At ICYC, teenagers are encouraged to trust God, do everything out of love.

By John Shaughnessy

He led the 820 Catholic teenagers in joyous chants and cheers that rocked the gym at Marian University in Indianapolis. (Photo by John Shaughnessy)

Journey with a saint through the new St. Mother Theodore shrine

By Natalie Hoefer

ST. MARY-OF-THE-WOODS—In the 1840s, one might see Mother Theodore Guérin at Saint Mary-of-the-Woods under the leaves of the linden tree she brought with her from France, surrounded by the walnut trees that populated the western Indiana landscape.

Today one can still see her there lying under linden leaves and surrounded by walnut wood.

The difference is that the founder of the Sisters of Providence of Saint Mary-of-the-Woods is now a saint herself, and the linden and walnut make up the chapel in the new shrine dedicated for the reverence of her holy remains.

The final part of the new, permanent shrine for Indiana’s only saint opened on Oct. 25. According to Providence Sister Jan Craven, coordinator of the shrine, around 550 people traveled to Saint Mary-of-the-Woods near Terre Haute for the grand opening.

Archdiocese seeks families to attend 2015 World Meeting of Families in Philadelphia

By Natalie Hoefer

Catholics can look for certain things to happen each year at this time. Clocks fall back, leaves fall down, and the annual United Catholic Appeal: Christ Our Hope intention card arrives in the mail.

This year, the clocks still fell back an hour, the leaves are still dropping in a colorful cadence—but there are changes in the air in terms of the United Catholic Appeal (UCA).

“We looked at best practices [for requesting donations] … and this approach is a best practice across the board,” said Jolinda Moore, archdiocesan director of stewardship and development.

The approach she referred to is called an “in-pew” approach.

“It’s not a concept that’s new,” she said. “It’s a concept that we’re intentionally focusing on because we feel it will help with engagement.

“One of the statements that Archbishop [Joseph W.] Tobin has made is that he wants to increase participation in the United Catholic Appeal. The in-pew appeal is a way to address the decreasing participation.”

Moore described the in-pew process.

“Step one is the pastor proceeding into Mass with the opening song and greeting, and at that point the Office of Worship recommends that they invite everyone to be seated to learn about the United Catholic Appeal,” she explained.

“The priest then shares some broad examples of how the appeal benefits the entire archdiocese. This is an opportunity to showcase how UCA makes a difference in each parish.”

If the parish has the ability, Moore said, a four-minute video will be shown, highlighting many concrete examples of how people are helped by the annual appeal.

After allowing for a few moments of
ICYC

continued from page 1

I don’t fit in, I don’t belong. Life is throwing me a curve ball, and no one seems to care.” But this man picked her up. He took out $40 and gave it to her.

“I paused. The silence in the gym was noticeable. Then he continued:

“Young people of Indianapolis, can people see Jesus in you? As a Catholic, as a Christian, a follower of Christ, are you living a life so much like Christ that people can’t tell the difference?”

Augustine, the story of the girl and the four salesmen shows how lives can be changed and relationships formed through small acts of conscience and kindness.

“Everything is done out of love,” he told the teenagers. “Never forget that to save your soul we have to trust God and know that we are in a relationship with him. You are loved and created for a greater purpose. And you have to know that, and you have to believe that.”

That theme of connecting with others and God echoed later in the daylong conference when Archbishop Joseph W. Tobin shared his homily during the closing Mass.

“If you were to ask me tonight, ’What do you do like most about being Catholic?’ I’d say this, ’It’s being connected,’” the archbishop began. “I like being connected with people across space and across time. I’ve been really lucky. In my service to the Church, I’ve been asked to visit a lot of places. I think I’ve been to 71 countries. I got to worship in the greatest cathedrals in the world, and also in very humble chapels that don’t resemble much more than a mud hut. But some places you can understand the language. Other places, you can’t. But it really didn’t matter. Because when we were doing what Jesus asked us to do the night before he died, the connection was there. I knew what we were doing, and I was united with them. An offering to God, the best love that have gone before us. Because love is not a joke. It doesn’t end after 50 or 60 or 70 or how many years.

“Everything is done out of love,” he continued. “Never forget that to save your soul we have to trust God and know that we are in a relationship with him. You are loved and created for a greater purpose. And you have to know that, and you have to believe that.”

That sense of connection resonated with youths who attended the conference that also included meals, music, dancing, prayers, workshops, a mini-theme park, and opportunities for reconciliation and eucharistic adoration.

Fifteen-year-old Jacob Preston said he came to the conference because “a couple of my friends and parents coerced me into going.” Late in the afternoon, the member of St. Louis Parish in Batesville said he would tell his friends and parents. “Thank you. It’s been a good day.”

Tim Moliart and Grant Handloser, members of St. Ambrose Parish in Seymour, also enjoyed the conference.

“It’s been a lot of fun,” said Tim, 17. “It’s made me see the good that God has brought to everybody.”

“I’ve learned a lot,” said Grant, 15. “I feel like I’ve grown closer to God by being in the presence of all these great people.”

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367

Periodical postage paid at Indianapolis, IN.

Copyright © 2014 Criterion Press Inc.

The Criterion Press Inc.

Postmaster: Send address changes to: Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc. ISSN 0574-4350

E-mail: criterion@archindy.org

E-mail us:
criterion@archindy.org

Web site: www.CriterionOnline.com

Print Service Assistant: Anne Kurowski

NewsEditor: Mike Boucher
Assistant Editor: John Shaughnessy
Reporters: Sean Gallagher, Nicole Kettler
Online Editor: Brandon A. Evans
Business Manager: Ron Manley
Executive Assistant: Mary Jane Klein
Graphics Specialist: Jerry Roach

THE CRITERION 11/7/14

Teens share how faith has changed their lives, page 7.

The 30 youth members of ‘Team Jesus’ from St. Louis Parish in Batesville clap along to a song during the Indianapolis Catholic Youth Conference at Marian University on Nov. 2. (Photos by John Shaughnessy)

Above, Keynote speaker Ansel Augustine energizes the 820 youths from the archdiocese who participated in the Indianapolis Catholic Youth Conference on Nov. 2 at Marian University.


NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us:
criterion@archindy.org

Staff

Editor: Mike Boucher
Assistant Editor: John Shaughnessy
Reporters: Sean Gallagher, Nicole Kettler
Online Editor: Brandon A. Evans
Business Manager: Ron Manley
Executive Assistant: Mary Jane Klein
Graphics Specialist: Jerry Roach

Print Service Assistant: Anne Kurowski

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367

137-236-1570

800-382-9836 ext. 1570
criterion@archindy.org

Shine: criterion@archindy.org

1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc.

The Criterion Press Inc.

Postmaster: Send address changes to: Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc.

Note: If you are receiving duplicate copies please send both labels.

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

137-236-1570

800-382-9836 ext. 1570
criterion@archindy.org

E-mail us:
criterion@archindy.org

Web site: www.CriterionOnline.com

Print Service Assistant: Anne Kurowski

NewsEditor: Mike Boucher
Assistant Editor: John Shaughnessy
Reporters: Sean Gallagher, Nicole Kettler
Online Editor: Brandon A. Evans
Business Manager: Ron Manley
Executive Assistant: Mary Jane Klein
Graphics Specialist: Jerry Roach

Print Service Assistant: Anne Kurowski

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367

137-236-1570

800-382-9836 ext. 1570
criterion@archindy.org

Shine: criterion@archindy.org

1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc.

The Criterion Press Inc.

Postmaster: Send address changes to: Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc.

Note: If you are receiving duplicate copies please send both labels.

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

137-236-1570

800-382-9836 ext. 1570
criterion@archindy.org

E-mail us:
criterion@archindy.org

Web site: www.CriterionOnline.com

Print Service Assistant: Anne Kurowski

NewsEditor: Mike Boucher
Assistant Editor: John Shaughnessy
Reporters: Sean Gallagher, Nicole Kettler
Online Editor: Brandon A. Evans
Business Manager: Ron Manley
Executive Assistant: Mary Jane Klein
Graphics Specialist: Jerry Roach

Print Service Assistant: Anne Kurowski

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367

137-236-1570

800-382-9836 ext. 1570
criterion@archindy.org

Shine: criterion@archindy.org

1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc.

The Criterion Press Inc.

Postmaster: Send address changes to: Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc.

Note: If you are receiving duplicate copies please send both labels.

The Criterion  • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

137-236-1570

800-382-9836 ext. 1570
criterion@archindy.org

E-mail us:
criterion@archindy.org

Web site: www.CriterionOnline.com

Print Service Assistant: Anne Kurowski

NewsEditor: Mike Boucher
Assistant Editor: John Shaughnessy
Reporters: Sean Gallagher, Nicole Kettler
Online Editor: Brandon A. Evans
Business Manager: Ron Manley
Executive Assistant: Mary Jane Klein
Graphics Specialist: Jerry Roach

Print Service Assistant: Anne Kurowski

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367

137-236-1570

800-382-9836 ext. 1570
criterion@archindy.org

Shine: criterion@archindy.org

1400 N. Meridian St.
Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc.

The Criterion Press Inc.
Foundation allows both Church and donors to benefit

By Natalie Hoofer

The Catholic Community Foundation of the Archdiocese of Indianapolis built on its strong double-digit growth over the previous year’s 10.8 percent gain. The value of the foundation’s 435 funds stood at nearly $717 million as of June 30.

In a letter published in the CCF annual report, Archbishop Joseph W. Tobin noted that “for 27 years, the Catholic Community Foundation has been a trusted means for you to channel your generosity in support of many crucial parish and archdiocesan ministries.”

“What’s new is that the board decided to reopen the planned giving committee,” he said. “For our mission to continue, we need to increase the demand for charitable services and pressure people’s ability to make generous financial contributions.”

The current economic volatility in the world will continue to increase the demand for charitable services and pressure people’s ability to make generous financial contributions,” Brian Burkert, chief financial officer and executive director of the archdiocesan Secretariat for Finance and Administrative Services, said during the annual meeting.

“Archbishop Tobin noted that ‘for 27 years, the Catholic Community Foundation has been a trusted means for you to channel your generosity in support of many crucial parish and archdiocesan ministries.’”

The current economic volatility in the world will continue to increase the demand for charitable services and pressure people’s ability to make generous financial contributions.”

The Catholic Community Foundation via a charitable gift annuity or in some other way, the funds and the interest they generate are vital to the foundation’s purpose of securing the financial well-being of schools, parishes and agencies in the archdiocese.

“The current economic volatility in the world will continue to increase the demand for charitable services and pressure people’s ability to make generous financial contributions,” Brian Burkert, chief financial officer and executive director of the archdiocesan Secretariat for Finance and Administrative Services, said during the annual meeting.

“It also makes it difficult for us to achieve strong investment returns on the assets we have invested. This means it’s even more critical that we stay focused on our mission and providing those ministries that are consistent with our mission.”

During the meeting, Stapleton described some changes in the structure of the CCF board of trustees.

“The foundation has long had an excellent investment committee that provides expert oversight and stewardship of the foundation’s investments,” he said. “Two new committees added this year were the endowment committee and the planned giving committee.”

According to Stapleton, the planned giving committee “will focus on educating Catholics about estate planning issues and ways we can utilize the foundation’s resources,” while the endowment committee will “focus on building the foundation through events and other outreach efforts to spread the word about the wonderful resource we Catholics have in our Catholic Community Foundation.”

Endowment committee member and CCF trustee Christine Vujovich enjoys the time she dedicates to help guide the foundation in its goals. The retired vice president of marketing and environmental policy for Cummins, Inc., in Columbus, is a member of St. Bartholomew Parish in Columbus.

“I am really struck by how dedicated the members of the board are to what they’re doing,” she said. “All of them are professional in their own right, and are bringing their professional instincts and skills and capability to the board. As a whole, we make really good contributions to the direction of the foundation and meeting its mission.”

During the meeting, Archbishop Tobin announced the re-formation of an archdiocesan pastoral council.

“When I first learned about the Catholic Community Foundation, I suggested that we sharpen the focus of its board and make the foundation’s purpose clear,” Tobin said.

“The current economic volatility in the world will continue to increase the demand for charitable services and pressure people’s ability to make generous financial contributions.”

The current economic volatility in the world will continue to increase the demand for charitable services and pressure people’s ability to make generous financial contributions.”

Archbishop Joseph W. Tobin presents George Kempf with a gift of appreciation for his five years of service on the foundation’s board of trustees and as a volunteer advisor on the CCF professional advisory group.

“Give your best efforts to help spread the word about the wonderful resource we Catholics have in our Catholic Community Foundation.”

For more information about the Catholic Community Foundation, to see the most recent annual report or to read about various forms of planned giving, log onto www.archindy.org/ccf, or call Ellen Brunner at 800-382-9836, ext. 1427, or 317-236-1427, or e-mail ellenbrunner@archindy.org.
‘Setting the pace, changing the course of poverty in Indiana

In Indiana, there’s more than basketball and football that pique our interest in the sports arena. As Hoosiers, we’re also known for our passion for racing. Whether it’s the Indy Car Series, NASCAR, the MotoCross Grand Prix or any other form of fast-moving competition, our state is fertile ground for getting hundreds of thousands of people to spend an afternoon at these events.

And Pope Francis thinks racing and caring for our brothers and sisters in need can go hand in hand.

At Catholic Charities USA’s annual national gathering on Oct. 4-7 in Charlotte, N.C., the Holy Father used several racing references to open the meeting, sharing a personalized video message in his native Spanish. The video was viewed last week as well by those attending an archdiocesan Catholic Charities summit here.

The pope commented on the NASCAR-inspired theme, “Setting the Pace, Changing the Course,” because Charlotte is home to one of the auto racing association’s headquarters.

“I really like the theme ... because it’s really fitting with what I wanted to share with you,” Pope Francis said.

“You are the very hands of Jesus in the world. Your witness helps changes the course of many people, many families and many communities,” he continued. “You are the engine of the Church that’s responsible for the Church’s love, or caritas. You set the pace for the Church to be present in the world, day in and day out.”

In his use of the word “pace,” the Holy Father is inviting us to make a difference—such as in assisting the 45 million Americans today living at or below the poverty line. Here in Indiana, 15.9 percent of residents live at or below the poverty line.

“If we do not set the pace, we'll be the ones following. If we do not set the pace, we'll be the ones following. It is a duty and a responsibility,” the Pope said.

“In our use of the word ‘pace,’ the Holy Father is inviting us to make a difference—such as in assisting the 45 million Americans today living at or below the poverty line. Here in Indiana, 15.9 percent of residents live at or below the poverty line.

“Be merciful,” the pope said. “Ask you to look at the poverty level of yourselves in everything you do.”

“The pope’s message for the people from Catholic Charities agencies and partners attending the Charlotte conference and the Indianapolis summit could not have been more appropriate, but it is also a message that all of us should take to heart.

Pope Francis reminded participants that, since day one of his papacy, he has been telling the whole Church that “going out to the street could you get bruised, staying in your home behind locked doors is safe.”

“I would rather have a wounded and stained Church that’s out in the street,” he continued, “rather than having a Church that’s ill because of staying behind locked doors, comfortable and clinging to the safety of the status quo.”

“Many of us are satisfied with where we are in life? Though we might think that life is good, we need to look around our communities and see if that holds true for others.

We need, as Pope Francis has said, to go out into the world and promote a ‘culture of encounter’”

It is what Catholic Charities agencies across the country do so well, noted Bishop Peter J. Jugis of Charlotte.

“A ‘culture of encounter’ ... going out to meet others, to encounter them, especially the marginalized and those on the peripheries, to be with them, paying attention to each person’s human dignity. A ‘culture of encounter’ to counteract the broader secular ‘culture of waste,’ as the Holy Father refers to it, in which some people are deemed to be expendable,” Bishop Jugis said during an Oct. 5 mass at the Catholic Charities USA meeting.

“We must respond with ‘a serious infusion’ of Christian charity to counteract this culture of waste, fostering a ‘cult of communion and solidarity’,” Bishop Jugis added.

But the work is not solely Catholic Charities’ mission. As disciples of Christ, it is the mandate of all the faithful.

We observed October as Respect Life Month, and the U.S. Conference of Catholic Bishops asked each of us to especially pray for the weakest and most vulnerable, the sick, the old, the unborn and the poor, who like “Each of Us is a Masterpiece of God’s Creation,” the theme of last month’s Respect Life program.

But our mission to respect all life extends beyond October. May we each make time each day to do our part by “Setting the Pace, Changing the Course” in Indiana and throughout the world to work to end poverty.

Together, this is our race we should all strive to win.

— Mike Krokos

Be Our Guest

Father Tolton, pray for us

“For the slave called in the Lord is a freed person in the Lord,” St. Paul wrote in his First Letter to the Corinthians (1 Cor 7:22). His words resounded 18 centuries later in the life of Father Augustus Tolton, who was born a slave, died a Catholic priest, and is now being considered for sainthood.

Father Tolton’s cause was submitted to the Vatican’s Congregation for Causes of Saints in September by the Archdiocese of Chicago. If canonized, he would be the first African-American priest recognized as such.

Young Augustus escaped slavery when his mother rowed her family across the Mississippi River from Missouri to Illinois in 1862. His talents caught the attention of the Franciscan professors at Saint Francis College in Quincy, Ill. With their encouragement, he aspired to become a priest and a missionary to Africa.

It was a courageous assignment to seek. One month after Father Tolton was ordained, Charles Lwanga and his companions would be massacred in Uganda for embracing the Catholic faith. Father Tolton, who clearly took after his mother, was willing to bravesuch an environment.

But God had other plans: to serve the Church in a nation that openly disdained him because of the color of his skin.

The prejudices of the day prevented Father Tolton from attending a seminary in the United States. He went to Rome instead. His fellow students, he said, “all were my friends, they all loved me, though I cannot say why.”

The St. Joseph’s Advocate, a newsletter published in the United States by the Josephite Fathers in those days, described Father Tolton’s April 24, 1866, ordination at Rome’s Basilica of Saint John Lateran this way: “[B]efore he leaves that grand basilica, what happens ... grand Caucasian heads, some as white [in] hair as in skin, some young and beautiful,

some princely, some priestly, but all uncovered, bowed low on their humble supports, bended knees, at the feet of this poor American Negro and ex-slave, that his two black palms may touch their crowns? May we live to see the day when this scene will be enacted in the Cathedral of Baltimore with a godly number of this colored mission looking on.”

Father Tolton was deployed not to Africa, but to Quincy. He established St. Monica Church, the first Catholic parish in America built by and for a black community. His brief life—he died of heat stroke in 1897—when he was 43—would be spent serving God in a nation where racial equality remained elusive.

Americans today would find it hard to understand the indignities he suffered. But we have some hints from the historical record. Among the documents gathered by the website www.toltoncanonization.org is a speech from 1890, delivered by a black Catholic layman, Lincoln Valle, at an event for the archbishop of Chicago.

Valle acknowledged Father Tolton’s presence, then went on: “Most Rev. Father, we only pray that the Negroes of these United States will soon understand that if prejudice is to remain for a season on Earth there is one place where it must be unknown and that is within the sacred [circle] of the Catholic Church. We hope he will soon learn that the solemn dogma of the Catholic Church is the equality of all men before God.

Valle was right. Many American Catholic of that time were wrong. But rather than judge past generations for their sins, we should learn from their mistakes and from the lives of people like Father Tolton.

“virtue has consequences,” said Cardinal Francis E. George of Chicago about Father Tolton’s life, “virtue is stronger than evil.”

WOMEN RELIGIOUS

Religious institutes whose members follow more traditional practices (the Council of Major Superiors of Women Religious), such as wearing full habits, had a similar number of women in formation as did religious orders whose members follow more contemporary practices (the Leadership Conference of Women Religious).

In 2009, the year on which this study was based, the orders that constitute the CMSWR had 73 postulants, 117 novices and 317 sisters in the U.S. Women religious who are members of traditional orders make up 25 percent of the U.S. religious community. The orders that make up CMSWR in the same year had 75 postulants, 118 novices and 344 nuns and were considered temporary vows.

The Leadership Conference of Women Religious estimates that about 80 percent of the women religious in traditional orders are considered permanent vows.

Source: U.S. Census Bureau/Center for Applied Research in the Apostolate © 2014 CNS Graphics

Students in the U.S. By Age

In 2010, the year on which this study is based, the orders that constitute the CMSWR had 73 postulants, 177 novices and 317 sisters in the U.S. Women religious who are members of traditional orders make up 25 percent of the U.S. religious community. The orders that make up CMSWR in the same year had 75 postulants, 118 novices and 344 nuns and were considered temporary vows.

The Leadership Conference of Women Religious estimates that about 80 percent of the women religious in traditional orders are considered permanent vows.

Source: U.S. Census Bureau/Center for Applied Research in the Apostolate © 2014 CNS Graphics
The Church, a merciful mother to all her children

Pope Francis has said that his favorite image of the Church is “mother.” This is “the face of the Church,” the pope says. It is an image he would like the Church to display more often.

What do we mean when we say that the Church is our mother? Pope Francis answers this question by describing what mothers do for their children.

“A mother teaches how to walk in life,” the pope says. “She teaches how to do well in life; she knows how to direct her children, she seeks always to indicate the right way in life to grow and become adult.”

The Church is a mother who teaches, guides and helps us to grow. She is an alma mater (a nourishing mother) as opposed to a harsh or cruel teacher who seeks to do well in life; she knows how to do well in life,” the pope says. “She teaches how to live well.”

Because the Church is a nourishing mother, Pope Francis says, she teaches only what is best for her children. We don’t always want to hear what our mother has to say. We think we know better. But as we grow up, our mother’s words of wisdom come back to us and help us make the kinds of choices and decisions that allow us “to do well in life.”

A nourishing mother possesses infinite patience and mercy—no matter what mistakes her children make. “When a child grows and becomes an adult,” the pope says, “he does what he wants, and at times, he may happen to stray from the path.” Instead of giving up on her children, “a mother always, in every situation, has the patience to continue to accompany her children.” Even when we make mistakes—sometimes serious ones—our loving mother stands with us. “She is animated by the strength of love … she always finds a way of understanding them, to help them.”

Pope Francis believes that the Church is a merciful mother. “She always seeks to defend us even when we stray from the path.” And the pope insists that the Church “never closes the doors of her house” to those of us who have lost our way. “She does not judge, but rather offers God’s forgiveness; she offers her love to invite her children to return to the right path even when they have fallen into the deepest abyss. The Church is not afraid to enter into the darkest night with them in order to give them hope.” Mercy and hope are given to us always—even when we are surrounded by darkness!

Finally, Pope Francis reminds us that a loving mother prays for her children, especially when they are most in need. Mothers intercede for their children; they implore our heavenly Father to be gracious and merciful, to lift us up when we are down “in the deepest abysms,” and to allow the light of Christ to illuminate the darkness that surrounds us. “Through prayer, a mother places the lives of all her children in the hands of the Lord,” the pope says. “Let us trust in the strength of the prayer of Mother Church; the Lord never remains indifferent. He always knows how to astonish us when we least expect it.”

Perhaps the most astonishing thing the Lord ever did was to become a man and be born of a woman. As an infant, he was totally dependent on his mother. As a man dying on the cross for our sake, he handed over his mother to us, and she then became the mother of the Church.

Mary is the model of motherhood that the Church seeks to imitate. She is the perfect teacher, the Mother of Mercy, and the one who constantly intercedes for us to our Father in heaven.

May the Church always look to Mary’s example. May Mother Church never be indifferent, cruel or unforgiving in her care for us, her children. May she always welcome us home when we have lost our way!†

---

La Iglesia: madre misericordiosa de todos sus hijos

El Papa Francisco ha dicho que su imagen predilecta de la Iglesia es la de una “madre”; dice que ese es “el rostro de la Iglesia.” Es una imagen que desea que la Iglesia proyecte más a menudo. ¿Qué queremos decir al llamar a la Iglesia “nuestra madre”? El papa Francisco responde esta pregunta describiendo lo que las madres hacen por sus hijos.

“Una madre enseña a caminar por el sendero de la vida,” expresa el Papa. “Enseña a prosperar en la vida; sabe cómo guiar a sus hijos; busca las maneras para señalar el camino acertado en la vida para que sus hijos crezcan y se conviertan en adultos.”

La Iglesia es la madre que nos enseña, nos guía y nos ayuda a crecer. Es un alma mater (una madre que brinda sustento) en contraposición a una maestra estricta y cruel que procura imponernos sus ideas. El papa Francisco hace énfasis en que la verdadera madre quiere solo lo mejor para sus hijos. “No siempre queremos escuchar los consejos de nuestras madres; creemos que sabemos más que ellas. Pero a medida que crecemos, evocamos las sabias palabras de nuestras madres y estas nos ayudan a discernir y a tomar distintas decisiones “para tener éxito en la vida.”

Una madre cariñosa posee una paciencia y una misericordia infinitas, sin importar los errores que cometan sus hijos. “Cuando un niño crece y se convierte en adulto –expresa el Papa– hace lo que quiere y, en ocasiones, quizá se aleje de su camino.” En lugar de abandonar a sus hijos, “una madre siempre, en cualquier situación, tiene la paciencia para seguir acompañándolos.” Incluso cuando cometemos errores—a veces muy graves—nuestras madres siempre están a nuestro lado. “Las impulsa la fortaleza del amor… Siempre encuentran una manera para comprender y ayudar a sus hijos.”

El papa Francisco cree que la Iglesia es una madre misericordiosa: “Siempre procura defendernos, incluso aunque nos alejemos del camino.” El Papa insiste en que la Iglesia “jamás cierra la puerta de su casa” a aquellos que se han extraviado en el camino. “No juzga, sino que ofrece el perdón de Dios, brinda su amor para invitar a sus hijos a que regresen al camino correcto. Aunque hayan caído en un abismo profundo, la Iglesia no teme adentrarse en la oscuridad de la noche junto con ellos para infundirles esperanza.” Siempre recibimos misericordia y esperanza, aunque estemos rodeados de oscuridad.

Por último, el papa Francisco nos recuerda que una madre amorosa ora por sus hijos, especialmente cuando más lo necesitan. Las madres interceden por sus hijos; imploran a nuestro Padre celestial para que sea benevolente y misericordioso, para que nos levante si hemos caído “en un abismo profundo” y para permitir que la luz de Cristo ilumine las tinieblas que nos rodean. “A través de la oración, la madre coloca la vida de todos sus hijos en las manos del Señor,” comenta el Papa. “Confiamos en el poder de la oración de la Madre Iglesia: el Señor no es indiferente a sus súplicas; siempre sabe cómo sorprendernos cuando menos lo esperamos.”

Probablemente el acto más sorprendente que jamás haya realizado el Señor fue convertirse en hombre y nacer de una mujer. Como bebé, dependía totalmente de su madre; como un hombre que murió en la cruz para redimirnos, nos entregó a su madre para que se convirtiera en la madre de la Iglesia.

María es el modelo de maternidad que la Iglesia procura imitar; es la maestra perfecta, la Madre de la Misericordia y la que intercede constantemente por nosotros ante nuestro Padre en el cielo. Que la Iglesia siempre busque el ejemplo de María. Que la Madre Iglesia jamás sea indiferente, cruel ni despudada con nosotros, sus hijos. ¡Que siempre nos dé la bienvenida a casa cuando nos hayamos apartado del camino!”

Traducido por: Daniela Guanipa
### Events Calendar

#### November 7
- St. Joseph Parish, 1375 S. Main St., 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 Meridian Drive, Indianapolis. Serra Club, Mass for vocation, 8 a.m.

#### November 8
- St. Roch Parish, Family Life Center, 3605 S. Bluff Rd., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and up. Information: 317-784-4207.

#### November 9
- St. Michael the Archangel Church, 8504 S. Salisbury St., Indianapolis. Mass in French, 1 p.m. Information: 317-523-4393 or ucaf2014@gmail.com.
- St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 130th St., Indianapolis. Class of ‘63 monthly gathering, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6936.
- St. Michael Parish, 1140 Farmers Lane N.E., Groveville (formerly Bedford Road). Spaghetti lunchen, quit raffle and special prize raffles. 11 a.m.-2 p.m. 48 adults, $4 children ages 4-11. Information: 317-322-4011 or www.saintmichaelschurch.net.

#### November 11
- St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, 12-30 p.m., with Mass for deceased Guild members at 11 a.m. Information: 317-888-7625 or vilavale@saintmacs.org.
- Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. Euchre party, seniors and retirees, 12:30 p.m. Information: 317-788-0522.
- Our Lady of Peace Cemetery, chapel, 9001 Harvestont Road, Indianapolis. Mass, 11:00 a.m. Information: 317-574-8899.

#### November 12
- St. Susanna Parish, Zore Hall, 1210 E. Main St., Plainfield. Women’s Club, holiday auction, 6 p.m. Information: 317-432-3070 or maryanneumber@gmail.com.
- Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. Christmas pottery sale featuring Millersville Ceramic artists, Fri.-6 p.m., Sat. and Sun. 10 a.m.-5 p.m. Information: 812-676-5817 or mountfbricans.org.

#### November 13
- St. Mark the Evangelist Parish, Cenacle (house on parish grounds). Indianapolis. Hope and Healing Survivors of Suicide support group, 7 p.m. Information: 317-384-8148.
- St. Louis de Montfort Church, 11441 Hague Road, Fishers, Ind. (Diocese of Indianapolis). Healing Hidden Hurts, seminar, Debbie Miller, presenter. 7:30 p.m. no charge. Information: 317-490-1267 or Debbie@ healinginthedarkhours.org.

#### November 15
- St. Francis Xavier Church, 201 S. Meridian St., Indianapolis. Annual Christmas bazaar, 9 a.m.-3 p.m. Information: 317-333-1042 or kevogler@msbchurch.org.
- EventPlus, 7906 Castle Way Dr., Indianapolis. St. Mark Parish and Carpet Gala, adult night of fun and fellowship, 6:30 p.m. Information: www.saintmark2014990/30gala-tickets-nov-on-sale.

#### November 17
- St. Thomas More Parish, 1200 N. Indiana St., Indianapolis. Roosevelt Women’s Club, chili dog supper, 6 p.m., 55 per person. Information: 317-831-4142 or mcinna@msbchurch.org.
- St. Louis de Montfort Church, Youth Ministry Center, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). Healing Hidden Hurts, facilitator training for women, 9 a.m.-6 p.m., $50 per person, registration deadline Nov. 9. Information: 317-490-1267 or Debbie@ healinginthedarkhours.org.
- November 17-22
- St. Joseph Parish, 1375 S. Main St., Indianapolis. Parish, 535 Edgewood Ave., Indianapolis. Annual Holiday Auction, Divorce and Beyond, 7-9 p.m., $30 per person. Information: 317-236-1586 or gary@thesenderschurch.org.

### VIPS

- Lloyd and Billie Joan (Wallace) Ferris, members of St. Joseph Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 13.

- The couple was married on Nov. 13, 1954, at Ellington Air Force Base inPasadena, Texas. They are the parents of three children, Brian and Phillip Ferris. They are also the grandparents of five.

### July 2015 pilgrimage to France includes St. Mother Theodore birthplace, convent

- Peter’s Way Tours is offering a pilgrimage to France, accompanied by Providence Sisters Susan Paweski and Janice Smith, on July 13–22, 2015.

- The sisters will join the tour as one more way to celebrate the year approaching the Sisters of Providence’s 175th anniversary.

- The tour includes stops at St. Mother Theodore’s birthplace and convent, as well as the birthplace of St. Thérèse of Lisieux, Notre Dame, Chartres Cathedral and the Abbey of Mont-St.-Michel, among other sites.

- Prices start at $3,495 plus $650 in taxes and surcharges. The cost includes round trip airfare from Chicago, accommodations for eight nights, sightseeing, ground transportation and a travel insurance.

- For more information, contact Peter’s Way Tours, Inc. at Peter@petersonway.com, log on to www.petersway.com or call 800-725-7662.

### French-themed dinner at Holy Rosary Parish on Nov. 15 to benefit pro-life

- “A Knight in Paris,” a French-themed dinner fundraiser, will take place at Our Lady of the Most Holy Rosary Parish, 520 Stevron St., in Indianapolis at 5:30 p.m. on Nov. 15.

- The dinner, sponsored by the Knights of Columbus Council at Holy Rosary, will benefit local pro-life organizations.

- The event will feature French cuisine, beer and wine, a silent auction, and a keynote address by nationally renowned pro-life and pro-family attorney Jim Bopp.

- Tickets are $25 and are available for purprivate groups of 10 or more. Two locations: Holy Rosary Church after Saturday 4:30 p.m. Mass and Sunday 9:30 and 11:30 a.m. Masses. St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis after the Saturday 5:30 p.m. Mass and the Sunday 8 and 11 a.m. Masses. Tickets may also be purchased by contacting Charles Stevens at 317-607-7359 or stevens.charles39@yahoo.com.

### Honoring loved ones

- To kick off their tall break, Spanish Club students at St. Mary School in Rushville, along with other families, visited the Indianan Statue in Indianapolis on Oct. 18 to learn more about the Day of the Dead, a holiday observed in Mexico and other countries. The holiday focuses on gatherings of family and friends to pray for and remember friends and family members who have died. Spanish classes in pre-kindergarten through sixth grade have been learning about this holiday and will be creating their own “ofrenda”—such as the one seen in this photo—to honor a special person in their lives. (Submitted photo)
‘Teenagers need to be the salt of the Earth and set the world on fire’

By John Shaughnessy

Kara Koepfer’s young life has touched and changed their lives.

It was the most painful time in her faith is. It was then that I truly began to see the face of Christ and am motivated to achieve. It’s something I feel very strongly about day and work at constantly to achieve, but it’s something I feel very strongly about and am motivated to achieve.

‘As a teenager, I know that I must stay focused on God’

By John Shaughnessy

At 17, Braylan Guynn appreciates all the sacrifices and hard work that his mother has endured in trying to create a good life for him and his two siblings.

I am the product of a single parent,” says Braylan, a member of St. Rita Parish in Indianapolis. “I have a brother that is 14 and a little sister that is 6. My mom has worked so hard to make sure that we had clothes on our backs, a roof over our heads, and food on the table. When I come home from school. Her job situation was not always so good, but after many years of working hard and trying, she has a great job. We were able to get a home with our own rooms, which I am very grateful for.”

Still, Braylan is most thankful for another gift he has received from his mother, Angela Guynn.

“With me, my mom is always great to deal with,” he says. “I was baptized as an infant. My mom decided she wanted me to grow up in the Church community, because it’s something I have been doing for a long time. It was time for me to step up in my parish to do more, to be a role model and to give more of myself.”

He says that commitment is especially needed when there is “so much hatred” “and so much violence in our society.”

“As a teenager, I know that I must stay focused on God. It will keep me away from the easy peer pressures of the world,” says Braylan.

In order for me to move forward and to reach my goals, I know I must continue to put God first, pray and surround myself with good-hearted friends.

Braylan’s commitment to his future, his family and his faith is also evident in his thoughts to strengthen the faith of young people in the Church.

“One thing that would help make our faith stronger in our lives is for the Church to value our opinion, to show us that we have a voice. Encourage and support us, even if we are wrong. Talk to us. Involve us more in Church services. Sometimes, I feel disconnected. Maybe other teenagers do as well as me.”

I believe there needs to be a Bible study for Catholic teenagers from other parishes. As Catholic youths, we can engage more in the Mass, work more with our youth minister, continue to go to Church classes and really class be more involved with and learn more about our faith.”

An attitude of gratitude helps, too, he says.

“Having the support of my family and Church family makes all the difference in the world. I am very blessed to be who I am because of my mom and my family.”
Praying for the dead, pope asks special prayers for victims of war

VATICAN CITY (CNS)—The early November feasts of All Saints and All Souls call Catholics to contemplate their ultimate destiny, hope in the eternal happiness of their beloved dead, and remember the thousands of innocent people dying each day because of human evil and selfishness.

Because human beings believe they are gods and the lords of creation, they discard the poor, the old and the young, they wage wars and persecute those who do not believe the way they do, Pope Francis said on Nov. 1 as he celebrated an evening Mass at Rome’s Verano cemetery.

The pope told thousands of people gathered amid the tombs that before Mass he noticed a plaque commemorating the 1943 Allied bombing of the cemetery and thought, “That’s nothing compared to what is happening today.”

“Man has made himself lord of all, he thinks he’s god, he thinks he’s king,” the pope said. “There is a whole “industry of destruction” with wars, pollution, “throwing away babies, throwing away the aged.”

As winter begins in the Northern Hemisphere, he said he was thinking of the thousands of people forced to leave their homes and flee to the desert, living “in tents, feeling the cold, without medicine, hungry” because of those who believe they are gods. The pope presumably believes he is god, he thinks he’s king,” the pope said.

The pope told thousands of people gathered amid the tombs that before Mass he noticed a plaque commemorating the 1943 Allied bombing of the cemetery and thought, “That’s nothing compared to what is happening today.”

“Man has made himself lord of all, he thinks he’s god, he thinks he’s king,” the pope said. “There is a whole “industry of destruction” with wars, pollution, “throwing away babies, throwing away the aged.”

As winter begins in the Northern Hemisphere, he said he was thinking of the thousands of people forced to leave their homes and flee to the desert, living “in tents, feeling the cold, without medicine, hungry” because of those who believe they are gods. The pope presumably believes he is god, he thinks he’s king,” the pope said.

The pope told thousands of people gathered amid the tombs that before Mass he noticed a plaque commemorating the 1943 Allied bombing of the cemetery and thought, “That’s nothing compared to what is happening today.”

“Man has made himself lord of all, he thinks he’s god, he thinks he’s king,” the pope said. “There is a whole “industry of destruction” with wars, pollution, “throwing away babies, throwing away the aged.”

As winter begins in the Northern Hemisphere, he said he was thinking of the thousands of people forced to leave their homes and flee to the desert, living “in tents, feeling the cold, without medicine, hungry” because of those who believe they are gods. The pope presumably believes he is god, he thinks he’s king,” the pope said.

The pope told thousands of people gathered amid the tombs that before Mass he noticed a plaque commemorating the 1943 Allied bombing of the cemetery and thought, “That’s nothing compared to what is happening today.”

“Man has made himself lord of all, he thinks he’s god, he thinks he’s king,” the pope said. “There is a whole “industry of destruction” with wars, pollution, “throwing away babies, throwing away the aged.”

As winter begins in the Northern Hemisphere, he said he was thinking of the thousands of people forced to leave their homes and flee to the desert, living “in tents, feeling the cold, without medicine, hungry” because of those who believe they are gods. The pope presumably believes he is god, he thinks he’s king,” the pope said.

The pope told thousands of people gathered amid the tombs that before Mass he noticed a plaque commemorating the 1943 Allied bombing of the cemetery and thought, “That’s nothing compared to what is happening today.”

“Man has made himself lord of all, he thinks he’s god, he thinks he’s king,” the pope said. “There is a whole “industry of destruction” with wars, pollution, “throwing away babies, throwing away the aged.”

As winter begins in the Northern Hemisphere, he said he was thinking of the thousands of people forced to leave their homes and flee to the desert, living “in tents, feeling the cold, without medicine, hungry” because of those who believe they are gods. The pope presumably believes he is god, he thinks he’s king,” the pope said.
SHRINE
continued from page 1

Their journey did not stop at the doors of the shrine.

‘Journey with a saint’

“It’s not just the journey...of the shrine.” Sister Jan explained. “It’s not just the journey of a saint—it’s a journey with a saint.”

The journey—and the shrine itself—actually begins at the Grounds of the Providence Spirituality and Conference Center on the grounds of the Sisters of Providence’s motherhouse and proceeds to the Ministry Circle, which describes the various ministries of the sisters.

Next on the indoor journey is a long corridor with signs and audio-narrated dioramas depicting St. Mother Theodore’s life and the history of the order she founded.

The hall leads to the culmination of the shrine—the most openly located portion located under the sister’s Blessed Sacrament Chapel.

“The Blessed Sacrament was near and dear to [St. Mother Theodore’s] heart,” said Sister Jan.

Originally, the shrine was to be built under the Church of the Immaculate Conception next to the Providence Center.

The area comprises a much larger space than the current shrine. “Once we decided we didn’t have the money to build under the church, we chose the space under the Blessed Sacrament Chapel,” said Sister Jan. “We tried to think how we could do what we wanted to do under the church but in a much smaller space.

“So that’s when we came up with the idea of having the shrine actually start in the conference center and have the journey start there.”

From France to frontier forest

The first room of the newest part of the shrine, the French Room, tells the story of Mother Theodore’s life in France, her native country where she lived from 1798-1840.

The room contains items from France that were either brought by Mother Theodore or were sent to her, said Sister Jan.

Among the artifacts, which are second-degree relics, is a picture given to Mother Theodore by Queen Amalia of France when the nun visited her native country seeking financial support for her congregation in Indiana.

In the corridor leading from the French Room is the Ship Room, depicting the size of the berth Mother Theodore and her sisters used during their journey across the sea to America.

“About 90 percent of Mother Theodore’s artifacts are in the shrine,” said Sister Jan. She pointed out two of them in the Ship Room—a small suitcase and a prayer book that belonged to the saint.

Next, visitors enter the Immersion into the Forest Room, on one side of the shrine. The room gives visitors a feel for the densely forested, frontier region that Mother Theodore and her sisters found themselves in upon their arrival at St. Mary-of-the-Woods.

“I liked [this part of the shrine], especially since our name is all over the wall,” said Berril Thralls, a member of Mary of Peace Parish in Danville. He and 10 other family members toured the shrine together. Their ancestors, Joseph and Sarah Theodore, owned the land now comprising the grounds of the Sisters of Providence’s motherhouse and Saint Mary-of-the-Woods College. The couple had coupled their cabin to Mother Theodore and the sisters from France, making that home the future site of the first convent of the Sisters of Providence.

The heart—and bones—of the shrine

But the journey of Mother Theodore met with some resistance, as depicted in the next section of the shrine, called Immersion into America.

“This area talks about all the things she had to deal with,” said Sister Jan. “The weather was one. The lack of support was another—the lack of support economically, and the lack of support by some of the people that were here who were anti-Catholic. There were misunderstandings with France, and misunderstandings with one of the bishops.”

But her suffering was to be rewarded. On Oct. 16, 1906, Pope Benedict XVI canonized her in St. Peter’s Square at the Vatican. While she was officially designated as St. Theodore by the Vatican, the Holy See gave the Sisters of Providence permission to refer to their foundress as St. Mother Theodore.

After passing a small prayer room, visitors enter the centerpiece of the shrine— the chapel containing the remains of the saint for prayerful veneration.

Her remains were transferred from her temporary shrine in the Church of the Immaculate Conception to the new chapel in the shrine on Oct. 3, her feast day.

On Oct. 22—Founding Day for the Sisters of Providence—Bishop Christopher J. Coyne, vicar general, represented Archbishop Joseph W. Tobin in providing the official blessing of the shrine by the archdiocese.

“All shrines have to be blessed by the ordinary of the archdiocese,” Sister Jan explained. “It’s like the consecration of a church.”

Polished walnut seats surround the circular-shaped room. A panel carved with linden leaves forms a canopy over the handmade walnut casket.

The three of St. Mother Theodore’s finger bones—first-class relics—are displayed with the decrere from Rome declaring her a saint. The first-class relics and decree are also requirements for a shrine of a saint, said Sister Jan.

A legacy from humble beginnings

Exiting back into the main area of the shrine, visitors enter the Immersion into American Life Room.

Sister Jan points to a replica of Mother Theodore’s office.

“Many of the things in [the reproduced office] are hers.” she said. “Her chair, her desk, her sewing table, her basket, her wallet, her papers, her crucifix, her wooden sewing thread [container] that she brought from France, her picture of the death of St. Joseph, her apron.”

Large print reproductions of period writings and documents are screened onto the walls, including an advertisement for washing and mending classes and Oriental painting lessons at the early Saint Mary-of-the-Woods College.

“I really say that [college] was her baby, because nine months after she got here, she opened up the college,” Sister Jan said. “There was only one student, but it did open on July 4, 1841.”

Such was the foundation laid by Mother Theodore Guérin. The final room of the shrine addresses the mission and legacy the saint passed on to the Sisters of Providence.

“This whole space is about her legacy, what she left—the teaching, the schools we opened, the different things we do,” Sister Jan explained. Early photos depict the progression of the sisters’ habits designs. More recent photos show sisters at work in various ministries.

As they exit the shrine, visitors pass these words of wisdom from St. Mother Theodore: “Have confidence in the Providence that so far has never failed us. The way is not clear. Grope along slowly. Do not press matters. Be patient, be trusting.”

“I would hope that you would see her deep faith!”

The sisters themselves had to be patient and trusting, waiting for the $2.1 million shrine to be fully funded by donors before starting construction.

Visitors said the wait was worth it. “The first time I went through, I just cried,” said Sandy Scroggins, a Sisters of Providence administrative staff member who helped raise money for the shrine. “We worked so hard on it, and people were so generous. From the very beginning, it was so blessed.

“It’s a break from the traditional shrine. It’s very natural, very educational. I think it’s real user friendly.”

Patty Thomas, a member of St. Joseph University Parish in Terre Haute, was impressed.

“I was really, really moved, especially when we entered where her casket was, she said. “It was almost overwhelming. You could just feel [St. Mother Theodore’s] presence.

“Everything was so beautifully done—simple, but absolutely beautiful. I can’t wait to come back.”

Dan Thralls, also a member of St. Joseph University Parish and a descendant of the couple who sheltered Mother Theodore in her early years, shared Thomas’ impressions.

“It was all beautiful. I really loved the part of the ship where the cabin is. It’s just really peaceful and serene. The woodwork was very nice. I’m sure Mother Theodore would have loved it.”

The simple nature of the shrine spoke to Providence Sister Dina Bato, who works in the Archdiocese of Indianapolis’ accounting office.

“I like the simplicity of the shrine itself,” she said. “It’s not elaborate, not huge. It’s not larger than life, especially where Mother Theodore is. It’s simple, and I just love it.”

Sister Jan has specific intentions for those who visit the shrine.

“I would hope that you would see her deep faith,” she said of St. Mother Theodore. “I would hope that you would see her courage, and that she was a human being.”

“I don’t think you can know the saint before you know who she was as a French woman from her time period, who she was as a Hosiess, who she was as a human being.

“We hope you come to know the woman herself, then come to know the saint.”

(Continued on page 9)

Above, in this Oct. 25 photo, a small trunk and a prayer book owned by St. Mother Theodore rests in a replica of the size of the bunk she would have slept in on the ship during her journey to Indiana.

Left, pilgrims view St. Mother Theodore’s casket in the chapel room during the shrine’s grand opening on Oct. 26. The chapel lies directly underneath the sisters’ Blessed Sacrament Chapel in honor of the saint’s devotion to the Blessed Sacrament.

The shrine is located in the Providence Spirituality and Conference Center on the grounds of the Sisters of Providence at Saint Mary-of-the-Woods in St. Mary-of-the-Woods. It is open seven days a week from 7 a.m.-5 p.m., and is free to the public. For more information, contact Providence Sister Jan Craven at 812-353-2925 or by e-mail at mtg@spsmw.org.
Archbishop Sample in his statement said on Oct. 25 that “10,141 confirmed, probable and suspected cases of Ebola. We’re also called to care for the thousands of healthy people who were already poor, who have no access to health care for other illnesses and whose lives have been turned upside down by this crisis.”

—Msgr. Robert Vitullo, Caritas health adviser

Pope Francis urges prayer, international action to fight Ebola virus

BOSTON—Pope Francis urged prayer, international action to fight Ebola virus Oct. 29, stating that “10,141 confirmed, probable and suspected cases of Ebola.”

The pope said in his weekly Angelus address that “10,141 confirmed, probable and suspected cases of Ebola. We’re also called to care for the thousands of healthy people who were already poor, who have no access to health care for other illnesses and whose lives have been turned upside down by this crisis.”

—Msgr. Robert Vitullo, Caritas health adviser

Pope Francis urges prayer, international action to fight Ebola virus
Members of ‘interchurch families’ are to reflect God’s love

By Daniel S. Mulhall

Mr. Jackson was a pillar of the Catholic community. For years, he attended Sunday Mass with his family. No one seemed to notice or care that he never came forward for Communion.

He was at every parish event and volunteered to work at most of them. He even was elected to the parish pastoral council and served as chairman for several years.

While Mr. Jackson was well known and well liked, few (except the pastor) knew that he was a Methodist and that each Sunday after Mass he would stop for breakfast with his family, drop them off at home and then catch the last Sunday service at his Methodist church.

He and his wife have what can be described as an “interchurch family.” It is where one spouse is Catholic and the other is a member of another religious community. Their families are responsible for forming community, serving God’s love “as a community of love” (#17).

“the mission to guard, reveal and communicate love,” according to the apostolic exhortation, “Familiaris Consortio.”

These are Christian marriages. She cites St. John Paul II’s apostolic exhortation, “Familiaris Consortio,” that the ministry to interchurch families is to remember that these are Christian marriages. She cites St. John Paul II’s apostolic exhortation, “Familiaris Consortio,” that the ministry to interchurch families is to remember that these are Christian marriages.

Msgr. Przybysz says that the starting point for parish ministry to interchurch families is to remember that these are Christian marriages. She cites St. John Paul II’s apostolic exhortation, “Familiaris Consortio,” that the ministry to interchurch families is to remember that these are Christian marriages.

As we grow in spiritual maturity, we also begin to be “people of the Church” and see our relationship with God as something that is not just limited to the church building or activities that take place at Church facilities, which may feel like foreign soil to one of the spouses.

For example, activities such as book clubs, discussion groups and groups that do works of justice and mercy can be done within the home, which is common territory, rather than activities that take place at Church facilities, which may feel like foreign soil to one of the spouses.

She encourages parishes to look for ways to support and strengthen these families by focusing on activities that can be done within the home, which is common territory, rather than activities that take place at Church facilities, which may feel like foreign soil to one of the spouses.

For example, activities such as book clubs, discussion groups and groups that do works of justice and mercy can be done within the home, which is common territory, rather than activities that take place at Church facilities, which may feel like foreign soil to one of the spouses.

According to Przybysz, it is important to remember that the interchurch family remains the domestic Church, the presence of the Church within the home.

The apostolic exhortation goes on to say that all families are responsible for forming community, serving life, helping to develop society and sharing in the life and mission of the Church. Przybysz says that a family can accomplish this “by showing their children a model of life based on truth, freedom, justice and love, and by becoming actively involved in social causes and by supporting groups that work for such issues.”

According to Przybysz, it is important to remember that the interchurch family remains the domestic Church, the presence of the Church within the home.

She encourages parishes to look for ways to support and strengthen these families by focusing on activities that can be done within the home, which is common territory, rather than activities that take place at Church facilities, which may feel like foreign soil to one of the spouses.

Przybysz says that parishes give people chances to use their talents, so, for example, a carpenter from another Christian community could help build a set for a parish play, while a person who loves to knit or sew could create items to sell at a parish bazaar. “These types of activities help to build the togetherness of the family,” Przybysz says.

There are many other things the parish can do to promote the well-being of interchurch families. For example, it can encourage families to pray together with sacred Scripture or the Lord’s Prayer, prayers common to all Christians.

Because the Mass can be a point of division between the Catholic Church and Christians of other traditions, it is probably best to avoid activities that require Mass attendance. The parish can also encourage interchurch couples to develop family religious customs and traditions that are meaningful to both traditions.

This can start during marriage preparation by helping the couple to value the gifts of their common baptism, and to find common ground among their faith traditions.

Przybysz notes that when we make these opportunities, we are helping interchurch families fulfill their baptismal call. She recommends Father Roh Ruhime’s excellent webpage on this topic marriagepreparation.com/puzzles.php?q=50.

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

A couple prays during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. Catholic spouses married to Christians of other traditions together face special challenges, and can be open to unique blessings. (CNS photo/Nancy Wiechec)

‘Interchurch’ marriages experience special challenges, blessings

By Fr. John Crossin, O.S.F.S.

Marriages between Christians of different traditions are common in the United States. Many Catholics are married to Protestant or Orthodox believers. Most Catholics have friends or relatives who have married Christians of other traditions.

How might interchurch couples grow in love? What might be the trajectory of their spiritual growth in Christ? Pope Francis lays out the basic contours:

- Christian men and women encounter Jesus and his merciful love both individually and as a couple.
- They try to walk with Jesus through their daily prayer and works of charity.
- They, as people whose vocation is to Christian marriage, seek the guidance of the Holy Spirit in discerning God’s will for them in their daily lives.
- An interchurch couple can encounter Jesus in the Scriptures, at Sunday Mass and worship, in spiritual reading, in their neighbors’ example, in their children and in one another.
- If they practice a daily individual examination of conscience, husband and wife can discover how Jesus spoke to them that day—perhaps in a kind word or favor received, in a good example given or in an inner movement of the Holy Spirit.
- A natural response to this daily love is gratitude. An attitude of gratitude can color our way of looking at life.
- Couples might thank God:
  - For the mercy and forgiveness they have received.
  - For their family members and friends.
  - For the good things, great and small, that happen every day.
- As thankfulness colors our frame of mind, we tend to see the opportunities more than the pitfalls of the differences in our Christian beliefs and practices.
- Interchurch couples have much to learn from each other and the community rather than engage important religious questions.
- These sad outcomes can be avoided when interchurch couples meet regularly to support one another. They can share insights and practices; some gather for ecumenical Bible study, still others work together for social justice.
- In some places, such opportunities for engagement do not exist. In my experience, however, if a few people start, others will follow.

The experience of interchurch couples is vitally important for the Church. The Holy Spirit is leading Christians toward unity. This will happen in God’s time. In discerning the guidance of the Holy Spirit in their lives, interchurch couples are preparing for our ecumenical future.

(Oblate of St. Francis de Sales Father John Crossin is executive director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs. He can be reached at jcrossin@uscatholic.org)
Family caregivers don’t solely need hands-on training. They also need “hearts-on” training, too. It becomes clearer and clearer that love demands action, and that it calls for replicating selfless love and self-sacrifice. At times, it seems that caregiving is another person is going to keep on boot camp.

With that in mind, here are a few things to consider if you’re caring for a loved one. Sometimes you may find yourself asking, “Why is this so hard for me to do?” Though each family’s circumstance and situation are unique, caregiving is a challenging and perhaps not all the time, but everyone experiences difficulties.

No caregiver feels like an expert. None is free from caregiver guilt. Every caregiver feels as if they’re not doing enough, or that they’re doing the right thing or wrong things because if they don’t know what they’re doing at all. Caregiving often means learning about the very things you never wanted to know about, such as a disease, an injury, about declining health, dementia, hospice, or miracle.

Others may see you as an “expert” on dialysis or Parkinson’s disease or heart surgery or whatever it is that your loved one is dealing with. You wish you were blissfully ignorant, but before you take advice to notice getting information about your loved one’s health issues without becoming obsessed with worst-case scenarios. It can take patience when others who know nothing about the situation you are dealing with. You and your loved one are notalonely.

A caregiver’s life can seem filled with highs and lows. You’ll experience the joy of your loved one’s good test report, new skill or return home after a hospital stay. But you’ll also experience the sadness when test reports bring bad news, when a lifelong ability is lost, when there’s a need to take the person you care for to the hospital or move them or her to a nursing home. There’s a difference between selfless love and self-sacrifice. Taking a break on a regular basis makes you a better caregiver. Taking care of yourself helps you to be the caregiver you really want to be.

Caregiving can mean focusing on the present, concentrating on what needs to be done today, not thinking about tomorrow. You want to pass and appreciate small things, such as the fact that your loved one still recognizes you, your name, that you can hold hands or that the new medicine can be taking effect. Devote it, hang on to your faith. It is a gift from God that you can choose to use even when God seems distant, when you can’t understand why he doesn’t answer your prayers the way you want, why there’s no miracle, no cure.

Biweekly columnist for Catholic Charities and Family Ministries.

E-mail him at duley@archindy.org.
Sunday Readings

Sunday, November 9, 2014

• Ezekiel 47:1-2, 8-9, 12
• Psalms 93:9-11, 16-17
• John 2:13-23

Last weekend, the Church replaced the liturgy of the Thirty-First Sunday in Ordinary Time with the liturgy of the Dedication of the Lateran Basilica in Rome. As was the case last week, the Church has lessons here to teach. Since historic circumstances have associated St. Peter’s with the pope, it is of interest to note that the seats of the pope are the papal tiara, the ring, the cross, and the key with the papal tiara. The key symbolizes the pope’s mission to teach the faith. The ring symbolizes the pope’s mission to rule the Church. The tiara symbolizes the pope’s mission to lead the faithful. The cross symbolizes the pope’s mission to proclaim the word of God.

So, from the perspective of the Church, the pope is the shepherd of the flock. As such, he is the leader of the Church. He is the head of the Church. He is the Church.

My Good and Faithful Stewards

By Ken Ogorek

(Rev. Msgr. Owen E. Campon is director of catechesis for the archdiocese and is a member of St. Pius Parish in Indianapolis. He wrote this poem as a song based on the following texts: Catechism of the Catholic Church #81, 543, 1533, 1942, 2404, 2427, 2447, with reference to “Eclesia in America” [The Church in America!], and “On the Encounter with the Living Jesus Christ: The Way to Conversion, Communion, and Solidarity in America” by St. Pope Paul John II.)

(Rev. Msgr. Owen E. Campon, 5200 S. St. Paul’s Place, Indianapolis, IN, 46203)

Tune: Johann M. Spies, 1715-1772.)

• John 2:13-23
• Psalm 49:1-4b, 5-6

Liturgy Cornett/Rev. Patrick Beidelman

Active participation and proper celebration make the most of Mass

(EDITOR’S NOTE: This column by Father Patrick Beidelman takes the place in this issue of the usual “Question Corner” column by Father Kenneth Doyle.)

While we are most definitely given the opportunity to receive Jesus in word and sacrament at Mass, we also are there to offer our reverence, adoration and gratitude to God through the ritual of our prayer. Every time we come together as a faithful family for the eucharistic celebration and to do this in memory of Jesus, we are entering a way of being and of prayer that is very different than if we were gathered with others as spectators at a sporting event or concert. Instead, we turn our focus to God, lift up our hearts, and join with the angels in heaven to praise and glorify God. For this most important activity in our lives as the Lord’s disciples, the Church gives us wonderful instructions of how to pray together as the body of Christ and how to worship God fully and well. This enables us to receive the abundance of mercy and grace that he offers us through the liturgical rites of our tradition. These instructions, which are usually found on the first pages of the liturgical books we use for the liturgy, are rooted in two liturgical principles that guide the celebration of the rites of the Church.

The liturgical principle related to the Church’s prayer that was probably referred to the most after the Second Vatican Council was the principle of active participation. In fact, this principle, which is called to be articulated as “full, conscious, and active participation,” held a central place in what inspired the modern liturgical movement. Several popes before, during and after Vatican II recognized and authorized its place within the Church’s teaching. Most notably, the principle of active participation became a primary focus during Vatican II and is the principle that guided the most important goals of renewing the faithful through the liturgical life of the Church, while at the same time striving to restore the sacred liturgy to its full richness. It is described in this way in Vatican II’s “Constitution on the Sacred Liturgy”: “Our Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as ‘a chosen race, a royal priesthood, a holy nation, a redeemed people’ (1 Pet. 2:9-10), is their right and duty by reason of their baptism. In the restoration and promotion of these traditional qualities, full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.” (R-14.)

The implementation of the Constitution on the Sacred Liturgy following Vatican II brought new life and vigor to the liturgical celebration of the mysteries of faith. However, many abuses and misinterpretations regarding the principle of active participation led some celebrants and congregations away from that which was originally sought. Frequently, there was a misunderstanding that participation was merely “external,” and not also “internal” sometimes, there was a blurring of the distinctions between the role of the celebrant and that of the faithful; at times, there was a diminishment of the centrality of the focus on the real presence of Christ in the Eucharist, and finally there even emerged a culture that made an inattentiveness to the instructions for the liturgical rites acceptable, even encouraged. In the period just prior to the Year of the Eucharist and a meeting of the Synod of Bishops in 2005, and primarily during the pontificate of St. John Paul II, there developed a stronger focus on another liturgical principle that would come to be known as the usus celebrandi, the Latin phrase meaning “the art of proper celebration.” While not explicitly articulated in that specific wording, the “thought” of the principle was preceded and is developed in the Church’s teaching from the beginning of the modern liturgical movement and in the papal and conciliar writings prior to the promulgation of “Sacramentum Caritatis,” the apostolic exhortation from 2006 that was the fruit of the Synod of Bishops’ meeting on the
Dolores Kuhn, Loretta Utterback, Sister of Mary Ann Bays, Mother of Lisa and Mona Doss.
St. Jude, Indianapolis, Oct. 2.

Jeff Dare. Grandmother of three.
Byron Dare. Mother of Gary and Richmond, Oct. 19. Wife of , 83, St. Mary,

Roberto and Encarnacion
11. Great-grandmother of one.


Bauder, Jane Ann Wright, Danny


Brother of Cindy Bauder, Jane Ann Wright, Danny


Brother of Cindy Bauder, Jane Ann Wright, Danny


NEW ALBANY—A chord of gratitude was sounded repeatedly by people who attended the Oct. 27 Miter Society Mass and dinner at Holy Family Parish in New Albany. The last of six such events in the archdiocese drew more than 100 Catholics from around the New Albany Deanery, a crowd that Archbishop Joseph W. Tobin listed was the largest attendance of all the Miter Society events.

Archbishop Tobin was the principal celebrant of the Mass. Bishop Christopher J. Coyne, vicar general, Father Wilfred “Sunny” Toy, dean of the New Albany Deanery and pastor of St. John the Baptist Parish in Starlight, and Father Daniel Atienza, pastor of Holy Family Parish in New Albany, were concelebrants.

Members of the Miter Society donate $1,500 or more to the annual United Catholic Appeal: Christ Our Hope (UCA) appeal. Some at the New Albany event were already Miter Society members; others were considering increasing their giving.

The Gospel reading for the Mass related how Jesus was criticized for healing a woman on the Sabbath. Archbishop Tobin told those assembled that “it was the spirit of gift that motivated the creation of the Sabbath. By Jesus’ time, the gift had been forgotten. All that remained was the obligation. But the healed woman cannot help but praise God.”

“How many people today think of Christianity as a list of do’s and don’ts?” the archbishop asked. “Brothers and sisters, let us pray for our archdiocese, that whatever we do, it is the proclamation of the gift, the gift of God’s very life.”

Tina and John Thomsberry, members of St. Mary Parish in New Albany, are grateful for the gifts they have received through the Church.

“When we were first married and started out with our family, we didn’t have high-paying jobs and we couldn’t afford full tuition [at the former St. Mary School],” Tina recalled. “The members of St. Mary’s Parish helped us. So when we were able, we felt we should try to pay it back.”

Barbara Ronn, a member of St. Paul Parish in Sellersburg, formerly a member of the archdiocesan education commission, said that is why she contributes. “I got to see the good they do,” she said. “My children also went to Catholic schools.”

Barrett Briscoe, a member of Holy Family Parish in New Albany, said he and his wife, Mary, have “been blessed, and I think we should give back to those less fortunate.”

“I work with a homeless ministry here called, ‘In Heaven’s Eyes.’ Whether they need education, religion, whatever, if we can help people, we should.”

Mary added that “that’s what God tells us to do.”

Mary Chris and Danny Rodden have a son, Kyle, who is an archdiocesan seminarian receiving his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“Howing a son who is a seminarian motivates us to support our priests,” Mary Chris said.

Mary Wright, a member of St. Joseph Parish in Clark County, said, “Our parish is part of the larger Church. Not only do we have to support our local Church, we have to support the Church overall.”

John Wilkinson, a member of St. Augustine Parish in Versailles, considers participating in the annual appeal as part of his Christian duty and stewardship.

“It’s giving back to God, who has given us everything. Some charities you’re not sure about. The Catholic Church is a good place to give.”

Wilkinson’s wife, Vera, takes a practical view. “You can’t take [your treasure] with you,” she said, “so the best place you can give it is the Church.”

Bonnie Fessel and her husband, Charles, are members of St. Michael Parish in Bradford. She said of the archdiocesan appeal, “There’s no limit to the good they’re doing, not just for the archdiocese, but for the whole community. [Giving] makes you feel like you’re part of that.”

UCA funds support the ministries of proclaiming the word of God, celebrating the sacraments and exercising charity.

The funds currently help support the priestly formation of 26 seminarians and retirement benefits for retired priests.

Catholic Charities agencies throughout the archdiocese last year served more than 180,000 individuals through food pantries, family counseling, disaster relief, pregnancy and adoption assistance and other services.

Faith formation, youth and college ministries also benefit.

(Sharon L. Regner)
Liturgical items top agenda at USCCB general meeting in Baltimore

WASHINGTON (CNS)—Liturgical matters will take center stage on the agenda of action items at the fall general meeting of the U.S. Conference of Catholic Bishops (USCCB), to be held on Nov. 10-13 in Baltimore. There will be five liturgical items up for consideration. All are subject to amendments from bishops. All but one require approval of two-thirds of the bishops, followed by final approval from the pope.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, who is president of the USCCB, will deliver his first presidential address. He was elected to a three-year term last November. As is customary, Archbishop Carlo Maria Viganò, apostolic nuncio to the United States, also will address the assembly.

During the meeting, the bishops will choose a new secretary-elect for the USCCB, and vote for the chairmen-elect of five committees.

The bishops also will conduct the canonical consultation of the Societas of the Atonement, also known as the Franciscan Friars and Sisters of the Atonement, to further Christian society at the time, and devised of the 225th anniversary of the establishment of the Franciscan Society of the Atonement, also known as the Franciscan Friars and Sisters of the Atonement, to further Christian society today, such as gluten intolerance, also known as celiac disease.

Persons with Disabilities” in light of medical developments for later approval guidelines from its 1995 document “Guidelines for the Celebration of the Sacraments with Persons with Disabilities” in light of medical developments and increased awareness of challenges faced by Catholics today, such as gluten intolerance, also known as celiac disease.

The fifth liturgy-related item would authorize rewriting of the liturgy translation from the Code of Canon Law as well as bringing into the translation in conformity with the Roman Missal, Third Edition.

• A first-ever official English translation of the ritual book Exorcisms and Related Supplications, revised after the Second Vatican Council, and promulgated in Latin in 1999 with an amended version. The main point of this book is the rite of major exorcism and includes an introduction outlining criteria for its use, which is always the decision of the local bishop. While this text affirms the reality of evil in the world, it even more so affirms the sovereignty of Jesus to overcome any and all evil.

• A supplement to the Liturgy of the Hours of an English translation of the prayers used for the feast days of saints who have been added to the general calendar since 1984.

Bishops (USCCB), to be held on Nov. 10-13 in Baltimore.

On the first day of the meeting, the bishops will congregate Mass at the Basilica of the Assumption of the Blessed Virgin Mary in Baltimore in honor of the 225th anniversary of the establishment of the Archdiocese of Baltimore. Baltimore was the first diocese founded in the United States. The bishops had similarly marked the bicentennial of the U.S. hierarchy in 1989 with a Mass at the basilica.

The liturgical items up for consideration:

• A revised translation of the ritual book Dedication of a Church and Altar, used whenever a new church or new altar is dedicated. The revised English translation incorporates the modifications from the Code of Canon Law as well as bringing it into conformity with the Roman Missal, Third Edition.

• A first-ever official English translation of the ritual book Exorcisms and Related Supplications, revised after the Second Vatican Council, and promulgated in Latin in 1999 with an amended version. The main point of this book is the rite of major exorcism and includes an introduction outlining criteria for its use, which is always the decision of the local bishop. While this text affirms the reality of evil in the world, it even more so affirms the sovereignty of Jesus to overcome any and all evil.

• A supplement to the Liturgy of the Hours of an English translation of the prayers used for the feast days of saints who have been added to the general calendar since 1984.

• Modifications to the Revised Gau Psalms, originally approved in 2010 by the Vatican. The USCCB Committee on Divine Worship recommended improving the translation and its “sprung rhythm” to make proclamation and singing easier.

The fifth liturgy-related item would authorize rewriting of the liturgy translation from the Code of Canon Law as well as bringing into the translation in conformity with the Roman Missal, Third Edition.

The bishops will also conduct the canonical consultation of the Societas of the Atonement, also known as the Franciscan Friars and Sisters of the Atonement, to further Christian society today, such as gluten intolerance, also known as celiac disease.

Other action items to be addressed by the bishops include the 2015 USCCB budget, the 2016 diocesan assessment, and a proposal to proceed on a revision to the “Ethical and Religious Directives for Catholic Health Care Services.”

In USCCB elections, Archbishops Gregory M. Aymond of New Orleans and Archbishop P. Breglio of the Archdiocese for the Military Services have been nominated as secretary-elect. The five committee chairmen-elect, and their bishops-nominees, are:

• Committee on Communications: Bishop William F. Murphy of Rockville Centre, N.Y., and Archbishop Joseph F. Naumann of Kansas City, Kan.
• Committee on Cultural Diversity in the Church: Archbishop Gustavo Garcia-Siller of San Antonio, and Bishop Joseph J. Tyson of Yakima, Wash.

• Committee on National Collections: Archbishop Thomas J. Rodi of Mobile, Ala., and Bishop Jaime Soto of Sacramento, Calif.

• The observance of the Year of Consecrated Life and the “Guidelines for the Reception of Ministers in the United States,” to be approved by the chairman of the board, presented by Bishop Michael F. Burbidge of Raleigh, N.C., chairman of the Committee on Clergy, Consecrated Life and Vocations.


• Separate reports by Archbishop Salvatore J. Cordileone of San Francisco, chairman of the Subcommittee for the Promotion and Defense of Marriage; Archbishop William E. Lori of Baltimore, chairman of the Ad Hoc Committee on Pro-Life Activities; and the USCCB working group on the life and dignity of the human person.

The future of the Church in central and southern Indiana depends on our support for those answering the call to ministry.

UCA

The United Catholic Appeal

26 seminarians prepare to join you in celebrating Mass... Thanks to your support of the United Catholic Appeal.

The UCA Ministry Minute

Scan to watch a one-minute video on the importance of providing for our seminarians.

Stay tuned for more videos in this series.

The banner of the United Catholic Appeal launched new promotional material for parishes to use, and revamped their United Catholic Appeal webpage. It can be found at www.archindy.org/uca.

Now you can easily see examples of how gifts to the United Catholic Appeal benefit the three different ministries across the archdiocese: proclaiming the word of God, celebrating the sacraments, and exercising charity,” Moore said.

The page provides short videos explaining how various ministries rely on UCA funds, and also offers podcasts and information on planned giving.

The banner of the United Catholic Appeal page bears a definition Archbishop Tobin uses to describe stewardship: “What you do, with what you have, when you believe in God.”

Another quote from the archbishop is highlighted on the page, describing the behavior of Christian stewards: “The life of a Christian steward models the life of Jesus. It is challenging and even difficult. Yet intense joy comes to those who take the risk to live as Christian stewards.”

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 tollfree: 855-1415 or uca@archindy.org. m.

“The feedback that I received at our deanery meetings has been extremely positive and supportive. At most deanery meetings, there was at least one pastor who said, “This works. I do this now.””

—Jolina Moore, archdiocesan director of stewardship and development

Thanks to your support for those answering the call to ministry.

UCA

2014-15 United Catholic Appeal: Christ Our Hope

www.archindy.org/UCA

Scan the QR Code to
MAKE YOUR ONLINE GIFT

Thank you to the 2,375 early gift-givers who have already made their commitment to this year’s United Catholic Appeal. Watch the UCA Ministry Minute video above to see how your gift is making a difference.

26 seminarians prepare to join you in celebrating Mass...

Thanks to your support of the United Catholic Appeal.

26 seminarians prepare to join you in celebrating Mass...

Thanks to your support of the United Catholic Appeal.

Watch the UCA Ministry Minute video above to see how your gift is making a difference.