



The

Criterion

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Woman for All Seasons

Annette "Mickey" Lentz is honored by the St. Thomas More Society of Indianapolis, page 3.

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'God gives us opportunities'



This 2005 photo captures St. Thomas of Aquinas Parish member Mike Roscoe holding Qudrat, a child in Afghanistan whose incredible journey to Indianapolis for heart surgery changed Roscoe's life, touched people's hearts and continues to pave the way for health care for children around the world. (Submitted photo)

Soldier's care, father's love and child's legacy continue to offer hope to Afghan children

By John Shaughnessy

For a long time, Mike Roscoe struggled with a question that challenged him in his faith:

"Does God have a direct plan for us, or does he place opportunities in front of us to use our graces with his guidance?"

For Roscoe, the beginning of an answer came 10 years ago as he stood by the front gate of a U.S. Army base in Afghanistan in the middle of the night,

carefully watching every movement of the Afghan man standing in front of him.

What happened next still continues to influence Roscoe's life, the lives of his wife and their four children, and the lives of hundreds of other children and families.

Trained to be on guard for any suspicion of a terrorist attack, Roscoe kept eyeing the desperate-looking man who was holding a small child and frantically explaining that he had just walked 10 miles in a sleet storm to have somebody at the Army's

medical clinic help his son.

As the clinic's medical officer on duty that night, Roscoe knew that base protocol would have normally called for him to tell the man to return in the morning during the clinic's regular hours. But two things made Roscoe think twice.

First, the Afghan had a note from a U.S. Army doctor who had been treating local people earlier in the week at a

See **SOLDIER**, page 8

Family synod midterm report: Welcome gays, nonmarital unions

VATICAN CITY (CNS)—In strikingly conciliatory language on situations contrary to Catholic teaching, an official midterm



Cardinal Peter Erdo

report from the Synod of Bishops on the family emphasized calls for greater acceptance and appreciation of divorced and remarried Catholics, cohabitating 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 matrimony?"

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 an intrinsic moral evil." In 2003, the doctrinal congregation stated that permitting adoption by same-sex couples is "gravely immoral," and "would actually mean doing violence to these children."

See **SYNOD**, page 2

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

By Natalie Hoefler

CONNERSVILLE—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 15



Father Dustin Boehm, center, pastor of St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty, gives instructions in the pavilion at Roberts Park in Connersville to more than 150 people on Oct. 12—prior to the first of nine parish-led Sunday evening rosary walks, praying for those suffering from addictions and their families. Connersville has had a recent upsurge in overdoses and deaths due to heroin use. (Photo by Natalie Hoefler)

Synod fathers ask: Does the Church need to watch its language?

VATICAN CITY (CNS)—In official reports of the closed-door talks at the Synod of Bishops on the family, an emerging theme has been the call for a new kind of language more appropriate for pastoral care today.

“Language appeared many, many times,” Basilian Father Thomas Rosica, the briefer for English-speaking journalists, told reporters on Oct. 7, the assembly’s second working day. “There’s a great desire that our language has to change in order to meet the very complex situations” the Church faces.



Fr. Thomas Rosica, B.S.O.

One bishop, whom Father Rosica did not name in accordance with synod rules, reportedly told fellow participants that “language such as ‘living in sin,’ ‘intrinsically disordered’ or ‘contraceptive mentality’ are not necessarily words that invite people to draw closer to Christ and the Church.” (“Intrinsically disordered” is a term used by the *Catechism of the Catholic Church* to describe homosexual acts.)

Speaking to the synod on Oct. 7, Archbishop Diarmuid Martin of Dublin spoke of the need for new language with which to communicate with married couples.

“To 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 help find more effective ways of expression 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.”

“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 are talking about,” Cardinal Napier said. “So I think the emphasis is shifting [toward], ‘how can you be in a loving relationship with Jesus, and through Jesus with your brother and sister in the Church, if you are living in this condition which separates and alienates you from Jesus?’ ”

German Cardinal Walter Kasper, whose controversial proposal to make it easier for divorced and civilly remarried Catholics to receive Communion has been a major topic of discussion at the synod, told CNS on Oct. 1 that a traditional description of such couples as practicing “perpetual adultery” is not acceptable in a pastoral context.

“If you tell people who live in this way and they do it in a responsible way, tell them that adultery, permanent adultery, I think they would feel insulted and offended. We must be very careful also in our language,” Cardinal Kasper said in English. “Permanent adultery? It seems to me



Archbishop Diarmuid Martin

too strong.” Bishop Johann Bonny of Antwerp, Belgium, is not a member of the synod, but in September he published a widely read essay calling on the assembly to initiate a range of major changes in the Church, including in its language, which he argued is often “offensive” and “humiliating.”

Couples living together outside of marriage, using contraception or resorting to *in vitro* fertilization—all activities prohibited by Catholic moral teaching—“deserve more respect and a more nuanced evaluation than the language of certain Church documents appears to prescribe. The mechanisms of accusation and exclusion they have the potential to activate can only block the way to evangelization,” Bishop Bonny wrote.

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.

In their remarks, Ron and Mavis Pirola used the word “gay,” rather than “homosexual person,” which has been the preferred term in official Vatican discourse. The Pirolas may have taken their cue from the pope, who famously used the word “gay” during an inflight news conference in July 2013.

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.”

Not all synod fathers have the same idea of what language the Church should adopt or discard.

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

Later that day, Cardinal Vingt-Trois told CNS that, although the Church must “find modes of expression and modes of communication that will allow it to announce the good news so that it may be heard,” changing pastoral language does not mean changing the language in which theologians formulate Church teaching.

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

“When one addresses people to announce the good news of Christ, one does not teach a theology course. One tells them the contents of the theology, 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.” †

SYNOD

continued from page 1

While Cardinal Erdo 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.”

He noted that the “Church pays special attention to the children who live with couples of the same sex, emphasizing that the needs and rights of the little ones must always be given priority.”

The cardinal said a “new sensitivity in the pastoral care of today consists in grasping the positive reality of civil marriages and ... cohabitation,” even though both models fall short of the ideal of sacramental marriage.

“In such unions, it is possible to grasp authentic family values or at least the wish for them,” he said. “All these situations have to be dealt with in a constructive manner, seeking to transform them into opportunities to walk toward the fullness of marriage and the family in the light of the Gospel. They need to be welcomed and accompanied with patience and delicacy.”

Similarly, the cardinal said, divorced and civilly

remarried Catholics deserve an “accompaniment full of respect, avoiding any language or behavior that might make them feel discriminated against.”

Cardinal Erdo noted that various bishops supported making the annulment process “more accessible and flexible,” among other ways, by allowing bishops to declare marriages null without requiring a trial before a Church tribunal.

One of the most discussed topics at the synod has been a controversial proposal by German Cardinal Walter Kasper that would make it easier for divorced and civilly remarried Catholics to receive communion, even without an annulment of their first, sacramental marriages.

Cardinal Erdo said some synod members had spoken in support of the “present regulations,” which admit such Catholics to Communion only if they abstain from sexual relations, living with their new partners as “brother and sister.”

But the cardinal said other bishops at the assembly favored a “greater opening” to such second unions, “on a case-by-case basis, according to a law of graduality, that takes into consideration the distinction between state of sin, state of grace and the attenuating circumstances.”

As a historical example of the “law of graduality,” which he said accounts for the “various levels through which God communicates the grace of the covenant to humanity,” the

cardinal quoted Jesus’ words in the Gospel of St. Matthew acknowledging that, “because of the hardness of your hearts, Moses allowed you to divorce your wives, but from the beginning it was not so” (Mt 19:8).

Critics of Cardinal Kasper’s proposal commonly cite the Gospel’s following verse, in which Jesus states that “whoever divorces his wife [unless the marriage is unlawful] and marries another commits adultery” (Mt 19:9).

At a news conference following the synod’s morning session, Cardinal Erdo said no one at the synod had questioned Church teaching that Jesus’ prohibition of divorce applies to all Christian sacramental marriages.

Also at the news conference, Cardinal Luis Antonio Tagle of Manila, one of the assembly’s three presidents chosen by Pope Francis, said Cardinal Erdo’s speech “is not to be considered a final document from the synod,” but a pretext for the further discussion, which concludes on Oct. 18.

The synod is not supposed to reach any definitive conclusions, but set the agenda for a larger world synod to be held on Oct. 4-25, 2015, which will make recommendations to the pope. Cardinal Lorenzo Baldisseri, general secretary of the synod, announced on Oct. 13 that the theme of next’s year assembly will be: “The vocation and mission of the family in the Church and in the modern world.” †

Official Appointment

Effective November 1, 2014

Rev. Douglas Marcotte, associate pastor of

St. Bartholomew Parish in Columbus, appointed associate pastor of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville.

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

Correction

In the Oct. 3 story on the archdiocese’s Intercultural Ministry Awards dinner, *The Criterion* failed to include that Father Kenneth Taylor is also pastor of St. Rita Parish in Indianapolis. †



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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 More 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 his 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 tangle of his mind,’” the archbishop quoted.

Archbishop Tobin turned his focus on the 100-plus lawyers at the Mass.

“Lawyers are surely among those who can empathize with this insight of a saintly lawyer in God’s creative intentions. The law demands that you use your minds in an intellectual adventure of understanding and application.

“However, More was also destroyed by the law that is manipulated by a despot to crush any opposition to his will. Law can be employed unjustly. Used by a ruler or a hostile majority against a defenseless individual or minority, law and its coercive force can show an ugly face. It can be a weapon that is used to smite those who differ from us. Even St. Thomas More could not save himself from the law wielded in this way.”

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.

“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.

“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.



Annette “Mickey” Lentz shows the 2014 Woman for All Seasons Award that she received from the St. Thomas More Society of Indianapolis on Oct. 2. The society honored Lentz, the chancellor of the archdiocese, for her commitment to promote justice in the community. (Photo by John Shaughnessy)

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 unfair 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, pervasive 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.” †



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—Archbishop Joseph W. Tobin

Klipsch receives Saint Elizabeth Ann Seton Award

Criterion staff report

In recognition of his lifelong dedication to Catholic education, Fred Klipsch received the Saint Elizabeth Ann Seton Award during the annual 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 increased school enrollment with vouchers for students.”

Fred Klipsch

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.” †



The Criterion

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Editorial



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. (CNS photo/Paul Haring)

Do not abandon the elderly

Last week's issue of *The Criterion* reported on some of the events that have taken place in the archdiocese during Respect Life Month. These included the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis, the area Life Chains, and the talk that Kristan Hawkins, president of Students for Life of America, gave at the Indianapolis Celebrate Life dinner on Sept. 30. (A question-and-answer interview with Hawkins is also included in this week's issue on page 7.)

These events concentrated mainly on opposition to abortion. The opposite end of life must also not be forgotten. Respect life events must also emphasize opposition to euthanasia and doctor-assisted suicide, and any other movements in our society that tend to devalue life at any age.

Two weeks ago, we reported on what Pope Francis and Pope Emeritus Benedict XVI did on Sept. 28 to draw attention to the elderly. They both attended "The Blessing for a Long Life" event at the Vatican, organized by the Pontifical Council for the Family, which attracted 40,000 grandparents, retired men and women, and their families.

Pope Emeritus Benedict was at the event at Pope Francis's personal invitation. It was the third time that the retired pope made an appearance in public.

Pope Francis used the occasion to warn against the abandonment and neglect of the elderly, which he called a "hidden euthanasia." But there is also the problem of actual euthanasia, which is becoming ever more common.

Today, the states of Washington, Montana, Oregon, Vermont and New Mexico all have legalized some form of doctor-assisted suicide, following the lead of the Netherlands, Belgium and Luxembourg in Europe.

It's not difficult to understand why elderly people sometimes feel forced to end their lives. Medical care has become increasingly expensive, and the elderly don't want to deplete their savings or become burdens to their families.

It used to be that the elderly sometimes wanted to end their lives because they were in great pain. That continues to happen, but it's rarer these days because of advances in the control of pain. Today, the impetus for euthanasia or suicide is more likely to

be financial.

The same week that the Church celebrated that event for the elderly, a story came out in Britain's *Daily Mail* that a couple in Belgium were planning their double suicide. Neither Francis, 89, nor Anne, 86, had any kind of terminal illness. They just feared becoming a burden to their family and possibly having to spend money that they hoped to be part of their inheritance to their children.

As Francis, the husband, said, "We want to go together because we both fear the future. It's as simple as this: We are afraid of what lies ahead."

The article said that the couple has not only the full support of their three adult children, but their encouragement. Why? Their children said that they would be unable to care for a parent who was left behind.

Yes, the problem of caring for elderly parents is becoming more serious as modern medicine has prolonged lives. Parents and grandparents didn't used to live as long as they do these days. Many middle-aged couples find themselves in the center of the sandwich generation, where they are simultaneously trying to care for aged parents while also paying for the education of their children. The archdiocese is addressing this very topic at a caregiver's conference on Oct. 17. (See page 6 for details.)

But the solution cannot be that the aged parents decide that they have lived long enough, and that it would be better for the family for them to die.

As Pope Francis said during that celebration for the elderly, people must fight against "this poisonous throwaway culture," which targets children, young people and the elderly, on "the pretext of keeping the economic system 'balanced,' where the focus is not on the human being but on the god of money."

The pope called old age "a time of grace," but said that the elderly are too often abandoned. Unfortunately, the concept of respecting and caring for the aged has become countercultural. However, "We are all called to counter this culture of poisonous waste," he said.

We recognize that the elderly do not have to take extraordinary means to maintain their lives, and we acknowledge the great work that hospice is doing with the dying. Let us not, though, be quick to discard the elderly.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk 'Redefining' marriage?

In the current debate over gay marriage, people sometimes ask: Who should define marriage? Democrats or Republicans in Congress? The Supreme Court? Should it be put to a referendum, allowing the majority to choose a definition?



We can identify two kinds of "definitions" when it comes to marriage. The first touches on the essence,

the objective reality, or the truth about marriage. The second involves a legal or political position, advanced through the media, judicial decisions, or other legislative means. While these secondary definitions of marriage can be of interest, their true level of importance is properly gauged only in reference to the first and objective definition.

Notable errors are sometimes made in these secondary definitions of marriage. In the mid-1960's, to consider but one example, prohibitions existed in more than a dozen states which outlawed persons of different races from marrying one another. A white man and a black woman could fall in love in those states, but could not legally tie the knot. The Supreme Court overturned those restrictions in 1967, recognizing that the ability to enter into marriage doesn't depend on the skin color of the man and woman getting married.

Gay marriage advocates today sometimes attempt to draw a parallel between such mixed-race marriage laws and state laws that would prevent two men—or two women—from getting married to each other. They suggest that legally forbidding two men from getting married stigmatizes those men in much the same way that preventing a black man from marrying a white woman stigmatized both of them.

Yet there is really no parallel at all between the two cases. While marriage as an objective reality is certainly color-blind to the racial configuration of the spouses, it can never be "genital-blind" because male-female sexual complementarity stands squarely at the heart and center of marriage itself.

To see this fundamental point about marriage, however, we have to step beyond the cultural clichés that suggest that marriage is merely an outgrowth of emotional and erotic companionship.

The institution of marriage does not arise merely out of loving sentiment. It is born, rather, from the depths of the commitment assumed by a man and a woman as they enter into the total communion of life implied in the procreation and education of children flowing from their union. To put it another way, marriage arises organically and spontaneously from the radical complementarity of a man and

a woman.

Sexual intimacy between men and women involves the possibility of children. No other form of sexual or erotic interaction encompasses this basic, organic and complementary possibility.

Without parsing words, Professor Jacques LeClercq put it this way more than 50 years ago: "The human race is divided into two sexes whose reason for existence is physical union with a view to continuing the species."

More recently, Professor Robert P. George similarly described marriage as "a union that takes its distinctive character from being founded, unlike other friendships, on bodily unity of the kind that sometimes generates new life."

There are many kinds of love, ranging from maternal love to brotherly love to love of friends to love of neighbor to romantic love, but only one that is proper and integral to marriage, namely, spousal love with its inscribed complementarity and potential for human fruitfulness.

Marriage teaches us that men need women and women need men and that children need both mothers and fathers. In this sense, marriage and the family represent foundational realities, not constructs that can be invented, defined, legislated or determined by popular vote or culture.

Marriage, in fact, is the "primordial first institution," flowing out of the intimate and creative union of male and female. It precedes other societal institutions and conventions, and is essentially ordered toward creating and caring for the future in the form of the next generation.

Marriage is a given reality that we come to discover in its authentic design, not a concept for us to "define" according to our own agenda or desires.

Gay marriage proponents deny these foundational truths about marriage. Through vigorous legislative efforts, they are striving to impose a profoundly false redesign for marriage upon society so that, in the words of Professor George, marriage becomes "an emotional union for the sake of adult satisfaction that is served by mutually agreeable sexual play," thereby undermining its intrinsic connection to complementary bodily union between men and women.

This forced reconfiguration of marriage is no more defensible than the efforts of those who socially or legislatively attempted to impose a notion of "racial purity" upon marriage or society in former times.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Bishops need to re-examine their support of Catholic Climate Covenant, reader says

It was distressing to recently read in the church bulletin of an event to celebrate the feast of St. Francis of Assisi by the Catholic Climate Covenant, an organization to which the U.S. Conference of Catholic Bishops (USCCB), Catholic Charities and Catholic Relief Services became signatories in 2001.

The focus of the event was the impact of climate change on the poor. Their suggestions? Reduce our carbon footprint and thereby our use of fossil fuels in the usual ways: biking, clotheslines, composting.

But these suggestions among many others will only make a miniscule difference in climate change, and none at

all for the poor.

In fact, the poor are desperate for the fossil fuels that have benefited us in order to have a reliable energy source rather than the intermittent and toxic ones used now, ones that cause 4.3 million deaths annually.

Without coal, China could not have moved from starvation to its current wealth in only a few decades.

It's time for the USCCB to re-examine its earlier and well-meaning endorsement of the Catholic Climate Covenant in light of the flood of scientific information over the last 13 years challenging climate change fear-mongering.

By all means, heed our bishops in their mission to be caretakers of creation, but not in the methods they advocate, for it is beyond their realm of competence.

Colleen Butler
Indianapolis

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

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, priests 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). I think it’s 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 we didn’t talk about them, and we certainly didn’t show them on television!

Some would say that the pendulum

has 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.

I think we 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 they 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 games 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 must 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—not a perfect family, 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 extraordinarias acerca de “Los retos 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 nuestro mal, al contrario, abre radicalmente la vida a la reconciliación, dándole nueva confianza y serenidad, mediante una auténtica renovación.” Esta afirmación prosigue 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 fallas, 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 quienes no deben abordar los quebrantamientos de la vida familiar desde una perspectiva legalista o moral, sino desde la perspectiva de la “gran vocación

al amor.”

Me parece que resulta especialmente poderosa la aseveración de que la misericordia de Dios no constituye una “cobertura” para nuestros pecados. En ninguna parte del Evangelio Jesús niega la condición pecadora de los seres humanos (ni la justifica). Siempre enfrenta al mal, lo llama por su nombre y perdona a aquellos que se arrepienten y cuya fe ha abierto sus corazones a la reconciliación y la renovación. “Tampoco yo te condeno. Ahora vete, y no vuelvas a pecar,” dice el Señor a la mujer sorprendida en adulterio (Jn 8:11). A la mujer que ungió sus pies (cuyos pecados fueron perdonados por su inmenso amor), “Tu fe te 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 simplista y superficial). Pienso que es justo reconocer que la diversidad de problemas que enfrentaban las familias de aquel entonces—al igual que hoy en día—estaban “cubiertos” por las convenciones sociales que se extendían hasta los medios noticiosos y al mundo del entretenimiento. Todo el mundo sabía que los casados y las familias enfrentaban muchos desafíos, pero no hablábamos acerca de esto ¡y ciertamente no los mostrábamos por televisión!

Algunos quizás argumenten que el péndulo ha oscilado hacia el otro extremo

totalmente: que ahora todo está al descubierto y que las disfunciones familiares se presentan como “normales” en la televisión y en las películas. Uno de los desafíos que se analizan en Roma durante este mes es cómo transmitir una imagen positiva de la familia moderna sin recurrir a los estereotipos o a las imágenes falsas que encubren problemas que es necesario resolver con paciencia, perdón y genuina conciencia de la enorme vocación al amor que cada integrante de la familia está llamado a aceptar.

En este sentido, hay dos imágenes que resultan esenciales: la primera, es la familia en oración. La segunda, es la familia en pleno disfrute.

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 piadosamente.

También pienso que es 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 ánimos 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 beneficio de los hijos, así como entre hermanos. Debemos ver más imágenes del verdadero 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 descorazonados cuando perdieron a su hijito en el camino de regreso a casa, tras celebrar la Pascua en Jerusalén. ¡Imagínense su alegría cuando por fin lo encontraron!

La gran vocación al amor que todos estamos llamados a aceptar se aprende inicialmente en una familia sagrada, no en una familia perfecta, sino en una familia en la que se vive el respeto, el perdón y la alegría todos 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. **Decision Making in Health Care Conference, "You Will Lead Me by the Right Road,"** 8:30 a.m.-4 p.m., Mass will be celebrated at 8 a.m., Bishop Timothy Doherty, Bishop of the Diocese of Lafayette, keynote speaker, \$30 per person includes lunch. Information/registration: www.archindy.org/plfl.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange 10th anniversary Mass,** breakfast and program, **"Faith in the Midst of Chaos,"** Dr. John McGoff, presenter ER physician, Community Hospitals, Brigadier General, Indiana Air National Guard, 7-9 a.m., \$15 members, \$21 non-

members, breakfast included. Reservations and information: www.catholicbusinessexchange.org

St. Christopher Church, 5301 W. 16th St., Indianapolis. **Serra Club of Indianapolis, Mass for vocations,** 9 a.m. Information: 317-850-1382.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass,** praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

October 18

Planned Parenthood, 8590 N. Georgetown Road, Indianapolis. **40 Days for Life family and youth rally,** 10:30 a.m.

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **Harvest Dinner,** roast pork dinner with sides and dessert, raffle for quilt, cash, 1/4 beef, 1/2 hogs and more, pony rides,

Mass 5 p.m., dinner and events 6 p.m., \$10 ages 13 and older, \$4 ages 5-12, free for ages 4 and younger. Information: 812-654-2009.

St. Simon the Apostle School, 8155 Oaklondon Road, Indianapolis. **15th Annual Royal Extravaganza Ball,** fundraiser to help parish ministries, dinner, drinks, live and silent auction, raffle on jewelry valued at \$2,500, entertainment, 6 p.m., \$70 per person. Information: 317-826-6000 or jkeller7220@gmail.com.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants,** Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Our Lady of Mount Carmel Church, 14598 Oak

Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Teresa Tomeo, author and syndicated Catholic talk show host,** 7 p.m. free-will offering.

October 19

St. Paul Church, 216 Schellers Ave., Sellersburg. **Our Lady of Fatima rosary procession following Mass,** 11:15 a.m. Information: 812-246-2252

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

October 20

Marian University, Evans Center for Health Science, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **"From Estrangement to Reconciliation: The Roman Catholic and Orthodox Churches in Dialogue,"**

presented by Archdeacon John Chryssavgis, 7 p.m., free.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club of Indianapolis, dinner meeting, "What is Relevant to this Current Generation,"** Father Daniel Bedel, presenter, \$15 per person. Reservations: 317-850-1382.

October 22

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **"Annulments: What the Catholic Church Teaches,"** 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586 or dvanvelse@archindy.org.

October 25

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession,** Mass, 12:10 p.m., procession

following Mass. Information: faithful.citizens2016@gmail.com.

Saint Mary-of-the-Woods, Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods.

Celebration of the Shrine of Saint Mother Theodore Guérin, open house,

1-4 p.m., prayer service, 4 p.m. Information: 812-535-2952 or provctr@spsmw.org.

October 26

Church of the Holy Cross, Gymnasium, 125 N. Oriental, Indianapolis. **Craft Bazaar and Bake Sale,** needlework, plants, herbs, soaps, lotions, pictures, jams, jellies, baked goods, 10:30 a.m.-1 p.m., free, but goodwill offering accepted for breakfast. Information: 317-432-6479. †

Retreats and Programs

October 31-November 2

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. AA Men's Retreat, **"Rigorous Honesty throughout the 12 Steps: A Key to Sobriety and Spirituality,"** Benedictine Father Noel Colman Grabert presenter, \$235 for single, \$395 double. Information: 812-357-6585 ormzoeller@saintmeinrad.edu.

November 2

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Beech Grove Benedictines, "Come and See Vocation Retreat,"** single Catholic women ages 18-44, Benedictine Sister Jennifer Horner, presenter. Information: 317-787-3287, ext. 3032 or vocatons@benedictine.com.

November 3

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Mondays at the Mount,** Franciscan Brother Bob Baxter, 10 a.m. and 7 p.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

November 3-7

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Permanent Deacons Retreat, **"The Psalms: Formation for Ministry,"** Benedictine Father Vincent Tobin presenter,

\$425 for single. Information: 812-357-6585 ormzoeller@saintmeinrad.edu.

November 6-9 (Para los hombres del 6-9 November)

SonRise Retreat Center, 6720 Ridgeview Drive, Anderson, Ind. (Diocese of Lafayette). **Cursillos Men's weekend in Spanish.** Information: 765-642-0381, 765-662-6078 or www.cursillo-cicc.org.

November 7

Oldenburg Franciscan Center, Oldenburg. **Movie Night: "Big Fish" (drama),** 6:30-9 p.m., freewill donations accepted, popcorn and lemonade. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **First Friday devotions and lunch,** 11:45 a.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

(For a list of retreats scheduled for the next eight weeks, log on to www.archindy.org/retreats.) †

Indianapolis all-girl Catholic high schools Mass and luncheon to be held on Nov. 2

Attendees of the former St. Mary Academy, St. Agnes Academy, St. John Academy, Our Lady of Grace Academy, Ladywood School and Ladywood-St. Agnes—all in Indianapolis—and their families and friends are invited to the 8th annual all-girls high school Mass at St. Mary Church, 317 N. New Jersey Street, in Indianapolis at 10:30 a.m. on Nov. 2. The Mass will be followed

by a luncheon at the Rathskeller, 401 E. Michigan St., in Indianapolis at 11:45 a.m.

The cost for the lunch is \$25. Reservations are required—no walk-ins will be accepted.

This year's event will especially honor graduates of the class of 1964, celebrating their 50th anniversary.

To reserve your spot, contact Sue Dillane Powell at powell0626@msn.com by Oct. 18. †

Annual St. Martin de Porres Mass set for Nov. 3 in Indianapolis

The annual St. Martin de Porres Mass will be held at St. Anthony Parish, 337 N. Warman Ave., in Indianapolis at 7 p.m. on Nov. 3. Archbishop Joseph W. Tobin will be the principal celebrant of the Mass.

The Mass will be followed by a fiesta in the parish hall at 8 p.m. All are invited to bring an ethnic dish to share.

St. Martin de Porres (1579-1639) was a Dominican brother who lived in

Lima, Peru. He was the son of a Spanish nobleman and a freed Panamanian slave of African descent. Often referred to as the "saint for everyone," St. Martin de Porres is considered an example as a bridge builder among different ethnicities.

For more information, call 317-235-1474 or 800-382-9836, ext. 1474, or e-mail jpruitt@archindy.org or mgutierrez@archindy.org. †

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.

Ahlquist is the president and co-founder of the American Chesterton Society, and the creator and host of the Eternal Word Television Network (EWTN) series, "G.K. Chesterton: The Apostle of Common Sense." He is also the author of *G.K. Chesterton: Apostle of Common Sense and Common Sense 101: Lessons from G.K. Chesterton*.

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 meals.

For those staying at the guest house during the retreat, the cost for a single room is \$240, which includes one 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 marianoasis@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 40th class reunion will be held at the country home of Mike Schmoll, 4363 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 317-223-9070, or Diane Market at dmarketg@comcast.net. †



'See 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 Hoefler

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 (RCIA) 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 [non-denominational] 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 being on the Life Saver float.

"When I entered high school, I thought, 'Yeah, I'm pro-life, but with exceptions.' It really wasn't until I started volunteering at a Catholic pregnancy resource center that

I was really told the truth about abortion, what it was, how it hurt women. I really became pro-life at that point."

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 than 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, what 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. 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 Planned Parenthoods 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



Kristan Hawkins delivers the keynote address during Right to Life of Indianapolis' Celebrate Life dinner on Sept. 30 in Indianapolis. Hawkins, president of the Students for Life of America, spoke with *The Criterion* about her pro-life background and efforts. (Photo by Natalie Hoefler)

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 and 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. I ask 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>.) †

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SOLDIER

continued from page 1

refugee camp 10 miles away.

And secondly, there was just something in the man's desperate plea for his son that connected with Roscoe, a member of the Indiana National Guard and St. Thomas Aquinas Parish in Indianapolis.

Yet, as Roscoe escorted the father and son past the gate, he wasn't prepared for what would happen in the clinic.

'We were his only hope'

"I let the kid in, and my first thought was, 'This is awful,'" Roscoe recalls. "What I found was a malnourished, very small child who turned blue every time he cried. The physical exam demonstrated a very loud heart murmur that was consistent with a congenital heart defect. Left untreated would mean almost certain death."

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 try 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 his 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 his 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 was just 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 on a military 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 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."



This photo of an Afghan man named Hakim holding his small son Qudrat offers a glimpse of how a father's love gave his child and other children the opportunity for a new life. (Submitted photo)

From joy to tragedy to hope

Roscoe accompanied Qudrat and Hakim on the joyous day they returned to their village in Afghanistan.

"The entire community was present and had a party for us," Roscoe notes. "We were even invited into their homes to see the mother, which is a tremendous honor in their culture. We returned to our base feeling on top of the world."

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 heartbreak and the anger, Roscoe saw God at work. 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 \$13,000 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 invested 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 is what my experience has been with 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. I even received pictures from Qudrat's family of their new daughter, who was born after Qudrat died.

"I have taken care of many injured U.S. soldiers—most being kids who are serving their country. I feel the presence of God with me every day, with what I am doing in the military. Serving my country is like serving the Church. It is not a place as much as it is a community."

Six years have passed since Roscoe wrote those words. Those feelings haven't changed, he says.

During part of those six years, he served his country in Iraq. He's now a lieutenant colonel in the Indiana Army National Guard. He's also the chairperson of health sciences at Butler University in Indianapolis, where he is also the director of the physician's assistant program.

Back home with his wife and children, he often thinks of his time in Afghanistan, his efforts for Qudrat and their long-term impact on him and his family.

"It completely shaped me," he says. "My marriage is better. My kids are more appreciative."

His thoughts also return to that question of faith he deeply considered 10 years ago when a desperate father showed up at an Army gate holding his son:

"Does God have a direct plan for us, or does he place opportunities in front of us to use our graces with his guidance?"

Roscoe believes he has learned the answer.

"I think God gives us opportunities, and it's our choice to accept those opportunities. I've become more spiritual. My wife and I use the phrase, 'Being bigger, being more than yourself.'

"What I take as God's plan for us is just making a difference." †



'I have seen firsthand what is capable by caring, compassion and love. This is what my experience has been with 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

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Archbishop Tobin leads pilgrimage to Vincennes, 'where it all began' for the archdiocese

By Natalie Hoefler

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.

“This is 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 for help. He said, ‘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 using 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?’”

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 the other three bishops who are buried in this church, let’s pray for each other that we can be light for this world. Let none walk in darkness.”

‘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 thanked] God for what that little spark in Vincennes has produced, when you think of the five dioceses in the state and so many wonderful Catholic communities. In a certain sense, it all began there [in Vincennes], at least as far as Indiana goes.”

‘About 6,000 pages’ to translate

During the interview, Archbishop Tobin addressed the status of the sainthood cause of Bishop Bruté.

“It’s still at the diocesan investigation [level], which means the Archdiocese of Indianapolis is amassing the necessary documentation and testimony,” he explained.

“You have to submit all of the writings of someone who is going to be considered for beatification. This is a painstaking process because practically all [of his writings] are in French. But even more, they’re in a script that is not easily readable.”

The person responsible for overseeing the translation of those documents, Mary Seeger of St. Agnes Parish in Nashville, took part in the pilgrimage.

Seeger coordinates the scanning of approximately 6,000 handwritten pages of Bishop Bruté’s writings—letters,



Archbishop Joseph W. Tobin delivers a homily to members of an archdiocesan pilgrimage during Mass at the Basilica of St. Francis Xavier—often called the “Old Cathedral”—in Vincennes, Ind., in the Evansville Diocese, on Sept. 22. An 1870 painted canvas depicts the crucifixion behind the high altar—built in 1904—in the nearly 200-year-old church that served what would later become the Archdiocese of Indianapolis. (Photos by Natalie Hoefler)



Archbishop Joseph W. Tobin holds the 1834 crosier of the archdiocese’s first bishop, Simon Bruté, during a Mass he celebrated at the Basilica of St. Francis Xavier in Vincennes, Ind., in the Evansville Diocese, during an archdiocesan pilgrimage on Sept. 22. The basilica served as the first cathedral for what later became the Archdiocese of Indianapolis.

documents, journals—and sending them to the saint candidate’s descendants in France for transcription into Microsoft Word documents.

Those are then distributed to French translators in the United States, said Seeger.

“My role is to try to keep the whole process flowing, to try to keep the scans flowing out and the documents coming in,” she said.

“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.”

‘Experience of connection’

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

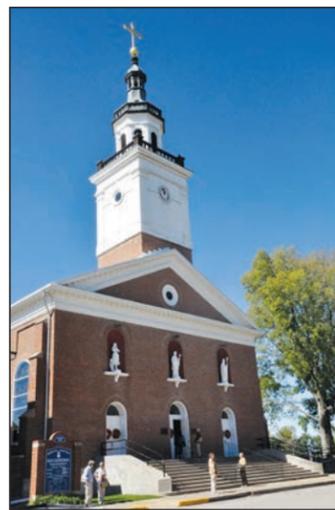
“I’m continually impressed and amazed with Simon Bruté, as well as the other pioneers who came here with practically nothing, and forged a country,” she said.

“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.



Above, Rita Patt, left, and Sharon Teipen, both of St. John Vianney Parish in Fishers, Ind. (Lafayette Diocese), and Dabrice Bartet of St. Monica Parish in Indianapolis pray after receiving Communion at a Mass celebrated by Archbishop Joseph W. Tobin at the Basilica of St. Francis Xavier in Vincennes, Ind., in the Evansville Diocese, on Sept. 22.



Left, a few of the 50 pilgrims chat in front of the nearly 200-year-old Basilica of St. Francis Xavier—often called the “Old Cathedral”—in Vincennes, Ind., in the Evansville Diocese, during a pilgrimage led by Archbishop Joseph W. Tobin on Sept. 22.

“Watching the archbishop walk into the cathedral, it was kind of like coming 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.) †

Life of newly beatified N.J. sister called 'recipe for holiness'

NEWARK, N.J. (CNS)—More than 2,200 people packed the Cathedral Basilica of the Sacred Heart in Newark on Oct. 4 to celebrate the first beatification liturgy in the United States.

Sister Miriam Teresa Demjanovich, a Sister of Charity of St. Elizabeth from Bayonne, was declared "blessed" in a joyful ceremony conducted in three languages—English, Latin and Slovak.

Blessed Miriam Teresa died in 1927 at age 26. Pope Francis paved the way for her beatification in December 2013 when he accepted that, through her intercession, Michael Mencer, a young New Jersey boy, was cured in 1963 of blindness caused by macular degeneration.

Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, was the principal celebrant of the liturgy.

The 20-minute processional included Mencer, now 58, and his family, members of Blessed Miriam Teresa's family and hundreds of Sisters of Charity.

Blessed Miriam Teresa was born in Bayonne in 1901 to Slovakian immigrant parents. She was baptized and confirmed in the Byzantine Catholic rite. The young woman graduated with honors from high school and college, cared for her ailing parents until their deaths, and taught Latin and English in a high school run by the Sisters of Charity.

Although she hoped to join a contemplative order, Blessed Miriam

Teresa was rejected because her poor eyesight made it impossible for her to sew vestments the nuns made to support themselves. She entered the Sisters of Charity in 1925.

At her Benedictine confessor's request, Blessed Miriam Teresa anonymously wrote a series of articles on religious life, which he presented as talks to her fellow novices. Her health declined dramatically and she was allowed to make her final vows early, in anticipation of death.

After the young sister's death on May 8, 1927, her writings were published as a book, *Greater Perfection*. Father Benedict Bradley, the confessor, wrote: "I thought that one day she would be ranked among the saints of God, and I felt it was incumbent upon me to utilize whatever might contribute to an appreciation of her merits after her death."

Confidantes said Blessed Miriam Teresa described having a vision of Mary during college, and an encounter with St. Therese of Lisieux while in the novitiate.

In 1945, the bishop of Paterson opened an examination into Blessed Miriam Teresa's life and virtues; the Sisters of Charity established a prayer league in her honor; and, in 1954, the Paterson Diocese opened her cause.

In 1963, a sister in her community gave young Michael Mencer a small round prayer card with a strand of Blessed Miriam Teresa's hair to bring home



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)

to his mother. The boy was rapidly losing his vision to juvenile macular degeneration and could no longer see what was in front of him.

As described by the lanky adult Mencer after the beatification Mass, he pulled the card out of his pocket on the walk home from school and was surprised to be able to clearly see the slender strand of hair. At home, he said it took a few minutes

for his mother, a nurse, to understand he could see. "I have scars on my head from riding my bike into trees, but she kept me patched up," he laughed, fingering his balding scalp.

Subsequent examinations by multiple ophthalmologists determined Mencer's cure was medically inexplicable. Today, the middle-aged man wears glasses only for reading. †

Ryan named new president of Society of St. Vincent de Paul council in Indy

Criterion staff report

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/Coleman 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



John Ryan



Patrick Jerrell



James Vento

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.svdipindy.org.) †

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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 pat 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 pray 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 proclaims:

"Is this not, rather, the fast that I choose: releasing those bound unjustly, untying the thongs of the yoke; setting free the 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



Manny and Margie Hermano, parishioners at Holy Name Cathedral in Chicago, pray during a candlelight vigil in 2012 near an abortion center to launch the global pro-life campaign 40 Days for Life. The campaign seeks to educate people about the consequences of abortion through 40 days of prayer, fasting and community outreach. Fasting in the Christian tradition can be a means to intercede with God for the needs of people in need and to stand in solidarity with them. (CNS photo/Karen Callaway, Catholic News World)

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



People receive food rations at a community soup kitchen in a Buenos Aires, Argentina, on Feb. 13. Fasting can be a way for Christians to focus less on themselves and more on God and people in need. (CNS photo/Enrique Marcarian, Reuters)

advised not to advertise our sacrifice to those around us.

"When you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you" (Mt 6:17-18).

Putting our benevolence and sacrifice on display is hardly the way to enrich our souls.

In fasting, we're called not just to sacrifice 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 Carole Garibaldi Rogers asks, "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 "frees 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

(Forty-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 an ideal 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 meet when we discuss the Books of Maccabees) to strengthen and comfort the Jewish people.

Instead of writing about his present time, the author placed Daniel and his three associates in Babylon during the exile (587-538 B.C.) where they served a succession of three kings: Nebuchadnezzar, Belshazzar and Darius. (Historically, Belshazzar was never king, and he wasn't the son of

For the Journey/Effie Calderola

A day of two defining moments, of life and death

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

The amplified heartbeat brought a tear to my eye. The midwife was sweet enough to ask whether I had any questions. I did not, at least any I could expect her to answer.

When we had first arrived on the seventh floor of the medical building, we sat in the waiting area where huge windows displayed a sun-filled morning in the city below. But we noticed a bevy of police cars and ambulances a few blocks down the street. That location, my son-in-law said, is the first commuter train stop on the 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 scene at the train station was forgotten. Only later did we learn that someone had jumped in

That All May Be One/Fr. Rick Ginther

The prayer of the Church furthers Christian unity

It is said that in the fourth century Prosper of Aquitaine, a disciple of St. Augustine, stated: "*Lex orandi,*

lex credendi." This Latin maxim literally means "the law of prayer is the law of belief." Or, to say it another way: how the Church prays witnesses to what the Church believes.

Throughout our liturgies, especially in the Mass, we voice what we believe. Our hope "that all may be one" is a distinct part of our belief. And so, we rightly pray 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 admittance to

Nebuchadnezzar, as the book says, and Darius the Mede is unknown.)

The first six chapters tell stories about Daniel and his companions while the second six present Daniel's visions. The appendix, which is not included in the Jewish Bible because it exists only in Greek, has more stories. The stories might have originated during the exile and been passed down through the centuries, while the visions were written by the unknown author who published the book.

The author wanted to hold Daniel up as a model for youths. The stories, about heroic young Jews who were willing to die for their faith, taught readers that God would provide for the Jews the way to survive in a treacherous Gentile world—whether in sixth-century B.C. Babylon or second-century B.C. Jerusalem.

In the stories, Daniel is able to interpret dreams for Nebuchadnezzar and Belshazzar and thus distinguish himself. We also have the stories of Daniel in the lions' den and his three associates in the fiery furnace.

The second half of the book is apocalyptic, a series of visions promising deliverance and glory to the

front of a train that morning. I had been preoccupied with the imminent arrival of new life. Below us, someone was ending a life out of despair.

That visit to the doctor's office will always hold those memories in hazy juxtaposition. The sunny day, the fresh faces of pregnant women all around us in the waiting area, the excitement of a baby on the way, yet a reminder of the world's harsh reality and sorrow in the city beyond.

The evangelist Billy Graham recounts the answer he gave to a questioner: "'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 I think we can identify with Graham's response. Life is short. I believe it's a surprise we'll all admit to if we live long enough.

But on my trip, one filled with visiting relatives of all ages, as well as one yet unborn, I think I found a corollary to that response. What surprises me about life, along with its brevity, is the amazing organic nature of it, the constant change.

As a child, eternity seemed to pass by from birthday to birthday. Even as a young mother, the days of diapers and lunchboxes seemed endless. I knew they were finite,

your kingdom."

Finally, in the fourth eucharistic prayer, we hear: "Remember also those who have died in the peace of your Christ ..."

Such prayer reveals our belief that we are bound, in baptism, to all the baptized. That bond is sacred. And though our belief systems may differ in some ways, all are brothers and sisters in Christ.

Within the *Roman Missal*, there are Masses dedicated to Christians in general. They are: "For the Unity of Christians" and "For Persecuted Christians."

Indeed, eucharistic prayer I for "Use in Masses for Various Needs" is titled "The Church on the Path of Unity."

The penultimate prayer, however, is found in the Good Friday liturgy. After the homily, all stand for the 10 intercessions. These are ancient prayers of the Roman Rite which bid God's blessing upon the Church and the world. They seek the good for all, especially in the life of faith.

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

Jews. Christians are familiar with this type of literature because the Book of Revelation is apocalyptic. In fact, it was originally called The Apocalypse. It uses some of the same imagery as does Chapter 7 of the Book of Daniel.

Apocalyptic literature uses symbols to present God's design for the world. In the Book of Daniel, the prophet receives divine wisdom, enabling him to understand the future. When interpreting Nebuchadnezzar's dream, he was able to predict future kingdoms (which the author knew succeeded the Babylonian Empire).

The author definitely believed in the resurrection of the dead. The book taught its readers not to live for this world, but for "the kingdom of God" (Dn 2:44). It also upheld the ideal of martyrdom. Jesus developed the theme of "the kingdom of God," first introduced by Daniel, in his parables.

Jesus also referred to himself as "Son of Man." In Daniel, "Son of Man" was a heavenly figure who came "on the clouds of heaven" and received from God "dominion, glory, and kingship" (Dn 7:13-14). Jesus quoted "the Son of Man coming in the clouds" during his trial before the Sanhedrin (Mk 13:26). †

but it was hard to envision a time when they would not be my reality.

Now it strikes me how each of those days was filled with change, how a new reality was constantly emerging.

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

If we pay attention, we become aware of movement. The birth of a baby changes the family dynamic in nine months. But that dynamic is always slowly in flux. Pay attention. Each day holds nearly imperceptible change.

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 to us, what disappointed us, where we disappointed ourselves and others, where we found joy. 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 fall day. I wish someone could have convinced him that where there is life, there is constant change and always hope.

(Effie Calderola writes for *Catholic News Service*.) †

Catholic Education Outreach/

Gina Fleming

'These' are God's children

Recently, I was approached with questions about changes affecting our Catholic schools. Like many times before, one question asked



was, "How are the 'voucher kids' impacting discipline, learning and growth in our schools?"

As innocent as these words—"voucher kids"—can be, they inherently go against what God teaches us. In the Gospel of Mark, Jesus states, "Let the

children come to me; do not prevent them, for the kingdom of God belongs to such as these" (Mk 10:14).

Perhaps "voucher kids" is just easier to say than "children who are voucher eligible." But I must speak more boldly for these who exude God's pure love.

Children are children.

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

Some children have parents whose adjusted gross income (AGI) qualifies them for vouchers. They are not "voucher kids." They are children who are voucher-eligible. It may sound like I'm being a wordsmith, 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 around vouchers in the archdiocese, and I can think of no better group to help than you!

We have had an increase of Indiana Choice scholarships (vouchers) in our schools since their inception in 2011. The extension of the voucher law in 2013 allowed many of the children we 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.

What is true is that some students come to us with limited health care prior to birth because their parents could not afford proper health care. It is not their fault!

Some students did not experience the zoo, the Children's Museum, and the dozens of children's books that sit on shelves in many of our homes. It is not their fault!

Families of poverty often have caregivers working more than one job to support the family who are unable to provide the at-home support that other children have been privileged to receive. 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 schools 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 privilege to serve these children and their families, for they give far more than they take. These young people give us a fresh perspective on a world bigger than central and southern Indiana. They give us hope for a brighter tomorrow. And they give us a chance to practice our faith with a true celebration of the universal Church.

With this said, I have another confession. I have so much to learn about cultural responsiveness. 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 who and why we serve. Join me in praying that all continue to demonstrate courage and compassion while challenging the thought that "these" children do not have a significant role in our Catholic schools.

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

Twenty-ninth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, October 19, 2014

- Isaiah 45:1, 4-6
- 1 Thessalonians 1:1-5b
- Matthew 22:15-21

The second part of the Book of Isaiah provides this weekend with its first reading. Much had happened since the first section of



Isaiah was written.

The mighty Babylonian Empire had overwhelmed God's people, destroying the southern Hebrew kingdom of Judah (the Assyrians had earlier conquered the northern kingdom of Israel). The last remaining Hebrew

dynasty was extinguished. Many people were killed. The Babylonians took a number of survivors to Babylon, the imperial capital. There, these exiles and their descendants languished for four generations.

Eventually, however, the Babylonians lost power, being themselves overtaken by a stronger adversary, Persia. The Persian king, Cyrus, who conquered Babylon, had no interest in the exiles from the once Hebrew kingdoms, so he allowed them to return home. For the exiles, it was a day of unequalled joy.

A most novel turn of phrase was the prophet's designation of King Cyrus as an instrument of God. The reason that this was a novelty was that Cyrus was a pagan. He was not in any sense a son of Abraham. His ancestors had never followed Moses across the Sinai peninsula in the Exodus. Yet, God used Cyrus to accomplish his will. God's will was to effect the survival—and return to peace and security—of the children of Abraham through Cyrus.

For the second reading, the Church presents St. Paul's First Epistle to the Thessalonians. Thessalonica was a Greek city on the Greek mainland of the Balkans. (It is today a living community, the Greek city of Saloniki.) The epistle comes from Paul, travelling with his disciples Silvanus and Timothy.

As all other Christians at the time everywhere throughout Greece and Asia Minor, the Christians of Thessalonica were in the midst of a hostile culture. Virtually every convention and practice in the Roman

Empire, that covered all of the areas where Paul proclaimed the Gospel, stood in utter opposition to the Gospel of Jesus.

Paul, therefore, had to reassure, encourage and strengthen this community. He also had to assert his own credentials. He was an Apostle, specially chosen by Christ. His authority came from the Lord, and Paul spoke as a most devout believer in the message of Jesus.

St. Matthew's Gospel supplies the last reading. It is one of the best known passages in the New Testament.

Again and again, this text is used to defend the principle of separation of Church and state, almost as if two reservoirs of divine authority stand in human life, one the structures of religion, the other human governments.

The Gospel reading, however, is clear. An attempt is underway to ensnare Jesus. If the Lord spoke against paying taxes, then the Roman law would be violated. The Romans were unforgiving. Yet, if Jesus approved paying taxes, then he would appear to endorse the validity of the hated Roman conquest and occupation.

In responding, Jesus fell into neither trap. The response was that the more important reality is the kingdom of God, above every other consideration, a spiritual realm in which God reigns.

Reflection

The Church still advises us how to be true disciples of Jesus in these readings, as it has for the last several months.

It is a pity that this magnificent lesson from Matthew's Gospel is misunderstood, that it is a presumed teaching of Christ that Church and state stand as equals but separate.

The lesson is much, much more profound. It tells us about reality. Church-state relations of course are real, and these relations have serious implications. All the discussion of Church-state relations aside, however, Christians must make all decisions in light of the Gospel. God has called them to eternal life. He seeks to lead them home at times by messengers as unexpected as Cyrus.

Of all messengers, the greatest are the Apostles. We need their advice. It awaits us in the Church. †

Daily Readings

Monday, October 20

St. Paul of the Cross, priest
Ephesians 2:1-10
Psalm 100:1b-5
Luke 12:13-21

Tuesday, October 21

Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, October 22

St. John Paul II, pope
Ephesians 3:2-12
(Response) Isaiah 12:2-3, 4c-6
Luke 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
Luke 12:49-53

Friday, October 24

St. Anthony Mary Claret, bishop
Ephesians 4:1-6
Psalm 24:1-4b, 5-6
Luke 12:54-59

Saturday, October 25

Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

Sunday, October 26

Thirtieth Sunday in Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5c-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 certain 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. But 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:

"With 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."

Q I am 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.

The liturgy 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.

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

My Journey to God

Show Me the Way

By Sandy Bierly

Keep me little, Lord,
Keep me little.
Help me to see that I am the creature
And you are the Creator.
Take me by the hand and lead me,
Show me the way to holiness.

Teach me to pray, Lord,
Teach me to pray.
Take my thoughts to a deeper place,
Where you exist in my littleness.
Help me to listen to your voice,
Show me the way to holiness.

Teach me to love, Lord,
Teach me to love.
Help me to learn from you
How to live the Beatitudes,
By growing in virtue.
Show me the way to holiness.



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A statue of St. Thérèse of Lisieux stands in the Basilica of St. Francis Xavier—often called the "Old Cathedral"—in Vincennes, Ind., in the Evansville Diocese. The church served as the first cathedral of what became the Archdiocese of Indianapolis. St. Thérèse is known for her "little way." Her feast was celebrated on Oct. 1. (Photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or 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 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

BREHOB, Carl, 80, St. Roch, Indianapolis, Aug. 30. Husband of Milly (Laker) Brehob. Father of Ed, Joe, Paul and Tony Brehob. Brother of Mary Kay Snyder. Grandfather of 13.

CRAWFORD, Genevieve B., 91, Most Sacred Heart of Jesus, Jeffersonville, Sept. 25. Mother

of Greta Bramer, Dr. Gordon and Patrick Crawford. Sister of Dr. Lucy Dennison and Wendell Beeler. Grandmother of six. Great-grandmother of 10.

FARRELL, James P., 86, St. Vincent de Paul, Bedford, Oct. 1. Stepfather of Cindy Endris, Vicki Lawson and Kelly Rudd. Brother of Sheila Brown, Elizabeth Bullock, Mary Jo Cannedy, Kathleen Zink and Michael Farrell.

GIBSON, Ann E., 81, St. Roch, Indianapolis, Oct. 3. Mother of Maria Pittenger, Donna Quint, Roseanne Ward and Tony Gibson. Grandmother of seven.

HAWKINS, Brian James, 45, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 23. Son of James and Laura Hawkins. Brother of Sandy

Clegg, Michele Lyall, Dan and Patrick Hawkins.

HINES, Barbara, 66, Sacred Heart, Clinton, July 27. Wife of Donald Hines. Mother of Angela Everhart-Berg, V. Joe and Jim Everhart, Tracy, Jason and Randy Hines. Grandmother of 11.

KLESMITH, John Phillip, 66, St. Michael the Archangel, Indianapolis, Sept. 24. Husband of Donna Klesmith. Father of Elizabeth, Dr. Rebecca and Brian Klesmith. Brother of Mairi Douglas, Judie Slowinski, Leone Zoroik and Michael Klesmith.

KOORS, Eva (Dorcas), 83, St. Mary, Greensburg, Sept. 20. Mother of Colleen Lamar. Stepmother of Karen Koors. Sister of Hilda and Bruce Tavener. Grandmother of six. Great-grandmother of five.

MEISBERGER, Elenora, 96, St. Roch, Indianapolis, Sept. 23. Mother of Diana Feltman, Robert and Thomas Meisberger. Grandmother of 11. Great-grandmother of 19. Great-great-grandmother of seven.

MICKLER, William E., 79, Holy Spirit, Indianapolis, Sept. 28. Husband of Barbara Mickler. Father of Bernadette McDonald, Elizabeth, Bernie and William Mickler. Brother of Gracie Goodpastor, Mary Margaret Mattingly and Jim Mickler. Grandfather of three.

MORRIS, Rita K., 77, St. Vincent de Paul, Bedford, Sept. 29. Mother of Karen Weaver and John Morris. Grandmother of two. Great-grandmother of three.

SHIRCLIFF, Charles, 67, St. Peter, Harrison County, Oct. 1. Husband of Brenda (Babcock) Shircliff. Father of Jetta Lillpop, Ellen Logsdon, Rebecca and Carl Shircliff. Brother of Connie Ort and Steve Shircliff. Grandfather of eight. Great-grandfather of one.

STURM, George Victor, 83, St. Charles Borromeo, Bloomington, Aug. 29. Husband of Patricia Sturm. Father of Margaret Grant. Brother of Patricia Skillen. Grandfather of one. †

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 Gideo 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, Father Obasogie said.

“As a Church, we are really going through a severe moment of persecution. Our ecclesiastical circumscription is facing a sharp disintegration,” the priest said.

The diocese attributed the violence to Boko Haram, an Islamist militant group with a somewhat undefined leadership and structure. The organization is in the

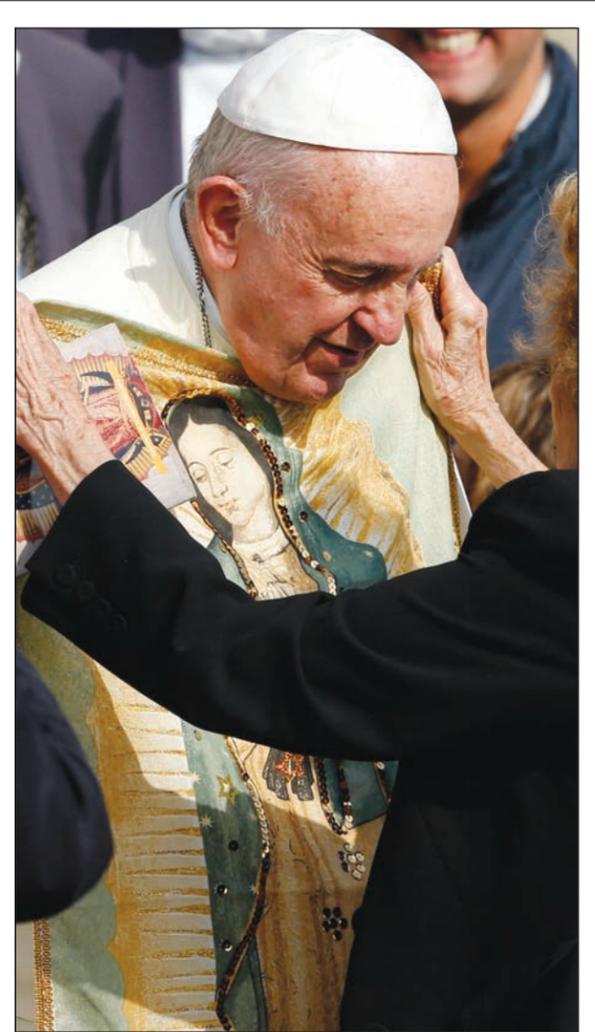
fifth year of a violent campaign that has included bombings, attacks on churches, assassinations and abductions in an effort to overthrow the Nigerian government and create an Islamist state.

The recent raids also have displaced local government officials, throwing the region into chaos as the insurgents have taken over government buildings.

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, so resumption to school is practically out of our 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)



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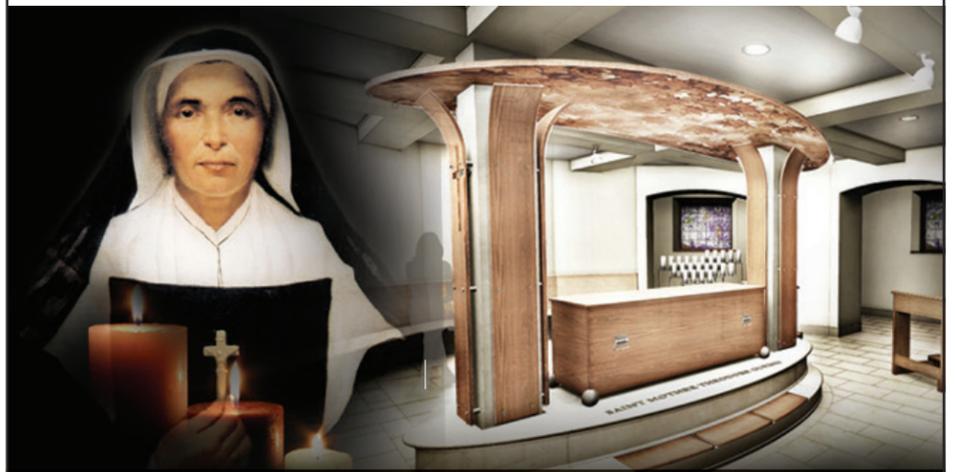


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NOVENA

continued from page 1

The “novena” part of the plan stems from “that tradition of our belief that the Apostles and the Blessed Mother were in the upper room for nine days prior to the descent of the Holy Spirit,” he said. “We want to pray for a new life for these people specifically struggling with addiction.”

The park was not chosen for its idyllic setting, nor the 8 p.m. time for its convenience.

“We chose to do the rosary walk in [Roberts Park] at 8 p.m. because the park is where much of the drug activity takes place after dark,” said Father Boehm. “There have been many documented reports of parents and locals finding hypodermic needles there during the daytime when kids are there playing or walking around.”

Father Mazzola views the rosary walks as one more way to combat the drug crisis in Connersville.

“This has been a problem up and down,” he said. “It’s a small town, and people don’t talk about it if they’ve got a relative who’s dealing with [drug addiction].”

“But this has brought it out. Now, they’re not afraid to speak up and say there are too many drugs in this town.”

St. Gabriel Parish member Cheryl Hreno participated in the walk because “Connersville has a lot of people that need help right now. Families need help, the addicts need help. There’s just a lot of outreach needed now.”

She said she was pleased to see several people participating in the walk who were not members of the parish.

“We need to band together,” she said. “I’m glad to see it’s a focus now.”

Elizabeth Hauger’s motivation for participating stood next to her: her children Cody, 10, and Kaylee, 8.

“I hope that by the time they get into junior high and high school that all these drugs are off the street,” said Hauger, a member of St. Gabriel Parish.

Students of St. Gabriel School, where Cody and Kaylee attend, were specifically requested by Father Boehm to participate in the walk.

“I always give [the school kids] homework on Friday, and usually it has something to do with prayer,” Father Boehm said. “So on Friday, I gave them all the homework of telling their families to come out at 8 p.m. on Sunday night.”

“I sent a letter home with them to their parents, inviting them, and that if they can’t, to at least have everyone gather as a family at 8 p.m. every Sunday for the next nine Sundays and pray a rosary together for this intention.”

Even students not attending the parish’s pre-kindergarten through sixth-grade school participated.

“I think it’s awful,” said 13-year-old parishioner Audra Volz of the recent crisis. “But I think we can all help to do something about it. I hate to see the town in this position. I hope this helps to fix it.”

Father Boehm has the same hope.

“I don’t think there’s anything more in the spiritual life that speaks to spiritual warfare than addiction itself,” he said.

“We were made for [God’s] love, but with our fallen state of sin, we look for love, as the saying goes, often times in all the wrong places.”



Fr. Dustin Boehm

“We’re not here [at the park] so much to make a protest or a statement. We’re just here to pray—to get out and meet [those who have a problem], to get out of our churches and out of our homes and let them know that, hey, we’re here with you, and we want to pray for you, and we want you in our church.”

(To participate in the rosary walks, meet at the pavilion in Roberts Park, 2900 Park Road, in Connersville at 8 p.m. on Sundays through Dec. 7. The walks will take place regardless of weather. Those wishing to attend but not walk are welcome to remain in the pavilion to pray the rosary. All in the archdiocese are invited to participate by praying the rosary at home at 8 p.m. on Sunday evenings “for all people and families struggling with addiction.” For those in need, Narcotics Anonymous meets at St. Gabriel Parish, 232 W. Ninth St., in Connersville at 7 p.m. on Sunday evenings.) †

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 ecumenical 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 two key council issues—the proposed council

declarations on the Jews and religious freedom.”

• **Dramatic lay role seen in aftermath of council**

• **Closing date for council under study**

• **U.S. priests are invited to council**

• **Two U.S. dioceses given coadjutors**

• **Canonization Sunday: Uganda martyrs died less than a century ago**

• **Billy Graham lauded by Cardinal Cushing**

• **Suit and tie urged for clergy**

“NEW YORK—Priests should exchange their black suits, Roman collars and cassocks for ‘a conservative suit, white shirt and tie ... complemented by a distinctive priestly lapel emblem,’ a priest editor [at America magazine] has suggested. ... Father [Eugene C.] Bianchi [S.J.] warned that clerical dress can become a hindrance if it ‘emphasizes how different we are from others.’”

• **Theology schools for organization**

• **Plans shape up for Youth Week**

• **Pope directs letter to Olympic athletes**

• **Better church relations reported in Holy Land**

• **No celibacy law change, Vatican daily points out**

• **Address by layman applauded by council**

• **Discussion on the role of the laity highlights council’s fourth week**

• **‘Lavish’ church décor rapped by liturgists**

“Montreal—A Catholic liturgical group has declared that the spirit of poverty should characterize the construction and decoration of churches so that ‘a poor person should not be embarrassed’ at worshipping in them. ... Regarding decoration, the document notes that the modern Christian lives in ‘a world overrun by the visual’ and thus has ‘less need than he once did for pictures in his church.’”

• **First Spanish Mass said in Puerto Rico**



Read all of these stories from our October 16, 1964, issue by logging on to our archives at www.CriterionOnline.com. †

Deadline to apply for fall grants for schools, parishes and ministries is Oct. 31

Criterion staff report

Through the generosity of the parishioners in central and southern Indiana, the Archdiocese of Indianapolis has three different endowment funds that support a twice-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.
- Growth and Expansion Endowment Fund: used to support growth and expansion initiatives throughout the archdiocese in parishes, schools and agencies.
- The James P. Scott Endowment Fund: made possible

through a gift by James P. Scott to be used to support capital needs in the archdiocese.

The two deadlines for the receipt of grant application submissions are April 30 and Oct. 31 each year.

For more information, log on to www.archindy.org/finance/grant.html or contact Stacy Harris in the finance office at sharris@archindy.org or by phone at 317-236-1535 or 800-382-9836, ext. 1535. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

Employment



Head Varsity Baseball Coach

Providence Cristo Rey High School seeks a part-time baseball coach.

Applicant must be able to develop and maintain a varsity baseball program. The ideal candidate must be able to implement weight training and a long-term fitness program. Head coach will be able to implement a progression skill development program. One or more years of experience in an urban high school is desired.

For information contact: Andrew Dishman, Director of Athletics at (317) 860-1000, ext. 112.

For more information about the school, please visit www.pcrhs.org.

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Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

For Sale

Single Burial Plot, available in Holy Cross-St. Joseph Cemetery. Available in Indianapolis, St. Joseph Section B, Sgl 673 Row 16. Interested parties should call 317-788-1389. Price negotiable! Ask for Mary.

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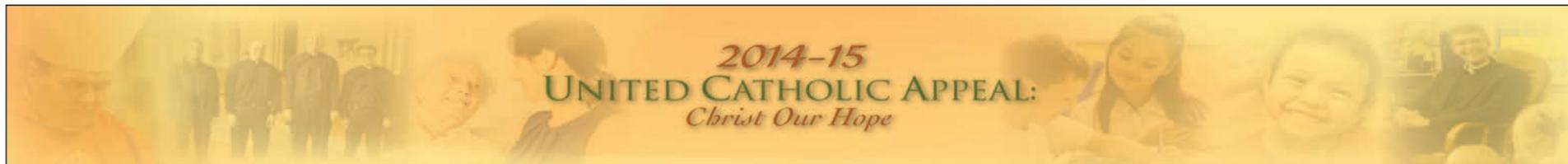
Online Lay Ministry Formation

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

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

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





UCA funds help support professional development of teachers, youth ministers, religious educators in the archdiocese

By Natalie Hoefler

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, we have our big administrators’ conference,” said Gina Fleming,



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.

“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 catechetical programs.”

As with school administrators, the Office of Catholic Education gathers PARES several times each year for professional and spiritual development.

“Part 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 efforts like Catholic Distance University.” Through this online educational program, paid parish staff members receive a reduced rate for classes that enhance professional and spiritual development.

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

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

“Being in such 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 them is vital to the ministry. It’s vital to keeping youth connected and engaged, and seeing faith as a priority in their life.”

Scoville says she “can’t bring in the national speakers with the expertise and offer [the youth ministers] resources without additional funds.”

And with more funds, she said, “There is so much more we could do



Kay Scoville

with technology in professional formation. Using webinars, putting videos 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 of 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 every day 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 317-236-1415 or 800-382-9836, ext. 1415.) †

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THANK YOU to those of you who have already given to this year’s United Catholic Appeal. Please watch The UCA Ministry Minute video to see how your gift is making a difference throughout the archdiocese.

www.archindy.org/UCA

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 over 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 “FergusonOctober.”

“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 to first pause and consider the potential consequences of their actions,” Archbishop Carlson said. “Will violence make the situation right? 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 shooting in August gave rise to weeks of protests, violence in the streets, and looting and vandalism of Ferguson businesses. Activists threaten 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.”

Archbishop Carlson said, “It is no longer the time to ask, ‘What would Jesus do?’ It is time to ask ‘What is Jesus doing?’ What Jesus is not doing is adding violence to violence.

“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 the problem and hoping it will go away! What Jesus is doing is pleading with us to listen to each other, respect each other and help each other.” †