bishops of Indiana,” he said in an interview with The Criterion.

Archbishop Tobin recalled strolling upon the paths where Bishop Bruté had walked, and the thoughts that came to him as he toured the historic church, library, museum and grounds.

“I realized there are no excuses,” he said. “If I would shy away from a task like the new evangelization because I say we don’t have enough resources, we don’t have enough priests, I just think of what Simon Bruté had. As he wrote to his brother, ‘Send everything. I need everything.’ But he didn’t wait until his brother responded [to get started on his work]."

“I think Catholics consider themselves to be connected with the Church, with the other three bishops, and he said, ‘Do not be afraid. Fear is the devil’s instrument. Do not be afraid.’"

“So as you and I, fellow pilgrims, come to honor him and grounds.

‘Experience of connection’

The experience of connection—where Bishop Bruté walked, and the thoughts that came to him as he toured the historic church, library, museum and grounds.

“You have to submit all of the writings of someone who is needed for the canonization cause of the Servant of God Bishop Simon Bruté [college seminary in Indianapolis].”

The criterion for the canonization cause of the Servant of God Bishop Simon Bruté.

“I have a relative, Patrick Joseph Ryan Murphy, who never met, and he said, ‘Do not be afraid. Fear is the devil’s instrument. Do not be afraid.’"

“So as you and I, fellow pilgrims, come to honor him and grounds.

‘It all began there’

The pilgrimage to the old cathedral where the Church in Indiana began is one the archbishop has wanted to make since becoming shepherd of the archdiocese.

“I wanted to visit Vincennes, and I wanted to pray at the tomb of Simon Bruté and the other three [bishops], the first four bishops of Indiana,” he said in an interview with The Criterion.

Archbishop Tobin recalled strolling upon the paths where Bishop Bruté had walked, and the thoughts that came to him as he toured the historic church, library, museum and grounds.

“I realized there are no excuses,” he said. “If I would shy away from a task like the new evangelization because I say we don’t have enough resources, we don’t have enough priests, I just think of what Simon Bruté had. As he wrote to his brother, ‘Send everything. I need everything.’ But he didn’t wait until his brother responded [to get started on his work]."

“I think Catholics consider themselves to be connected with the Church, with the other three bishops, and he said, ‘Do not be afraid. Fear is the devil’s instrument. Do not be afraid.’"

“So as you and I, fellow pilgrims, come to honor him and grounds.

‘Experience of connection’

Her role in the cause for Bishop Bruté’s sainthood has endeared the priest to Seeger.

“I’m continually impressed and amazed with Simon Bruté, as well as the other pioneers who came here with practically nothing, and forged a country,” she said.

“But not only is he an important figure in the Church in this country, but he’s an important figure in the history of the country and the history of Indiana. I feel like his story is a story for all of us in Indiana.”

Kevin Daily, a member of St. Lawrence Parish in Lawrenceburg, witnessed two things “come full circle” during the pilgrimage.

“We have finished about 10-15 percent of the documents, [the total of] which is about 6,000 handwritten pages. It’s very time consuming.

“And this is all being done by volunteers who have jobs and families and responsibilities, so we’re really dependent on their willingness and the time they have available to give to this work.”

“Not only is he an important figure in the Church in this country, but he’s an important figure in the history of the country and the history of Indiana. I feel like his story is a story for all of us in Indiana.”

Kevin Daily, a member of St. Lawrence Parish in Lawrenceburg, witnessed two things “come full circle” during the pilgrimage.

“Watching the archbishop walk into the cathedral, it was kind of like seeing full circle—the first bishop, Simon Bruté, and then our present archbishop coming together on that spiritual ground, tied by that crosier,” he said.

“It kind of came full circle in another way in that our son, Eamonn, is a seminarian staying at the [Bishop] Simon Bruté [college seminary in Indianapolis].”

For Patrick Murphy, a member of St. Pius X Parish in Indianapolis, the pilgrimage turned into a bit of a homecoming.

“I have a relative, Patrick Joseph Ryan Murphy, who was recruited by one of the early bishops to serve in the diocese,” he said. “So I went to the museum today, and his picture was there and, small world, my cousin was one of the tour guides there today.”

“Archbishop Tobin sensed the connection of past with present while on the pilgrimage to Vincennes.

“When people ask why do I like to be Catholic, I say, ‘I think Catholics consider themselves to be connected across space and time,’ he said. ‘Being there in Vincennes was to experience the connection—with the [first] four bishops, but also with the predecessors that went before us, and through them to God. It was a lovely experience of connection.”

(For more information about the beatification and canonization cause of the Servant of God Bishop Simon Bruté, log on to www.archindy.org/brute)
Ryan named new president of Society of St. Vincent de Paul council in Indy

John Ryan, a member of Immaculate Heart of Mary Parish in Indianapolis, was installed as the new president of the Society of St. Vincent de Paul’s Indianapolis Council at the group’s annual meeting on Oct. 5. Stepping down as president was Patrick Jerrell, a member of St. Jude Parish in Indianapolis, who held the position since 2008, fulfilling the maximum of two consecutive three-year terms allowed by the organization’s bylaws.

Sworn in at the same meeting was James Vento, the council’s first executive director. In this role, Vento, a member of St. Elizabeth Seton Parish in Carmel, Ind., in the Lafayette Diocese, will oversee the day-to-day operations of the organization’s food pantry, distribution center and Beggars for the Poor homeless ministry.

Ryan and Vento have decades of leadership experience. In addition to being a lawyer and holding public positions under Indianapolis mayor Bill Hudnut and governors Mitch Daniels and Mike Pence, Ryan has been a board member or chairperson for St. Elizabeth/Cooley Adoption Services, Multiple Sclerosis Society and the Serra Club, among other groups.

Vento recently retired as president and CEO of the Easter Seals Crossroads Rehabilitation Center in Indianapolis, and has served as chair of the Indiana Association of Rehabilitation Facilities and the Indiana Interagency Coordinating Council on Infants and Toddlers.

Reflecting on six years as president of the entirely volunteer-run organization, Jerrell said, “I love being a member of the Society of St. Vincent de Paul because it is a good antidote to what is going on in the world. The mission of the society is to treat people as equals, and recognize that we are all children of God and deserving of some respect.”

(For more information on the Society of St. Vincent de Paul, log on to www.svdpindy.org.)

Michael Mencer holds a reliquary containing a lock of hair of Blessed Miriam Teresa Demjanovich during her beatification Mass at the Cathedral Basilica of the Sacred Heart in Newark, N.J., on Oct. 4. The Congregation for Saints’ Causes determined last year that Mencer was miraculously cured of an eye disease at young age through the intercession of Blessed Miriam Teresa. (CNS photo/Gregory A. Shemitz)
Christian fasting can draw us closer to God and others

By David Gibson

Fasting can seem hard to do. It can be a real challenge to fast from something we truly enjoy, like chocolate or our favorite TV shows. The challenge of fasting is such that many of us count the days of our success. Maybe we put ourselves on the back after making it to 10 days without a much-enjoyed, calorie-laden, mid-afternoon snack. Bolstered by this achievement, we set new goals: 20 days, then 30.

Our focus in this process is on the fast in and of itself. It becomes an exercise in self-discipline, which is not a bad thing. If nothing else, we discover that every desire does not have to be satisfied immediately. We are stronger than we think. But for Christians, there is more to fasting than discipline and self-control. Time spent fasting can serve as a time of awakening.

Fasting ought to reawaken us to God’s presence, to the promise of life in Christ and to the needs of others. It may help prepare us for the next stage in our life. Like so much else in the realm of spirituality, fasting is not an endpoint but a point of beginning.

Two prepositions pop up repeatedly whenever the topic is fasting: “from” and “for.” We fast “from” something that may be good, like food, smartphone use or even an exercise regimen—one that, sadly, now is at risk of becoming an addiction. Perhaps we decide to devour a little less of something that threatens to devour us.

For example, if people conclude that a smartphone dependence is depriving them of one-on-one time with family members and friends, they might establish personal guidelines for when and where to use this amazing technological device. They fast from smartphone overuse.

What do Christians fast “for”? Obviously, they fast for good intentions of all kinds. They may give up something as a sacrifice, a kind of prayer to God for the intention of a family member’s health or the resolution of a personal conflict.

Often, Christians fast for world peace. Their fast is a reminder that people everywhere deserve their share of the Earth’s resources. Injustice lies at the root of so many hostilities on the world stage.

Christians also often fast for the poor and hungry. By cutting down on their own food consumption, they call attention to the world’s urgent need to share bread with the many millions who desperately need it.

In asking what Christians fast for, the last word often is left to the Old Testament Book of Isaiah. There, the voice of God commands us:

“Is this not, rather, the fast I choose: releasing those bound unjustly, untangling the thongs of the yoke; setting free those oppressed, breaking off every yoke? Is it not sharing your bread with the hungry, bringing the afflicted and the homeless into your house; clothing the naked when you see them and not turning your back on your own flesh?” (Is 58:6-7)

Among Christians, “prayer” is the term most frequently associated with fasting. Christians fast and pray.

In this, they follow Jesus’ example. He fasted in the desert for 40 days before starting his public ministry. Notably, “Jesus was led by the Spirit into the desert” (Mt 4:1). Thus, Christians recall this period in Jesus’ life as a unique time of prayer, time spent in the presence of his heavenly Father.

It was during this fast that Satan strove mightily, but failed, to tempt Jesus away from his earthly mission’s authentic goals.

Jesus’ experience in the desert is a model for what many today call a “desert experience”—time away from ordinary routines, perhaps several days, perhaps just a few hours.

A desert experience is a time of fasting from the noise and confusion of daily life, and from running in too many directions at once.

Fasting in such ways offers an opportunity to listen for God’s voice. It offers the chance to refocus on our authentic goals as Christians and to reflect quietly on ways to pursue those goals in the context of our busy lives.

For some, a desert experience takes the form of a weekend retreat with other people of faith. But for many, the desert experience means time spent alone, a brief fast from the company of others.

Pope Francis spoke in a 2014 Lenten homily about the value of time spent apart in these kinds of ways. He insisted, though, that when our time apart ends, it is time to return—renewed—to the world around us. He said:

“We all need to go apart, to ascend the mountain in a space of silence, to find ourselves and better perceive the voice of the Lord. This we do in prayer. But we cannot stay there.”

“An encounter with God in prayer inspires us anew to ‘descend the mountain’ and return to the plain where we meet many brothers weighed down by fatigue, sickness, injustice, ignorance, [and] poverty—both material and spiritual. To these brothers in difficulty, we are called to bear the fruit of that experience with God.”

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

Fasting can help people be less self-seeking, more focused on God

By Rhina Guidos

Many Catholics associate fasting with Lent and with abstaining from food. These associations are closely linked to accounts of almsgiving in Matthew 6:1-6 and Matthew 6:16-18, where we’re not just told to fast but also to seek a certain distance from our ego, one that doesn’t have to take place solely during the season of Lent.

In a 2002 article in America magazine about fasting, writer Caroline Guthro writes, “Do we pray or fast or give to the poor because we will be acclaimed here and now? Or do we seek, through our actions, a more intimate relationship with God?”

It’s an important question and one that leads us back to the passage in the Gospel of Matthew: “But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you” (Mt 6:3-4).

If God, who sees all and knows all that is in our hearts, knows about our acts of kindness, why does the rest of the world need to know? During Lent, those around us sometimes know that we’re fasting. At the very least, other practicing Catholics around us know that fasting is part of the Church’s observance of Lent. But outside of Lent, perhaps when we catch ourselves falling into habits or mindsets that we’d like to improve, fasting, in its various forms, can help us.

In the America magazine article, Rogers said fasting can help us turn away from self-obsession and “toward total dependence on God.” It “free[s] us from an overconcentration on self; it makes us more capable of responding to impulses of charity,” she wrote.

The practice, however, must “be based in love of God and love of all God’s creatures.” As the Gospel of St. Matthew instructs us, it must be linked to prayer, almsgiving, she writes, or “a personal acknowledgment of our hunger for God’s word and in an awareness of our solidarity with those who hunger for bread.”

For it to bear fruit, fasting can’t be rooted in seeking attention for what we give up, but must be accompanied with our need to become like Jesus in the desert.

“Fasting is not an end in itself,” Rogers said, “but a practice that enhances our love of God and of neighbor.”

(Rhina Guidos is an editor with Catholic News Service.)
From the Editor Emeritus/John F. Fink

Old Testament: The adventures of Daniel in Babylon

(First in a series of columns)

The Book of Daniel describes the life of some Jewish exiles in Babylon, which is why I’m discussing it at this point in this series. It’s a story rather than a realistic picture, though, and the characters didn’t really exist.

The stories about Daniel and his three companions are historical fiction, written to convey a religious message. The book was written in 165 B.C. during the persecution of Antiochus IV Epiphanes (whom we’ll discuss in greater detail below). The text contains some of the same imagery as does Chapter 7 of the Book of Daniel. Ancient Christian writers used some of the symbols present in the Book of Daniel to express their God’s plan for the world.

In the Book of Daniel, the prophet received divine wisdom, enabling him to understand the future. When interpreting Nebuchadnezzar’s dream, he saw “the Gentile world—whether in the Roman Empire or as treacherous Gentile world—whether in sixteenth-century B.C. Babylon or second-century B.C. Persia.”

The second half of the book is apocalyptic, a series of visions promising deliverance and glory to the Jewish people. Antiochus IV Epiphanes (whom we’ll discuss more fully below) is the tyrant who devastated Jerusalem in 165 B.C. during the persecution of the Jews by the Seleucid king who subsequently took the title of “king of the Romans.”

The stories about Daniel and his companions are historical fiction, written to convey a religious message. The book was written in 165 B.C. during the persecution of Antiochus IV Epiphanes (whom we’ll discuss in greater detail below). The text contains some of the same imagery as does Chapter 7 of the Book of Daniel. Ancient Christian writers used some of the symbols present in the Book of Daniel to express their God’s plan for the world.

In the Book of Daniel, the prophet received divine wisdom, enabling him to understand the future. When interpreting Nebuchadnezzar’s dream, he saw “the Gentile world—whether in the Roman Empire or as treacherous Gentile world—whether in sixteenth-century B.C. Babylon or second-century B.C. Persia.”

The second half of the book is apocalyptic, a series of visions promising deliverance and glory to the Jewish people. Antiochus IV Epiphanes (whom we’ll discuss more fully below) is the tyrant who devastated Jerusalem in 165 B.C. during the persecution of the Jews by the Seleucid king who subsequently took the title of “king of the Romans.”

For the Journey/Effie Calaborda

A day of two defining moments, of life and death

On a trip to the East Coast, I had the pleasure of going on aAuthors” appointment with my pregnant daughter and her husband. It’s my first great-grandchild, so everything is a big deal to me.

The amplified heartbeat brought a tear to my eye. The tender moment was enough to ask whether I had any questions. I did, at least any I could expect her to answer.

When we had arrived on the seventh floor of the medical building, we sat in the waiting area where huge windows display a sun-filled morning in the city below. In a few minutes, two nurse cars and ambulances a few blocks down the street. That location, my son-in-law said, was my first commute to the hospital. I was on my way into town once you cross the bridge.

Had someone grown ill on the train? A heart attack? Perhaps a fight or disturbance?

But soon, we were called into my daughter’s appointment, and the second was at the train station was forgotten. Only later did we learn that someone had jumped in front of a train that morning. I had been prepared with the knowledge of a new day. Below us, someone was ending a life out of despair.

What visit a doctor’s office will always hold those memories in harry juxtaposition. The sunny day, the fresh air, the scene of people going about their business in the waiting area, the excitement of a baby on the way, yet a reminder of the world’s harsh reality away from the city beyond.

The evangelist Billy Graham recounts the answer he gave to a question. "What is the greatest surprise you have found about life?" a university student asked me several years ago. 'The brevity of it,’ I replied without hesitation.

The older we grow, the more we can identify with Graham’s words. Life is short. It’s our responsibility and our movement in our lives and our response to God’s children in the world. They are “for the Unity of Christians.” Let us pray for this.

Mary Oliver, in her poem “Praying,” advises us to “pay attention.”

"If you pay attention, you become aware of movement. A birth of a baby changes the family dynamic in nine months. But death is always present, and the city beyond.

St. Ignatius of Loyola urges us to spend time daily examining the day we just lived. It’s not just examining our faults. This examination is about our emotions, how we felt, what called us, what disappointed us, where we found joy, where we found ignominy. Ignatius wants us to pay attention to God’s movement in our lives and our response to God.

I said a prayer for the person whose life ended that sunny day. I wish someone could have convinced him that where there is life, there is constant change and always hope.

Effie Calaborda writes for Catholic News Service.

That All May Be One/Fr. Rick Ginther

The prayer of the Church furthers Christian unity

It is said that in the fourth century Procopius of Aspasia writes, “The counsel of St. Augustine, stated: “Lex orandi, lex credendi.” This Latin maxim literally means “the law of prayer is the law of belief.” Here’s another way: how the Church prays witness to the Church believes.

Throughout our liturgy, whether it’s during the Mass, we voice what we believe. Our hope “that all may be one” is a distinct part of our belief. It’s our raison d’être for this. Within the eucharistic prayers, we pray for all of our brother and sister Christians who have died. In the second eucharistic prayer, we hear: “Remember also our brothers and sisters who have fallen asleep in the hope of the Resurrection... welcome them into the light of your face.”

Again, in the third eucharistic prayer, we hear: “To our departed brothers and sisters... give kind admissation to your kingdom.”

In the fourth eucharistic prayer, we hear: “Remember also those who have died in the peace of your Christ... as an enemy we have been reconciled to God...”

Within the “Our Father” and “Thy Kingdom Come,” we pray: “Give us this day our daily bread.” Why? Because our God is the bread of life. And when we ask for the forgiveness of our sins, we are saying that we have sinned against our fellow man and that we have been forgiven. That’s why we are able to forgive others.

In the fourth eucharistic prayer, we are asked: “Let us pray also for our brothers and sisters who believe in Christ, that our God may grant them an understanding of the truth, to gather them together and keep them in his one Church.”

In Chapter 7 of the Book of Daniel, we are told: “And when I prayed and my petition was heard by God, I received a vision.”

The first four are directed for the Church, the pope, for those in holy orders and the faithful, and for catechumens. The fifth concerns all Christians. It is titled “For the Unity of Christians.”

Let us pray for the many resources our Catholic Church provides to help all of us grow. Please pray for our Catholic educators, that we never lose sight of the unique vocation of our educators, and that we can think of no better group to help than you! This is true for vouchers. They are not “voucher kids.”

There are some with learning differences. They are not “special education kids,” or “autistic kids,” but children whose families love them just like I love my boys, and children who deserve to be viewed as their gifts and strengths rather than their limitations.

Some children have parents who advocate our voucher law (RIG)quiets them for vouchers. They are not “voucher kids.” They are children who are voucher-eligible. It may sound like a contradiction in terms, but it speaks to the way we view the very children we serve—the way we serve these children of God.

Please, readers, help me speak up for our children! There seems to be some confusion vouchers in our minds. Perhaps “voucher kids” is just easier to say than “voucher kids” because their parents could not afford proper health care. We have had an increase in Indiana Choice scholarships since their inception in 2011. The extension of the voucher law in 2013 allowed many of the children who were already serving to receive vouchers. There are people in our midst who want to believe that “these children do not have the discipline, the ability, or the interest in excelling like our “other” students. This is simply not true.

We have to remember that is students come to us with limited health care prior to birth because their parents could not afford proper health care. Some students did not experience the zoo, the Children’s Museum, and the dozens of classes on various in many of our homes. It is not their fault!

Families of poverty often have caregivers who are not able to provide the at-home support that other children have been privileged to receive. It isn’t this all the more reason to give these children the loving, holistic Catholic approach to teaching and learning?

Students who come to us from other countries and from other countries often need more support, more resources, and more time to grasp the English language or to simply get caught up. It is our responsibility and our unique vocation to help these families, their families, for they give far more than they take. These young people give us a fresh perspective on the needs of our communities, and southern Indiana. They give us hope for a brighter tomorrow. And they give us a chance to practice our faith with this unique audience of the universal Church.

With this said, I have another confession. I have no doubt to my Christian responsibility. However, I pray that I never stop learning and growing, and I am grateful for the many resources our Catholic Church provides to help all of us grow.

Please pray for our Catholic educators, that we never lose sight of the unique vocation of our educators, and that we can think of no better group to help than you! This is true for vouchers. They are not “voucher kids.”

Children are children. There are some with learning differences. They are not “special education kids,” or “autistic kids,” but children whose families love them just like I love my boys, and children who deserve to be viewed as their gifts and strengths rather than their limitations.

Some children have parents who advocate our voucher law (RIG)quiets them for vouchers. They are not “voucher kids.” They are children who are voucher-eligible. It may sound like a contradiction in terms, but it speaks to the way we view the very children we serve—the way we serve these children of God.

Please, readers, help me speak up for our children! There seems to be some confusion vouchers in our minds. Perhaps “voucher kids” is just easier to say than “voucher kids” because their parents could not afford proper health care. We have had an increase in Indiana Choice scholarships since their inception in 2011. The extension of the voucher law in 2013 allowed many of the children who were already serving to receive vouchers. There are people in our midst who want to believe that “these children do not have the discipline, the ability, or the interest in excelling like our “other” students. This is simply not true.

We have to remember that is students come to us with limited health care prior to birth because their parents could not afford proper health care. Some students did not experience the zoo, the Children’s Museum, and the dozens of classes on various in many of our homes. It is not their fault!

Families of poverty often have caregivers who are not able to provide the at-home support that other children have been privileged to receive. It isn’t this all the more reason to give these children the loving, holistic Catholic approach to teaching and learning?

Students who come to us from other countries and from other countries often need more support, more resources, and more time to grasp the English language or to simply get caught up. It is our responsibility and our unique vocation to help these families, their families, for they give far more than they take. These young people give us a fresh perspective on the needs of our communities, and southern Indiana. They give us hope for a brighter tomorrow. And they give us a chance to practice our faith with this unique audience of the universal Church.

With this said, I have another confession. I have no doubt to my Christian responsibility. However, I pray that I never stop learning and growing, and I am grateful for the many resources our Catholic Church provides to help all of us grow.

Please pray for our Catholic educators, that we never lose sight of the unique vocation of our educators, and that we can think of no better group to help than you! This is true for vouchers. They are not “voucher kids.”
Daily Readings

Monday, October 20
St. Paul of the Cross, priest
Ephesians 2:1-10
Psalm 100:1-5
Lk 12:13-21

Tuesday, October 21
Ephesians 2:12-22
Psalm 85:9-14
Lk 12:35-38

Wednesday, October 22
St. John Paul II, pope
Ephesians 3:2-12 (Response)
(Isaiah 12:2-3; 4c-6
Lk 12:39-48

Thursday, October 23
St. John of Capistrano, priest
Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Lk 12:49-53

Sunday, October 26
Thirteenth Sunday in Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5-10
Matthew 22:34-40

Question Corner
Fr. Kenneth Doyle

Book of Blessings has prayers in which laypeople may seek God’s blessings

Q At a family discussion, the following question came up: Can anyone other than a priest or deacon do a Catholic blessing? (Baltimore)

A As your question would suggest, aside from sacramental blessings reserved to a bishop (e.g., the consecration of the sacramental oils at the chrism Mass during Holy Week), it is a priest who normally imparts a Catholic blessing.

Certain blessings also are entrusted to deacons—at rites where a deacon is presiding, such as a baptism, a wedding ceremony or the distribution of holy Communion outside of Mass. In many instances, laypeople may appropriately ask for God’s blessings.

The most common example is when families, seated for a meal around their dinner table, ask God to bless their food. The Church’s Book of Blessings lists several other blessings that normally involve laypeople. They include parents asking God to bless their children, or having both sets of parents asking God to bless a newly engaged couple.

The Book of Blessings also has prayers for laypeople to ask God’s blessings when moving into a new home, although more commonly the parish priest is invited to mark that joyful event.

In one particularly touching prayer, the Book of Blessings envisions a catechist gathering his or her class and asking God’s blessing over them in these words:

“Grant your unfailing protection, watch over these children. … Grant that they will confess your name in willing faith, be fervent in charity and persevere courageously in the hope of reaching your kingdom.”

(They are interested in Catholic liturgies and rites outside the Roman-Latin rite. I know that Latin Rite Catholics are allowed to attend Catholic Eastern Rite liturgies on the same basis as a Latin Rite Mass and also to receive Communion at them. I have been to a number (Maronite, Ukrainian, Ruthenian).

But my question regards the Personal Ordinariate of the Chair of St. Peter, which was set up to allow Anglicans to join the Catholic Church without abandoning all of their liturgical traditions. Are these Masses just for former Anglicans, or can all Catholics attend them, as they can with liturgies in more-long-standing Catholic rites? (City of origin withheld)

A First, let’s review the history. In 2012, the Vatican created the Personal Ordinariate of the Chair of St. Peter you mention. It is similar to a diocese, in response to repeated inquiries from Anglican groups who were seeking to join the full communion of the Church.

This ordinariate includes communities in the United States and Canada, while similar ones were created in Australia, England and Wales. The ordinariate enables former Anglicans, once they have become Catholic, to retain many aspects of Anglican heritage and traditions. These liturgies that is celebrated looks very similar to an Anglican service, using texts that incorporate Anglican prayers. In answer to your question, yes, any Catholic is welcome to attend and to participate in liturgies of the ordinariate, just as members of the ordinariate are welcome at liturgies in other Catholic churches.

However, membership in the ordinariate is really intended for those coming from an Anglican tradition.

(Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith and experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to: “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, In. 46204, or e-mail to criterion@archindy.org.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith and experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to: “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, In. 46204, or e-mail to criterion@archindy.org.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith and experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to: “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, In. 46204, or e-mail to criterion@archindy.org.
Insurgents have destroyed 186 churches, Nigerian diocese says

LAGOS, Nigeria (CNS)—Nearly 200 churches in the Maiduguri Diocese in northeastern Nigeria have been destroyed or razed by Boko Haram insurgents since August, a diocesan official said.

Father Gideon Obasogie, director of social communications in the diocese, said in a statement released on Oct. 6 that violence has affected 186 churches in Borno, Yobe and Adamawa states.

Some areas lost as many as 25 churches and worship sites.

As a Church, we are really going through a severe moment of persecution. Our ecclesiastical sites, Father Obasogie said.

The violence has forced thousands of Catholics to flee the region and has delayed the start of the school year, Father Obasogie said.

“Our children have not yet been fed well or clothed, our classrooms are empty, our scientific and educational calculation,” the priest’s statement said.

In our opinion, if thousands of Nigerian children can’t go to school — then their future is at stake, quite bleak. The health condition of our people is truly troubling in their displaced camps, “he said. 


The Pope and Our Lady

A woman places an image of Our Lady of Guadalupe on Pope Francis during his general audience in St. Peter’s Square at the Vatican on Oct. 8. (CNS photo/Paul Haring)

The Criterion  Friday, October 17, 2014
What was in the news on October 16, 1964? An attempt to thwart the Council is stopped, and suggestions made for clergy attire and church décor

By Brandon A. Evans

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

Here are some of the items found in the October 16, 1964, issue of The Criterion:

• Attempt to get around council rules thwarted “ROME—An attempt to circumvent the authority of the ecclesiastical council and reverse its basic trends—carried out by forces whose identity can only be surmised—has been thwarted. It was thwarted by the resolute action of a group of progressive cardinals, headed by Cardinal Joseph Frings of Cologne, Germany, and including Cardinal Albert Meyer of Chicago and Cardinal Joseph Ritter of St. Louis—the only American cardinals then present in Rome. Council Fathers familiar with the events that stirred public opinion over the weekend of October 11 have assured this correspondent that Pope Paul VI was unaware of the contents of two letters recommending changes in procedure dealing with key council issues—the proposed council declarations on the Jews and religious freedom.”

• Legal clergy dress rapped by liturgists “NEW YORK—Priests should exchange their black clerical dress for classic attire. ‘A good-looking priest is a good-looking church,’ said Msgr. James P. Scott of Miami. … Regarding decoration, the document notes ‘a touch of the modern is acceptable, but the extraordinary is to be avoided.’”

• Suit and tie urged for clergy “NEW YORK—Priests should exchange their black clerical dress for classic attire. ‘A good-looking priest is a good-looking church,’ said Msgr. James P. Scott of Miami. … Regarding decoration, the document notes ‘a touch of the modern is acceptable, but the extraordinary is to be avoided.’”

Deadline to apply for fall grants is October 31

For information about rates for classified advertising, call (317) 236-1548 or 800-382-9836, ext. 1548.

Through the generosity of the parishioners in central and southern Indiana, the Archdiocese of Indianapolis has three different endowment funds that support a two-annual grant awarding process. This grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

In the spring and again in the fall, parishes, schools and agencies of the Archdiocese of Indianapolis have an opportunity to apply for grants from the following three endowments:

• Home Mission Endowment Fund: used to support parishes and schools that qualify as home missions.
• plans shape up for Youth Week“ (October 16, 1964) • Home Improvement “BRAEFORDON, N.S.—ZINA BLACK and Transportation & EMERGENCY CALLS FOR SERVICE • U.S. priests are invited to council’s fourth week “Montreal—A Catholic liturgical group has declared ‘Montreal—A Catholic liturgical group has declared that the church décor rapped by liturgists “NEW YORK—Priests should exchange their black clerical dress for classic attire. ‘A good-looking priest is a good-looking church,’ said Msgr. James P. Scott of Miami. … Regarding decoration, the document notes ‘a touch of the modern is acceptable, but the extraordinary is to be avoided.’”
UCA funds help support professional development of teachers, youth ministers, religious educators in the archdiocese

By Natalie Hoefer

After 15 years as a high school principal in the Archdiocese of Indianapolis, Rick Ruhl knows the importance of professional development for educators. For instance, the archdiocesan Office of Catholic Education (OCE) has recently been training archdiocesan school administrators on data analysis.

“We’ve been [doing] work in analyzing student data … and helping our teachers see where our students are at, what areas our students need to grow in,” said Ruhl. “The archdiocese has definitely taken a strong leadership in that area.”

But just as important as instructing on these new methods, said Ruhl, is the archdiocese’s support of the vital role its teachers play.

“Education is such an important ministry,” said Ruhl, principal of Seton Catholic High School in Richmond for the last 10 years and at Father Thomas Scecina Memorial High School in Indianapolis five years prior to that role. “I feel very supported by the archdiocese in helping me, for lack of a better term, ‘professionalize’ my teachers—helping them recognize the key role that they’re playing in the formation of our young people and in guiding our young people, helping them learn and grow.”

Behind the scenes, this professional development is made possible in part by donations to the annual United Catholic Appeal: Christ Our Hope (UCA).

That professional and even spiritual development reaches beyond the classroom. It extends to all who assist in proclaiming the word of God in the archdiocese, including parish youth ministers and administrators of religious education—all those who are assisted by OCE.

“At the beginning of each school year, our have our big administrators’ conference,” said Gina Fleming, archdiocesan superintendent of Catholic schools. The conference is for principals, high school presidents, youth ministers, parish administrators of religious education, pastors and campus ministers.

“The on the school side, we have professional development days for our administrators three times a year outside of that. There’s always an academic piece in terms of professional development.

“But there’s always a spiritual development piece as well. We recognize that we have to maintain our balance and our focus on living the Gospel values in order to ensure that those we serve do, too.”

Fleming said that UCA donations are used to “either fund these different initiatives, and/or to offset their cost.”

Such development is also important for educators outside of school walls, namely parish administrators of religious education, known as PAREs.

“UCA funds help us to work with PAREs, to help them provide the formation and professional and spiritual development of their catechists,” said Ken Ogorek, archdiocesan director of catechesis. “We give them tools to use with their own catechists.

As with school administrators, the Office of Catholic Education gathers PAREs several times a year for professional and spiritual development. “Parts of what we tend to do at these gatherings is give them tools that they in turn can use with their own catechists at the parish, cluster or deanery level,” said Ogorek. “For those who cannot attend the meetings—and for all archdiocesan staff—Ogorek said that UCA funds “help make possible our partnerships with other efforts like Catholic Distance University.”

OCE also gathers parish youth ministers several times each year for formation.

“Three times a year, I bring them all together for a business meeting, but every meeting has a component of professional development,” said Kay Scoville, archdiocesan director of youth ministry.

“I’ll bring in speakers and presenters who have expertise in youth ministry and pastoral concerns of youth … to help them in their day-to-day ministry, practical applications and for their own spiritual growth.

“In being in a challenging ministry such as youth ministry, where youths are constantly on the move, changing, distracted, I think giving them the best resources and new skills to minister to their students is vital. It’s vital, especially keeping youth connected and engaged, and seeing faith as a priority in their life.”

So when she says “she can’t bring in the national speakers with the expertise and offer [the youth ministers] resources without the necessary funds.

And with more funds, said she, “There is so much more we could do in terms to professional formation. Using webinars, putting webinars for free on the web—that would be another avenue that the funds could be channeled toward. We would be able to reach more people that way, so we could bring it to those part-time youth ministers who can’t get off of work to get to a workshop.”

With the help of annual UCA funds, the professional and spiritual development offered to those who proclaim the word of God in turn benefits all who receive instruction through those in the Office of Catholic Education, whether from teachers, school administrators, parish administrators, or those in religious education or youth ministers.

“That’s one thing that comes shining through from the archdiocese,” said Ruhl. “It filters down. [Support through development] helps [instructors] feel that what they’re doing here is important and valued, and that they’re appreciated.”

Archbishop urges peace in streets during new round of Ferguson protests

ST LOUIS (CNS)—Archbishop Robert J. Carlson of St. Louis urged protesters to turn away from violence as a new round of protests began following the shooting death of African-American teenager Michael Brown this past summer in the small town of Ferguson.

The protests were to take place not only in Ferguson, where Brown was fatally shot by a white Ferguson police officer, Darren Wilson, but also in St. Louis under the banner “Ferguson:October.”

“The sin of racism in our cities and our nation must be dealt with, but never with violence,” Archbishop Carlson said in an Oct. 10 message titled “A Call for Peace in Our Community.

“There are small but vocal groups currently threatening violence. I urge anyone who feels the desire to violently lash out in reaction and consider the potential consequences of their actions.”

Archbishop Carlson said, “Withdraw violence from such situations and funds. Will it right the wrongs? Or will it only make things worse? The unrelenting desire for revenge is a poison that seeps into our souls and can become contagious carrying with it a commitment to violence.”

A St. Louis County grand jury has been looking into the Brown shooting to determine what if any charges should be filed against Warren. The 18-year-old was unarmed, but police say Brown struggled with Wilson before the officer fired. The St. Louis County grand jury has faced weeks of protests, violence in the streets, and looting and vandalism of Ferguson businesses. Activists threaten even more such action if the officer is not brought up on charges.

In recent weeks, there have been three other fatal police shootings in the St. Louis area. The most recent was on Oct. 9. A white St. Louis officer who was working off duty killed a black youth, 18-year-old Vonderrit D. Myers. AP reported that police say Myers opened fire, while the youth’s parents claim he was unarmed.

In his statement issued before the weekend of protests, the archbishop quoted the Rev. Martin Luther King Jr., who said, “Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars… Hate cannot drive out hate: only love can do that.”

Of leaving peace, Archbishop Carlson said, “It is no longer the time to ask, ‘What would Jesus do?’ It is the time to ask, ‘What would Jesus do that would drive out hate: only love can do that.”

“Remember what he said to his disciples in the Gospel of Luke when they asked if they should call down fire from heaven to consume a town that didn’t welcome him?”

He rebuked them. Jesus is also not ignoring those part-time youth ministers who can’t get off of work to get to a workshop.”

With the help of annual UCA funds, the professional and spiritual development offered to those who proclaim the word of God in turn benefits all who receive instruction through those in the Office of Catholic Education, whether from teachers, school administrators, parish administrators, or those in religious education or youth ministers.

“That’s one thing that comes shining through from the archdiocese,” said Ruhl. “It filters down. [Support through development] helps [instructors] feel that what they’re doing here is important and valued, and that they’re appreciated.”

(For more information on the United Catholic Appeal, log on to www.archindy.org/UCA or call the Office of Stewardship and Development at 517-236-1415 or 800-382-9836, ext. 1415.)