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Criterion

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See special pull-out of our annual Religious Vocations Supplement, pages 9-16.

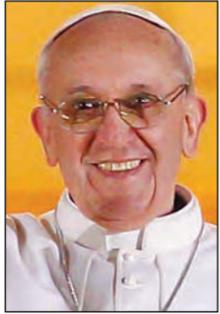
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Pope: Evolution, Big Bang do not push aside God, who set creation into motion

VATICAN CITY (CNS)—The Big Bang theory and evolution do not eliminate the existence of God, who remains the one who set all of creation into motion, Pope Francis told his own science academy.



Pope Francis

And God's existence does not contradict the discoveries of science, he told members of the Pontifical Academy of Sciences on Oct. 27.

"When we read the account of creation in Genesis,

we risk thinking that God was a magician, complete with a magic wand, able to do everything. But it is not like that," he said. "He created living beings, and he let them develop according to the internal laws that he gave each one, so that they would develop and reach their full potential."

God gave creation full autonomy while also guaranteeing his constant presence in nature and people's lives, the pope said.

The beginning of the world is not a result of "chaos," he said, but comes directly from "a supreme principle that creates out of love."

"The Big Bang, which today is held as the beginning of the world, does not contradict the intervention of the divine Creator, but requires it," he said. "Evolution in nature is not at odds with the notion of creation because evolution presupposes the creation of beings that evolve."

Members of the academy, many of them renowned scientists and philosophers, were meeting at the Vatican on Oct. 24-28 to discuss "Evolving Concepts of Nature."

Science, philosophy and religion have all contributed to how people see the world, how it began and what it all means, said the introduction to the academy's program.

Despite many scientific advances, many mysteries remain, said Rafael Vicuna,

See EVOLUTION, page 18

'God is with you on this journey'



Steve and Therese Hartley stand in the narthex of St. Luke the Evangelist Church on Oct. 23. The couple is involved in the parish's Marriage on Tap program, which aims to strengthen marriages among Catholic couples. (Photo by John Shaughnessy)

Marriage on Tap program strives to strengthen unions of Catholic couples

(One in a continuing series of stories on marriage.)

By John Shaughnessy

Therese and Steve Hartley marvel at the gift their five children gave them to celebrate their 25th wedding anniversary.

The gift started with Zach, Dan, Pete, Tommy and Catie pitching in to make dinner reservations for their parents at a nice restaurant, arranging for them to have the best table, and picking up the tab for the meal.

Then the Hartley children capped the celebration on Sept. 23 by sharing their thoughts about their parent's landmark anniversary, including this post that 24-year-old Zach wrote on Facebook:

"Twenty-five years ago today, my parents committed themselves to each other for life. Through their commitment and love for each other—as well as their faith in God—my brothers, sister and I have been afforded a luxury becoming increasingly less common in today's world. I've learned not to take for granted the loving and supportive home we were brought up in, and feel blessed for my family today. Love you, Mom and Dad! Congratulations!"

Naturally, the couple was touched.

"We told them that what they said and how they worked together meant so much to us," Therese said. "We tend to think of marriage as just between two people. It hit home to me how important it is with our kids."

That story about marriage, its connection

to God, its importance to children, and the affirmation and support that can help sustain married couples is a timely one—especially considering the recent extraordinary meeting of the Synod of Bishops on marriage and family.

Those same qualities are also at the heart of a relatively new program that Therese Hartley and other members of St. Luke the Evangelist Parish in Indianapolis are promoting to strengthen marriage among Catholic couples.

Called Marriage on Tap, the program borrows key concepts from Theology on Tap, an established program that includes a relaxed atmosphere, food and even a mug of beer or a glass of wine to strengthen the faith of young adults.

See MARRIAGE, page 18

United Catholic Appeal donations 'make it possible to care for each other,' archbishop says



By Natalie Hoefler

As United Catholic Appeal: Christ Our Hope intention weekend on Nov. 8-9 approaches, there are statistics that might leave Catholics in central and southern Indiana feeling proud.

The figures reveal the powerful impact that United Catholic Appeal (UCA) funds have on three essential areas of ministry for the Church in central and southern Indiana: celebrating the sacraments, proclaiming the word of God and exercising charity.

But one figure regarding donations



"Two out of 10 Catholic Christians support the Catholic Appeal. ... I'm asking the people of the archdiocese to make it possible for us to care for each other, and the United Catholic Appeal will do that."

—Archbishop Joseph W. Tobin

to the United Catholic Appeal—which has a goal this year of \$5.7 million—left Archbishop Joseph W. Tobin "puzzled."

"The statistics I've seen mean that two out of 10 Catholic Christians support the Catholic Appeal," he revealed in a

recent interview. "Honestly, I'm really puzzled by that."

Religious figures

In a recent address to Miter Society

See UCA, page 24

Franciscans in Middle East inspired by pope, foundation leader says

By Sean Gallagher

The Church in the Holy Land and the broader Middle East has suffered grievously over the past several years from attacks by a variety of Islamic militant groups.

The latest persecution has come at the hands of Islamic State soldiers attacking Christian communities in Syria and Iraq.

Franciscan Father Peter Vasko, founder and president of the Franciscan Foundation for the Holy Land, spoke with *The Criterion* on Oct. 8 about these trials during a recent trip he made to Indianapolis to meet with foundation donors there.

While decrying the pressure put on the Church in the Holy Land and other areas of the Middle East, Father Peter put them into a broader context. Franciscans, he said, have experienced persecution since beginning their ministry in the Holy Land 800 years ago, and some 100 of them have given their lives as martyrs over that time.

Two days before the interview, Franciscan Father Hanna Jallouf and a group of about 20 other Christians were abducted in Knayeh in northwestern Syria by jihadist militants active in Syria's civil war.

Although they were released on Oct. 10, their abduction, Father Peter said, was part of a larger series of actions taken against the Church in Syria, where

rebel groups have forced Christian women to wear veils, stopped church bells from being rung and removed crucifixes from Christian buildings.

Nonetheless, Father Peter said the Franciscans ministering in Syria are determined to remain there.

"They said, 'No. We're here to do God's will,'" he said. "It really, in some ways, has inspired people who are close to death to maintain a spirituality of martyrdom, saying, 'We're here. We're not going to leave."

If we're going to die, we're going to have to die."

"It's given the rest of the friars in other Middle Eastern

countries the strength and courage to stand up for the faith."

Father Peter said that his fellow Franciscans are, in part, motivated to remain in place despite the threat of persecution because members of their order and Middle Eastern Christians have faced such trials in the Middle East for centuries.

There is something new, however, in the most recent actions

taken against the Church there, Father Peter said.

"What is new is when you have radical terrorist organizations like ISIS [Islamic State of Iraq and Syria], who are actually killing people and moving 100,000 people out of Mosul under threat of death," he said of the militants.

Although they constantly face the threat of violence and discrimination because of their faith, he said that the Franciscans in the Middle East have been inspired by the example of Pope Francis, who has on several notable occasions sought to focus the world's attention on the suffering of Christians and other religious minorities in the Middle East.

"It's been very encouraging," Father Peter said. "He's open to all people. He's a mediator. That's what Franciscans are. That is part of his charisma."

He also noted that the growing pressure against Christians in the Middle East has brought the Catholic Church and the various Orthodox Churches in that region closer together in what Pope Francis has called "an ecumenism of blood."

"We've seen progress in that regard," Father Peter said. "There have been more meetings together. When push comes to shove, we have to stay together. We're only 150,000 out of 2.9 million Muslims [in the



Iraqi Christians from Qaraqosh, who were forced to flee from advancing Islamic State militants in Mosul, take a rest at a makeshift shelter at St. Joseph Shrine near Irbil, Iraq, on Sept. 10. Sister Marie Claude Naddaf, provincial leader of Lebanon and Syria for the Sisters of the Good Shepherd, is still shaken by what she witnessed visiting Irbil. (CNS photo/Mohamed Messara, EPA)



Fr. Peter Vasko, O.F.M.

Holy Land]."

Programs sponsored by the Franciscan Foundation for the Holy Land have sought to stabilize the presence of the faithful in the Holy Land, which has declined sharply over the past century.

Since the foundation was established 20 years ago, it has given \$7.4 million in college scholarships to 296 students; \$1 million to students attending vocational schools and \$900,000 in tuition assistance to families who have children enrolled in Catholic grade schools in the Holy Land.

"They're staying here,"

Father Peter said. "They're not leaving. Getting an education, a good job, getting married and providing for one's family is all the Christians want. And they're getting it."

"Their dreams are being realized by the generosity of so many American Catholics who are donating money for housing, college education, trade schools, for needy families, for orphanages."

(For more information about the Franciscan Foundation for the Holy Land, log on to www.ffhl.org.) †

Share memories, reflections on Mass being celebrated in English for the first time after Second Vatican Council

Nov. 29 will be the 50th anniversary of the initiation of one of the most momentous developments of the Second Vatican Council—the introduction of the use of the vernacular in the Mass.

Prior to the council, Latin had been the principal language of the liturgy in the western Church for centuries. (The various Eastern Catholic Churches have used a variety of languages for their liturgies.)

The change that took place 50 years ago in the life of the Church had a great effect on the life of faith

of many Catholics across central and southern Indiana.

If you would like to share your memories of the change from only using Latin in Mass to also being able to use English (and Spanish, Vietnamese, Korean, etc.), or your reflections on how it affected your life of faith, please contact reporter Sean Gallagher at sgallagher@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

Pastoral musicians invited to be a part of St. Cecilia sing, Mass on Nov. 23

All pastoral musicians—music directors, cantors, choir members, ensemble members and other people who are interested—are invited to gather on the Solemnity of Christ the King and in celebration of the feast of St. Cecilia to give thanks for the gift of music and music ministry. The event is sponsored by the Indianapolis chapter of the National Association of Pastoral Musicians and the Archdiocese of Indianapolis.

Participants will gather at 1:30 p.m. on Nov. 23 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, to rehearse the music they will sing during the Mass that will follow at 4 p.m. The liturgy

will feature a blessing of pastoral musicians by Father Patrick Beidelman, pastor-rector of the Cathedral parish and executive director for the archdiocesan Secretariat of Spiritual Life and Worship.

Participants are asked to pay a \$10 donation (payable at the door) to help defray the costs of the event and a reception that will follow the Mass.

Pre-registration is required for the event. Contact the archdiocesan Office of Worship by Nov. 7 at worship@archindy.org, by calling 800-382-9836, ext. 1483 or (317) 236-1483 or logging on to indysaintceciliasing.eventbrite.com. †

Veterans encouraged to share their stories of faith

In advance of Veteran's Day on Nov. 11, *The Criterion* would like to hear from our Catholic war veterans.

How did your faith get you through your time in war?

Did you have any faith encounters, or did prayer take on new meaning for you at that point?

Please send your stories to reporter Natalie Hoefler by e-mail at nhoefler@archindy.org, or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached. †



Pope Francis' prayer intentions for November

- **Lonely people**—That all who suffer loneliness may experience the closeness of God and the support of others.
- **Mentors of seminarians and religious**—That young seminarians and religious may have wise and well-formed mentors.

(To see Pope Francis' monthly intentions, go to <http://www.ewtn.com/faith/papalPrayer.htm>.)



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Former secretary says St. John Paul II shared his flock's sorrows, joys

WASHINGTON (CNS)—On his first visit to a Washington shrine dedicated to the man he worked under for nearly 10 years, the former secretary to St. Pope John Paul II said he was “deeply impressed” by the tribute and could feel the late pontiff’s presence within the building.

Archbishop Mieczyslaw Mokrzycki of Lviv, Ukraine, visited the St. John Paul II National Shrine on Oct. 22, the first celebration of the pope’s feast day.

During his visit, he toured the shrine’s new permanent exhibit, “A Gift of Love: The Life of St. John Paul II,” which features numerous artifacts, personal items and manuscripts that highlight the pope’s life and papacy. The archbishop called the exhibit “very telling.”

“For me, personally, that was a meeting with John Paul II, the person that I know,” Archbishop Mokrzycki said through an interpreter in an interview with Catholic News Service. “[It was] as if I were at home together with him.”

Archbishop Mokrzycki began working as St. John Paul’s private secretary in 1996, and remained in that position until the pope’s death in 2005. His close relationship to the pope allowed him to gain a deeper understanding of St. John Paul’s devotion to his work and to his congregation, comprised of millions of people from all over the world.

“John Paul II knew that there were many people out there who would not be able to go to Rome to meet him,” he said. “That’s why I encourage the young people from the United States to come and visit this shrine . . . so that they can learn about the teaching of John Paul II.”

The shrine’s exhibit, which focuses a great deal on St. John Paul’s extensive travels, emphasizes the pope’s desire “to reach out to all the people on all the different continents, to . . . send them a message that he does care about them, that he wants to bring them to Christ,” Archbishop Mokrzycki said.

“Walking through the different galleries, you can learn a lot about him as a person and about what he’s done, what his accomplishments were and all the aspects of his papacy,” he said. “It shows the whole pontificate, and the grandeur of his personality . . . and it reflects very well, very accurately, his papacy.”

The official opening of the exhibit took place with a ribbon-cutting on the evening of Oct. 22.

Before the ceremony, Archbishop Mokrzycki was among concelebrants of a special Mass on the main floor of the shrine. Baltimore Archbishop William E. Lori, the supreme chaplain of the Knights of Columbus, was the principal celebrant. The shrine is a special initiative of the Knights.

The Ukrainian archbishop processed through the congregation with a reliquary holding a vial of the late pope’s blood. The relic is a centerpiece of the shrine.

Archbishop Mokrzycki noted that the pope felt a unique connection with young people.

“John Paul II in a special way embraced the youth, the young people, because he didn’t want them to squander their life,” he said. “He knew the difficulties that every person has to go through, especially the young people. That’s why he wanted to be close to them.”

As a friend, the archbishop said, St. John Paul was “a normal man” who was always faithful to his friends. His deepest wish, he said, was to be close to the people he served and to continue developing new relationships.

“He prayed, he worked and knew how to enjoy life. And he showed himself like this to us,” he said. “He wanted to show that he’s close with all the people, that he [could] share their sorrows and their joys.”

During his papacy, St. John Paul canonized 483 saints and beatified more than 1,300 others. Archbishop Mokrzycki said this was an effort by the pope to make saints more accessible by showing that



A man looks at an exhibit at the St. John Paul II National Shrine in Washington on Oct. 7. The facility is a shrine and museum owned and operated by the Knights of Columbus, which hosts exhibits and events relating to St. John Paul and to the history of the Catholic Church in North America. (CNS photos/Bob Roller)

“it’s possible to live a virtuous life” in today’s world. On the inaugural celebration of the pope’s own sainthood, the archbishop said he felt a sense of joy.

“I didn’t think that by beatifying [and] canonizing so many people that he would be canonized too in such a short period of time,” he said. “We lost our beloved pope when he died, but this sense of sorrow has been transformed in the joy of him being a saint today.”

In response to the violence and upheaval facing today’s world, Archbishop Mokrzycki said people should look to the teachings of St. John Paul for guidance.

“We should be led by the law of love and forgiveness,” he said. “[St. John Paul] showed us many examples that there’s a need to protect human dignity, human freedom and the human rights.”

On a more personal level, Archbishop Mokrzycki encouraged people to follow St. John Paul’s example in answering their own calls to faith.

“As John Paul II once said, saints are not there to cherish them, but to follow them,” he said. “From John Paul II what we can learn is this responsibility for our own vocation and realization of this vocation for what we do and who we are.”

The archbishop fondly related the pope’s nighttime ritual, which he said even Pope Benedict XVI did not know about until he was elected as the late pope’s successor.

“By the end of each day, around 10:30 p.m., he would go to the chapel, he would pray for a short period of time, then he would go back to his bedroom . . . [and] dim the lights,” he said. “He would open the . . . window, and then he would bless the world.”

“He would bless us every day.”

(For more information about the St. John Paul II National Shrine in Washington, visit www.jp2shrine.org/en/.) †



Vestments and a chalice of St. John Paul II are seen at a national shrine in his name in Washington on Oct. 7. The facility, a shrine and museum owned and operated by the Knights of Columbus, hosts exhibits and events relating to St. John Paul and to the history of the Catholic Church in North America.



Archbishop Mieczyslaw Mokrzycki of Lviv, Ukraine, elevates a reliquary containing a vial of St. John Paul II’s blood during a prayer service on Oct. 22 at a national shrine in Washington named for the late pontiff.

Nov. 4 rally to raise scholarship funds for Mother Theodore Catholic Academies

By John Shaughnessy

Tom Dale has seen the difference that the archdiocese’s Mother Theodore Catholic Academies in Indianapolis have made in the lives of children from families in need.

“These are center city schools,” says Dale, who has been a board member of the Mother Theodore Catholic Academies for seven years. “Many of the children are on the federal subsidized lunch program. Their parents are making a choice to put them in a school that will affect their lives. The vast majority go on to a Catholic high school, and they have a greater chance of going on to college and graduating. These schools change their lives.”

That’s why Dale is inviting people to a rally on Nov. 4 to raise scholarship funds for students at the four Catholic academies—Central Catholic School, Holy Angels School, Holy Cross Central School and St. Philip Neri School.

The rally will be from 7:30-8 a.m. in the

Archbishop Edward T. O’Meara Catholic Center at 1400 N. Meridian St., in Indianapolis. During the rally, participants will be informed of the double benefit that their contribution can have—making Catholic education an option for all families while creating a substantial tax credit for the donor.

A Tax Credit Scholarship of at least \$500 per child, given for one year, allows an eligible student to receive the state school voucher the following year and for up to 12 years of education in a Catholic school—a potential of \$60,000 in state voucher assistance, according to Mary McCoy, the archdiocese’s assistant superintendent for Catholic schools.

From a donor’s standpoint, there is also the appeal of a tax benefit from contributing to a scholarship. With a 50 percent state tax credit and, for example, a 28 percent federal deduction, a donor can give \$1,000 toward scholarships for as little as \$360.

For those who pay taxes at a federal rate of 28 percent, and with a 50 percent state tax credit, a donor can give \$10,000 toward scholarships for as little as \$3,600,

McCoy said.

Contributions will help the Mother Theodore Catholic Academies continue to fulfill their motto of “Shaping Spirits, Minds and Futures,” Dale says.

“It starts with the academics and parents making that choice for their children,” he says. “Then you have the influence of the CYO [Catholic Youth Organization] on them—whether it’s the chess club, the music contest or athletics. It all makes a difference in shaping their spirits and their futures.”

(To RSVP to the rally or to make a donation or a pledge for a Tax Credit Scholarship, contact Rosemary O’Brien in the archdiocese’s Office of Stewardship and Development at 317-236-1568 or 1-800-382-9836, ext. 1568. She can also be reached by e-mail at robrien@archindy.org. You can also learn how to help children receive need-based scholarships by visiting the website, www.archindy.org/stewardship/ccsv.html. For more information about voucher eligibility, visit the website, www.i4qed.org.) †



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Editorial



Children receive a free meal during a feeding program by outreach group World Mission Community Care at a slum area in Manila, Philippines, on July 30. Though we are encouraged to be active parishioners in our local parishes, the proper vocation of the laity, Pope Francis says, is not in the Church but in the world. (CNS photo/Romeo Ranoco, Reuters)

The vocation of the laity

If you are a lay man or woman reading this, how is your vocation to evangelize going?

The Catholic Church in the United States will celebrate National Vocation Awareness Week from Nov. 2-8. When we see or hear that word “vocation,” it’s understandable why our first thought might be about vocations to the priesthood or religious life. And those vocations are vitally important.

However, all baptized Catholics have a vocation, a calling from God himself, to evangelize. Pope Francis made that clear when he wrote in his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), “All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization” (#120).

This does not mean, though, that the vocation of the laity is just to become more active in our parishes. The number of people who are now involved in lay ecclesial ministries has skyrocketed since the days when priests and sisters did most of the work. These people have their own vocations, as do the parishioners who regularly serve as lectors, extraordinary ministers of holy Communion, and members of numerous committees.

However, the proper vocation of the laity is not in the Church but in the world.

The tendency of some Catholics to confine their religion to their parishes has come to be known as “lay clericalism.” That comes from something that Pope Francis said while he was still Cardinal Jorge Bergoglio of Buenos Aires: “We priests tend to clericalize the laity. We do not realize it, but it is as if we infect them with our own thing. And the laity—not all of them but many—ask us on their knees to clericalize them because it is more comfortable to be an altar boy than the protagonist of a lay path.”

Russell Shaw is a layman who has been preaching against lay clericalism for years, in articles in *Our Sunday Visitor*, *America*, other Catholic periodicals, and in his strangely-titled book *To Hunt, to Shoot, to Entertain: Clericalism and the Catholic Laity*. That quotation from Cardinal Bergoglio was in an article that Shaw wrote

for *America*.

Pope Francis has retained his view about lay clericalism after he became pope. That’s reflected in “*Evangelii Gaudium*,” where he wrote that the greater involvement of the laity in lay ministries “is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society.”

Where should the laity be doing this? According to Shaw, one of Pope Francis’s predecessors, St. John Paul II, enunciated the answer to that question in his apostolic exhortation “*Christifideles Laici*.” He identified eight areas: promoting the dignity of the person, fostering respect for the right to life, defending freedom of conscience and religious freedom, protecting and encouraging marriage and family life, engaging in works of charity, participating in public life, placing the individual at the center of socioeconomic life, and the evangelization of culture.

The whole idea is that the laity, not priests and religious, are living in the world, in our secular society, and it’s our task to evangelize it to the extent we can do so. It has long been said that we must not leave our religious faith at the church door on weekends, but we must live our faith in the many parts of our secular society. That’s the proper vocation of the laity.

“*Lumen Gentium*” (“The Dogmatic Constitution on the Church”) of the Second Vatican Council made that clear when it said, “By reason of their special vocation, it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God’s will” (#31).

We definitely don’t want to discourage those who are contributing so many of their services to the Church because this is undoubtedly part of their calling. We’re just saying that it’s not sufficient, and it’s not the true lay vocation. That vocation is to evangelize our secular culture in ways that only lay people can do.

And we all know how badly our culture needs our evangelization.

—John F. Fink

Be Our Guest/Glenn Tebbe

Election issues, candidates and your vote this November

The Catholic Church teaches that government exists to promote and secure



the common good, and that Catholics have a responsibility to participate in and fulfill their roles in the civic and public affairs of the community. “Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good” (*Compendium of Catholic Social Teaching*, #189). As one expression of this responsibility, most of us will be responsible and exercise our right and duty to vote this November. Yet this is not as simple as it would appear.

There is a constant rotation of ads on TV, in newspapers and on the radio. Social media, too, is clogged with campaign slogans and support for particular candidates. Many become numb to all the noise and tune it out. Others enter the fray and take sides in the debates and campaign activities.

Because we know we will have to make a choice when we vote in November, most of us, in the midst of taking care of family and work responsibilities, attempt

to sort through the maze of contradictory comments and pledges, and the overstated assertions about the candidates, parties and policies. It is difficult; one can get lost in the detail and rhetoric. How does one sort through and determine what issues are substantive and which candidate is more likely to better promote the dignity of persons and the common good?

The Church in its role as teacher will not identify particular candidates, but it does contribute to the conversations about what is best for society by defending human dignity in all of its stages. And in doing so, it addresses related issues such as respect for all life, immigration, health care, marriage, religious freedom, economic justice, education and family.

Because campaign ads and candidates typically only speak in sound bites, it is important to focus on the salient issues that will have a long-lasting impact on our society when deciding on whom to support. One can do this by looking at candidates through the lens of Catholic social teaching, and to consider the moral dimensions of public issues.

Consider the candidates’ position on these significant issues:

- Conscience protection for individuals as well as religious institutions to serve the

See **TEBBE**, page 7

Reflection/Kimberly Baker

Precious in God’s eyes

Every year on Nov. 2, the Church observes the Commemoration of All the Faithful Departed (All Souls’ Day). This is a time when we remember all who have died and commend their souls to God.

It also reminds us that we all will face death someday, yet hope that by God’s grace, we will be welcomed before the face of the Lord. This can be a motivation to reflect on the present direction of our lives, and how we are using our time in this world. It heightens awareness of the preciousness of our lives.

Every soul is precious to God, who creates each person to share in his love and goodness. The psalmist profoundly captures the beauty and mystery of each person’s origins under God’s watchful care: “You formed my inmost being; you knit me in my mother’s womb. I praise you, because I am wonderfully made; wonderful are your works! My very self you know. . . . Your eyes have seen my actions; in your book they are all written down; my days were shaped, before one came to be” (Ps 139: 13-14,16).

When we reflect, for even just a moment, how precious we are to God, it changes our perspective on how we live out each day and use our time. What a beautiful and comforting thought to know that from all eternity, God was already thinking of us, that he knew our names, that he knew everything about our lives already.

Each one of us was created because

of God’s love, and he has a special plan for each of us to know, love and serve him in our own unique ways. The more we discover that plan and follow it, the happier we will be, the more we become our true self, the person each of us was meant to be.

When we remember those who have died, especially loved ones and others we personally have known, we are reminded how valuable each life was in our own experience. Imagine how much more so in God’s eyes.

With the heightened awareness of the gift of time we have in this world, we can also be mindful of those who are near death, such as the terminally ill and the elderly. We can be the face of God’s love to others by caring for their needs, assuring them of the healing and comfort of God’s mercy, and witnessing to the sacredness of their lives.

As we begin the month of November and observe All Souls’ Day, let us use this opportunity to remember those who have died and commend their souls to God. Let us reflect on the remaining time we have in our lives to focus on what truly matters—with our loved ones, those we know, and those we may encounter who are suffering, alone or broken in any way. Let us resolve to help everyone we meet, whether man, woman, or child, to understand how precious they are in God’s eyes.

“May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.”

(Kimberly Baker is programs and projects coordinator for the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For more information on the bishops’ pro-life activities, visit www.usccb.org/prolife.) †

Letter to the Editor

Column on ‘God’s children’ was beautiful, reader says

It isn’t often that I comment on articles in your newspaper, but Catholic schools’ superintendent Gina Fleming’s

column, “These are God’s children,” in the Oct. 17 issue of *The Criterion*, really impressed me.

Her thoughts were truly beautiful and Christian.

**Colette Zumstein
Floyds Knobs**

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

As holy men and holy women, we are all called to be saints

During the first two days of November, the Church calls our attention to what the Second Vatican Council termed “the universal call to holiness.” We Catholics believe that every human being is made in the image and likeness of God, and all of us—no matter who we are or what our personal history may be—are called to be holy.

What does it mean to be holy? According to the *Catechism of the Catholic Church*, “the desire for God is written in the human heart” (#27). We human beings are meant to search for God, to find him and to become united with him—both here on Earth and in our heavenly home.

Holiness is the quality of our union with God, the indication of our closeness to him. Holy women and men are close to God. That’s why we call them “saints,” which comes from the Latin word *sanctus* or holy.

In his encyclical “*Spe Salvi*” (“Saved by Hope”), Pope Emeritus Benedict XVI writes: “Life is a voyage on the sea of history, often dark and stormy, a voyage in which

we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives.” They are the lights of hope, the Holy Father writes, because they point us to Jesus Christ, “the true light, the sun that has risen above all the shadows of history” (#49).

Saints shine with the light of Christ. Many of the saints have been officially recognized by the Church through a process that results in the solemn proclamation (canonization) that they practiced heroic virtue and lived in fidelity to God’s grace.

But during the last 2,000 years, many other holy women and men have given themselves wholeheartedly to Jesus Christ without being declared saints by the Church. These are the saints we celebrate on Nov. 1, the Solemnity of All Saints.

All of us are called to holiness, to closeness to God, but unfortunately most of us find ourselves further away from God than we would like to be. That’s why Christ gives us the sacraments—especially the Eucharist and the sacrament of penance—to help

us in our daily struggles on the way to holiness. We are all called to be close to God, but for many of us (most of us?) the journey is a long and difficult one.

Thanks be to God, his grace and mercy are endless. Our loving and merciful God never gives up on us. Even after we die, we Christians believe that it is still possible to atone for our sins, to grow in holiness and come closer to God. That’s why we pray for those who have died.

It’s also why the Church celebrates the feast of All Souls on Nov. 2. We are *all* called to become holy—both the living and the dead—and the grace of our Lord Jesus is not confined to this world, but can reach even into the state of being we call purgatory, to touch the hearts of those “poor souls” who must undergo a process of purification before being fully united with God.

In our desire to be united with God, we look to the saints to show us the way. How do saints model for us the way to be close to God?

Obviously, through the witness of their daily lives, the choices they make, their willingness to sacrifice for the

sake of others, and their devotion to Christ. Their words and examples are helpful guides to daily Christian living.

But what is the secret of their success in navigating the dark and stormy seas of life? Why are the saints successful at living good and holy lives when so many of us struggle and fail?

The answer, I believe, is prayer. Saints are men and women who know how to pray, to be close to God and communicate with him from the heart. They are people who in times of difficulty, as well as in good times, raise their minds and hearts to the Lord. The saints seek God’s will in their lives. They share with him their hopes and frustrations (and sometimes even their loneliness, anger and fear). Through their prayer, their attentive listening even more than the words they speak, the holy men and women we call saints are in constant contact with God.

As we recall the holy people—living and deceased—who serve as stars guiding us to Christ, let’s pray for the grace to let God’s love and mercy touch our hearts and bring us closer to him who is our true heart’s desire. †

Como hombres y mujeres procedentes de la divinidad, estamos llamados a ser santos

Durante los dos primeros días de noviembre la Iglesia nos llama a reflexionar sobre lo que el Concilio Vaticano II denominó “el llamado universal a la santidad.” Los católicos creemos que cada ser humano está hecho a imagen y semejanza de Dios y que todos nosotros, sin importar quiénes seamos o cuál sea nuestra historia personal, estamos llamados a ser santos.

¿Qué significa ser santos? De acuerdo con el *Catecismo de la Iglesia Católica*: “el deseo de Dios está inscrito en el corazón del hombre” (#27). Los seres humanos estamos destinados a buscar a Dios, encontrarlo y a unirnos ÉL, tanto aquí en la Tierra como en nuestro hogar celestial.

La santidad es la calidad de nuestra unión con Dios, la señal de nuestra cercanía con Él. Los hombres y las mujeres santos están cerca de Dios; es por ello que los llamamos “santos,” que proviene de la palabra latina *sanctus*.

En su encíclica “*Spe Salvi*” (“Salvados por la esperanza”), el papa emérito Benedicto XVI escribe: “La vida es como un viaje por el mar de la historia, a menudo oscuro y borrascoso, un viaje en el que escudriñamos los astros que nos indican la ruta. Las verdaderas estrellas de nuestra vida son las personas que han sabido vivir rectamente.” El Santo padre

continúa diciéndonos que estas personas son luces de esperanza porque nos guían hacia Jesucristo “la luz por antonomasia, el sol que brilla sobre todas las tinieblas de la historia” (#49).

Los santos brillan con la luz de Cristo. Muchos de ellos han sido oficialmente reconocidos por la Iglesia a través de un proceso que conlleva a la proclamación solemne (canonización) de que llevaron vidas virtuosas y fieles a la gracia de Dios, aun a pesar de las vicisitudes.

Pero en el transcurso de los 2,000 años anteriores, muchos otros hombres y mujeres santos se han entregado en cuerpo y alma a Jesucristo sin que la Iglesia los declarara como tales. Estos son los santos a quienes rendimos tributo el 1 de noviembre durante la Solemnidad de Todos los Santos.

Todos estamos llamados a la santidad, a acercarnos a Dios, pero desafortunadamente la mayoría de nosotros nos alejamos de Dios más de lo que quisiéramos. Es por esto que Cristo nos entrega los sacramentos, especialmente en la Eucaristía y el sacramento de la penitencia, para ayudarnos en nuestras batallas cotidianas, camino a la santidad. Estamos llamados a estar cerca de Dios, pero para muchos de nosotros (¿acaso para la mayoría?) la travesía es larga y

difícil.

Pero, por ventura, la gracia y la misericordia de Dios son infinitas. Nuestro amantísimo y misericordioso Dios nunca nos abandona. Incluso después de morir, los cristianos creemos que todavía podemos expiar nuestros pecados, ser santos y acercarnos a Dios. Es por ello que rezamos por nuestros difuntos y por lo que la Iglesia celebra la festividad de los Fieles Difuntos el 2 de noviembre. Todos estamos llamados a ser santos, tanto los vivos como los muertos, y la gracia de nuestro Señor Jesús no se limita a este mundo, sino que puede llegar incluso al estado del ser que denominamos purgatorio, para tocar los corazones de esas “pobres ánimas” que deben someterse a un proceso de purificación antes de unirse completamente a Dios.

En nuestro deseo de unirnos a Dios tomamos como ejemplo a los santos para que nos muestren el camino. ¿De qué forma los santos actúan como modelos para acercarnos a Dios?

Obviamente, a través del testimonio de sus vidas cotidianas, las escogencias que hacen, su voluntad de sacrificio por el bien de los demás y su devoción a Cristo. Sus palabras y sus ejemplos representan guías muy útiles para la vida cristiana cotidiana.

¿Pero cuál es su secreto para navegar con éxito las oscuras y turbulentas aguas del mar de la vida? ¿Por qué los santos pueden llevar vidas correctas y santas, en tanto que muchos de nosotros nos esforzamos y fracasamos?

Pienso que la respuesta está en la oración. Los santos son hombres y mujeres que saben cómo rezar, cómo estar cerca de Dios y comunicarse con Él desde el corazón. Son personas que, tanto en los momentos difíciles como en los buenos, elevan sus mentes y sus corazones hacia el Señor. Los santos buscan la voluntad de Dios en sus vidas, comparten con Él sus esperanzas y sus frustraciones (y, a veces, incluso su soledad, su ira y su temor). A través de la oración, de escuchar atentamente incluso más allá de lo que dicen las palabras, los hombres y mujeres divinos que llamamos santos se encuentran en comunicación constante con Dios.

Mientras recordamos a estos santos—vivos y difuntos—que actúan como estrellas que nos guían hacia Cristo, recemos para recibir la gracia de que el amor y la misericordia de Dios toquen nuestros corazones y nos acerque más a Él: el verdadero anhelo de nuestros corazones. †

Traducido por: Daniela Guanipa

Events Calendar

November 1

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Nativity of Our Lord Jesus Christ Parish, Weillhammer Hall, 7225 Southeastern Ave., Indianapolis. **Trivia Night**, hosted by Knights of Columbus, 6:30 p.m., \$100 per table of 10. Information: 317-527-9190.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **All class reunion**, school tours 4:15 p.m., Mass 5 p.m., social hour and dinner, Indianapolis Marriott, 7202 E. 21st St., reservations requested. Information: 317-357-8352 or lfalumni@yahoo.com.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St.

for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Malachy School, 7410 N. County Road 1000 E, Brownsburg. **Craft show and quilt raffle**, handmade crafts, food, 9 a.m.-3 p.m. Information: 317-625-4153 or jiakem@gmail.com.

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, craft room and attic, Christmas cookies by the pound, bake shop, food available, 9 a.m.-3 p.m.. Information: 765-342-4504.

Huber's Orchard and Winery, 19816 Huber Road, Borden. **St. Elizabeth Catholic Charities Reverse Raffle**, dinner, silent auction, bingo pull tabs, more than \$12,000 in prize money, doors open 5:30 p.m., dinner 6 p.m. Information and reservations: 812-949-7305.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Italian Gala and silent auction**, following 4 p.m. Mass, \$30 per person. Information: 812-923-8817 or mountsaintfrancis.org.

St. Louis de Montfort, Craig Willy Hall,

11441 Hague Road, Fishers (Lafayette Diocese). St. Louis de Monfort, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Texas Hold 'Em for Women's Care Center**, chili supper and Women's Care Center speaker 6:15 p.m., Texas Hold 'Em 9 p.m., proceeds benefit Women's Care Center pregnancy help facility next to Planned Parenthood abortion facility in Indianapolis. Information: Rosie Zatkulak, 317-294-5553.

November 1-2

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Craft show and chicken dinner**, Sat. craft show and lunch, 9 a.m.-4 p.m., Sun. craft show and chicken dinner, 11 a.m.-5 p.m. Information: 812-575-4302 or allsaintscatholic.net.

November 3

Calvary Cemetery, chapel, 435 W. Troy, Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439.

Our Lady of Peace Cemetery, chapel, **All Souls Day Mass**, noon. Information: 317-574-8898.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **All Souls' Day Traditional Latin Mass**

featuring the singing of W. A. Mozart's *Requiem*, 7 p.m.

November 4

St. Susanna Church, 1210 E. Main St., Plainfield. **Stand in the Gap**, evening of prayer to end abortion and for healing of our culture, 7 p.m. Information: Elizabeth Ricke at 317-236-1551 or e-mail ericke@archindy.org.

November 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

November 7

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Serra Club Mass for vocations**, 8:15 a.m. Information: 317-850-1382.

November 8

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age

50 and over. Information: 317-784-4207.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Workshop for experienced readers, cantor/psalmists, and Gospel proclaimers**, Charlie Gardner, presenter, 9 a.m.-3 p.m., \$60 per person includes lunch, registration form at www.archindy.org, select Office of Worship under Offices. Information: 317-236-1483, 800-382-9836, ext. 1483 or ctuley@archindy.org.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Annual Christmas bazaar**, lunch served, everything is handmade, wooden items, knitted scarves and hats, wreaths, candy, toys, dolls, clothes, ornaments, baskets and more, 9 a.m.-3 p.m. Information: 317-745-4284.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap**, "The Five Love Languages," Larry and Nancy O'Bryan presenting, food, fellowship, inspiration for Christ-filled marriages, \$35 per couple includes dinner and one drink ticket per person. Information/registration: www.stluke.org.

The Slovenian Nation Home, 2717 W. 10th St., Indianapolis.

The Grape Arbor Dance, dinner, music and dancing, 5-11 p.m., \$17 per person with dinner, \$7 dance only, children 16 and under accompanied with an adult no charge. Information: 317-632-0619 or slovenianindy@gmail.com.

November 9

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

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

St. Michael Parish, 11400 Farmers Lane N.E., Greenville (formerly Bradford). **Spaghetti luncheon**, quilt raffle and special prize raffles, 11 a.m.-2 p.m., \$8 adults, \$4 children ages 4-11. Information: 812-364-6646 or saintmichaelschurch.net. †



Tent revival

Missionaries of the Precious Blood Father Clarence Williams of Columbus, Ohio, blesses the congregation of Holy Angels Parish in Indianapolis during the parish's "Bridging our Lives and Our Faith: The African Spirituality in the Bible" tent revival held on Sept. 28-30 in Indianapolis. Deacon Brad Anderson holds the container of holy water. (Submitted photo)

Archbishop's former classmate to present mission on sacraments at Indianapolis parish on Nov. 9-12

Immaculate Heart of Mary Parish, 5692 Central Ave. in Indianapolis, is offering its parish mission, "Catching Fire: The Joy of the Sacraments," presented by Redemptorist Father Tony Judge, from 7-8 p.m. on Nov. 9-12. The event is open to the public and includes light refreshments following the mission talk each evening.

The goal of the mission is to deepen appreciation for and understanding of the Sacraments as God-given gifts of grace.

The themes for each night are:
 • Sunday, "Blessed and Sent," the sacraments of baptism and confirmation.
 • Monday, "A Covenant for Loving," the sacraments of marriage, religious life

and holy orders.

• Tuesday, "Healing Ourselves, Healing Each Other," the sacraments of reconciliation and anointing.

• Wednesday, "A Feast of Gratitude," the sacrament of the Eucharist.

Father Tony and Archbishop Joseph W. Tobin were classmates at St. Joseph Preparatory College in Edgerton, Wis. Following graduation from the college, they attended seminary together at Holy Redeemer College and professed vows in 1973 as members of the Congregation of the Most Holy Redeemer.

For more information about the mission, call 317-257-2266. †

Single Catholic men ages 20-40 invited to retreat at Saint Meinrad Archabbey on Dec. 27-Jan. 1

The Vocations Office of Saint Meinrad Archabbey, 200 Hill Drive in St. Meinrad, invites single Catholic men, ages 20-40, to participate in their annual Monastic Observance Retreat on Dec. 27, 2014, through Jan. 1, 2015. Participants will have an opportunity

to experience the monastic life by working, praying and socializing with the monastic community.

For more information or to register, log on to www.saintmeinrad.org/mo, call 812-357-6381 or e-mail vocations@saintmeinrad.org. †

Sisters of Providence to host grieving retreat on Nov. 8

The Sisters of Providence of Saint Mary-of-the-Woods invite persons of all faith traditions to "Grieving Gracefully ... into a future full of hope," in the Providence Hall Conference Room, 1 Sisters of Providence Road, in St. Mary-of-the-Woods from 9 a.m.-3 p.m. on Nov. 8.

The focus of the retreat will be on understanding and embracing the process of grief through the group setting.

Providence Sister Connie Kramer

will facilitate the retreat. She has 40 years of experience in ministry, dealing with those who are grieving or have grieved, and ministers as a professionally certified group counselor/facilitator, grief specialist and spiritual director.

Cost to attend the event is \$35, which includes lunch.

The registration deadline is Nov. 1.

For more information or to register, call 812-535-2952 or e-mail provctr@spsmw.org. †

New Women's Care Center next to Planned Parenthood to celebrate open house on Nov. 19

The new Women's Care Center, 4901 W. 86th St., in Indianapolis is hosting an open house for all interested in touring their new facility from 2-4 p.m. on Nov. 19.

The pro-life pregnancy help center is located directly next to the Planned

Parenthood abortion facility that serves as Indiana's largest abortion provider, performing more than half of the abortions in the state.

Staff of the Women's Care Center will be on hand to answer questions, and light refreshments will be available. †

Pro-Life Indiana Leadership Summit for high school and college students set for Nov. 22 at Ball State

Students for Life of America has scheduled a pro-life Indiana Leadership Summit for high school and college students in Cardinal Hall Room 301, 2000 W. University Ave., at Ball State University in Muncie, Ind., in the Lafayette Diocese from 10 a.m.-4 p.m. on Nov. 22.

The event will feature talks from Jami Beer of Created Equal, Mike Spencer of the Life Training Institute, RJ McVeigh of Students for Life of America, Matt Sharp from the Alliance Defending Freedom and Sue Swayze of Indiana Right to Life.

The talks from these pro-life leaders will focus on pro-life activism

that has proven effective in changing cultures on campuses across the United States.

The purpose of the summit is to help participants become more confident and better equipped to change the culture to be pro-life on their campus or at their school.

Tickets are \$15.

Registration is available online by logging onto sfla.webconnex.com/14INRegConf.

For more information, contact RJ McVeigh, Students for Life of America representative for Indiana, Ohio and Michigan, at rmcveigh@studentsforlife.org. †

'Bludgeoned by all sides,' family needs Church for help, pope says

VATICAN CITY (CNS)—The family is under attack now more than ever because of today's culture of division that wants to break from and be free of all everlasting bonds and forms of solidarity, Pope Francis said.

"Talking about problems of the family, for example, bonds are being destroyed, instead of created. Why? Because we are living in a culture of the provisional, of conflict, of the inability to make alliances," he said.

What is needed is a Church and Christians who are willing to "waste time" on people, not just principles, and accompany face-to-face those needing to discover the truth in Jesus Christ, he said.

The pope's comments came during a 90-minute encounter with about 8,000 lay members of the international Schoenstatt movement on Oct. 25 in the Vatican audience hall. The movement, founded by the late German Father Joseph Kentenich, was celebrating its 100th anniversary.

Representatives asked the pope five questions, ranging from how to help strengthen families to his secret for maintaining a sense of hope and happiness in such a trouble-plagued world.

"I haven't got the faintest idea," he said with a smile.

Part of it comes from his personality and being a bit "impulsive," which makes him a bit of a daredevil, he said. But that courage is also rooted in prayer and abandoning himself to God's goodness, he added.

Knowing that God is always there, even "in moments of major sin," gives him great confidence and faith, he said, in remarks that were entirely unscripted.

Something else that helps, he said, is perspective. Jesus Christ is and must always be at the center of everything, which means oneself, one's parish, the

associations one belongs to. Even the Roman Curia cannot become the center of one's life, he said.

"The truth is grasped better from the periphery," from the outside looking in, he said. One striking example came to light in a recent conversation with a criminal defense lawyer who told him he often cries with the prisoners he visits in jail.

"He sees the world of law, of what he has to judge as a criminal lawyer, but also from the wounds that he finds there," which allows him to see the actual situation better, the pope said.

"Therefore, I would say a healthy recklessness—that is, letting God do things; praying and abandoning oneself; courage and patience; and going to the peripheries. I don't know if this is my secret, but it is what comes to mind," he said.

In response to a question about how to help families, Pope Francis said he believed "the Christian family, the family, marriage have never been attacked as much as they are right now."

The family is "beaten and the family is bastardized" and debased, since almost anything is being called a family, he said.

The family faces a crisis "because it is being bludgeoned by all sides, leaving it very wounded," he said. There is no other choice than to go to the family's aid and give them personal help, he said.

"We can give a nice speech, declare principles. Of course we need to do this, with clear ideas" and statements saying that unions that do not reflect God's plan of a permanent union between a man and a woman are forms of "an association, not a marriage."

However, people must also be accompanied "and this also means wasting time. The greatest master of wasting time is Jesus. He wasted time



Pope Francis greets a child as he arrives to lead a special audience for members of the Schoenstatt religious movement at the Vatican on Oct. 25. (CNS photo/Max Rossi, Reuters)

'A community that goes out makes mistakes. Mistakes are made, but it is so wonderful to ask forgiveness when one makes a mistake. Do not be afraid!'

—Pope Francis

accompanying, to help consciences mature, to heal the wounds, to teach," the pope said.

He said the sacrament of matrimony is becoming just a ceremony or social event for some people, who do not see its sacramental nature as a union with God. Part of the problem is a lack of formation for engaged couples, and "this is a sin of omission on our part," he said.

But there also is the problem of a culture that is shortsighted, where everything is temporary or "provisional," he said, and "forever has been forgotten."

He said he sees the same thing even in his own family with couples living together "part time: Monday through Friday with my girlfriend and Friday to Sunday with my family. They are new forms, totally destructive and limiting of the greatness of the love of marriage."

When asked about the best way to share the faith with others, the pope said going out into the world and living as true witnesses of Christ and his message is the only way.

"There is no other way. To live in a way that others become interested and

ask, 'Why?' This is witness," he said.

Missionaries don't save people; they are "transmitters of someone that saves us," which is possible only if people have made Jesus a full part and the heart of their lives.

Everyone, however, is weak, makes mistakes, has problems "and we don't always give a good witness; but the ability to become humble inside, to ask for forgiveness when our witness is not what it should be," this is part of being good Christians.

The Church also needs to "go out," he said, "to help, to share, to let people see what we do and how we do it."

If a lay association or the Church itself doesn't go out, "it is a Church of snobs," and instead of looking for people and helping them, attracting them to Christ, "they spend time combing their doll's hair, in little groups; they are 'spiritual hairdressers.' This is not good.

"A community that goes out makes mistakes. Mistakes are made, but it is so wonderful to ask forgiveness when one makes a mistake," he said. "Do not be afraid!" †

TEBBE

continued from page 4

public in accord with religious principles and values.

- Social and economic policies that support jobs with good working conditions and just wages.
- Comprehensive immigration reform and support of refugee resettlement for unaccompanied children.
- The definition of marriage as the union of one man and one woman.
- Opposition to legalization of euthanasia and assisted suicide.
- Respect for all life, including rejection of violence and the death penalty.
- Affordable health care for low- and moderate-income individuals and families.
- Support of policies to protect vulnerable persons; prisoner rehabilitation and re-entry programs.
- Support of "child benefit" as principle for participation in education programs and parental choice in education of their children.
- Opposition to abortion, also including support for mothers and children during

pregnancy and infancy.

• Stewardship and care of the Earth for this and future generations.

No candidate will perfectly comport to Church teaching, and all issues do not carry the same weight. Opposition to intrinsic evils has a special claim on our conscience. Often one has to choose which candidate is more likely to do the most good or the least harm.

Voting decisions should include the candidate's commitments, character and integrity because there will be circumstances and issues arise that now are not known, on which the official will have to make a decision.

At those moments we, the electorate, are relying on our representatives and public servants to use their prudent judgment in determining the best course of action that will promote and secure the common good, the primary purpose and role of the position, which he or she is seeking.

(Glenn Tebbe is executive director of the Indiana Catholic Conference, the public policy advocate for the Church in Indiana. He can be reached at gtebbe@archindy.org.) †



Our Lady of Fatima Retreat House

5353 E. 56th Street • Indianapolis, IN 46226 • (317) 545-7681 • Fax (317) 545-0095 • www.archindy.org/fatima

"Grief – From Darkness to Light"

November 21-23, 2014

Grief often plunges one to the depths of darkness. Uncertain of the way through, we look for a path forward, hoping to find the way. Loneliness can be crushing and emotions may be overwhelming. One might be questioning where God is in all the pain? This retreat will offer you an opportunity to explore the grief that shadows your life at this time. Here you will be offered solace, a listening ear and the comforting light of Christ.

Join us to experience God's grace at work!

This program will be led by Fr. Jim Farrell and a team of bereavement ministers.

Cost is \$159/person – includes overnight accommodations, meals and program.

To register or find out more about these programs, visit us at:
www.archindy.org/fatima or call us at 317-545-7681



Scan the QR code to view the full calendar of events and more information.



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Nurse released from NIH, thanks God and doctors for recovery

BETHESDA, Md. (CNS)—Nina Pham, a Dallas nurse who was the first person known to have contracted the Ebola virus in the United States, thanked God, her family and her medical team for her recovery on Oct. 24.

Pham held a news conference in Bethesda after she was declared virus-free and released from the National Institutes of Health Clinical Center (NIH).

"I feel fortunate and blessed to be standing here today. I would first and foremost like to thank God, my family and friends," she said. "Throughout this ordeal, I have put my trust in God and my medical team.

"I am on my way back to recovery even as I reflect on how many others have not been so fortunate," added Pham, 26, who grew up in Our Lady of Fatima Parish in Fort Worth, Texas, where she and her family have been longtime members.

She was "thankful for everyone involved in my care," she said, "from the moment I became ill and was admitted to Texas Health Presbyterian Health Dallas up to today," when she was being discharged from NIH.

After she was released from the hospital, she paid a visit to President Barack Obama in the Oval Office at the White House.

Pham was involved in the care of Ebola patient Thomas Eric Duncan prior to his death on Oct. 8. Duncan contracted Ebola in his home country of Liberia, and had traveled to the Dallas hospital where he was being treated.

The Centers for Disease Control initially said Pham's contact of the virus was likely a protocol breach, but the nurse is said to have worn the required protective gear and is believed to have followed the hospital's procedures.

She was kept in isolation at Texas Health Presbyterian. Pham received

a blood transfusion on Oct. 12 from Ebola survivor Dr. Kent Brantly, who had been working with Ebola patients in Liberia when he contracted the virus in the summer. He recovered in an Atlanta hospital.

On Oct. 16, the nurse was transported to NIH.

Pham is a 2006 graduate of Nolan Catholic High School in Fort Worth. When the school community found out she contracted Ebola, it organized a rosary service at the school's chapel.

The pastor of Our Lady of Fatima Parish, Father Jim Khoi, also asked for prayers for her. "She knows that everybody knew to pray for her, especially in this difficult time," he told *The Dallas Morning News* daily paper shortly after Pham was found to have the virus.

"Her mom is very calm and trusts everything to God's hands," he noted.

Pham's apartment was thoroughly cleaned after tests confirmed she contracted the disease. Her dog, Bentley, was put into isolation to be cared for and tested for Ebola. The dog has since been found to be virus-free. Pham said she looked forward to returning to Texas, and being reunited with her family and her dog.

A second nurse who contracted Ebola, Amber Vinson, also has been declared virus-free, but news reports said she would remain in treatment in Atlanta until further notice. On Oct. 23, a U.S. doctor who just returned from treating Ebola patients was found to have Ebola, and he is now in isolation at a New York City hospital.

In Arizona, the Crosier Fathers and Brothers announced on Oct. 24 the community would offer a novena of intercession for protection from Ebola in conjunction with St. Theresa Church in Phoenix.

The novena began on Oct. 28 and



U.S. President Barack Obama talks with Dallas nurse Nina Pham at the Oval Office in Washington on Oct. 24. Pham contracted Ebola while treating a man who later died of the disease and was admitted late on Oct. 16 to a clinic at the National Institutes of Health in Bethesda, Md. She visited the White House after she was discharged from NIH. (CNS photo/Larry Downing, Reuters)

continues for nine consecutive Tuesdays. Each evening service, lasting 30 to 40 minutes, was to have "a different theme of deliverance," a news release said.

It said the novena is built on a prayer service featuring the solemn chanting of the "*Haec Est Praeclarum Vas*," which was sung by the Crosiers in the Middle Ages to ward off the threat of the bubonic plague. That chant continued daily for centuries thereafter in Crosier communities.

"Given the widespread concern and fear of this deadly virus, we invite people to come together and pray for protection. We are drawing on an age-old Crosier

tradition of reflection and intercession to Our Lady of Protection," said Father Robert Rossi, a member of the Crosier Community of Phoenix and chair of the community's Apostolic Presence Commission.

"The Crosier mission is to accompany people in their suffering, to stand with them and assure them that God has not abandoned them but is bringing about new life in some mysterious way," he said. "We touch suffering with hope."

Father Chuck Kieffer, pastor of St. Theresa Parish, added: "While this type of prayer service is rooted in our ancient traditions, it is very relevant to what's happening today." †

Cardinal Pell calls for 'no doctrinal back-flips' at next family synod

ROME (CNS)—Looking ahead to the October 2015 world Synod of Bishops on the family, Cardinal George Pell said the task for Catholics "over the next 12 months" is to explain "the necessity of conversion, the nature of the Mass," and "the purity of heart the Scriptures require of us to receive holy Communion."

The cardinal's comments came days after the conclusion



Cardinals George Pell, prefect of the Vatican Secretariat for the Economy, left, Timothy M. Dolan of New York, John Njue of Nairobi, Kenya, and Willem J. Eijk of Utrecht, Netherlands, arrive in procession for the beatification Mass of Blessed Paul VI celebrated by Pope Francis in St. Peter's Square at the Vatican on Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family. (CNS photo/Paul Haring)

of the 2014 extraordinary synod on the family, which debated making it easier for divorced and civilly remarried Catholics to receive Communion.

"We will be counterproductive if we have anger or hate in our hearts, if we lapse into sterile polemics against a surprisingly small number of Catholic opponents," the cardinal wrote.

Cardinal Pell's remarks came in a homily he had prepared for a celebration of Mass in the extraordinary form on Oct. 24 at Rome's Church of the Most Holy Trinity of the Pilgrims.

The cardinal was unable to celebrate the liturgy, part of the Populus Summorum Pontificum pilgrimage to Rome for devotees of the traditional Latin Mass, on account of bronchitis. In an additional prepared text, he assured those present that his sickness was the only reason he was unable to attend.

In the cardinal's absence, his personal secretary Father Mark Withoos celebrated the Mass and read the homily.

The "college of bishops and all synods work by consensus," Cardinal Pell wrote. Before next October, Catholics have to work to build a consensus "out of the present divisions," he wrote.

"Pastoral practice and teachings can only be changed by consensus," he wrote.

"Doctrine does develop, we understand truth more

deeply, but there are no doctrinal back-flips in Catholic history," the cardinal wrote. "The apostolic tradition announced first by Christ and founded in the Scriptures is the touchstone for truth and genuine pastoral practice.

"We, and especially you young people, must live this in love, giving reason for your hope," he wrote. "This is a unique opportunity, which we must seize in God's name."

Cardinal Pell also wrote about the importance of the papacy in defending and developing doctrine.

"The role of the successor of St. Peter has always been vital to Christian and Catholic life, especially as the touchstone of doctrinal fidelity and as a resolver of disputes, pastoral as well as doctrinal," the cardinal wrote.

"The Church is not built on the rock of Peter's faith," he wrote, "but on Peter himself, despite his faults and failings.

"Pope Francis is the 266th pope, and history has seen 37 false or antipopes," he wrote.

"The story of the popes is stranger than fiction," the cardinal wrote, and today "we have one of the more unusual popes in history, enjoying almost unprecedented popularity. He is doing a marvelous job backing the financial reforms," he wrote.

Cardinal Pell concluded his written remarks with a prayer "I was taught as a child: May the Lord preserve the Holy Father, Pope Francis, and give him life. Keep him safe on Earth and deliver him not up into the hands of his enemies." †

At Vatican gathering, Pope Francis says 'Pope Benedict XVI was a great pope'

VATICAN CITY (CNS)—Retired Pope Benedict XVI is a perfect example of how intellectual knowledge and scientific curiosity do not lead a person further from God, but can strengthen

their love for God and for his human creatures, Pope Francis said.

"Benedict XVI was a great pope," he said. "Great for the power and penetration of his intellect, great for his

considerable contribution to theology, great for his love for the Church and for human beings, great for his virtues and his religiosity."

Pope Francis praised his predecessor on Oct. 27 at a meeting of the Pontifical Academy of Sciences. The academicians invited Pope Francis to unveil a bronze bust of Pope Benedict at the academy's headquarters in the Vatican Gardens.

The pope said he was pleased that the statue's face and particularly its eyes captured the spirit, intelligence and love of Pope Benedict.

"This spirit, far from crumbling with the passing of time, will appear greater and more powerful from generation to generation," the pope predicted.

With his intellectual curiosity and his love for science, Pope Benedict

especially enjoyed conversing with scientists at the Pontifical Academy, Pope Francis said.

"No one could ever say of him



Emeritus Pope Benedict XVI

that study and science made him and his love for God and his neighbor wither. On the contrary, knowledge, wisdom and prayer enlarged his heart and his spirit," the pope said.

"Let us thank God for the gift that he gave the Church and the world with the existence and the pontificate of Pope Benedict." †



'Benedict XVI was a great pope. Great for the power and penetration of his intellect, great for his considerable contribution to theology, great for his love for the Church and for human beings, great for his virtues and his religiosity.'

—Pope Francis

Promoting vocations and missionary discipleship

By Fr. Eric Augenstein

In addressing vocation directors from around the United States at a recent conference, Cardinal Edwin O'Brien, the Grand Master of the Equestrian Order of the Holy Sepulcher, shared what he believes to be the gift that Pope Francis is offering to vocations: the gift of missionary discipleship.



Fr. Eric Augenstein

A missionary goes to a place where he or she is not wanted, and speaks a message people don't want to hear. A disciple grows daily in relationship with Jesus Christ through prayer and service. These two realities come together in the vision that Pope Francis has set before the Church and the

world: a vision of missionary discipleship.

While all Christians share in this missionary discipleship, priests, deacons and consecrated religious are called in a particular way to go to the outskirts of our communities carrying the message of Jesus Christ. We are called to live the alternative to the self-centeredness of our times and to be generous in loving all those we encounter. We do so grounded in prayer, rooted in community, and

nourished by the sacraments.

This vision of missionary discipleship guides not only the lives of clergy and consecrated religious, but also the work we do in promoting these vocations in the Church. Cardinal O'Brien challenged vocation directors to broaden their engagement with culture in order to present a vision of ordained ministry and consecrated life beyond those who would naturally be drawn to these vocations.

Here in the Archdiocese of Indianapolis, we are trying to take seriously both the call to missionary discipleship that comes from Pope Francis, and Cardinal O'Brien's challenge to broaden our engagement with culture and the young Church.

While we continue to offer regular discernment programs such as retreats, dinners with Archbishop Joseph W. Tobin and peer discernment groups, we also spend considerable time forming relationships and being a visible presence wherever the young Church gathers—at Theology on Tap programs sponsored by the archdiocesan Young Adult and College Campus Ministry, on college campuses and in our high schools, at the annual March for Life in Washington, D.C., and through various opportunities for evangelization and service.

Vocations to the priesthood, diaconate and consecrated life grow and blossom in countless ways and at varied places—and we hope to be a presence and provide

resources to families, parishes, schools and individuals at any point along the journey.

But we also need your help. Those of us who minister full time in vocations cannot do this task alone. We cannot reach all the places where the seeds of a religious vocation are being planted. We must work together as an entire Church to be missionary disciples who walk with one another along the journey of faith in discovering God's call for each of us.

Parents, catechists, teachers, family members, parish leaders, youth ministers, priests, deacons and consecrated religious—both individually and as a community—can reach out to all corners of our culture to reflect the light of Christ and help to illumine the path to holiness. This shared missionary discipleship can hold up the variety of Christian vocations—marriage, priesthood, diaconate and consecrated religious life—as authentic paths to holiness.

Will you join me in being a missionary disciple? Will you join me in raising up the next generation of priests, deacons and consecrated religious for the Church and the world?

(Father Eric Augenstein is vocations director of the Archdiocese of Indianapolis. For more information about the ministry of the archdiocesan vocations office, log on to www.HearGodsCall.com.) †

Heavenly desserts and unexpected ingredients add a sweet taste to Franciscan sister's faith journey

By John Shaughnessy

The natural temptation is to describe her chocolate-laced desserts as heavenly.

And that was the reaction Franciscan Sister Madeleine Schumacker received after she recently made a flourless chocolate cake with Chantilly cream and a mousse-textured dessert called chocolate espresso panna cotta for a group of lay leaders from the Franciscan Alliance health care system.



Sr. Madeleine Schumacker O.S.F.

"They enjoyed it so much that the leader of the group said that all the cardiologists in the system would be thanking me," says a laughing Sister Madeleine, a Batesville native who is a member of the Sisters of St. Francis of Perpetual Adoration.

While the rave reviews were exactly what Sister Madeleine was hoping for her desserts, her recipes for becoming a religious sister and a chef-in-the-making have deliciously unexpected ingredients to them.

In fact, she may have set a record for the least amount of time it took her to go from being someone who had fallen away from her faith to being someone who seriously began

to consider a religious vocation.

It all took place on a weekend 10 years ago when she was 22 and a recent college graduate. Knowing she had a degree in broadcasting and a plan to work for a television station, the youth minister at St. Louis Parish in Batesville asked her if she would videotape a weekend youth retreat. Their friendship, not her faith, made her say yes.

"Prior to that, I had fallen away from the Church for about five years," she recalls. "I wasn't claiming and living my faith."

That reality began to change on the Friday night of the retreat. As she stood in "the back corner of the gym with an old VHS recorder," she videotaped the talk that Father Jonathan Meyer gave on Christ's presence in the Eucharist.

"I had a St. Paul moment," Sister Madeleine says. "Suddenly, it clicked that Christ was in the Eucharist, and he loved me. It hit me like a ton of bricks. I knew in

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Franciscan Sister Madeleine Schumacker prepares a dessert on Sept. 23 in the kitchen of the Mishawaka, Ind., motherhouse of her religious community, the Sisters of St. Francis of Perpetual Adoration. Previously a member of St. Louis Parish in Batesville, Sister Madeleine professed perpetual vows earlier this year.

(Submitted photo)



New Albany priest seeks to remind people of God's presence

By Sean Gallagher

Priests might learn about the meaning of their vocation through prayer or from the wise words of a spiritual director or seminary professor.

Father Daniel Atkins gained insight into his calling from a football player at Roncalli High School in Indianapolis.

Father Atkins, 66, served as chaplain at the school from 1989-94. One night while standing along the sidelines at a football game, he was confused by a stoppage in play and an ensuing conference between coaches and game officials.

A player tried to explain the situation to him. "I must have had a stupid look on my face," said Father Atkins. "He said, 'You don't understand, do you Father?' I said, 'No, I don't.' He said, 'It's OK. The last priest didn't either.'"

"When we were coming off the field, he came up to me and said, 'Father, you don't have to understand all the rules of football. That's why we have coaches and referees. You're just out there to remind us that God is with us.' I've never forgotten that."

Wherever Father Atkins has ministered—at Roncalli, in parishes and at Indiana University in Bloomington—he has sought to carry out that mission.

"If I go to a hospital and the doctor comes in and starts talking about medical terminology, I really don't get rattled," he said. "I am not there to be a translator for a doctor. I'm just there to help the people remember that God is with them."

Currently, Father Atkins serves as the pastor of Holy Family Parish in New Albany, not far from Floyds Knobs where he grew up.

During his childhood and teenage years, Father Atkins and his family were members of St. Mary-of-the-Knobs Parish in Floyd County. His sister, Jackie Vetter of Palmetto, Fla., said he liked serving at Mass there.

"He always wanted to be in church," said Vetter. "There were times when we had to walk down St. Mary's Road because he was determined that we were going to go to church."

Father Atkins' faith blossomed in a different way as a young adult when, during a difficult time in the life of his family, he brought Vetter to Kansas where he was a

See *PRIEST*, page 14



Father Daniel Atkins, pastor of Holy Family Parish in New Albany, poses on Sept. 18 with students at the parish's school during a walkathon it sponsored. (Submitted photo)

Seminarian sees childhood desires fulfilled in priestly formation

By Sean Gallagher

God willing, seminarian James Brockmeier will be ordained a transitional deacon for the Archdiocese of Indianapolis next spring.

He would then be expected to be ordained a priest a year later.

It's a vocation that he started thinking about when Brockmeier, 24, was in grade school. But the steps he has taken along the way were always measured, never going beyond where he felt God was calling him to be at that moment.

Those steps began in the Catholic home in which Brockmeier grew up in Covington, Ky.

"We always went to church on Sunday. That was a constant," he said. "I remember my parents gave me a lot of little pieces of religious art. I would hang them up in my room. There were little statues of Mary or of the Sacred Heart of Jesus around our house. It was a normal thing."

Brockmeier responded positively to this Catholic environment, intrigued at an early age by the faith.

"There was an importance and homeyness to going to church and being a member of the Church that always struck me," he said. "Everywhere I would go, there was the Church and I could appreciate that. I was receiving a lot from the Church when I was growing up. I wanted to be a part of handing it on."

The possibility that handing on the faith could involve the priesthood occurred to Brockmeier at a young age.

"I can remember being in the fourth- or fifth-grade religion classroom," he said. "I can see it [in my mind] today, the pages in the religion book where it talked about the priesthood and religious life. I just thought that it was so interesting that there were people who do this. ... There were people who dedicated their whole

lives to the faith. That really struck me."

Nonetheless, as Brockmeier continued to embrace his faith as a teenager and became involved in a helpful youth group, he didn't discern a particular call to the priesthood but more to ministry in the Church in general, possibly to teaching religion in a Catholic high school.

That's why he was attracted to Marian University in Indianapolis, whose San Damiano Scholars Program for Church Leadership trains lay young adults for ministry in the Church.

He was accepted into the program and enrolled at Marian in 2007.

"The fact that this campus had young people who wanted to study and work for the Church, as well as young people who were thinking about the priesthood really attracted me," Brockmeier said. "There seemed to be so much going on."

During his four years at Marian, he became involved in catechetical ministry at St. Mary and St. Mark the Evangelist parishes, both in Indianapolis.

Between these experiences and getting to know several seminarians, the Archdiocese of Indianapolis began to feel like home for him.

"There was a lot going on in the archdiocese," Brockmeier said. "I kind of sensed a lot of excitement all over the place about where the Church was going and what the Church was doing."

At the same time, he showed leadership among his fellow students at Marian, according to Mark Erdosy, director of Marian's San Damiano Scholars program.

"By the time that he was a senior, he had a great grasp of philosophy and theology," Erdosy said. "He was the one person students could always count on to be able to help them understand it, no matter what class they were taking, philosophy or



Seminarian James Brockmeier prepares the altar in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad during a March 27 Mass. (Photo by Sean Gallagher)

theology. James had a knack for taking complicated concepts and simplifying them so people could understand them."

Throughout much of his time at Marian, the priesthood remained in the back of Brockmeier's mind. That began to change during the fall semester of his senior year when he began to consider more seriously the possibility of becoming a seminarian.

Over Christmas break, he shared his thoughts with then-archdiocesan seminarian Benjamin Syberg, a friend of Brockmeier from Syberg's days at Marian and Bishop Simon Bruté College Seminary in Indianapolis.

"In a moment of sheer joy, I hugged him," said Father Syberg, who was ordained a priest last spring. "We both were very excited. We had hoped he would. But to finally hear that he was going through with it was a big moment for us."

That affirmation helped Brockmeier along his path of discernment.

"Seeing him and his enthusiasm got me thinking about it more," he said.

He later sought out Erdosy's advice.

"Instead of talking to me about it, he picked up the phone and called the vocations office," Brockmeier said. "To this day, I thank him for that. [He said], 'You should absolutely have this conversation with the vocations director.' He really nudged me along the road."

He has now been an archdiocesan seminarian for more than three years and, in that time, has received priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, managed the seminary's pub and pizzeria, been involved in parish ministry and been trained as a hospital chaplain.

"I continue to live the daily life of the seminary, the life of prayer, of classes, the jobs I have here, the pastoral ministry," Brockmeier said. "And from day to day, in that prayer the Lord is calling me to this. This is where the Lord is calling me today."

Brockmeier has also found that God has deepened the thoughts and desires that first captured his imagination as a

grade school student.

"It's transformed over time from an attraction to it being a real part of my identity," he said. "I've been living this now for three and a half years, daily doing the work and the prayer, receiving the grace, thanks be to God. It's gone from something I'm hoping for to something that attracts me to something that the Lord is forming me into."

Brockmeier knows that the priestly identity that is being formed in him will be centered on bringing other people closer to Christ and the Church, something he has wanted to do since he was a child.

"I've learned here that the priestly call is that you daily bring people back to prayer, the prayer of the Mass," said Brockmeier. "I'm attracted to teaching and preaching and pastoral care. But these things are vehicles to draw people more closely to the Mass and the sacraments where God is waiting to give them grace."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

'Consistent path of discernment' leads Sister of Providence to vocation

By Jason Moon

Special to The Criterion

Since she was a young child, Providence Sister Regina Gallo had the sense there was more to life than just getting up, breathing in and moving forward.

As she got older, Sister Regina continued to have these feelings, even though she had started down a "normal" path. She had a well-paying job she enjoyed, had just been promoted and was dating.

But eight years after graduating from high school, she began to feel something she had not felt since she was young: A call to religious life.

"When the thought of entering religious life entered my mind, I did all I could to dismiss that and push it under the carpet," said Sister Regina, a member of the Sisters of Providence of Saint Mary-of-the-Woods, whose motherhouse is in St. Mary-of-the-Woods.

"I was happily dating at the time, and my dream was always to get married and have children. I dismissed the thought for about six months, and after six continuous months of constant nagging, I finally decided to talk with someone about it.

"My feelings were part confusion: Why me? Why am I getting these feelings? This is not what I had planned for my life," she continued. "The thought of closing the door on all that I dreamt was not only frightening,

but painful.

"Things seemed to be going well ... and then one morning I woke up to the smell of my neighbor cutting his grass—and boom—the literal and clearest words came into my head: 'Regina, why don't you think of becoming a sister?' My response, literally, was, 'Why don't you just go away?' Well, I guess we know who won on that end."

Sister Regina admitted the feelings of a possible religious life scared her.

"What will my family think? Will I be supported and accepted? Will I be good enough? What would I or do I have to offer?" she said.

When Sister Regina was a young child, she felt a spiritual sense clinging to every fiber of her being, but she wasn't sure how to react to it.

"I always knew and was consciously aware at such a young age that there was something so much bigger than me," Sister Regina said.

Despite some reservations, Sister Regina met with Providence Sister Kay Manley, who helped her during four years of discernment.

Still, Sister Regina questioned the call and through the assistance of the Sisters of Providence's vocation director, entered into therapy to make sure she wasn't doing anything for the "wrong" reasons.

This counseling, along with the guidance given by Sister Kay and participation in vocations retreats, gave Sister Regina confidence that her motivations were good and helped her move down "a consistent path of discernment."

Sister Regina said she did look at other communities, but her relationship with the Sisters of Providence

ran deep. She attended Guérin College Preparatory High School in River Grove, Ill., where several Sisters of Providence taught.

"I looked into several different communities, or as I referred to it: I 'order shopped,'" Sister Regina said. "I looked at about eight different communities.

"I did not find within those other communities the connection that I felt with the Sisters of Providence," Sister Regina said. "They were all wonderful communities, but there was a lack of connection or something that pulled me away from them and pushed me toward the Sisters of Providence."

After finally confirming her belief to join the Sisters of Providence on Sept. 13, 2001, Sister Regina said she felt "relief."

"It was a long, tough four years of discerning," she said. "I also honestly felt a peace that I never felt before. I can't quite describe it, but it was really a cleansing feeling, as if something washed right over me. I do believe I had the nerves and 'butterflies' in the stomach, but that would be normal for any major life choice."

Sister Regina professed perpetual vows on June 26, 2011.

"I feel we all continue to discern," she said. "That never ends once we enter community. We, and I, are continuously listening to and sifting through how and where the spirit is calling us in life and our ministry."

(Jason Moon is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. For more information on the Sisters of Providence, log on to www.spsmw.org.) †



Sr. Regina Gallo, S.P.

Beech Grove Benedictine sisters help each other to seek God

By Katie Chrisman

Special to *The Criterion*

Religious life in a monastery is a potpourri of personalities. The young and elderly and those in between live, pray and work together.

They commit themselves to serving God and helping one another on the path of holiness. Although monastic life has changed over the centuries, one thing remains the same: God continues to call people to this way of life.

Two members of Our Lady of Grace Monastery in Beech Grove answered this call to monastic life decades apart. Benedictine Sister Mary Nicolette Etienne, 52, and Benedictine Sister Heather Jean Foltz, 31, have different backgrounds. Despite their differences, God called each one just the same.

Sister Nicolette, the fourth of six children raised in a “close-knit” family in Tell City, was always close to the Church. She considered the priests and religious sisters at her home parish role models and her heroes.

“I loved them. They helped form who I am today,” she said.

God and the St. Paul Parish in Tell City were always at the heart of her family’s life. Three of her brothers ended up being ordained priests, including Bishop Paul D. Etienne of Cheyenne, Wyo.

She admits she first had thoughts of religious life in the fifth grade, and later had a profound spiritual moment on her senior retreat in 1980, but it wasn’t until she completed her master’s degree in her early 20s that she began to seriously discern her vocation.

She was frequently around Benedictine sisters. Her aunt, Benedictine Sister Jeanne Voges, is a member of Our Lady of Grace.

Sister Nicolette knew she wanted to be a teacher—married or religious. “I really didn’t care which one; whatever God wanted.”

While teaching at St. Anthony School in Clarksville, she found herself around Benedictine sisters who invited her to share meals with them.

She entered Our Lady of Grace in July 1986 as a postulant, and 28 years later she remains. She professed temporary vows in 1988 and final vows in 1991.

“I’ve gone through phases. It took me awhile to adjust.”

Sister Nicolette recalls a profound period of time in her life, many years after entering the community. “For a long time, I felt like I was on the periphery, looking in at this community.”

It wasn’t until 1997 when she was diagnosed with breast cancer that her life in the monastery began to change. She had a double mastectomy and four rounds of chemotherapy.

“My sisters treated me like a queen. They were so supportive and loving,” she explained. “It was during those six months that I went from being on the periphery looking at my sisters to being in the heart of the community. It took 11 years.”

Now, 17 years later, she says that she is now at the most peaceful point of her monastic life.

Sister Heather answered her call more recently. The middle child of three girls, she grew up in Dyer, Ind.,

in the Gary Diocese as a United Methodist in a heavily Catholic area. She occasionally attended Mass with friends.

“I really felt drawn to the liturgy of the Catholic Church even from a young age,” she said. “It was so different than what I was growing up with.”

She attended the University of Indianapolis, and in her final two years lived in an intentional ecumenical Christian community. There, she lived, prayed, did service projects and spent social time with her roommates. “I really felt drawn to that way of life, but I wasn’t really sure how that would all play out.”

Sister Heather first encountered the Sisters of St. Benedict while in college. Benedictine Sister Jennifer Mechtild Horner was one of the chaplains on the campus. She invited her to prayer at Our Lady of Grace, and later to go with the sisters on a Lenten service project to a women’s prison.

In her first time in prayer with the sisters, she was drawn to the chanting of the psalms, and was struck by the sisters gathered in communal prayer.

“They brought their intentions to God from their specific ministries. It was just so beautiful to see that; that their life was centered in common prayer and the ministry kind of flowed out of that.”

Sister Heather entered the Rite of Christian Initiation of Adults after graduating from college. Interestingly, it was Sister Nicolette who was the community’s vocation director at the time and, as Sister Heather describes, was the one who “journeyed with me when I started seriously discerning.”

In her decision to enter Our Lady of Grace, the important things were a life of prayer and living in community. Specifically, she said she felt called to live intergenerationally.

“There’s so much we can learn from people who have lived during a different time period, who have experienced different things in life,” she said.

Sister Heather entered Our Lady of Grace Monastery as a postulant in 2009 and professed temporary vows in 2012. She admits religious life can have surprises. Now serving as the director of social services at St. Paul Hermitage in Beech Grove, she said, “I had never even dreamed of working with the elderly, but it’s through those first few years of living here that other people saw that gift within me.”

Her ministry is strengthened by the sisters in the community. “Community life and prayer is a huge support,” she said. “I think I have an added benefit because there are other sisters [who] work in ministry with me, and so we support one another in our ministry.”

Sister Nicolette echoes those sentiments. An educator for 30 years, Sister Nicolette now teaches religion at Most Holy Name of Jesus School in Beech Grove.

“I feel like my ministry as a teacher is so much better because of the wisdom and influence of my sisters here,” she said.

Both women relish their time among their fellow sisters.

“We’re all here for the exact same reason, and that’s to seek God and to obtain the ultimate goal of heaven,” Sister Nicolette said. “We all approach it in our own



Benedictine sisters Mary Nicolette Etienne, left, and Heather Jean Foltz, right, pray with fellow members of Our Lady of Grace Monastery in Beech Grove in the community’s chapel. Both sisters seek God in the life that they share with other Benedictine sisters living in community. (Photo by Katie Chrisman)

personalities.”

Of the younger sisters in the community, she notes how committed they are to their vocation. “They’re serious about it, they’re joyful about it. I never hear them complain,” she said.

Likewise, Sister Heather points out how much she has to learn from those in the community who have decades more experience in the monastery, whom she calls “wisdom figures.”

“There’s always someone who’s been where you’ve been,” she said.

Whether the women answered the call half a century ago or more or in the 21st century, both sisters agree that the call to religious life is the same from their oldest sister—at age 102—to their newest sister. “God calls us in the way that we’re going to hear and listen to it,” Sister Heather said.

They say it may look different in today’s modern world, but “God has not stopped calling people,” Sister Nicolette said.

“I think the call is the same—that call to seek God with everything you are,” said Sister Heather.

(Katie Chrisman is a freelance writer for *The Criterion*. She lives in Greenwood. For more information about Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.) †

Franciscan sister travels to China and back to arrive at her calling

By Jennifer Lindberg

Special to *The Criterion*

Her desire to be a religious sister was almost an unrealized hope for Oldenburg Franciscan Sister Susan Pleiss.

She had left the Catholic faith of her family, moved to China, and then when she was getting closer to retirement age, she decided it was time to enter religious life.

The door was slammed firmly in her face. The reason: she was past 50 years of

age, and she had cancer.

There wasn’t a religious order that truly thought she had a vocation—especially, since most religious orders won’t take women past the age of 40.

At one point, Sister Susan might have agreed with them.

Growing up in Dayton, Ohio, in a strong Catholic family, Sister Susan left her Catholic faith for 16 years, after attending college at Purdue University in West Lafayette, Ind., where she graduated with a degree in civil engineering.

“Ohio is a more Catholic state, and this was the first time I was faced with questions about my faith which I couldn’t answer,” Sister Susan said. “It led me away from my faith to evangelical work, and it led me to China.”

In China, she taught English with a group of Christian teachers. She ended up being a supervisor and facing a heavy workload that was leading to burnout. It was also in this communist and atheistic country that God started getting her attention in a different way.

“God used China,” Sister Susan said. “I was a cradle Catholic, and the Chinese are very family oriented. I started to ask myself why I was doing this to my family, and why can’t I return to the faith of my family?” she said.

“In China, I could hear God asking me why I was not Catholic,” Sister Susan said. “It was distressing to my family, and I decided I can’t do this to them.”

Once she returned to America, she fell in love with the Catholic Church. She said she was raised in an era of confusion about the Church.

“My faith formation was not complete,”

Sister Susan said. “My early years were the *Baltimore Catechism*, and then we went through the hippy Jesus and ‘Jesus Christ Superstar.’ It was confusing.”

There was one thing she was certain about.

“I was going to reclaim my call” to the religious life, said Sister Susan.

The call had been there all along, she said, “and I answered it in various ways.”

She had felt it when she was an engineer living in Seymour. She felt it in China. But at those times, she was an evangelical Christian, and religious life does not exist in that faith tradition.

After leaving China, she did not want a job with a lot of responsibility and was not looking to return to engineering.

“Someone asked me what I wanted to do and I said, ‘manual labor,’” Sister Susan said.

And that’s what she did, various jobs in horticulture or anything in the outdoors.

She ended up moving to Richmond, Va., because an evangelical friend lived there. Curiously, her

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‘God used China. I was a cradle Catholic, and the Chinese are very family oriented. I started to ask myself why I was doing this to my family, and why can’t I return to the faith of my family?’

—Franciscan Sister Susan Pleiss

Monastic life offers distinctive gifts to the Church and the world

By Brother William Sprauer, O.S.B.

Special to *The Criterion*

A charism is a spiritual gift given by God and, if properly recognized and cultivated, is shared for the benefit of others, giving life to the Church. The ancient tradition of monastic life, as one of many forms of consecrated life, offers the Church its own unique charism.



Br. William Sprauer, O.S.B.

Distinctive vows

Religious orders follow Christ in a particular way by binding themselves to the three vows of poverty, chastity and obedience.

Monastic vows, while they indeed contain these three, are expressed in a slightly different manner. St. Benedict, directs new monks to "... come before the whole community in the oratory and promise stability, fidelity to the monastic life, and obedience." We certainly share the vow of obedience, yet stability and fidelity are particular to the monastic life.

Stability of place calls the monk to stay in one place for life, the enclosure of the monastery, so that a stability of heart can take root in which the monk is able to seek Christ above all else. By committing oneself to a particular community, the monk allows that community to form him. Vowing stability, the monk does not to expect others to change, but allows others to change him to become more Christ-like.

Contained within the vow of fidelity to the monastic way of life are several other directives. Celibate chastity, poverty and *conversatio* (conversion) are all implicit in this vow of fidelity. The key word in the vow, interestingly enough, is not "fidelity," but "monastic." We bind ourselves to be faithful to this particular way of life, not any other way.

Monastic poverty takes the form of "holding all things in common." While we are not expected to exhibit radical poverty, like that of St. Francis of Assisi, we are called to live a simple, unmaterialistic life, recognizing that ultimately we personally do not own anything.

Monks strive to live a life of continuing conversion, or *conversatio morum* (conversion of manners) as it is called in the *Rule* of St. Benedict. We strive each day, through prayer, work, community (and ultimately, self-discovery), to let go of those things that inhibit us from loving, from willing the good of another. The relentlessness of daily monastic life slowly wears on us, until our hard edges are smoothed and we more closely resemble Christ.

Distinctive place

Traditionally, monasteries are often found in a "deserted place," away from the hustle and bustle of the city. Monks choose to leave "the world," putting themselves on the fringe of society, while still connected to the Church at large, in order to seek Christ above all else.

This "flight" from the world is not because monks are



With guests looking on, monks of Saint Meinrad Archabbey in St. Meinrad process into their Archabbey Church of Our Lady of Einsiedeln. For centuries, the monastic life has offered its own unique gifts to the service of the Church and the world.

(Photo courtesy of Saint Meinrad Archabbey)

running from something. Rather, they "step aside" to gain better perspective. Living apart in a cloister allows the monk to view the world from a distance, offering a fresh perspective while living a simple, quiet life of prayer and work within a close-knit community.

Distinctive prayer

Each monastery's daily schedule brings the monks together several times a day to sing the praises of God through the Liturgy of the Hours, or "Work of God" as St. Benedict called it. Gregorian chant is the preferred monastic method of praying the psalms, and its use makes the liturgy reverent and dignified.

This constant returning to public prayer strengthens our relationship with Christ so that we become more attentive to his voice speaking to us in our daily lives.

Our private prayer comes in many different forms, be it *lectio divina* (contemplative praying of the Scriptures), the rosary, centering prayer or the Jesus Prayer. Although the form itself may differ, the goal is the same, to simply "rest in God." Whatever devotion or prayer practice used to achieve this state of quiet contemplation is certainly up to the individual monk.

And so, our prayer does not cease, but follows us into our various tasks around the monastery. Our prayer bleeds into other areas of our lives, and begins to manifest

itself in charitable works in the community and the Church at large.

While the *Rule* of St. Benedict doesn't specify any particular type of work, monks tend to take on apostolates that allow for these regular intervals of liturgical and private prayer, so that prayer becomes the primary and persistent focus of a monk's life.

Work is secondary to prayer, but is still a necessary part of the daily life of a monk. As St. Benedict says, "Idleness is the enemy of the soul."

Monastic life offers a unique witness to the Church and to the world. Monks strive to cultivate Gospel values by living the Kingdom of Heaven this side of death, in a quiet and simple life. We believe that by living in continuing conversion through our contemplative prayer and work, we can change the world around us and make it a more loving place.

This is our charism. This is our received gift from God and, we in turn, continue to cultivate it, offering ourselves in prayer and witness for the Church and for the world, so that nothing will be preferred to the love of Christ.

(Benedictine Brother William Sprauer is a monk of Saint Meinrad Archabbey in St. Meinrad. For more information about Saint Meinrad Archabbey, log on to www.saintmeinrad.org.) †

OLDENBURG

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evangelical friend had a lot of Catholic friends that led Sister Susan to a vibrant Catholic parish.

Sister Susan tried to discern with Benedictine communities. They all turned her down because of her age and a cancer diagnosis.

She almost gave up, and "decided to work out my call as a lay person," she said, but then she got a huge surprise that literally came through a road sign announcing that the Sisters of St. Francis of Oldenburg, Ind., were nearby.

On her way to a Benedictine Monastery in Wisconsin, for a retreat, Sister Susan stopped in Batesville, Ind., for the night. She was still living in Richmond and traveling down the highway when she saw the sign about the Franciscan community close by.

She curiously asked the front desk clerk about the sisters, but was told nothing. The desk clerk was new, and was not Catholic. So Sister Susan looked them up on her computer once she got back to her room. She saw they had a "Come and See" weekend for women interested in religious life taking place on the dates she was to return from Wisconsin.

Sister Susan at first dismissed it, stating that she planned to continue onto another retreat in Chicago. It ended up being cancelled, and Sister Susan found herself going to Oldenburg for the discernment retreat.

"I asked to be a sister in discernment," Sister Susan said. "But I was initially rejected because of my

cancer diagnosis."

It was another "no," a common answer to her prayers.

When then-vocation director Franciscan Sister Joan Miller called to give the bad news, Sister Susan said, "I pushed back."

She later learned that Sister Joan asked the community's council to reconsider.

Sister Joan, now the parish life coordinator of St. Vincent de Paul Parish in Shelby County, remembers the conversation with-then laywoman Pleiss well.

"What she said to me is that I didn't know what it was like to feel a call and have everyone deny it," Sister Joan said. "I thought about that."

"I will fight for something I think should be, and I really felt she had a vocation. The circumstances that she found us—it was God really sending her to us for a reason. I felt the council had made a mistake."

Sister Joan went to the community's leader and asked for the council to meet again, and they reconsidered.

"She is a gift to us," said Sister Joan.

Sister Susan found out she was accepted on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary in 2009. She is also cancer free, stating she has few problems with it anymore. Sister Joan believes she was healed.

Now, Sister Susan ministers in Campton, Ky., to the poor in the Appalachian Mountains. She mainly helps with sacramental assistance and the administrative end of a food pantry the sisters operate there.

She finds that her main ministry, though, is being a witness to love and helping bring about reconciliation.

She ministers in a place where the people still have a "firm sense of place," she said, and where roadside family cemeteries are cared for by succeeding generations.

Still, drug abuse and extreme poverty run rampant though the beauty of the Kentucky hills that sit near the Red River Gorge and Natural Bridge. It's a place where pioneer history had come alive as Daniel Boone made his way through, and now the national forest there boasts his name.

It is here that people keep up family feuds and have a lot of Catholic prejudice about Mary and the saints, Sister Susan said. When the Oldenburg Franciscans first came to eastern Kentucky almost 25 years ago, no one would even rent to them because they were Catholic nuns, she said.

Yet, like Sister Susan, who found reconciliation with the Catholic Church and now has her vocation as a religious sister realized, she feels her main job is to help the people of Kentucky with their own kind of reconciliation.

"There are deep roots here," she said. "There is a ministry for reconciliation here to help people let go and move on."

"I think that there is power in the religious life. People here watch how you live, and you have a powerful witness."

(Jennifer Lindberg is a freelance writer for *The Criterion*. She lives in Shelby County. For more information about the Sisters of St. Francis in Oldenburg, log on to www.oldenburgfranciscans.org.) †

New deacon candidates come from varied backgrounds

By Sean Gallagher

On Sept. 27, 21 men from across central and southern Indiana were accepted by Archbishop Joseph W. Tobin as candidates for the diaconate during a Mass in SS. Peter and Paul Cathedral.

They have completed one year of formation. Over the next three years, they will continue participating in the four dimensions of deacon formation: human, spiritual, intellectual and pastoral.

During that time, they will meet as a group for classes or on retreat one weekend a month for 11 months each year. Additionally, they will participate in various ministries of charity in parishes to which they will be assigned as well as other places outside of parishes (e.g., jails, hospitals, etc.).

Deacon Kerry Blandford, archdiocesan director of deacon formation, is leading the candidates in their formation. Father Jeffery Godecker serves as the director of spiritual formation for the deacon program.

This third class of deacon candidates ranges in age from 41 to 67. They have been married as few as 15 years and as many as 46.

Most continue to work at careers in the secular world, although two are retired. Their occupations vary from professional musician to firefighter to video editor.

Eight of the 11 archdiocesan deaneries are represented in the new class of deacon candidates. This includes the Tell City Deanery, which has not had a candidate in the previous two classes. †

 <p>David Bartolowits Age: 57 Wife: Leslie Children: 2 Parish: St. John the Evangelist, Indianapolis Occupation: Professional musician</p>	 <p>Joseph Beauchamp Age: 53 Wife: Shelly Children: 3 Parish: St. Ann, Indianapolis Occupation: Mechanical Engineer</p>	 <p>Robert Beyke Age: 51 Wife: Beth Children: 2 Parish: St. Monica, Indianapolis Occupation: Environmental Affairs Manager</p>
 <p>Gary Blackwell Age: 54 Wife: Lynn Children: 4 Parish: Most Holy Name of Jesus, Beech Grove Occupation: Firefighter</p>	 <p>John Cord Age: 58 Wife: Gwen Children: 3 Parish: St. Ambrose, Seymour Occupation: Business Owner</p>	 <p>Wilfredo de la Rosa Age: 63 Wife: Melinda Children: 2 Parish: Holy Angels, Indianapolis Occupation: Self-employed</p>
 <p>Paul Fisherkeller Age: 66 Wife: Sandra Children: 4 Parish: St. Mark the Evangelist, Indianapolis Occupation: Retired</p>	 <p>Charles Giesting Age: 58 Wife: Mary Children: 4 Parish: St. Susanna, Plainfield Occupation: Global Ethics and Compliance Consultant</p>	 <p>John Hosier Age: 58 Wife: Ada Children: 3 Parish: Nativity of Our Lord Jesus Christ, Indianapolis Occupation: Quality Engineer</p>
 <p>Martin Ignacio Age: 50 Wife: Avigay Children: 2 Parish: St. Mary, New Albany Occupation: Occupational Safety and Health Manager</p>	 <p>Oliver Jackson Age: 66 Wife: Cora Children: 3 Parish: St. Rita, Indianapolis Occupation: Retired</p>	 <p>John Jacobi Age: 44 Wife: Carmen Children: 3 Parish: St. Michael, Bradford Occupation: Director of Religious Education</p>
 <p>Anthony Lewis Age: 46 Wife: Angie Children: 3 Parish: St. Thomas the Apostle, Fortville Occupation: Operations Supervisor</p>	 <p>Jerome Matthews Age: 65 Wife: Cathy Children: 3 Parish: St. Barnabas, Indianapolis Occupation: Teacher Assistant</p>	 <p>John McShea Age: 60 Wife: Regina Children: 3 Parish: St. Monica, Indianapolis Occupation: Telecommunications</p>
 <p>Reynaldo Nava Age: 47 Wife: Lorena Children: 4 Parish: Our Lady of the Greenwood, Greenwood Occupation: Warehouse/Hispanic Ministry Coordinator</p>	 <p>Juan Carlos Ramirez Age: 48 Wife: Gabriela Children: 3 Parish: St. Bartholomew, Columbus Occupation: Quality Control</p>	 <p>Matthew "Tom" Scarlett Age: 44 Wife: Kathy Children: 3 Parish: St. Vincent de Paul, Bedford Occupation: Program Manager</p>
 <p>Nathan Schallert Age: 62 Wife: Kathy Children: 2 Parish: SS. Peter and Paul Cathedral, Indianapolis Occupation: Retired</p>	 <p>Kenneth Smith Age: 62 Wife: Carol Children: 3 Parish: St. Paul, Tell City Occupation: Director of Solid Waste Management</p>	 <p>Steven Tsuleff Age: 52 Wife: Kara Children: 2 Parish: St. Teresa Benedicta of the Cross, Bright Occupation: Video Editor</p>

PRIEST

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college student and took care of her.

"He was putting himself through college," said Vetter. "He took very good care of me. ... He put me through school. He always gave me encouragement."

Father Atkins gave encouragement to a broader audience after graduating from college in 1973, and began teaching English and religion at his alma mater, Our Lady of Providence Jr./Sr. High School in Clarksville.

Mark Lilly, a member of Holy Family Parish, had Father Atkins as his teacher for sophomore religion at Providence in 1979.

"He really caused me at that age to examine my faith in the Catholic Church," Lilly said. "It wasn't a textbook type of religious education. It was more heartfelt. It was a deeper kind of faith formation ..."

Father Atkins described his approach to teaching the faith to his students.

"I really enjoyed helping young people to take hold of their faith," he said. "It wasn't a matter of telling them what to think, but to help them to know how to think."

While teaching at Providence, Father Atkins was encouraged by the school's chaplain, Father Wilfred "Sonny" Day, to take summer school classes in theology at Saint Meinrad Seminary and School of Theology in St. Meinrad. He spent several summers there.

During this time, Father Day and Father Kenny Sweeny, then-pastor of Our Lady of Perpetual Help Parish in New Albany, encouraged Father Atkins to consider a possible call to the priesthood. That encouragement continued at Saint Meinrad.

"I was coming back from a class one day and Archbishop Daniel [M. Buechlein], who was then Father Daniel, the rector, stopped me in the hallway and said, 'When are you going to come down here and study for the priesthood?' recalled Father Atkins.

He eventually contacted the



Father Daniel Atkins

- **Age:** 66
- **Parents:** Carl and Margaret Atkins
- **Education:** Our Lady of Providence Jr./Sr. High School in Clarksville; Pittsburg State University in Pittsburg, Kan.; Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture passage:** Phil 2:5-11
- **Favorite saint:** St. John XXIII
- **Favorite prayer or devotion:** Liturgy of the Hours
- **Favorite spiritual author:** Franciscan Father Richard Rohr ("When I can understand him," says Father Atkins with a laugh.)
- **Hobbies:** Playing the guitar

Father Daniel Atkins holds the Blessed Sacrament while processing out of Holy Family Church in New Albany on Holy Thursday on March 28, 2013.

(Submitted photo)

archdiocesan vocations office and become a seminarian in the fall of 1984.

Father Atkins received his priestly formation at Saint Meinrad. In the fall of his final year at the seminary before he was ordained a priest in 1987, he began to feel a confirmation in prayer that the priesthood truly was the calling that God had given him.

"I did a lot of walking at night, praying, just asking God, 'Do you really want me to do this?'" Father Atkins said. "I knew that I was very happy and energized about my studies. I loved my classes, especially Scripture."

After ministering at Roncalli, Father Atkins served at St. Paul Catholic Center in Bloomington for 11 years starting in 1994.

Ministering in the Indiana University community, especially among the faculty members, was intimidating at first.

"I learned a lot about how a priest can't just pick and choose where he's going to go simply based on where

he feels comfortable," Father Atkins said. "Sometimes a priest's presence is needed where he would normally not choose to go."

According to Mark Erdosy, however, Father Atkins was "personable, open and genuine" among the students and faculty at IU.

"He always looked for the good in other people," said Erdosy, who assisted Father Atkins in his ministry at St. Paul. "Even when he really disagreed with people, he would still try to find that one thing that he could hang on to and bring it forth."

What attracted students to Father Atkins, Erdosy said, was his availability and his warm desire to bring them close to Christ.

"He invested himself 100 percent in his ministry there," Erdosy said. "He loved the students, loved their questions. He wanted to help them grow in their faith. When they encountered difficulties in their life, he wanted to be Christ's healing presence for [them]."

That availability has continued in his parish ministry at Holy Family, says Father Day, who preceded his friend as pastor of the New Albany Deanery faith community.

"As soon as you call, if he can, he's there for you," said Father Day, who now serves as pastor of St. John the Baptist Parish in Starlight. "He'll respond as best he can with the gifts he has."

The selflessness he shows in caring for his parishioners when they are in need is related to the Eucharist for Father Atkins.

"Every celebration of the Eucharist, for me, reminds me that I'm not a priest for myself," he said. "I'm a priest for God's people. My being a priest for them reminds me that I belong, that I have a family. It's an experience of love and unity."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

SISTER

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that moment that something had to change, and it had to be me.

"After the talk, there was time for private prayer. I turned off the camera, and I knelt there on the floor. I thought of the sinful woman who bathed Christ's feet with her tears and wiped his feet with her hair. From there, I knew I had to change. It was the beginning of the decision to move forward and live my faith."

A day later, she went to confession for the first time in eight years. Yet the most astonishing moment for her came on Sunday when Father Meyer asked if anyone on the retreat had thought of a priestly or religious vocation during the weekend.

"I'm in the back corner again, and my hand is in the air, and I don't know why," she recalls. "I wanted to get married and have a huge family with a lot of kids. I kept



Franciscan Sister Madeleine Schumacker, right, places her hands in the hands of Franciscan Sister Angela Mellady, provincial superior of the Sisters of St. Francis of Perpetual Adoration, on Aug. 11 as Sister Madeleine professed perpetual vows. The liturgy took place in the community's motherhouse chapel in Mishawaka, Ind. (Submitted photo)

telling myself, 'Put your hand down.' But I didn't.

"Two of the sisters from my order now were there. One of them was a new sister. She was 20. She was happy, joyful. Both of them were."

When she returned to the home of her parents that Sunday afternoon, she told them about her experience. Joseph and Kathryn Schumacker couldn't believe the transformation in the youngest of their five daughters. Neither could she.

But she didn't resist. She started going to daily Mass and receiving the sacrament of reconciliation on a regular basis. She also put herself in God's presence every day for 20 minutes, asking, "What do you want me to do?"

In 2005, she accepted that God was calling her to religious life. To test that call, she made a visit to the motherhouse of the Sisters of St. Francis of Perpetual Adoration in Mishawaka, Ind.

"It was like I was being welcomed home," she says. "I got out of the car, and all the sisters, novices and postulants came out of the house. And they were happy to see me. It was beautiful."

She entered the order in 2006. She professed perpetual vows in August this year. Her mother still remembers how the St. Louis Parish community joined in the celebration at the family's home. Kathryn Schumacker also remembers that life-changing weekend when her youngest daughter videotaped the youth retreat.

"She didn't want to go," Kathryn says. "Now, she's absolutely happy, and that's all a mother can ask for. We gave her the background and the basics she needed to come back. That germ of faith was still there."

Another twist to that 2004 retreat is that the youth minister who asked her to videotape the event eventually discerned a call to the priesthood: Father Jerry Byrd. He's the administrator of St. Mary Parish in North Vernon and St. Ann and St. Joseph parishes, both in Jennings County. He and Sister Madeleine are still friends.

"She's a great person—fun, kind, generous. I could go on and on," he says. "Most of all, she's authentic. She wants to be the woman God has called her to be, and

she's found that calling."

It still makes him smile that the videotape session helped her find her true path in life.

"It's awesome that God brings us around to where we need to be when we need to be there."

After professing temporary vows, Sister Madeleine served her order in the Franciscan Alliance health care system for four years, including working as a patient representative at Franciscan St. Francis Health in Indianapolis and Mooresville.

In January of 2013, she was called back to the motherhouse in Mishawaka, to help in different areas there. When the community's cook developed health problems that year, she began to work in the kitchen to help take up the slack.

"For the first six months, the sisters would look to see how many bandages I had on my fingers and my arms," she says with a laugh. "I could make a soup, fix a piece of meat. I could do the basics. Slowly, I'm growing in my skills. I haven't burned or cut myself in quite a while."

She is now enrolled in an associate degree program in culinary arts at Indiana Vocational Technical College in South Bend.

"I'm getting to live my two passions," she says about her love of cooking and her life as a religious sister serving God. "I like making meatloaf. I make a really good mac and cheese, if I say so myself. I'm starting to learn some more advanced dishes, too—osso buco, and chicken legs stuffed with prosciutto and mushrooms."

Add the chocolate-laced desserts and there's a sweet and satisfying taste to a story and a life that Sister Madeleine once would have never imagined for herself.

"It's been incredible. The love and support of the sisters has been beyond what I imagined. It's a great adventure. It's also a great story. It's living out what we will all be in heaven. We'll be totally Christ's. We will be totally his."

(For more information about the Sisters of St. Francis of Perpetual Adoration in Mishawaka, Ind., log on to www.sstpa.org.) †

To respond in love to God, who loved us first.

“Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and blessing”
-Revelation 5:12



Rev. Mr. Adam Ahern
Saint Meinrad
School of Theology
Fourth Theology
St. Anthony of Padua
Morris



Rev. Mr. Michael Keucher
Saint Meinrad
School of Theology
Fourth Theology
St. Charles Borromeo
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St. Mark
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Third Theology
Holy Family
New Albany



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Bishop Simon Bruté
Seminary
Second Year College
St. Christopher
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José Neri
Bishop Simon Bruté
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Second Year College
St. Monica
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Rafael Quintero
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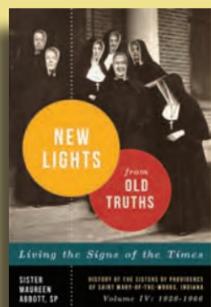
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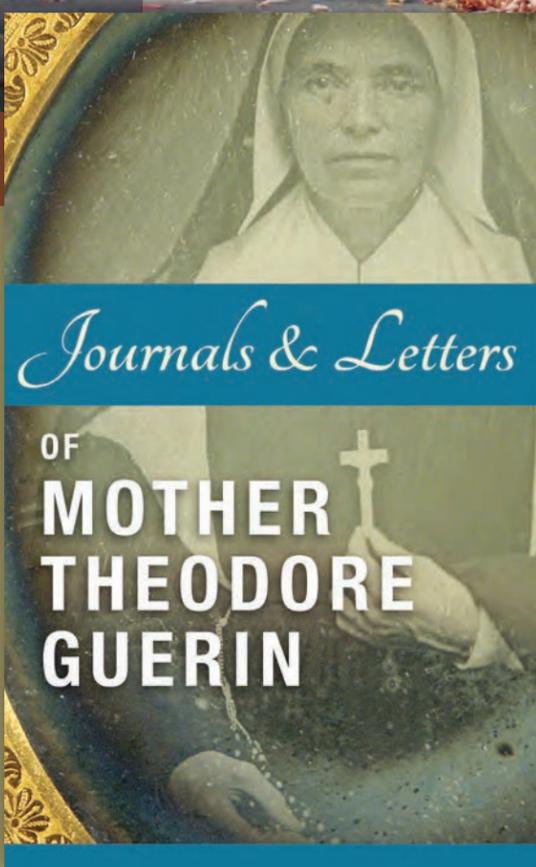
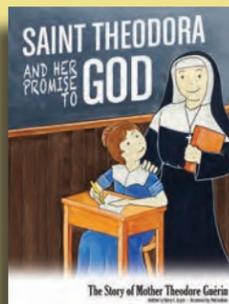


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Muslim leaders worldwide issue stern rebuke to ISIS

WASHINGTON (CNS)—More than 100 Muslim leaders—clerics and laypeople alike—have signed on to a letter criticizing the Middle East Muslim military group ISIS, short for the Islamic State of Iraq and Syria.

In the 17-page letter, the leaders quote extensively from the Quran, the Muslim scriptures, to rebuke ISIS' tactics and actions.

Since the letter was issued on Sept. 19, more than 125 Muslim leaders around the world have signed the letter. Twenty of them come from the United States, where the Council on American-Islamic Relations circulated the letter.

More signatories hailed from Egypt than anywhere else, although signers also came from Jerusalem and Palestine, as well as nations where Muslims constitute vast majorities or tiny minorities of the population: Abu Dhabi, Afghanistan, Argentina, Belgium, Bosnia-Herzegovina, Bulgaria, Canada, Chad, France, Gambia, Germany, India, Indonesia, Iraq, Italy, Jordan, Lebanon, Malaysia, Mauritania, Morocco, the Netherlands, Nigeria, Pakistan, Portugal, Sudan, Sweden, Tunisia, Turkey, the United Arab Emirates, the United Kingdom, Uzbekistan and Yemen, as well as the regions of Kosovo and Kurdistan.

Among the letter's many condemnations of ISIS is its treatment of Christians.

"Regarding Arab Christians, you gave them three choices: jizya—poll tax—the sword or conversion to Islam. You painted their homes red, destroyed their churches, and in some cases looted their homes and property. You killed some of them, and caused many others to flee their homes with nothing but their lives and the clothes on their backs," the letter said.

"These Christians are not combatants against Islam or transgressors against it. Indeed, they are friends, neighbors and co-citizens. From the legal perspective of Sharia [Islamic law], they all fall under ancient agreements that are around 1,400 years old, and the rulings of jihad do not apply to them."

The letter's rebukes did not stop at Christians.

"You have killed many innocents

who were neither combatants nor armed, just because they disagree with your opinions," it said.

"Emissaries have a special inviolability," the letter noted, adding journalists are "emissaries of truth because their job is to expose the truth to people in general. You have mercilessly killed the journalists James Foley [a Catholic] and Steven Sotloff [who was Jewish], even after Sotloff's mother pleaded with you and begged for mercy. Aid workers are also emissaries of mercy and kindness, yet you killed the aid worker David Haines. What you have done is unquestionably forbidden."

The letter said, "As for killing prisoners, it is forbidden in Islamic law. Yet you have killed many prisoners including the 1,700 captives at Camp Speicher in Tikrit in June 2014; the 200 captives at the Shaer gas field in July 2014; the 700 captives of the Sha'etat tribe in Deir el-Zour—600 of whom were unarmed civilians; the 250 captives at the Tabqah air base in al-Raqqa in August 2014; Kurdish and Lebanese soldiers; and many untold others whom God knows."

By the same token, the letter noted, Mohammed, Islam's founder, "over a span of 10 years and 29 battles ... did not execute a single regular soldier; rather, he entrusted that they be treated with kindness."

Another religious minority in Iraq subject to ISIS' persecution are the Yazidi. "They neither fought you nor Muslims. You considered them Satanists, and gave them the choice to either be killed or be forced into Islam. You killed hundreds of them, and buried them in mass graves. You caused the death and suffering of hundreds of others. Had it not been for American and Kurdish intervention, tens of thousands of their men, women, children and elderly would have been killed. These are all abominable crimes," the letter said.

"You have coerced people to convert to Islam just as you have coerced Muslims to accept your views. You also coerce everyone living under your control in every matter, great or small, even in matters which are between the individual and God.



Men place a headstone at the grave of Seydo Mehmud Cumo, 44, at a cemetery in Suruc, Turkey, on Oct. 11. The man was a People's Protection Unit fighter who was killed during clashes with the Islamic State militant group in Kobani, Syria. Muslim leaders worldwide have issued a stern rebuke to the militant group, known as ISIS. (CNS photo/Umit Bektas, Reuters)

"In simple terms, you treat women like detainees and prisoners; they dress according to your whims; they are not allowed to leave their homes and they are not allowed to go to school," it added.

The letter also took ISIS to task for making children "engage in war and killing."

"Some are taking up arms, and others are playing with the severed heads of your victims," it continued. "Some children have been thrown into the fray of combat and are killing and being killed. In your schools, some children are tortured and coerced into doing your bidding and others are being executed. These are crimes against innocents who are so young they are not even morally accountable."

The letter also condemned the ISIS militants for not only having "mutilated corpses," but also for putting "the decapitated heads of your victims on

spikes and rods and kicked their severed heads around like balls and broadcast it to the world. ... You jeered at corpses and severed heads, and broadcast these acts from the military bases you overran in Syria."

The militants "have provided ample ammunition for all those who want to call Islam barbaric" by broadcasting their "barbaric acts, which you pretend are for the sake of Islam," it said. "You have given the world a stick with which to beat Islam, whereas in reality Islam is completely innocent of these acts and prohibits them."

The letter also accused ISIS of engaging in what could be described as cafeteria Islam. "It is not permissible to constantly speak of 'simplifying matters,' or to cherry-pick an extract from the Quran, without understanding it within its full context," it said. †

What was in the news on October 30, 1964? Talk of religious liberty at the Council, and a debate about birth control

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 30, 1964, issue of *The Criterion*:

• **Schema 13 repeats plea for religious liberty**

"VATICAN CITY—A call for religious

freedom, the subject of a proposed council declaration that has already been hotly debated, is also included in chapter two of schema 13 on the Church in the modern world. Chapter three is a capsule version of the ecumenism schema. A summary of the chapters, released by the council press office as debate on them began [on Oct. 26], says that chapter two proclaims religious liberty as

'indispensable' both for the Church to fulfill its mission of announcing the Gospel and for men to accept the Gospel through a free act of faith."

• **Challenge to council: Make Church relevant**

• **Cemeteries head uses talents as architect**

• **St. Meinrad augmenting Peru staff**

• **Pope speaks at Cassino dedication**

• **Two given citations by Interracial Council**

• **Outline of low Mass**

• **CCM opens annual drive**

• **300 'experts' attend: Sharp debate marks Rhythm Symposium**

"WASHINGTON—Rhythm works and, correctly practiced, is as effective for family planning as most contraceptives—but it isn't easy.

... More than 300 doctors, priests and other persons concerned with medical and moral problems of family life attended [a] symposium [on Oct. 20-22], which by coincidence came at the same time that the ecumenical council was taking up population questions in its debate on the schema on the Church and the world. ... Sharp, unscheduled debate erupted several times on the pill. The disputant raised such questions as whether and how these drugs may be used in connection with rhythm, and whether there is truth in charges that they achieve their results by contraception [creating an environment hostile to sperm survival] and abortion [preventing the implantation of a

fertilized ovum in the wall of the womb] as well as by suppressing ovulation.

... The issue came to a head when four doctors circulated a mimeographed letter 'urgently' requesting a ruling on the pill by the Church."

• **Little Sisters expand Advisory Board**

• **Declares nuns must be 'kind little people' plus**

• **Catholic teachers laud public schools**

• **Pope John outlines new role of woman**

• **Warns ecumenism may be 'passing fad'**

• **Korean notables enter the Church**

• **Eleven youth leaders are honored by CYO: John Bosco Medals awarded at banquet**

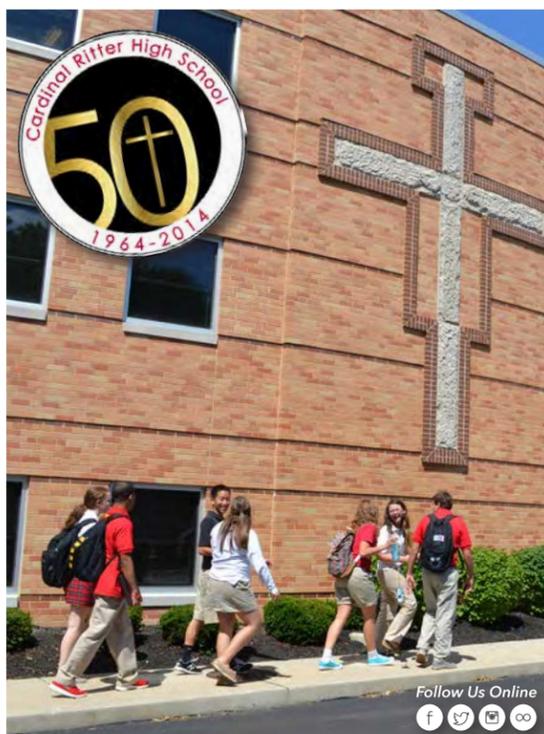
• **Details announced for Baking Contest Sunday, Nov. 1**

• **High school students to visit Marian campus**

• **Council initiates debate on problems of modern world**

• **Married couples as auditors?**

• **U.S. parish priest is concelebrant**



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Read all of these stories from our October 30, 1964, issue by logging on to our archives at www.CriterionOnline.com. †

MARRIAGE

continued from page 1

The St. Luke's Marriage on Tap program is believed to be the first in the archdiocese.

Open to Catholics from all parishes, St. Luke's Marriage on Tap program focuses on a monthly get-together at a restaurant for dinner, drinks, social time and a talk by a husband and wife who share their thoughts, challenges and successes in trying to strengthen their faith and their marriage.

"Part of the concept for Marriage on Tap is the idea of getting married couples together to support each other in a positive way," Therese Hartley says.

"It's a good approach for our Church to support the sacrament of marriage in the struggles that sometimes happen for couples before they can become permanently damaging. In a day and age when divorces are more common among Catholic couples than ever before, this type of program anticipates difficulties and supports the couple."

In its second year, the program draws a range of married couples, from those who are newly married to those who have been married for decades, says Romona Camarata, chairperson of St. Luke's Marriage on Tap.

"Whether it's early in a marriage or whether a couple has been married a long time, the sustaining factor is that the connection you have with each other is bigger than you," says Camarata, who has been married for 38 years to her husband, David James. "That's the whole motivation of Marriage on Tap. It's not just 'date night.' It's to be in a room with other married couples—to breathe in hope, love and connection."

The connection extends even further, Camarata stresses. There's also the connection between the couple and God.

"God is with you on this journey," she says. "You will be OK as a couple if you live in the presence and spirit of God."

That focus on faith and its connection to marriage and family flows through a Marriage on Tap evening, which also includes a candlelight dinner, live music, the speakers, and one drink ticket per person—for \$35 a couple.

Exercises for sharing and touches of humor are also part of the Marriage on Tap program—a program that St. Luke Parish has modeled after the one at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

"The first one David and I went to, I was starry-eyed and crying," Camarata recalls. "Here you are in a room with other couples that are respectful to each other, and they're appreciative that they have another half that fulfills them and guides them. That became very noticeable. I turned to David and said, 'This is amazing.'"

Mike McLaughlin had a different expectation when he and his wife of 27 years, Ellen, attended their first Marriage on Tap dinner. The couple, who have four children ranging in age from 24 to 16, viewed it as a date.

"It was an excuse to go out and have dinner," Mike says. "It was fun, and it became a social thing for us. Then it slowly morphed into something else."

"Now, it's social, with a group of people who share a similar set of values. We're a couple who have been married for 27 years. In society today, that's unusual. Even in my family, there has been some divorce. Sometimes, it's difficult to find people to talk about the same concerns and situations you face as a couple. You can do that with this group. Getting other couples'



The children of Steve and Therese Hartley have always been at the heart of the couple's marriage of 25 years. Here, the Hartley children—Dan, left, Catie, Tommy, Pete and Zach—pose for a photo at their parish church, St. Luke the Evangelist Church in Indianapolis. (Submitted photo)

perspective is a good thing."

Conversations flow easily during the Marriage on Tap evenings, he says.

"You start talking about your kids and your family. It's not a group that is going to shoot you down or make you feel nervous. So that helps to spur the conversation."

The program has also made for interesting conversations on the drive home.

"We've talked about some of the things that have been brought up in the program on the way home," he says. "[Marriage on Tap] has helped our communication. It makes you more engaged overall in your relationship."

That's the hope for the program,

Camarata says. She also sees a certain symmetry in St. Luke's most recent Marriage on Tap get-together—on Oct. 11—having occurred during the time when Pope Francis led a synod of bishops on marriage and the family.

"The pope and the bishops are allowing an opportunity for us to look at the importance of marriage," she says. "The sanctity of marriage is a precious thing. It's a gift from God."

(For more information about the Marriage on Tap program at St. Luke Parish, or to sign up for the next get-together on Nov. 8, visit the parish website at www.stluke.org or call the parish office at 317-259-4373. †

EVOLUTION

continued from page 1

professor of molecular genetics and molecular biology at the Pontifical Catholic University of Chile. While Charles Darwin shed light on the origin of species, one of the most perplexing questions is the actual origin of life, Vicuna said.

How is it that inert, inanimate matter turned into something living, and how is it that the first living single-celled organisms were still so amazingly complex, he asked in his talk on Oct. 27.

Chemistry, biology and genetics have been able to identify the tiniest components and basic building blocks of living organisms, but there is something more than just what they are made out of that makes them "living," he said in an interview with the Catholic newspaper, *Avvenire*.

"I can know perfectly what a cell is made up of, but how it works deep down, what really is the dynamism that makes it move—that is, life—I don't know," Vicuna said. "A refrigerator and a car are complex structures that

move, but only with an immense amount of energy from the outside. Life, in its deepest essence, remains something that escapes us."

In his talk to academy members, Vicuna said the laws of chemistry and physics "do not suffice to grasp the whole of life ... that life is more than molecules."

Another mystery is how everything in the universe, from the smallest atomic particles to every galaxy, is spinning and orbiting, another academy member said.

Rudolf Muradyan, a quantum and mathematical physicist who also works in cosmology, said in his talk that spin "is the most important problem in our universe. It is the only thing that prevents the universe from totally collapsing."

Without bodies rotating on an axis or orbiting each other, everything would fall: all the stars would become one giant black hole, the Earth would crash into the sun and the moon would collide into the Earth, he said.

He said the problem with the Big Bang theory is it explains linear motion, with everything moving outward and expanding from one common point as a result of the "bang," but it does not account for the rotation of

celestial objects, and theories that the universe was "born spinning."

Philosophy and religion have to be careful to not make the mistake of trying to solve the mysteries in nature by making God "responsible for a natural process that escapes scientific explanation," Vicuna said.

An example of this, he said, can be found in the intelligent design movement, which accepts that life has evolved over eons but asserts that it is so complex that its development must have been guided by a supreme being or intelligent agent.

Not only are intelligent-design proponents "denying nature's autonomy, but they are also revealing some degree of ingenuousness, because science has already provided explanations for the development" of structures they had considered to be too complex to occur naturally, he said.

However, there is an argument for the "apparent design, order and purpose observed in nature," he said, which is not to be confused with intelligent design and it is the "God of the gaps."

Pierre Lena, a French Catholic astrophysicist, told the assembly that there are laws at work in the entire universe that are "eternal, creative, uniform in space and time and stable" enough to be fairly predictable.

"But these laws have a mystery. Why are they there? We can't touch them, but they act. They are not God," he said, but they are a sign of the "supernatural existence of something." †

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Families grow through courtesy, gratitude and forgiveness

By David Gibson

Do you know any families who do not hope for happiness? I don't.

But most of us have trouble defining "happiness" precisely. Though we relentlessly pursue happiness, it is difficult to state precisely what we're pursuing. Perhaps, though, we know what happiness is not, and that could help.

"Happiness comes to us indirectly as the fruit of defeating the causes of our unhappiness," Benedictine Father Christopher Jamison wrote in *Finding Happiness*. But when it comes to happiness, he cautioned, "careful work is needed to discern the real thing."

It seems Pope Francis agrees that it is vital to defeat the causes of unhappiness. Consider his October 2013 remarks to a huge crowd in Rome participating in a Year of Faith celebration of the family.

"I have felt the pain of families living in situations of poverty and war," he told them. He observed that "life is often wearisome, and many times tragically so." Moreover, "work is tiring," and "looking for work is exhausting."

But "what weighs more than all of these things is a lack of love. It weighs upon us never to receive a smile, not to be welcomed. Certain silences are oppressive, even at times within families, between husbands and wives, between parents and children, among siblings."

So in one breath, Pope Francis not only encouraged families to displace the causes of their unhappiness, but to replace them with love. Repeatedly, he insists it is love that gives rise to joy in life.

Thankfully, when love is present, life even can be fun. As

the pope told the gathering of families: "The life of a family is filled with beautiful moments: rest, meals together, walks in the park or countryside, visits to grandparents or to a sick person. But if love is missing, joy is missing, nothing is fun."

"Living together is an art," Pope Francis told engaged couples on St. Valentine's Day in 2014. He suggested that for couples and families, living together entails "a patient, beautiful, fascinating journey." The journey "does not end once you have won each other's love. Rather, it is precisely there where it begins!"

It might be that Pope Francis had the art of family living in mind when he convoked an extraordinary meeting of the world Synod of Bishops that took place earlier this month. Underlying the synod's stated topic—"The Pastoral Challenges of the Family in the Context of Evangelization"—is a question asking how the Church can help couples, parents and children meet the unique demands of living together in these times.

The synod's working document indicated that a number of special concerns related to contemporary family life would be on the assembly's agenda—such as the situation of divorced Catholics who remarry without an annulment of their first union, cohabitation and legalized same-sex marriage.

But the working document also indicated that the assembly would pay close attention to ways the Church can serve all families and help them succeed in their basic vocation, which is to love.

"The primary task of the Church is to proclaim the beauty of the vocation to love," the working document declared.

Again and again, it asked how

the Church might offer "pastoral care" to families today and learn to look "at the family itself as a resource to renew the parish and the Church."

Archbishop Diarmuid Martin of Dublin had pastoral care for families in mind when he spoke in June to a conference on "Marriage and Family at the Heart of the Parish." The archbishop said, "We need to focus on how we build strong families. We need to focus on the fact that we have great families, and that families bring joy and happiness to their members."

It is one thing to invite families to replace the obstacles to their happiness with love. But Pope Francis goes beyond that. He encourages everyone to act upon love in specific ways.

It is essential to grasp two "characteristics of love" in particular, he suggested in a June 2014 homily. First, he said, love is expressed more in "giving than in receiving." Second, love is witnessed more in actions than in words.

And by now, Pope Francis is famous for the three little words he considers essential for love to grow in a family: "please," "thank you" and "sorry."

• Please: "Courtesy kindles love," he said; it manifests "respect and care" for another person. Thus, courtesy is invaluable to practicing the art of living together, Pope Francis suggested in his conversation with engaged couples.

• Thank you: Spouses and family members should look with gratitude upon each other as gifts from God, "and for the gifts of God, we say thank you," Pope Francis explained.

• Sorry: He exhorted the engaged couples never to "let the sun go down without making peace" in a marriage and a family. "Don't let a day end



Simon and Grace Patton swing their daughter, Julia, as they walk with their other children, Sebastian and Theodore, left, outside their home in late May in Rock Hill, Mo. Pope Francis has encouraged families to seek happiness through focusing on the words "please," "thank you," and "sorry." (CNS photo/Lisa Johnston, St. Louis Review)

'We need to focus on the fact that we have great families, and that families bring joy and happiness to their members.'

—Archbishop Diarmuid Martin of Dublin

without asking forgiveness," he said.

He recommended developing an "interior attitude" that prompts one person to thank the

other "for everything."

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

Happy families communicate well, have mutual respect for each other

By Daniel S. Mulhall

The Russian novelist Leo Tolstoy wrote in *Anna Karenina*: "Happy families are all alike; every unhappy family is unhappy in its own way."

The first line of Tolstoy's classic novel is widely familiar. While quoted often, the statement isn't necessarily true. Every family is different.

However, there are certain qualities that can be found



A boy takes a stroll in a field in Tokyo on March 24. Healthy families communicate, compromise and take everything that happens to them with a sense of humor. (CNS photo/Kimimasa Mayama, EPA)

in every happy family, and that may well be missing in every unhappy family.

In 1994, Catholic bishops in the United States prepared a pastoral message to families shared in "Follow the Way of Love."

There, they addressed some of the qualities that exist in happy families.

They started by noting that in happy families God is revealed in unique and personal ways through the sharing of love and affection that takes place: "God is love, and whoever remains in love remains in God and God in him" (1 Jn 4:16). These families "create a community of love," helping each other to grow in service to others.

The bishops also recognized that fidelity is an essential virtue for happy family life as people "follow the way of love." When people are true to each other and to what they believe in, their lives will be filled with joy.

There are other attributes they found in happy families, including belief in God and belief that God cares for their families; unconditional love for each family member; a strong sense of intimacy; a willingness to share oneself freely and fully; a safe environment in which to share the family's gifts with others; praying together; opening one's heart and reaching outside the family to help others in need; admitting errors freely; offering forgiveness and reconciliation even more freely; joy and celebration at the gifts of daily life; a commitment to justice and respect for all.

The bishops noted that "a committed, permanent, faithful relationship of husband and wife is the root of a family," while also recognizing that happy families can take many different forms.

The bishops wrote that "an enduring marriage is more than simply endurance." It is growth into an intimate friendship.

Many couples who have been married for years will say that their spouse is also their closest companion and best friend. They are bonded together in friendship through common interests and attitudes about life. They think of each other first, and look out for the other's best interest.

The pastoral message recognized that challenges and problems, arguments and hurt feelings happen in every relationship, even the closest friendships and marriages. What allows these families to thrive when others fall on hard times is that they have learned the importance of humility, of recognizing the value of the other person's gifts and talents.

But healthy families have also learned to communicate, to compromise and to take everything that happens with a sense of humor. Finally, the bishops recognized that healthy families grow stronger when they spend time together, share experiences and seek guidance.

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

Commemoration of All the Faithful Departed (All Souls' Day)/Msgr. Owen F. Campion

Sunday Readings

Sunday, November 2, 2014

- Wisdom 3:1-9
- Romans 5:5-11
- John 6:37-40

Almost 1,000 years ago, the feast of commemorating all the departed souls was initiated at the great Benedictine abbey



of Cluny in France, situated roughly two-thirds of the way from Paris to Geneva. At the time, Cluny was a major center of learning and of missionary outreach.

It is no wonder that a feast celebrated at Cluny would be

observed throughout Europe.

Eventually, the feast of All Souls became an important date on the Catholic calendar.

On this weekend, instead of celebrating the Thirty-First Sunday in Ordinary Time, the Church is observing the feast of All Souls, which is celebrated annually on Nov. 2.

Only a handful of feasts can replace a Sunday during the liturgical season of Ordinary Time. When that happens, the Church intends to teach an important lesson for all the faithful.

The Church's message is simple. Only the just may enter heaven, as the Scriptures teach, but everyone has sinned. While forgiven, believers suffer the ill effects of their sins, such as the ongoing temptation to sin again. This ongoing effect of sin on people forgiven of sin does not bring them eternal death.

Purgatory is the Church's theological explanation of how sinners overcome these ill effects. The lesson is about us as humans, and about God's great love for us—even if we have sinned.

The first reading is from the Book of Wisdom. The purpose of this book is expressed in its name. It sees religious faith and devotion as the highest of human reasoning. Belief in and obedience to God are wholly rational.

The reading is reassuring. It states that God will never forsake the righteous. But he will test the righteous, as fire tests gold. (Fire removes impurities from gold.)

For the next reading, the Church presents a passage from St. Paul's Epistle to the Romans.

This reading consoles us that while we have sinned, God still loves us. Indeed, the Son of God died for sinners that they might have eternal life.

St. John's Gospel supplies the last reading. In this reading, Jesus declares that no one who earnestly seeks God will be scorned. Each person is priceless. In God's love, the plan is that no one shall be lost, but we must freely turn to God.

Reflection

Death and penance and, of course, the violet vestments ordinarily used on All Souls, all easily bring before us the image of gloom and unease. In these symbols, and in each of these readings, the Church warns that sin produces death.

The Church, however, does not leave us in despair but rather with great hope. We are sinners. Nevertheless, God loves us. In this love, God sent the Son of God as Redeemer, dying in sacrifice on Calvary, so that we might have life forever.

God never imposes anything upon us, not even for our own good. The ancient prophets and Christian mystics over the centuries have known quite well that sin injures humans. As sinners, we are wounded.

We must seek God's pardon, but even if forgiven, we bear the scars of the injuries of sin. Our resolve has been weakened, our vision further blurred.

Purgatory is the opportunity to be purified, for the scars of the wounds of sin to be erased. It is a state of longing and of intense rededication to God. The souls in purgatory understand the folly of their sins but also the beauty of God. They yearn to see God—and they will not be disappointed.

On this feast, we pray that God will hurry the process of purification so that the souls in purgatory soon fully will live with God.

We also must think of ourselves, recommitting ourselves to God. Sin has hurt us, but its wounds can be healed, we can be pure, and God will give us life and peace forever. †

Daily Readings

Monday, November 3

St. Martin de Porres, religious
Philippians 2:1-4
Psalm 131:1b-3
Luke 14:12-14

Tuesday, November 4

St. Charles Borromeo, bishop
Philippians 2:5-11
Psalm 22:26b-32
Luke 14:15-24

Wednesday, November 5

Philippians 2:12-18
Psalm 27:1, 4, 13-14
Luke 14:25-33

Thursday, November 6

Philippians 3:3-8a
Psalm 105:2-7
Luke 15:1-10

Friday, November 7

Philippians 3:17-4:1
Psalm 122:1-5
Luke 16:1-8

Saturday, November 8

Philippians 4:10-19
Psalm 112:1b-2, 5-6, 8a, 9
Luke 16:9-15

Sunday, November 9

The Dedication of the Lateran Basilica
Ezra 47:1-2, 8-9, 12
Psalm 46:2-3, 5-6, 8-9
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Question Corner/Fr. Kenneth Doyle

A period of silent prayer before Mass helps worshipers prepare for the liturgy

Q Although on occasion I enjoy praying the rosary privately, I have a problem with being "forced" to do so. My perception is that many churches are now saying the rosary aloud before Sunday Masses and even during holy hours.



I believe that these should be silent times for solitude and private prayer. The

most annoying aspect is that, when they finally do finish the rosary and I think that I can get back to my own praying, then they proceed to recite still other prayers publicly—to Mary, the angels and the saints. Do I have the wrong attitude here? (Houma, Louisiana)

A The Church's guidelines for the celebration of the Eucharist are to be found at the beginning of the *Roman Missal*, the large prayer book on the altar that the priest reads from during Mass. There, in the *General Instruction of the Roman Missal*, it is stated that "even before the celebration itself, it is commendable that silence is to be observed in the church, in the sacristy, in the vesting room and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner" (#45).

It would seem, then, that the public recitation of the rosary in church during the sacred moments before the beginning of Mass should be avoided.

Instead, as you point out, this should be a time for "solitude and private prayer."

As for the inclusion of the rosary during a Holy Hour, that is an open question. There are no strict rules for the structure of a Holy Hour, which takes its inspiration from Christ's words to the Apostles at Gethsemane, "You could not keep watch with me for one hour?" (Mt 26:40).

It is a devotional exercise commonly consisting of times for mental and vocal prayer, for the exposition of the Blessed Sacrament and for Benediction. A Holy Hour may be arranged to include hymns, a litany or the rosary, depending on the desires of those who participate.

In our parish, following Mass on weekdays, a group prays the rosary aloud. They wait about 10 minutes before starting, which gives people a chance to make a private thanksgiving after Mass. We also have a Blessed Sacrament chapel, and those who want to make a longer thanksgiving

sometimes go there.

Parishioners have always seemed quite accepting of this practice.

The goal, I think, should be to keep the central focus on the Eucharist while seeking also to accommodate various devotional practices, of which the rosary is a particularly worthy one. In November 2013, following a Sunday Angelus address, Pope Francis highlighted the value of the rosary as "spiritual medicine." "Don't forget to take it," he said. "It's good for your heart, for your soul, for your whole life."

Q I've been wondering when and why the followers of Jesus first started calling themselves "Catholic." Can you help? (Norfolk, Virginia)

A The first written reference to the term "Catholic" can be found in the early days of the second century. St. Ignatius of Antioch, who was bishop of that city in Syria, was arrested and brought to Rome by armed guards. Shortly before his martyrdom, he wrote a letter to his fellow Christians in Smyrna (the city of Izmir in modern-day Turkey) in which he said, "Where the bishop is present, there is the Catholic Church." The word "Catholic" comes from the Greek root meaning "universal."

The *Catechism of the Catholic Church* says that the Church is Catholic because "she proclaims the fullness of the faith. ... She is sent out to all peoples. ... She encompasses all times" (#868).

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

My Journey to God

Celebration of a Life

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.)

A friend or a loved one has died
No need for sorrow harbored inside
Celebration of a life so vibrantly lived
Past sins that God has moved to forgive.
Celebration of a life

Grief the faithful departed would not want
No wailing and tears of those who rant
Celebrants not mourners are desired
For the deceased whose mortality is retired.
Celebration of a life

God gives life as a gift from heaven above
He gives this to all mortals with abundant love
What is done with that life is a gift back to Him
Life full of love and faith lived right up to the brim.
Celebration of a life

The journey of growing closer to God ended
This is cause for celebration with joy extended
Let the prayers be joyful for a faithful life
That enters the heavenly realm free of strife.
Celebration of a life

Survivors come together in fond remembrance
To give testimony and eulogies as spiritual sustenance.
Like prayers they rise like incense in sincere homage
Honoring a life of faith pursued with hope and courage.

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 nhoefler@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.

BAMONTE, Carl J., 70, St. Michael, Brookville, Oct. 14. Husband of Emily Bamonte. Father of Diane Thomas, Angie Tincher, Leonard Baker, Carl and Joseph Bamonte. Brother of Mary Lee Rodgers and Ron Bamonte. Grandfather of 11.

CLEMENS, Thomas F., 79, Holy Spirit, Indianapolis, Oct. 8. Husband of Sue Clemens. Father of Kelley Richards and Mark Clemens. Grandfather of two.

ELSTONE, Raymond E., 87, St. Mary-of-the-Knobs, Floyd County, Oct. 18. Husband of M. Mildred Elstone. Father of Rose Marie Himmelreich and Douglas Elstone. Brother of Mary Winn Reider and Pete Elstone. Grandfather of two.

FOWLER, Harper Annette, 20 months, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 5. Daughter of Megan Fowler. Twin of Anabelle Fowler. Granddaughter of Richard and Joy Fowler.

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

GILLASPY, Barbara M., (Bair), 83, St. Barnabas, Indianapolis, Oct. 15. Wife of Harry Gillaspay. Mother of Terri Donnella, John, Paul and Perry Gillaspay. Grandmother of five. Great-grandmother of five.

HUNDLEY, Roy W., 68, American Martyrs, Scottsburg, Oct. 11. Father of Hilliary Gibson-Sweet and Tiffany Hudley. Brother of Rosemary Cater, Barbara Gasaway, Mary LeMaster and Joe Hundley. Grandfather of three.

JANEZ-LORENZO, Allison Raquel, infant, St. Mary, New Albany, Sept. 25. Daughter

of Juana Lorenzo and Jaime Yanez.

KOCHERT, Barbara, 74, St. Mary, Lanesville, Oct. 17. Wife of Ronald Kochert. Mother of Debra Wolfe and Richard Kochert. Sister of Nancy Jacobi, Bill, Hollis and Kevin Carroll. Grandmother of four.

LINDER, Charles W., 77, St. Luke the Evangelist, Indianapolis, Oct. 13. Husband of Mary Virginia Linder. Father of Elizabeth Linder. Grandfather of four.

McGUIRE, Mary E., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 17. Aunt of several.

McPHERSON, Wilma D., 88, St. Mary of the Assumption, Mitchell, Oct. 10. Mother of Annette Byrd, Connie Grubb, Barbara Lynn, Diana Pruett, Nancy, Jim and William McPherson. Sister of Phyllis Miller, Carol Reef, Bryce, Jack, Joe and Kenneth Gilsdorf. Grandmother of 25. Great-grandmother of 49. Great-great-grandmother of 37.

MEER, Helen Carol, 83, St. Mary, Greensburg, Oct. 16. Mother of Malcolm Meer. Grandmother of eight. Great-grandmother of nine.

MILLIGAN, Edward Joseph, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 7. Husband of Jo Ann (Gallagher) Milligan. Father of Marcia Kosinski, Theresa Madden, Marie Martin, Daniel, Michael and Patrick Milligan. Grandfather of seven.

O'BRIAN, Donald A., 86, St. Pius X, Indianapolis, Oct. 15. Husband of Vivian O'Brian. Father of Mary Pat McKee, Alice and Michael O'Brian. Brother of Dr. Jack O'Brian. Grandfather of six. Great-grandfather of one.

O'CONNOR, Mary Frances (Lehane), 83, Prince of Peace, Madison, Oct. 8. Mother of Claire Fahey, Marilyn Frances Gregory, Mary Bridget Nickens, Elizabeth Zoeller, Julia, Kathleen Anne, Molly and Timothy O'Connor. Grandmother of 10.

O'HARA, Eleanor Rose, 89, St. Anthony of Padua, Clarksville, Oct. 8. Mother of Joyce Cermay, Allen and Leo

O'Hara. Grandmother of five. Great-grandmother of 10.

PATTEN, Dorothy, 86, St. Paul, Tell City, Oct. 17. Mother of Denise Grannon, Dione Jarboe, Dinah Thompson, Dean and Douglas Patten. Grandmother of 11. Great-grandmother of eight.

RAYMOND, Anne Mildred, 98, Holy Spirit, Indianapolis, Oct. 12. Mother of Mary Davidson, Rebecca Graham, Sandra Wildridge, Linda, Joseph and Michael Raymond. Grandmother of 10. Great-grandmother of 16. Great-great-grandmother of one.

REH, Klaw, 75, St. Pius X, Indianapolis, Oct. 7. Husband of Poe Meh. Father of Nyay, Plae, Prae, Say and Seh Reh.

ROLF, Eleanor C., 76, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 11. Mother of Kathleen Buis, Teresa Cooper and Deanna Miller. Sister of Millie Carter, Kay Prather, Gail Waltz, Al, Charlie, Dan, Herman, Sam and Urbie Wagner. Grandmother of eight. Great-grandmother of 12.

RUWE, Thomas, 81, All Saints (St. Joseph Campus), Dearborn County, Oct. 3. Husband of Jean Ruwe. Father of Diane Broughton, Kathy Eckstein, Beverly Rauch and David Ruwe. Brother of Mary Ann Beetz. Grandfather of 13. Great-grandfather of 24.

SCHUMAN, Albert J., 95, All Saints (St. Joseph Campus), Dearborn County, Oct. 5. Husband of Teresa Schuman. Father of Marjorie Fluegeman, Mary Lou Jonas, Carol Schwanholt, Judy Sutthoff, Loraine Werner and John Schuman. Brother of Lucille Roell and Leroy Schuman. Grandfather of 19. Great-grandfather of 13.

SEGER, Lula Frances, 96, Most Holy Name of Jesus, Beech Grove, Sept. 24. Mother of Rita Mae Hildebrandt, Monica Want, Eric and Tony Seger. Sister of Donna Arianoutsos, Barbara Bowers and Nancy Morris. Grandmother of eight. Great-grandmother of seven.

THIES, Estel L., 77, St. Louis, Batesville, Oct. 20. Husband of Patricia (Huser) Thies. Father of Dana Breazeale. Brother of Uvon Thies. Grandfather of three.

TURNER, Carl, 96, St. Andrew, Richmond, Oct. 14. Father of Mary Carver, Joan



Preserving history

A woman works on a manuscript at the restoration laboratory operated by Dominican Father Najeeb Michael in Qaraqosh, Iraq, prior to Aug. 6. Father Michael and his team moved 1,300 manuscripts dating from the 14th to 19th centuries before Islamic State militants invaded Qaraqosh on Aug. 6. (CNS photo/courtesy of Centre Numerique des Manuscrits Orientaux)

Rantanen, Jim and Ken Turner. Brother of Jane Johnson, Evelyn Williams, Edward, Elmer, Fred and Howard Turner. Grandfather of 10. Great-grandfather of 10.

VECERA, Ruby, 93, St. Andrew, Richmond, Oct. 16. Mother of Juliet Allen and Diane Price. Sister of Lillian Wickemeyer.

Grandmother of five. Great-grandmother of one.

WOLZ, Mary Jane, 77, St. Mary-of-the-Knobs, Floyd County, Oct. 16. Wife of George Wolz. Mother of Michelle Draper and Stephanie Eichenberger. Sister of Martha Fessel, Judy Kruer, Regina Philpott, Dorothy Thomas,

Elizabeth Timperman, Calvin, Jim, Leon and Martin Schindler Jr. Grandmother of eight. Great-grandmother of six.

WYNNE, Ann, 70, former member of St. Malachy, Brownsburg, Sept. 22. Sister of Kathleen Givan, Theresa Ploughe, Lawrence and Patrick Wynne. †

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Food security is a moral issue, says bishop at Iowa Hunger Summit

DES MOINES, Iowa (CNS)—The head of the U.S. bishops' Committee on International Justice and Peace called food security a moral issue during a keynote address on Oct. 14 at the Iowa Hunger Summit.

"Food security and the relationship between food and peace are moral issues," said Bishop Richard E. Pates of Des Moines, speaking in his own diocese. "In our Christian tradition, we believe that lifting people out of poverty and feeding the hungry are serving Jesus in disguise."

Bishops Pates, who has served as head of the committee for three years, said, "People who can feed and support their families in dignity are less likely to be engaged in conflict. To build a more stable and prosperous world, we need to adopt policies that get at the underlying causes of conflict and hunger. Conflict increases hunger, and hunger increases conflict."

He added, "It is my hope that you will join me in urging the U.S. government to ensure that poverty-focused international assistance provides adequate funds to support others in building peace and prosperity in our world. In my travels to Africa, Latin America, Asia and the Middle East, I have seen the effects of conflict on hunger, and of hunger on conflict."

The Iowa Hunger Summit was organized by the World Food Prize, founded by a native Iowan, Norman Borlaug, who won the Nobel Peace Prize in 1970 for his work on reducing world hunger.

This year's food prize was awarded in Iowa on Oct. 16 to a protégé of Borlaug's, Sanjaya Rajaram, a wheat scientist who was born in India and is a citizen of Mexico. He has bred 480 varieties of wheat to provide nutritious grains resistant to rust disease and adaptable in a vast array of climates, thus helping protect the global food supply and feed more people.

"Violent conflict is development in reverse. It destroys all the hard-won progress in human development and sets people back decades," Bishop Pates said, giving examples from around the world.

Last December in South Sudan, whose people won independence in 2011 after a civil war with Sudan resulted in 2 million deaths, "the political infighting turned violent and exploded into civil war that has killed some 10,000 people and displaced 1.3 million," Bishop Pates said. "An estimated 4 million people don't have enough food to feed their families; famine could strike hundreds of thousands."

Visiting Colombia last year, he added, "I heard firsthand accounts of the terrible conditions faced by farmers and their families at the hands of [Revolutionary Armed Forces of Colombia] guerillas and other paramilitaries. Often farmers were forced to grow illicit crops, such as coca. It can only be hoped that the current peace negotiations to settle the conflict in Colombia, which are being energetically supported by the Catholic Church in that country, will bear rich fruit."

A new threat to peace and food security,



Cattle keepers carry weapons as they lead their cattle home after grazing near Juba, South Sudan, on Oct. 18. In a keynote speech on Oct. 14 at the Iowa Hunger Summit, Bishop Richard E. Pates of Des Moines, Iowa, said food security is a moral issue, and said there is a relationship between food and peace. (CNS photo/Jok Solomon, Reuters)

Bishop Pates said, is land-grabbing, which he described as "the purchasing or leasing of large tracts of land by international investors that often violate the civil and land rights of the poor farmers who own or work the land."

Before winning independence, "South Sudan leaders signed land deals that handed over 12.7 million acres of land to outside investors. That amounts to over 8 percent of the South Sudan's total land mass, an area twice the size of Vermont," Bishop Pates said. "An extensive report by the Oakland Institute shows that none of the farmers was consulted during these transactions. People lost their land rights and often were not compensated."

He added, "The phenomenon of land-grabbing is occurring across Africa where foreign companies, investment firms and governmental sovereign wealth funds take advantage of countries where corruption is rampant and where land tenure laws are underdeveloped and disfavor poor landholders."

"In 2011, the [U.N.] Food and Agriculture Organization [FAO] issued voluntary guidelines and acceptable practices on the responsible governance of land tenure issues. If African countries, international private companies and donor nations implemented these guidelines, the land tenure abuses or land grabbing would cease."

As a result, Bishop Pates said, an FAO estimate put the number of people living with hunger at 805 million. "The vast majority of the hungry live in the developing world. Hunger rates are highest in Africa, where more than 25 percent are chronically hungry."

Bishop Pates quoted Pope Francis: "It is a scandal that there is still hunger and malnutrition in the world! It is not just a question of responding to immediate emergencies, but of addressing altogether, at all levels, a problem that challenges our personal and social conscience, in order to achieve a just and lasting solution." †



'People who can feed and support their families in dignity are less likely to be engaged in conflict. To build a more stable and prosperous world, we need to adopt policies that get at the underlying causes of conflict and hunger. Conflict increases hunger, and hunger increases conflict.'

—Bishop Richard E. Pates

Chicago's new archbishop to live in rectory at Holy Name Cathedral



Archbishop Blase J. Cupich

CHICAGO (CNS)—Archbishop Blase J. Cupich, who will succeed Chicago Cardinal Francis E. George in mid-November, told the priests of the Archdiocese of Chicago that he has decided he will live in the rectory at Holy Name Cathedral.

He said on Oct. 22 that he made the decision in consultation with Cardinal George, Msgr. Dan Mayall, who is the cathedral's pastor, and several Chicago priests.

The rectory is the former residence of retired Auxiliary Bishop Timothy J. Lyne, who died in 2013 at age 94. The living quarters are named for the late bishop.

Archbishop Cupich said that among other considerations, he wanted to live in a place where

he can be most effective in serving all the people in the Archdiocese of Chicago. When his schedule permits, the archbishop intends to say daily Mass at the cathedral. The location also provides easy access to his office at Archbishop Quigley Center.

In deciding to live at the cathedral, the newly named archbishop said he also recognized the historical significance of the Archbishop's Residence on Chicago's North State Parkway. The three-story, red-brick manse has been the home of all the archbishops of Chicago since it was built in 1885 by Archbishop Patrick Feehan. Cardinal George has made his home there since 1997, the year he was named Chicago's archbishop.

The residence is on the National Register of

Historic Places as "a structure of significance." It hosted St. John Paul II and two of his predecessors before they were elected pope—Cardinal Eugenio Pacelli, the Vatican secretary of state who became Pope Pius XII in 1939, and Cardinal Giovanni Montini, who worked closely with Pope Pius XII, and became Pope Paul VI in 1963.

Archbishop Cupich, who will be installed on Nov. 18 during a Mass at Holy Name Cathedral in Chicago, said he plans to use the North State Parkway residence for official archdiocesan functions and to host guests.

He also announced that he will establish the Archbishop's Residence Committee, which will study the best uses of that facility for the benefit of the archdiocese's mission. †

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Employment

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The Archdiocese of Indianapolis is seeking a full-time Staff Accountant for Mother Theodore Catholic Academies to oversee accounts payable, accounts receivable, payroll, banking, ledger posting and reconciliation, and federal and state programs. These processes must be done with high degrees of accuracy and professionalism.

Requirements include an associate's degree in accounting, and a bachelor's degree in accounting is preferred. Previous experience in accounting or finance is required, and payroll experience is a plus. The position involves occasional local travel. Attention to detail, organizational skills, and the ability to maintain confidential information are essential.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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UCA

continued from page 1

members—those donating \$1,500 or more to the United Catholic Appeal—Archbishop Tobin revealed some statistics demonstrating how UCA funds make celebrating the sacraments possible in the archdiocese.

“Your contributions are helping to educate our 26 seminarians,” he said. “This past June 7, we ordained four men to the priesthood, and next year we will ordain three more priests.”

“In 2016, God willing, we will ordain six men to the priesthood. That will be one of the largest ordination classes we’ve had in many years.”

Archbishop Tobin noted that UCA funds help “in every stage of a young man’s formation, preparing him for the ministry of the future.”

To assist priests in their role as shepherds, 21 men are on track to be ordained permanent deacons in 2017.

Alongside those numbers is an additional figure: 45 percent of the pastors in the archdiocese today will be of retirement age in 10 years, according to Father Stephen Giannini, archdiocesan vicar for clergy and parish life coordinators.

Archbishop Tobin points out that those retiring priests will rely on UCA funds to help “subsidize [their] retirement so that they can live a modest but fulfilling life in their later years.”

With such a large number of pending retirements looming in the future, archdiocesan vocations director Father Eric Augenstein notes the need for annually replenishing UCA funds to assist in promoting vocations and the formation of future priests.

“With an aging clergy, it is more and more important that our vocations outreach is able to be broad and comprehensive throughout the archdiocese,” he said. “United Catholic Appeal funds help the Vocations Office coordinate with other archdiocesan and parish leaders to promote vocations on college campuses, in our Catholic high schools, with youth groups, and in families.”

“We must be present wherever young people are as a witness to the priesthood and religious life, and to be able to help them discern God’s call.

“At the same time,” he said, “UCA funds provide for high-quality seminary formation so that our future pastors are good, holy, pastoral men who are able to be leaders in the new evangelization as missionary disciples.”

The difference four years can make

In his recent address to the Miter Society, Archbishop Tobin had good news to report in the area of proclaiming the word of God, another essential activity supported with UCA funds.

“Our Catholic grade schools and high schools are educating more than 23,000 students, and at least another

15,000 kids are receiving religious education through our parishes,” he noted.

He also pointed out that United Catholic Appeal funds make “our many youth ministry and young adult and campus ministry programs possible.

“We have been putting extra focus on these particular ministry programs, because from high school into college and young adulthood, many young people fall away from the Church.”

Matt Faley, archdiocesan director of Young Adult and College Campus Ministry, sheds light on the extent of that loss.

“By the time a student starts his or her freshman year and ends their senior year, we lose about 75-80 percent of them,” he said. “They’re not actively involved in the Church by the time they graduate from college.”

To turn that around, said Archbishop Tobin, “We need to keep our young people engaged in their faith, and give them the support that will help them remain Catholic despite the many challenges that come with living in today’s secular world.”

‘Providing clothing, meals and shelter’

In terms of exercising charity, Archbishop Tobin noted that “the number of people who need our help is growing each year.”

Last year, he said, 180,000 people within the boundaries of the archdiocese—regardless of faith, race or creed—received aid from Catholic Charities organizations.

“We’re seeing more and more people who are working and trying to support a family, but they only earn minimum wage, and they can’t make ends meet,” he said. “Without your support, many of these people would struggle just to get the basic necessities of life.

“The majority of those who need our help are women and children. We’re doing everything from providing clothing, meals and shelter to helping unwed mothers.”

According to Joan Hess, agency director of Catholic Charities in Tell City, “If you donate \$25 [to the United Catholic Appeal], that’s going to provide two cans of formula that will feed a baby for maybe a month. If 12 [people] did that, we’ve taken care of that baby for a whole year!”

In light of the need for annually replenishing the funds to accomplish the ministry of celebrating the sacraments, proclaiming the word of God and exercising charity in central and southern Indiana, Archbishop Tobin put forth a request.

“I’m knocking. I’m asking the people of the archdiocese to make it possible for us to care for each other, and the United Catholic Appeal will do that.”

(For more information on the United Catholic Appeal or to view the videos highlighting the impact that financial support has on ministry, log on to www.archindy.org/uca. For questions, contact the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415 or uca@archindy.org.) †

Right top, young adults gather for Mass at the archbishop’s residence as part of the archdiocesan Young Adult and College Campus Ministry’s “Bishop’s Bash” event on Sept. 15, 2013. The event is a way for the archdiocese to reach out to young adult Catholics to stem the tide of 75-80 percent of college students falling away from the faith. The ministry is supported by funds from the annual United Catholic Appeal. (Submitted photo)



Right bottom, people line up early on a Saturday morning for free bread and produce at the Catholic Charities Food Bank in Terre Haute in this Sept. 22, 2012, photo. Catholic Charities organizations, which are supported partially by United Catholic Appeal funds, helped 180,000 people—regardless of religion, race or creed—within the boundaries of the archdiocese last year. (Photo courtesy Tribune-Star/Jim Avelis)



2014-15

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Provides help and creates hope for people most in need.

How Gifts to the United Catholic Appeal are Allocated

Celebrating the Sacraments \$2.2 million	Exercising the Ministry of Charity \$1.6 million
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**Proclaiming the Word of God
\$1.9 million**

Please visit www.archindy.org/UCA to make a gift or to learn more about the United Catholic Appeal.

Our retired priests gave us many years.

It's time for us to give back.

The UCA Ministry Minute

Scan to watch a one-minute video on the importance of providing for our retired priests.

Stay tuned for more videos in this series.

Please Participate.

2014-15

UNITED CATHOLIC APPEAL:

Christ Our Hope

Scan the QR Code to MAKE YOUR ONLINE GIFT

THANK YOU to the 1,200 early gift-givers who have already made their commitment to this year's United Catholic Appeal. Please watch The UCA Ministry Minute video above to see how your prayerful gift is making a difference throughout the archdiocese.

www.archindy.org/UCA