



The

Criterion

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Looking to Mary

33-day Marian devotion aims to bring people closer to Jesus, page 3.

CriterionOnline.com

October 9, 2015

Vol. LVI, No. 2 75¢

Respect Life Sunday



Lucy Spaetti, seated in the grass, talks with a friend while her parents Dawn and Dr. Adam Spaetti stand behind her. The family participated in the Life Chain event in front of St. Charles Borromeo Church in Bloomington on Oct. 4. (Submitted photo by Marian Leahy)

Gospel story teaches ‘no one should be thrown away in God’s great miracle of life’

By Natalie Hoefler

As the sun shone outside SS. Peter and Paul Cathedral in Indianapolis on Oct. 4—Respect Life Sunday—Rebecca Niemerg reflected on her trip

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to Philadelphia the week prior for the World Meeting of Families.

She saw a clear connection between the two events.

“The theme for Respect Life Month, ‘Every Life is Worth Living,’ and the theme for the World Meeting of Families, ‘Love is Our Mission,’ go hand-in-hand,” said Niemerg, director of the archdiocesan Office of Pro-Life and

Family Life.

“Every life is worth living because we are made in God’s image and likeness and are thus made to give and receive love. The witness of the families present at the Respect Life Mass reminded me of the joy of the families present at the World Meeting of Families.”

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

In his homily during the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis, Msgr. William Stumpf, vicar general, recalled one family in particular who had a difficult choice

to make.

“Their names were Emilia and Karol,” he began. “In 1919, Emilia was a young wife and struggling with her health. After learning that she was pregnant, Emilia was encouraged by her doctors to have an abortion. They were convinced that she and the child would have a very difficult pregnancy.”

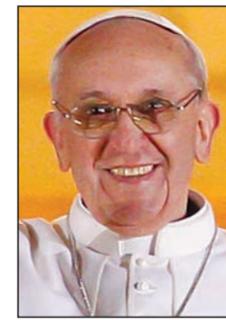
“But Emilia and her husband made a profound choice. They made a choice to keep the baby. And so it was that in 1920, this Polish couple welcomed their son Karol Wojtyla into the world. We all know him today as St. John Paul II.”

Msgr. Stumpf lamented that, unlike the life of Karol Wojtyla, “hundreds of thousands of lives are snuffed out every

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Pope says synod is not parliament, but place to listen to Holy Spirit

VATICAN CITY (CNS)—The world Synod of Bishops on the family is not a parliament where participants will negotiate or lobby, Pope Francis said, but it must be a place of prayer where bishops speak with courage and open themselves to “God who always surprises us.”



Pope Francis

Opening the first working session of the synod on Oct. 5, the pope said the synod’s 270 voting members need courage, “pastoral and doctrinal zeal,

wisdom, frankness and to keep always before our eyes the good of the Church and of families and the supreme law—the salvation of souls.”

Arriving about 15 minutes before the session began, Pope Francis welcomed to the synod hall the members, delegates from other Christian communities and the men and women who will serve as experts and observers.

The synod is not a convention or a parliament, Pope Francis said, “but an expression of the Church; it is the Church that walks together to read reality with the eyes of faith and with the heart of God.”

Synod members must be faithful to Church teaching, “the deposit of faith, which is not a museum to be visited or even simply preserved, but is a living spring from which the Church drinks to quench the thirst and enlighten” people, he said.

The synod hall and its small working groups, he said, should be “a protected space where the Church experiences the action of the Holy Spirit.”

In a spirit of prayer, the pope said, the Spirit will speak through “everyone who allows themselves to be guided by God, who always surprises us, by God who reveals to the little ones that which he has hidden from the wise and intelligent, by God who created the Sabbath for men and women and not

See SYNOD, page 7

Archbishop Tobin is energized, challenged and thankful after Pope Francis’ visit to America

By John Shaughnessy

Like nearly everyone who followed Pope Francis’ recent visit to the United States, Archbishop Joseph W. Tobin has his own list of memorable highlights.

The pope’s historic speech to the U.S. Congress amazed and surprised the archbishop.

And the pope’s two meetings with the bishops of the United States left Archbishop Tobin feeling energized, challenged and thankful.

Archbishop Joseph W. Tobin

During an interview with

The Criterion about the pope’s visit, the archbishop also smiled in admiration when he talked about how hard the primarily Spanish-speaking Pope Francis worked so he could speak English during his Sept. 22-27 trip to Washington, New York and Philadelphia.

The archbishop also shared his appreciation when he discussed how Pope Francis’ approach to people—“the culture of encounter”—not only had a positive effect on Americans, it also had a definite impact on how the pope views Americans.

“It was a very memorable experience,” said Archbishop Tobin, one of many bishops from around the country and the world who concelebrated with Pope Francis at the pontiff’s Mass with nearly 1 million people in Philadelphia to close the World Meeting of Families on Sept. 27.

Here is an edited version of The Criterion’s interview with the archbishop.

Q. What were some of your favorite moments during Pope Francis’ visit to the United States, and why?

A. “The two meetings he had with the bishops. We prayed midday prayer at St. Matthew’s Cathedral in Washington [on Sept. 23], and then he had a particular talk for us. He spoke quite frankly to the bishops about what he was expecting. He challenged us to be pastors, to not be content with the status quo.”

“In the second meeting at St. Charles Borromeo Seminary [in Philadelphia on Sept. 27], he took the example of the establishment of the deacons in Acts. He said, ‘Why did the Apostles invent the

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Above, Grace Lundy, right, a junior at Bishop Chatard High School in Indianapolis, accepts the Our Lady of Guadalupe Pro-Life Youth Award from Msgr. William Stumpf, vicar general, and Office of Pro-Life and Family Life director Rebecca Niemerg at SS. Peter and Paul Cathedral in Indianapolis on Oct. 4. (Photos by Natalie Hoefler)



Top right, Msgr. William Stumpf, vicar general, left, and Office of Pro-Life and Family Life director Rebecca Niemerg present Maria Hernandez with the Archbishop Edward T. O'Meara Respect Life Award at SS. Peter and Paul Cathedral in Indianapolis on Oct. 4.

PRO-LIFE

continued from page 1

single year. ...

"I recently read an article about a practice called selective reduction, where women pregnant with triplets or twins can abort one or two of the babies to better manage the size of their family.

"And a homily I recently read by Deacon Greg Kandra points out that [the decrease in children with Down syndrome] is due to the fact that about 90 percent of them are being aborted."

He also noted the fact that four states have legalized physician-assisted suicide, and that many states are looking to Oregon's "Death with Dignity" law as model legislature.

Msgr. Stumpf explained that the culture of death will end "when we work to change not only laws, but when we work steadfastly to change hearts.

"We must help our world to accept that, at times, life is inconvenient, difficult and unplanned. But the truth is, no one is ever unplanned or unwanted, because God is always doing the planning, and he wants everyone.

"Respecting life needs to be the way we live," he encouraged. "Not just in the womb but in all places, times and circumstances: in families, in places we work, and in our communities.

"[Respecting all life] every day and every moment, I believe will change not only hearts, but one day the world."

One person who is actively seeking to change hearts and the world was in attendance at the Respect Life Sunday Mass. At the end of the liturgy, she walked up to the altar to receive the Archbishop Edward T. O'Meara Respect Life Award.

Maria Hernandez of St. Ann Parish in Indianapolis received the award in honor of the many ways she helps women choose life—just as she herself did eight years ago at the age of 26 when finding herself away from her family in Mexico and carrying the child of a man she knew she would never marry.

Hernandez now shares her pro-life story on social media via a Spanish-language blog, videos in English and Spanish, and her Facebook page. She also serves as a Spanish interpreter for Gabriel Project—which serves women in crisis pregnancies—as well as volunteering as a sidewalk counselor at abortion facilities. She speaks to teens and families in the

Hispanic community to spread the pro-life message, and hopes to soon have a Spanish-language pro-life radio show.

"I have this very deep love for the unborn," said Hernandez, who is married to Daniel Cabrera and has four children with one on the way. "I believe that what has happened since the legalization of abortion is the biggest injustice of our time. We cannot remain silent or indifferent."

Another lover of life who received recognition during the liturgy was Grace Lundy, a junior at Bishop Chatard High School in Indianapolis who was awarded the archdiocesan Our Lady of Guadalupe Pro-Life Youth Award. She is the daughter of Ann and John Lundy. They are all members of Christ the King Parish in Indianapolis.

Since her freshman year at Bishop Chatard, Grace has been active with the school's pro-life group. She joined her mother last year in signing up to serve in the role of "angel" for the Gabriel Project, supporting women as they choose life for their unborn children in difficult circumstances.

Her pro-life activities are driven by "the belief that everyone has the right to life. Young babies or elders, they all have that gift of life, and are all created in God's likeness and image. They're all beautiful, and that drives me to help."

In addition to her pro-life service, Grace was selected through an interview process to serve on the Archdiocesan Youth Council, and started a club at her high school called Go MAD—"Go Make a Difference"—which encourages students to serve through volunteer opportunities.

"I love service," she said. "I love seeing joy in others. Go MAD started off as just a desire to find ways for others to volunteer. But it's ended up being so much more than that. I've been so blessed by people who've had life-changing events as result of a Go MAD opportunity to serve others. We sometimes forget how lucky we are in life, so service reminds us of that."

The joy Grace finds in all life as "beautiful" is reflective of a Gospel story shared by Msgr. Stumpf in his homily.

"We must remind [our children] and the world of the miracle passed on in the miracle of the loaves and fishes [Jn 6:5-14]," he said.

"Remember that every crumb was gathered and absolutely nothing was thrown away in that miracle.

"Thus, no one should be thrown away in God's great miracle of life." †

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The Criterion

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Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*,
1400 N Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address:
1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.
Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

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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
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Postmaster:
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33-day Marian devotion aims to bring people closer to Jesus

By Natalie Hoefler

Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis, stood next to a statue of Mary and addressed the small group of parishioners on Sept. 12, the feast of the Holy Name of Mary.

"There are two things every saint has," he explained. "Every saint has devotion to the Eucharist, the real presence of Christ.

"And every saint has devotion to the Blessed Mother. What you're doing is a wonderful thing to help you on your journey of faith toward heaven."

The "wonderful thing" the group—which happened to number 33—was doing was a Marian consecration based on a book titled *33 Days to Morning Glory: A Do-It-Yourself Retreat in Preparation for Marian Consecration* ("33 Days") by Marians of the Immaculate Conception Father Michael Gaitley.

"The whole focus of *33 Days* is to bring people closer to Jesus through Mary," said St. Monica parishioner Dabrice Bartet, who helped organize and coordinate the group study of the book at her parish.

Her co-coordinator, parishioner Kim Marks, had done the consecration two years prior on her own.

"It has definitely drawn me closer to Jesus, and that's something that's hard to put into words," she said. "It's all about [Mary's] son."

The concept of Marian consecration has been around for centuries. It was made most known by St. Louis de Montfort and his book *Total Consecration*, written in the early 1700s.

The *33 Days* book involves 33 days of short readings—about two pages each—on the Marian teachings and devotions of St. Louis de Montfort, St. Maximilian Kolbe, Blessed Teresa of Calcutta and St. John Paul II.

On the 33rd day, which always ends on a

Marian feast day, participants say a simple prayer of consecration asking to be drawn closer to Christ through his Blessed Mother.

Marks explained the benefits of Marian consecration using an analogy presented in the book.

"The job of the queen mother was to make a peasant's gift beautiful for the king," Marks said. "They were meager gifts, so she would put them on a pretty platter and present them to the king.

"It's not that we don't trust going to Jesus, but maybe we feel we lack the proper disposition. But if you go to Mary, she will guide you."

Bartet and Marks utilized a program format that included the book as well as five weekly meetings with group discussion and DVD talks by Father Michael.

"It's very simple," said Bartet. "Those two pages a day, it's not asking a lot, and it's only 33 days."

And doing it in a group setting "was easy because Father Michael does it all—all we had to do was have a TV and DVD player," said Marks.

Bartet liked doing the study with others.

"I think there's a benefit in doing it as a group," she said. "Everyone has a different take. You get different perspectives to enrich your own experience and insights."

Paul and Clara Kachinski of St. Barnabas Parish in Indianapolis have done the *33 Days* consecration as individuals, and organized a study group in their parish two years ago.

Whether done individually, as a family, small church group or as a parish, "[Marian consecration is] a life-changing process," Paul said. "It makes you aware of Jesus, Mary and how to behave to please God.

"The *Baltimore Catechism* said we were made to know God, to love him and to serve him in this world so we can be happy with him forever in heaven.



Dabrice Bartet, one of the coordinators of a *33 Days to Morning Glory* Marian consecration group study at St. Monica Parish in Indianapolis, adjusts a bouquet of roses next to the statue of Mary used during the group's consecration service on Sept. 12 in the parish's gym. (Photos by Natalie Hoefler)

[Marian] consecration helps you achieve that goal."

Clara agreed.

"Tell Mary to tell Jesus what you need, and what can he do besides say yes to his mom, like he did in Cana," she said. "She has a lot of influence on her son as an intercessor."

And if nothing else, said Paul, *33 Days* is "interesting, because you learn so much about Mary."

As a convert to Catholicism, St. Monica parishioner Dorothy Alexander appreciated that learning component, as well as the program in general.

"I had done *Christ Renews His Parish* before, and I needed something else," she said. "Since I'm a convert, I wanted to learn more about Mary. I really enjoyed the program and how much it allowed you to pray individually and then discuss as a group."

Steven Payton, also a convert, had been reading St. Louis de Montfort's *Total Consecration* before hearing about the *33 Days* group study at St. Monica.

"I was excited to get to do it," he said. "*33 Days* was easy to read, and it was very insightful."

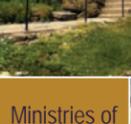
Unlike Alexander and Payton, St. Monica parishioner Marievalese Romain is a lifelong Catholic who has made Marian consecrations before. She wears only blue and white in honor of her consecration to Mary.

But she chose to participate in the *33 Days* program because "I think anytime you rely on the Blessed Mother to draw you closer to Jesus, she will do it. If you want to have a better relationship with Jesus and grow closer to Jesus, I think you should do this."

Bartet agreed.

Reflecting on Father Rodriguez's comments that all saints have had a devotion to Mary, she recognized a call to Marian consecration.

"Marian devotion is important in our Catholic faith," she said. "It seems like the world just keeps spiraling down. If we get more Marian warriors, people might start seeing some light in the world." †

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Reception and Dinner
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7:45-8:30 p.m.
Program
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"There are two things every saint has. Every saint has devotion to the Eucharist, the real presence of Christ. And every saint has devotion to the Blessed Mother."

—Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis

Several of the 33 members of St. Monica Parish in Indianapolis who participated in a group study of *33 Days to Morning Glory* recite a Marian consecration prayer on Sept. 12 in the parish's gym. Father Martin Rodriguez, St. Monica's associate pastor, led the consecration service.



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Editorial



Francesco and Lucia Masi and their family members give a testimony during a prayer vigil for the Synod of Bishops on the family in St. Peter's Square at the Vatican on Oct. 3. The couple from the Diocese of Pisa have been married for 35 years and have five children, a son-in-law, a daughter-in-law and four grandchildren. (CNS/Paul Haring)

The Synod on the Family begins

And so the Synod on the Family has begun, only a week after the World Meeting of Families ended in Philadelphia. (Doesn't Pope Francis ever get a chance to rest?)

The three prelates who hosted Pope Francis in Washington (Cardinal Donald W. Wuerl), New York (Cardinal Timothy M. Dolan) and Philadelphia (Archbishop Charles J. Chaput) are also U.S. delegates to the synod. The others are Archbishop Joseph E. Kurtz of Louisville, Ky., the current president of the U.S. Conference of Catholic Bishops (USCCB); Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB vice president; Archbishop Jose H. Gomez of Los Angeles; and Bishop George V. Murry of Youngstown, Ohio.

Pope Francis' concern for the family couldn't be more evident: attendance at two meetings of the Synod of Bishops devoted to the family, and traveling to the United States for the World Meeting of Families. He also spoke about the importance of the family during his weekly audiences leading up to his trip to the United States.

He continued that theme during his audience on Sept. 30, saying that the family, which is "the fruitful covenant between a man and a woman," is the answer to the great challenges of our world.

He noted that the family can play a major role in a sustainable, integral ecology because the human couple, "united and fertile, placed by God in the world's garden in order to cultivate it and safeguard it, displays the two fundamental principles human civilization is based upon—communion and fruitfulness."

The pope always tries to be positive in his teachings about the family because he is convinced, and it seems obvious that he's right, that those teachings are the best for society, if only more people in our society would follow them.

Thus, back when he said he would attend the World Meeting of Families, he wrote, "The mission of the Christian family, today as yesterday, is that of proclaiming to the world, by the power of the sacrament of marriage, the love of God. From this very proclamation, a living family is born and built, one which sets the hearth of love at the center of its human and spiritual dynamism."

Though he tries to be positive, he recognizes that humans do not always live up to the ideals taught by the Church. That's where his ideas of mercy and forgiveness come in, and those ideas will likely be emphasized at the synod.

He was asked about that on the plane that returned him from Philadelphia to Rome. Specifically, he was asked about his decisions to speed up declarations of nullity of marriages, and if this isn't "a *de facto* creation of a so-called 'Catholic divorce'."

In answering, the pope made it clear that there is no such thing as "Catholic divorce." "That doesn't exist," he said. Either it was a marriage or it wasn't. "It is not divorce because marriage is indissoluble when it is a sacrament. And this the Church cannot change. It's doctrine. It's an indissoluble sacrament."

That's the pope's answer to any delegates to the synod who might want to change that doctrine. Therefore, if there's any possibility of allowing divorced and remarried Catholics to receive Communion, it would have to involve changing the rules of who can receive Communion.

The present teaching of the Church is that all those who have committed—but not received the sacrament of reconciliation for—serious sin are forbidden to receive Communion. That includes the divorced and remarried, those who are living together outside of marriage, and those who don't attend Mass every weekend and holy day of obligation, along with many other kinds of mortal sins.

That teaching of attending Mass seems to be ignored widely by many today. Whether or not the synod specifically deals with this reality remains to be seen.

The pope acknowledged that the synod must deal with many problems: "For example, young people don't get married. They don't want to get married. It's a pastoral problem for the Church. Another problem: the affective maturity for a marriage. Another problem: faith. 'Do I believe that this is forever? Yes, yes, yes, I believe.' But do you believe it?"

He identified preparation for marriage as a major problem. He said that, to become a priest, there's a preparation for eight years, but not for marriage. "Something isn't right. It's something the synod has to deal with: how to do preparation for marriage."

—John F. Fink

Intellect and Virtue/John Garvey

The shoes of the fisherman

In 1968, there was a popular film titled *The Shoes of the Fisherman* about an archbishop from Ukraine—a former political prisoner who is elected pope. On the evening after his election, he sneaks out of the Vatican dressed as a simple priest to explore the city of Rome. He declines



to wear the papal tiara. He undertakes to sell the Church's property to relieve a famine in China, and encourages wealthy nations to follow his example.

Ten years after the movie was released, people would have been struck by how it prefigured St. John Paul II, another down-to-earth pope from Eastern Europe, who spent much of his reign dealing with communists.

Today, it's the simplicity of the Anthony Quinn character (Pope Kiril) that stands out. Pope Francis was here, at The Catholic University of America, recently, and I found myself thinking of his humble black shoes, and of the modest Fiat 500L that picked him up at Joint Base Andrews, when he first set foot on American soil.

These are not just symbolic gestures by Pope Francis, who lives in a modest guesthouse rather than the Apostolic Palace. After his election, he returned to the boarding house where he stayed during the conclave, to pick up his luggage and pay his bill. As archbishop of Buenos Aires, Argentina, he rode the bus, cooked his own meals, and lived in a run-down part of town.

People are drawn to the pope because of his lack of pretension. Ordinary folk can identify with a man who walks in their shoes and rides in a car like the one they own.

The big event during the pope's visit to Washington was an outdoor Mass, which he celebrated from the portico of the Basilica of the National Shrine of the Immaculate Conception. The congregation, 25,000 people, gathered on our front lawn

at Catholic University. En route to Mass, the pope rode around the campus in an open car. He reached out to touch students; he even mugged for pictures.

Pope Francis has a different appeal than rock stars and presidents. People who shake those hands don't just imagine they've had a brush with greatness; they feel somehow ennobled by the contact as well. The attraction of Pope Francis is rather that he seems so human, so like us. He seems to make holiness a realistic aspiration for ordinary people.

This is not to say that popes or, for that matter, lawyers who live less modestly are morally culpable. Popes have worn red shoes since the 16th century, and at least a few of them are saints. St. John Paul II (for the record, he wore brown shoes) sometimes rode in an SUV with bulletproof windows, for good reason: He was shot in 1981 while riding in an open Fiat popemobile.

Fancy clothes and cars have their place. What bride would want to go down the aisle in Dr. Martens brogues, or ride to her wedding reception in a hoopdi?

But the world, especially the West, needs the example Pope Francis is setting. Ownership of material goods is not intrinsically evil, but all the stuff we have can distract us from the love of God, which ought to command our attention.

In *The Divine Comedy*, Dante put many popes and cardinals among the greedy in the fourth circle of hell. The damned souls there are so preoccupied, jousting with weights (depicted in later art as huge moneybags), that they do not even notice the presence of Dante and Virgil.

But we did notice the visit of Pope Francis recently, precisely because he paid so little attention to outward show. He gave new meaning to walking in the shoes of the fisherman.

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

Coming of Age/Karen Osborne

Don't believe all that you hear

It all started when we heard unconfirmed reports that Pope Francis had met with

Kim Davis in a private audience during his visit to Washington.

Davis, a Kentucky county clerk, recently denied marriage licenses to same-sex couples on religious grounds. Since same-sex civil marriage is now legal in the United States and county clerks are required by law to issue licenses, her actions sparked controversy—and rumor—especially after Davis met with the pope.

My Facebook feed exploded. Some friends said the pope was "no longer cool." Another said the pope opposed the Supreme Court, while another dismissed the pope altogether.

"Wait a sec," I said.

I was amazed that such smart people would jump to conclusions so easily. After only one unconfirmed report of Pope Francis giving a rosary and encouraging words to Kim Davis, my friends were ready to discount the pope's teachings on helping the poor, on climate change, and on humility and service.

But that's the power of a good rumor.

A rumor has just enough truth to carry a story, and just enough scandal to sell it. Some are based on lies that are easy to believe and easy to repeat, leading a lot of people to jump to conclusions. In the short run, believing a rumor can make you look stupid. In the long run, believing a rumor can ruin a life.

That's why rumors are so insidious and dangerous for everyone, whether you're in high school or reigning from on high. It almost didn't matter to my friends that the Vatican released a clarification that there had been no private audience, and that the

meeting "should not be considered a form of support of her position."

It didn't matter to my friends that I explained Catholic teaching on the subject. It didn't matter when I explained how local notables get to meet the pope. Nothing mattered because the first rumor was so good.

That's what happens in high school, too, on Instagram, Twitter and Snapchat. Somebody says something false, but it's dressed in the clothing of truth. If Christy was at the party, it's much easier to tell a rumor about her kissing Adam, even if she didn't even talk to him all night. If Clarence doesn't like Tisha, it's a lot easier to believe that she'd say something nasty about him, even if she never did.

Why do we believe everything we're told without checking it out, first? What really happened was a misunderstanding. Getting to meet the pope is a big thing, but a lot of people meet the pope. Immigrants, babies, notables, nobodies, Fidel Castro.

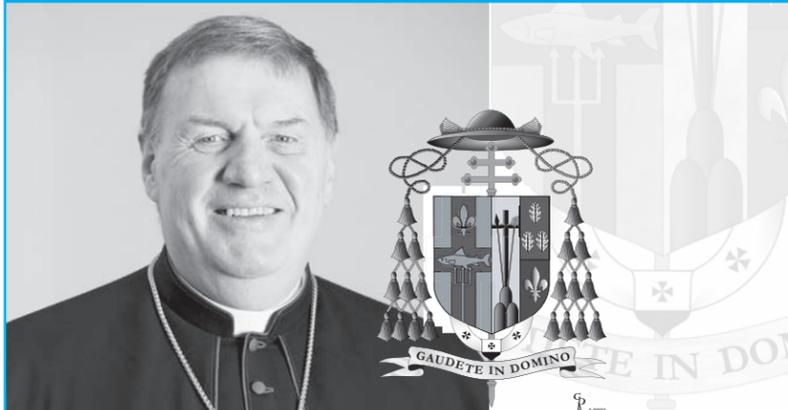
For some people, though, what they heard falsely meant that they could no longer believe in Pope Francis' message of love and brotherhood. That's really sad!

Don't jump to conclusions when you hear a salacious story on the Internet, or in the halls of your high school. Don't believe a rumor just because someone repeats it or because it seems as if it could be true.

Make sure it is actually true. Do your research. Talk to the people involved. Try not to make snap judgments about people or what they believe based on things you've heard, and don't hang out with people who do. Before you jump to conclusions, get the whole story.

And don't worry—the pope is still very, very cool.

(Karen Osborne writes for Catholic News Service.) †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Three phrases echoing Gospel values can transform family life

As Church leaders from all regions of the world gather in Rome for the Synod on the Family, many complex, important issues will be discussed. The challenges families face today are enormous, especially given the power our contemporary culture has in influencing the minds and hearts of young people.

Today, especially because of the influence of social media and what might be called “the culture of technology” that competes with all other cultural influences, we can no longer be isolated from what is happening all around us—for good or evil.

For example, when pornography is instantly available to young people by a few clicks on a so-called smart phone, it is very difficult to shield children from these harmful images. That makes responsible parenting more challenging than ever!

The synod’s “*Instrumentum Laboris*” (working paper) devotes an entire section to the vocation of family life. Recognizing that marriage and family are gifts from God, the Church invites couples who are sacramentally united in marriage to open themselves to God’s

grace, and to the support that comes from a community of faith that can help families resist destructive cultural forces.

Quoting Pope Francis, the synod’s working paper offers some very practical advice to families. Here is one of my favorite citations:

Pope Francis says that above the portal leading to family life “are written three words [...] ‘permesso’ [‘may I?’], ‘grazie’ [‘thank you’] and ‘scusa’ [‘pardon me’].”

Indeed, these expressions open up the way to living well in your family, to living in peace. They are simple expressions, but not so simple to put into practice! They hold much power: the power to keep home life intact even when tested with a thousand problems. But if they are absent, little holes can start to crack open and the whole thing may even collapse” (Pope Francis during his general audience on May 13, 2015).

Indeed, the celebration of the sacrament of matrimony is the beginning of a process which includes and sustains the various stages and trials of love, all of which, nourished by grace, requires a gradual growth towards full development (“The Vocation and Mission of the Family in the Church and the

Contemporary World, *Instrumentum Laboris*” #43).

These three simple phrases can make a big difference because they embody the values that are central to our Catholic Christian way of life. If parents practice these virtues, and teach their children to do the same, the negative influences of our secular, technological culture can be overcome. By following the example of Jesus and the saints, families learn how to live in the world and break the cultural bonds of sin and selfishness that make life so challenging.

“May I?” expresses the dignity and respect due to others—spouses, children, grandparents, siblings, friends, neighbors, strangers and even enemies. If we teach children—by words and example—to be respectful always, they will resist the temptation to use other people as objects for their own selfish ends. And they will come to show a similar respect for the environment, for others’ property and for truth itself.

“Thank you” signals that we are not “takers,” but “grateful receivers” who are called to nurture, respect and share all the gifts God has given us. Simple expressions of thanks show that we don’t

take people or things for granted but are aware of the ways in which we are gifted. Our most profound prayer as Christians is the Eucharist which comes from a Greek word that means thanksgiving. Gratitude is central to our identity as Christians, and the more we can say “thank you” in our relationships with others, the happier we will be.

“Pardon me” is sometimes the hardest thing to say, especially to those who are closest to us. It’s true that we too often hurt the people we love by our selfishness, our insensitivity and our failure to be the persons we know we’re called to be. No one is perfect. None of us is without sin. We need to ask for forgiveness—and we must forgive those who sin against us. If we can break through our own denial and seek forgiveness, we can be free.

May I? Thank you. Pardon me. The Gospel values represented by these statements are simple, but not easy. They are the foundation for authentic Christian living, and they are often countercultural.

Let’s pray that families succeed in giving witness to these fundamental Gospel values in spite of all obstacles, today and always. †



Tres palabras que reflejan los valores del Evangelio y que pueden transformar la vida familiar

Cuando los líderes de todas las regiones del mundo se reúnan en Roma para el Sínodo de la familia, se debatirán muchas cuestiones complejas e importantes. Las familias enfrentan enormes desafíos hoy en día, especialmente dado el poder de influencia que tiene nuestra cultura contemporánea sobre las mentes y los corazones de los jóvenes.

Hoy, especialmente a consecuencia de la influencia de las redes sociales y de lo que podríamos denominar “la cultura de la tecnología” que compite con todas las demás formas de influencia cultural, ya no podemos mantenernos aislados de lo que sucede a nuestro alrededor, para bien o para mal.

Por ejemplo, cuando la pornografía se encuentra instantáneamente a disposición de los jóvenes con tan solo unos clics, a través de los llamados “teléfonos inteligentes,” resulta muy difícil proteger a niños y adolescentes de estas imágenes dañinas. Eso hace que la labor de criar hijos responsablemente se convierta en todo un desafío.

El documento de trabajo del Sínodo (*Instrumentum Laboris*) dedica toda una sección a la vocación a la vida familiar. La Iglesia, reconociendo que el matrimonio y la familia son obsequios de Dios, invita a las parejas unidas en el sacramento del matrimonio a estar abiertas a la gracia

de Dios y al apoyo que proviene de una comunidad de fe que puede ayudar a que las familias resistan las fuerzas culturales destructivas.

El documento de trabajo del Sínodo cita al papa Francisco para brindar consejos muy prácticos para las familias. He aquí una de las citas que más me gustan:

El papa Francisco afirma que en la puerta de entrada de la vida de la familia, “están escritas tres palabras [...]: ‘permiso,’ ‘gracias,’ y ‘perdón.’”

En efecto, estas palabras abren camino para vivir bien en la familia, para vivir en paz. Son palabras sencillas, pero no tan sencillas de llevar a la práctica. Encierran una gran fuerza: la fuerza de custodiar la casa, incluso a través de miles de dificultades y pruebas; en cambio si faltan, poco a poco se abren grietas que pueden hasta hacer que se derrumbe (Francisco, Audiencia general, 13 de mayo de 2015).

El sacramento del matrimonio, en definitiva, abre un dinamismo que incluye y sostiene los tiempos y las pruebas del amor, que requieren una maduración gradual alimentada por la gracia (*La vocación y la misión de la familia en la Iglesia y en el mundo contemporáneo, Instrumentum Laboris*, #43).

Estas tres palabras tan sencillas pueden marcar una gran diferencia porque

representan los valores que constituyen el núcleo de la forma de vida cristiana de los católicos. Si los padres practican estas virtudes y enseñan a sus hijos a hacer lo mismo, podrán superar las influencias negativas de nuestra cultura seglar y tecnológica. Al seguir el ejemplo de Jesús y de los santos, las familias aprenden a vivir en el mundo y a romper las ataduras culturales que provocan el pecado y el egoísmo y que hacen que la vida sea tan difícil.

“Permiso” expresa la dignidad y el respeto que debemos a los demás: cónyuges, hijos, abuelos, hermanos, amigos, vecinos, extraños e incluso enemigos. Si enseñamos a los niños, mediante nuestras palabras y nuestros ejemplos, a ser siempre respetuosos, resistirán la tentación de utilizar a las demás personas como objetos para sus propios fines egoístas. Y demostrarán un respeto similar por el medioambiente, por la propiedad ajena y por la verdad misma.

“Gracias” indica que no se limitan a ser personas que toman si no que son receptores agradecidos llamados a cultivar, respetar y compartir todos los dones que Dios nos ha entregado. Las expresiones sencillas de gratitud demuestran que no menospreciamos las cosas o a las personas, sino que estamos conscientes de todo lo que se nos ha

obsequiado. Como cristianos, nuestra oración más profunda es la eucaristía que proviene de una palabra griega que significa dar gracias. La gratitud es un aspecto fundamental de nuestra identidad como cristianos y mientras más digamos “gracias” en nuestras relaciones con los demás, más felices seremos.

“Perdón” es a veces la palabra más difícil de pronunciar, especialmente para con aquellos cercanos a nosotros. Es cierto que muy a menudo lastimamos a las personas que amamos a través de nuestro egoísmo, nuestra falta de sensibilidad y por no ser las personas que estamos llamadas a ser. Nadie es perfecto; ninguno de nosotros está libre de pecado. Necesitamos pedir que nos perdonen y debemos perdonar a aquellos que nos han ofendido. Si podemos salir de nuestro estado de negación y buscar el perdón, podremos ser libres.

Permiso. Gracias. Perdón. Estas palabras representan los valores del Evangelio, y aunque son sencillas, no son fáciles; ellas constituyen los cimientos de la auténtica vida cristiana y a menudo van en contra de la cultura.

Oremos para que hoy y siempre las familias tengan éxito al dar testimonio de estos valores fundamentales del Evangelio, aun a pesar de los obstáculos. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

October 10

Rama Car Wash, 560 State Road 135, Greenwood. **America Needs Fatima, Rosary Rally**, Msgr. Tony Volz will lead the rosary, 11 a.m. Information: 317-985-1950 or marrye356@gmail.com.

Central Catholic School, 1155 Cameron St., Indianapolis. **Benedict Inn Retreat and Conference Center, "Treasure Chest Raffle,"** 6:30 p.m. Information: 317-788-7581.

The Slovenian National Home, 2717 W. 10th St., Indianapolis. **2nd Annual Growing Up in the Haughville Reunion**, honoring the police and firefighters from the neighborhood, 5 p.m.-midnight, \$5 cover charge, bring a covered dish. Information: 317-632-0619.

St. Benedict's Brew Works, 860 E. 10th St., Ferdinand. **Sisters of St. Benedict, Oktoberfest celebration**, 11:30 a.m. EDT. Information: 812-719-2301 or saintbenedictsbrewworks.com.

October 11

St. Malachy Parish, 7410 N. 1000 East, Brownsburg. **Altar Society, Longaberger Bingo**, 2 p.m., doors open at 1:30 p.m. Information: 317-268-4238 or altarsociety@stmalachy.org.

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.

October 13

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**,

7-8 p.m., freewill offering. Information: 812-535-2932 or provctr@spsmw.org.

October 15

Immaculate Heart of Mary Parish, gathering space, 5692 Central Ave., Indianapolis. **IHM Bereavement Ministry, "Grief Mask: Exploring Both Sides,"** 7-8:30 p.m. Information: 317-257-2266.

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

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

October 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "How to Grow Where God Planted You," Gary Varvel, editorial cartoonist, *The Indianapolis Star*, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

Marian University Theater, 3200 Cold Spring Road, Indianapolis. **Lumen Christi School**, John Crist, comedian, 7 p.m., \$15 general admission, \$10 Marian students and children. Tickets: 317-632-3174 or LumenChristiSchool.org.

October 17

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, Fall Rummage Sale**, 8 a.m.-3 p.m. Information: 317-784-6860 or p108cmaster@sbcglobal.net.

St. Charles Borromeo Parish, 213 Ripley St. Milan. **12th Harvest Dinner and Raffle**, pork dinner, \$10 per adult, \$4 children 5-12, no charge for children under 5, country store, pony rides, 4-7 p.m., Mass, 5 p.m. Information: 812-654-7051 or

st.charleschurch@yahoo.com.

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

October 18

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Shooting Match/Festival**, 11 a.m.-6 p.m. Information: 812-843-5713.

October 21

Our Lady of Lourdes School, 5333 E. Washington St., Indianapolis. **Scecina Memorial High School, Sacred Music Concert**, 7 p.m., no charge. Information: 317-356-6377.

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

October 23

Knights of Columbus Hall, 624 Delaware road, Batesville. St. Nicholas Parish. **Verso L'alto young adult gathering, "What Does God Want?,"** Father Jerry Byrd, presenter, 7-9 .m. Information: versolatoteam@gmail.com.

October 24

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: faithful.citizens2016@gmail.com.

Roncalli High School, 3300 Prague Road, Indianapolis. **"Kick for Kait,"** Katie's Hope foundation, co-ed adult kickball tournament, 8 a.m., \$120 per team. Information: 317-502-1979 or Kathleen.Lynch@att.net

October 28

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Annual Annulment Information Evening**, 7 p.m., no charge and registration is not required. Information: 317-235-1586 or 800-382-9836, ext. 1586. †

Retreats and Programs

October 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$292 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See Weekend,"** single women ages 18-45 invited to a vocations retreats. Information: 317-787-3287, ext. 3 or vocations@benedictine.com.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Listening to God with a Discerning Ear,"** Benedictine Father Adrian Burke, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Annual Men's Retreat**, Franciscan Brother Robert Baxter, presenter. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

October 27-29

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Midweek retreat: "God, Religious Art and Symbol in the Spiritual Life,"** Benedictine Brother Martin Erspamer, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

October 30-November 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend Retreat for Those Who Grieve**, Providence Sister Connie Kramer, Father Jim Farrell and Marilyn Hess, presenters, \$162 per person or \$290 per couple. Information: 317-545-7681 or Marcia.johnson@archindy.org.

October 31

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Befriending Death,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

Saint Mary-of-the-Woods, Providence Hall Conference Room, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Praying with the Mystics,"** Providence Sister Cathy Campbell, presenter, 9:30 a.m. Sat.-3 p.m., \$40 per person includes lunch, registration deadline Oct. 23. Information: 812-535-2932 or provctr@spsmw.org.

November 3

Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. **Book Study Series: "A Retreat with Thomas Merton: Becoming Who We Are,"** session one of three, Rev. Dr. Will Hine and Rev. Rebecca Zelensky, PA, facilitators, book will be provided, 9:30-11 a.m., \$25 per person, registration deadline Oct. 26. Information: 812-535-2932 or provctr@spsmw.org.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

'Evangelization in the Black Community' presentation set for Oct. 17 in Indianapolis



Mary Annette Mandley-Turner

Mary Annette Mandley-Turner will speak on "Evangelization in the Black Community" at the Intercultural Ministry Institute, 4843 Fletcher Ave., in Indianapolis, from 9 a.m.-2:30 p.m. on Oct. 17.

The day will begin with a continental breakfast at 8:30 a.m., followed by prayer at 9 a.m. Mandley-Turner will speak from 9:10 a.m.-2:30 p.m.

She is a member of St. Martin de Porres Parish in Louisville, Ky., and is the executive director of the Office of Multicultural Ministry for the Archdiocese of Louisville.

The talk and discussion will focus on rebuilding parishes from the inside out, looking at how current trends can be turned around, and how others can be attracted to be a part of the Catholic faith community.

The cost is \$20, which includes the continental breakfast and lunch.

For more information, contact Franciscan Sister Jeannette Pruitt at 317-236-1474, 800-382-9836 ext. 1474, or e-mail jpruitt@archindy.org. †

Former St. Andrew parishioner professes perpetual vows as Jesuit priest



Joseph Kraemer

Joseph Kraemer, 46, who was baptized at St. Andrew Parish in Richmond in 1967, professed perpetual vows in the Society of Jesus (Jesuits) on Aug. 8 in Los Angeles. The vows include poverty, chastity and obedience.

Kraemer graduated from Hillsdale College in Hillsdale, Mich. He oversaw the Playwrights Program while working as literary manager for The Julliard School's drama division in New York from 1993-2008, then served as creative director for Esteves Sheen Productions at Warner Brothers Studio.

He will now study theology and philosophy at Heythrop College in London, England. †

Oct. 15 prayer service in Indianapolis honors all who have lost a child

"A Future Full of Hope: Honoring Our Children Who We Have Entrusted to the Lord," a prayer service for all parents, grandparents, singles, clergy and religious who have been affected by the loss of a child, will be held at St. Mark the Evangelist Church, 535 E. Edgewood Dr., in Indianapolis,

at 6:30 p.m. on Oct. 15.

Refreshments and resources will be offered in Schafer Hall following the prayer service.

Reservations—helpful but not required—should be sent by Oct. 12 to Elizabeth Escoffery at 317-446-4248 or lizfcp@indyfertilitycare.com. †

Relics of St. Maria Goretti will be on display at Westfield, Ind., parish on Oct. 20

To mark the Jubilee Year of Mercy, the Vatican, in conjunction with the Vatican's Congregation of the Causes of Saints, has announced an extraordinary pilgrimage of the major relics of St. Maria Goretti. The relics will be on display at St. Maria Goretti Church, 17104 Spring Mill Road, in Westfield, Ind., in the Diocese of Lafayette, on Oct. 20.

Public veneration is from 11 a.m.-10 p.m., and sung vespers will be held at 7 p.m. St. Maria Goretti, murdered at age 11 in 1902, is the youngest canonized saint in the Church. Her last words on her deathbed were of mercy toward her attacker.

A glass reliquary contains the remains of her body, which are encased within a wax statue created based on a physical description of the saint's mother.

For more information, please visit www.smgonline.org/relics. †

Charismatic retreat to be held at St. Lawrence Church on Oct. 17

"Empowered Discipleship: Living in the Holy Spirit," a charismatic retreat, will be offered in Father Conen Hall at St. Lawrence Church, 4650 N. Shadeland Ave., in Indianapolis from 9 a.m.-4:45 p.m. on Oct. 17.

Father Tom Schliessmann, pastor of St. Lawrence Parish, and Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Evangelization, Worship and Catechesis, will present talks titled Returning to the

Holy Spirit, Living in the Holy Spirit, Reaching out with the Power of the Holy Spirit, and Empowered by the Holy Spirit.

All are invited to stay for the 5 p.m. Mass at St. Lawrence after the retreat.

The cost is \$10 per person, or \$15 for a couple, and includes a light breakfast and lunch.

To reserve a spot, contact Joseph Valvo at 317- 546-7328, Sandra Hartlieb at beiltra@sbcbglobal.net, or log on to www.intheholyspirit.org. †

'Unite suffering' with those grieving, Oregon archbishop says

PORTLAND, Ore. (CNS)—St. Joseph Parish in Roseburg hosted an emotional Mass on the evening of Oct. 1 for 10 people who died in a shooting that morning at Umpqua Community College. Auxiliary Bishop Peter Smith traveled from Portland for the liturgy.

Authorities in Roseburg, in green rolling hills 180 miles south of Portland, identified the shooter on Oct. 2 as 26-year-old Chris Harper Mercer. Nine others were wounded.

FBI investigators say the gunman brought six legally-purchased weapons to the small college and was wearing a flak jacket. A witness reports he asked students what their religions were before he began shooting.

One student at the college and the sister of a second student both told news organizations that Mercer 26, told people in classrooms to stand up and declare whether they were Christian. If they responded yes, they were shot in the head. If they answered no or gave some other answer, they were shot elsewhere.

The attack ended when police shot and wounded the gunman on campus, who then took his own life.

Portland Archbishop Alexander K. Sample rushed a letter to the people of Roseburg hours after the shooting.

"I am saddened beyond words over the tragedy that has struck your local community," the archbishop wrote. "Even though I am unable to be physically present with you at this particular moment, know that I am very much united with all of you in spirit and in prayer. We are one body in Christ, and when even one member suffers, we all suffer with them. My heart is indeed very heavy with sorrow as I

grieve with all of you."

The archbishop went on to say he cannot begin to make sense of the tragedy.

"Why such shooting tragedies continue to happen is hard to understand," he wrote. "Sadly, we live in the midst of a culture that does not value the dignity and sacredness of every human life as it once did."

The archbishop told Catholics in Roseburg to "unite their suffering" with those directly affected, and to pray for healing and strength of those who lost loved ones.

Some of the injured were taken to Mercy Medical Center in Roseburg. More critically injured patients were transferred to PeaceHealth Sacred Heart Medical Center in Eugene. Of those transferred patients, two were in critical condition and one is serious, a PeaceHealth spokeswoman said.

Many Catholic parishes in Oregon are sending what organizers call "Posters of Hope" to St. Joseph Parish in Roseburg. Teens have been writing messages of encouragement and love for Roseburg residents.

At the White House on Oct. 1, President Barack Obama said, "There's another community stunned with grief, and communities across the country forced to relieve their own anguish, and parents across the country who are scared because they know it might have been their families or their children."

He added, "It cannot be this easy for somebody who wants to inflict harm on other people to get his or her hands on a gun. ... I'd ask the American people to think about how they can get our government to change these [gun] laws,



People take part in a candlelit vigil following a mass shooting at Umpqua Community College in Roseburg, Ore., on Oct. 1.

(CNS photo/Steve Dipaola, Reuters)

and to save lives and to let young people grow up, and that will require a change of politics."

Pax Christi USA said it is "a profoundly sad reality that gun violence ... is now so commonplace that it is difficult to remember and recall all of the mass shootings which have taken place in our nation over the past few years.

"It is time that we shake off our collective lethargy and root ourselves in a deep, sustaining and holy anger which will fuel a movement to end this insanity once and for all," the statement added. †

Annual Indiana Catholic Men's Conference is set for Oct. 31

By Sean Gallagher

Speakers at the 2015 Indiana Catholic Men's Conference come to the gathering with a broad range of experience—in business, ordained and lay ministry, and academic study of the Catholic faith—seeking to live out their vocation as husbands, fathers and in ordained ministry.

The conference will feature Bishop Paul D. Etienne of Cheyenne, Wyo., previously a priest of the Archdiocese of Indianapolis, Dr. Edward Sri and Randy Hain.

The conference will begin at 8 a.m. on Oct. 31 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis, and will conclude by 3:45 p.m.

Mike Fox, a conference organizer and member of St. Pius X Parish in Indianapolis, said the gathering is geared to help prepare its participants for the upcoming jubilee Year of Mercy, called for by Pope Francis, which will begin in December.

"This year's conference promises to be one that will encourage men of all ages to let the Holy Spirit guide them to be leaders in their parishes, with other men and, most importantly, with family and friends," Fox said.

Registration for the conference, which is sponsored by the Marian Center of Indianapolis, is \$50 per person, \$45 per person in groups of 10 or more, and \$25 for

religious brothers, deacons and students. Priests and seminarians may attend free of charge. Registration fees will increase after Oct. 19.

In addition to a full slate of speakers, the conference will include a midday Mass with Archbishop Joseph W. Tobin serving as the liturgy's homilist, and lunch. Eucharistic adoration and Benediction, led by Bishop Etienne, will take place in the afternoon. The sacrament of penance will be available throughout the conference.

Bishop Etienne, one of the conference's speakers, was ordained and installed as bishop of Cheyenne, Wyo., in 2009. A native of Tell City, he has two brothers who are priests in the Evansville Diocese and a sister who is a Benedictine sister at Our Lady of Grace Monastery in Beech Grove. Bishop Etienne was ordained a priest of the archdiocese in 1992.

In addition to serving as archdiocesan vocations director and vice rector of Bishop Simon Bruté College Seminary in Indianapolis, Bishop Etienne served in parishes in Jennings County, New Albany and Indianapolis.

Dr. Edward Sri is a nationally known theologian, author and Catholic speaker who appears regularly on the Eternal Word Television Network (EWTN). A

husband and father of seven children, he is the author of numerous books, including *A Biblical Walk through the Mass* and *Pope Francis and the Joy of the Gospel: Rediscovering the Heart of a Disciple*. He also helped develop a 20-part adult faith formation video series titled "Symbolon: The Catholic Faith Explained," and a marriage enrichment program titled "Beloved: Finding Happiness in Marriage."

A founding leader with Curtis Martin of the Fellowship of Catholic University Students (FOCUS), Sri currently serves as professor of theology and vice president of mission and outreach at the Augustine Institute in Denver.

Randy Hain is a husband, father and business owner from Atlanta who was received into the full communion of the Church in 2006.

He speaks nationally on the life of faith of men, the new evangelization and the integration of work, life and faith. Hain also frequently appears on EWTN, and is the author of several books, including *Journey to Heaven: A Road Map for Catholic Men*.

(To learn more about the 2015 Indiana Catholic Men's Conference or to register for it, log on to www.indianacatholicmen.com or call 317-888-0873.) †



Bishop Paul D. Etienne



Archbishop Joseph W. Tobin



Randy Hain



Dr. Edward Sri

SYNOD

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vice versa, by God who leaves the 99 sheep to find the one missing sheep, by God who is always greater than our logic and our calculations."

Synod members need "an apostolic courage that does not allow itself to be afraid in the face of the seductions of the world" that are attempting "to extinguish in human hearts the light of truth," and replace it with "little and temporary lights," he said.

However, at the same time, Pope Francis said, apostolic courage does not tremble in fear "before the hardening of certain hearts that despite good intentions drive people further from God."

Evangelical humility is "emptying oneself of one's own convictions and prejudices in order to listen to our brother bishops and fill ourselves with God," he said. It is a

humility, "which leads us not to point a finger in judgment of others, but to extend a hand to help them up again without ever feeling superior to them."

Trust-filled prayer is an attitude of openness to God and silencing one's own preferences "to listen to the soft voice of God who speaks in silence," Pope Francis told the synod members. "Without listening to God, all of our words will be just words that don't quench or satisfy." Without prayer, "all our decisions will be just decorations that instead of exalting the Gospel cover and hide it."

Throughout the synod, members will offer a brief meditation during morning prayer. Honduran Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa began on Oct. 5, telling the bishops: "We are not a Church in danger of extinction, far from it. Neither is the family, although it is threatened and struggling."

The synod, he said, is not a place "to mourn or lament" the challenges families face, but to rejoice and seek perfection and to help families do the same.

The discussions aim at "the unanimity that comes from dialogue," he said, but can be disturbed by "ideas defended to the extreme."

Hungarian Cardinal Peter Erdo of Esztergom-Budapest, chosen by the pope to introduce the discussion, spoke for close to an hour, outlining the questions the synod will be called to discuss over the course of three weeks. The gathering is set to conclude with a Mass on Oct. 25.

Looking at the situation of families around the world, he said, one of the primary challenges is economic. Too many families do not have food, shelter or employment. Young people delay marriage and parenthood because they do not have or think they do not have the means to support a family. Millions of families are torn apart by war and migration.

In addition, the cardinal said, with an exultation of individualism there is a widespread distrust of institutions—including of the Church, the state and the institution of marriage.

The Catholic Church at every level, he said, must affirm the missionary role of families, ensuring married couples are part of marriage preparation programs, family support groups and outreach to families in crisis emotionally or economically.

"The life of the human being and of humanity is part of a great project, that of God the creator," he said. "As in all aspects of life, we find our fullness and our happiness if we are able to freely and wisely put ourselves into this great project that is full of wisdom and love."

Turning to the widely debated topic of the pastoral care of divorced and civilly remarried Catholics, Cardinal Erdo said pastors must be ready to help couples verify whether or not their Church marriage was valid.

If it was a valid marriage, he said, it is indissoluble, as Jesus himself taught.

"The mercy of God offers pardon to the sinner, but requires conversion," Cardinal Erdo said. If it is impossible for a person to return to his or her spouse, then the Church requires that in the new union the partners refrain from sexual relations.

"It is not the failure of the first marriage, but living together in a second relationship that impedes access to the Eucharist," he said.

Cardinal Erdo said the synod would be called to examine more carefully the idea of offering a "penitential path" to such couples, a path that would lead to their receiving absolution and having access to the Eucharist, perhaps gradually. But, he said, his opinion was that such a path necessarily would require a promise of sexual abstinence. †

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Participants in the archdiocesan pilgrimage to the World Meeting of Families pose for a group photo outside St. John the Evangelist Church in Philadelphia on Sept. 26. (Photo by Sean Gallagher)

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continued from page 1

deacons? Because the Apostles had to be dedicated to prayer and preaching.’ He said, ‘That’s your priorities as bishops—praying for your people, praying for the Church, and preaching.’ He said the other stuff you can do if you have time, but those are your priorities. I think those two experiences were very memorable for me.

“Another memorable experience was watching with the brother bishops his address to Congress in Washington. And I celebrated Mass for our Hoosier contingent [to the World Meeting of Families in Philadelphia] and lots of other people at St. John the Evangelist Church in downtown Philadelphia.”

Q. Why was the pope’s address to Congress a defining moment for you?

A. “First, I was amazed by the evident interest and enthusiasm that the Congress showed. I didn’t expect that. I thought it would be much more detached, and they would listen politely. Before the pope arrived, I believe that [Rep. John Boehner, speaker of the U.S. House of Representatives] told the Congress that there would be no clapping. But that didn’t last very long.

“There was an obvious interest in what Pope Francis had to say. I think he tried to restore the political vocation by reminding them that politicians are people who work for the common good. Certainly, the speaker was moved to tears. I think a lot of people were quite touched by the pope.”

Q. Going back to Pope Francis’ meetings with the bishops, how will his advice guide you as the spiritual leader of the archdiocese?

A. “His clear emphasis on prayer and preaching—and I would say with preaching, teaching—helps me decide how I ought to spend my time. I can’t say every day I follow it rightly. I sometimes get sidetracked with other things. His interest in people on the margins, and his closeness to people are all things I learned from him earlier, and they have been reaffirmed.

“Hopefully, we as a bishops’ conference will have picked up some new insights on how you deal with conflictual issues. In our meeting at St. Matthew’s, he was quite strong about the language a bishop uses. It wasn’t to be blanket condemnations and harsh language. He said it might be momentarily satisfying for a bishop, but it doesn’t belong in their mouths.”

Q. What are some of the main points that you would encourage Catholics from the archdiocese to take away from the pope’s visit as they continue their faith journeys?

A. “Francis didn’t say this, but I’ll use a formula that I think might capture part of his message: If my faith is principally—even exclusively—me and Jesus, it’s

probably mainly me. Our love for Christ necessarily translates into a love for our brothers and sisters, and especially those who at first glance would not be loveable, either because we don’t see them—and those are the people on the margins that Francis not only talks about, but sought out while he was in the United States—or other people that we do see, but we just don’t like.

“Francis encourages us to re-think the areas of exclusion in our lives. I like to think Francis was asking the country the same thing that the bishops asked here in Indiana—to see the poor, to see the excluded, to see the young. To keep our eyes open. From the very beginning of his pontificate, he said a Church that has its eyes focused inside on itself becomes sick. I think every parish might ask, ‘Who don’t we see when we gather for the Eucharist or we have a celebration? Who is right under our noses that we’re missing?’”

Q. During his six days in the United States, Pope Francis created a huge wave of interest, respect and enthusiasm among Catholics and non-Catholics alike, always backing up his words with his actions. What other advice would you give to parishes to help continue that wave of interest, respect, enthusiasm and outreach?

A. “Do what he did. He would stop his motorcade because he saw somebody. A parish needs to stop its life to drop by or meet people.

“Pope Francis was very struck by his meeting with survivors of clerical sexual abuse. We met him right after he had that meeting in Philadelphia, and you could see he was very solemn and very sorrowful about what he had heard. He said to us, ‘Those are crimes.’ And he said it twice looking at the bishops. ‘Those are crimes that cause God to weep.’ He was meeting people who weren’t always telling him the most pleasant things, but it was important that he did.

“And something that impacted me happened on Monday morning when I was packing. I was listening to the local news [in Philadelphia], and they were talking about a news conference the pope gave on the plane, returning to Rome. An American reporter said, ‘How do you feel now that you’re practically a rock star?’

“He got very serious. He said that’s a very dangerous place to be. He said, ‘I have to ensure that I’m doing what I do for the right reasons.’ He said, ‘Stars are beautiful, but they fade. My mission is to be the servant of the servants of God’—which is the ancient title of the pope. I think he realizes this sort of enthusiasm could be a drug, and he’s aware enough and spiritually mature enough to realize that’s a danger and not to go there.”

Q. During the visit, Pope Francis showed three qualities that seem to mark his papacy: his love for people,

especially the vulnerable; his joy and reverence in sharing the faith; and his willingness to hold people in power accountable while encouraging them to pursue a higher purpose that improves people’s lives. What are your thoughts about his efforts to weave those qualities together during his visit and his time as pope?

A. “My own personal reaction, having known him a bit over 10 years, is that he hasn’t changed. His interest in people, especially the marginalized, is consistent. When he was archbishop in Buenos Aires, he was telling the priests to get out of the office and be with the people. So there’s his consistency.

“And then I think of how the Congress listened to him. Whether it has a lasting effect or not, I don’t know. But the important thing is that he enunciated the message. He called people in power and powerful nations to accountability, but he did it in a way that was a dialogue. He wasn’t wagging his finger. He told Congress, ‘I’m not here to preach at you, but I want to enter this dialogue.’ Which I think was a more respectful way that got him a more open hearing.

“In our American culture, we’re always looking at the next new thing. So I don’t expect overall that there is going to be a sea change in American culture. However, the people who feel what Francis believes will feel strengthened in what they do. They won’t feel alone. I’ve always said the greatest thing about being a Catholic is the sense of being connected—not just here in the archdiocese, but across space and time. And Francis renewed his connection as the pastor of the Church.”

Q. You mentioned the importance of dialogue. In nearly every speech during his visit in the U.S., Pope Francis talked about the need for dialogue and encounter. Talk about how that approach can help the Church respond to the challenges of our times.

A. “Dialogue has probably gotten a bad name, especially because of folks who have a different notion of power—a worldly sense of power: You don’t have to talk. It’s my way or the highway. What Francis is saying is, ‘No, dialogue literally means a mutual search for the truth. The truth exists, but I can’t find it completely on my own. I have to have your help to discover it.’

“I was very pleased because it’s something I held for and struggled with, and it’s not easy to do—especially when you realize how wide the chasm is, whether it’s political realities or dialogues with other religions. The challenges are there, but Francis was encouraging us to have the heart to do that.”

Q. You’ve known Pope Francis a long time. For a lot of people, his energy through those six days was amazing, especially in how he fed off people. What did you think as you watched him?

A. “I was wincing a little bit seeing him limp, especially toward the end of the day. People who are close to him told me his sciatica [pain radiating along the sciatic nerve, which runs down one or both legs from the lower back] really bothers him. And when he’s standing up for a long time, which of course he had to do in the popemobile or wherever, I felt for him.

“Also, I had never heard him speak English before. I was kind of amazed at the progress he made. I was told he worked hard on it all summer.”

Q. The archdiocese had a large contingent of people from different family backgrounds who attended the World Meeting of Families in Philadelphia, and you were there for part of it. How do you hope that involvement has an impact on families and the archdiocese’s continued support of families?

A. “First, those families made incredible sacrifices to go. It was not an easy bus ride, and some of the families had members who had particular physical challenges. And yet the impression I had when meeting with them in Philadelphia is that they were quite enthusiastic about the experience. I think their own contact with families from other parts of the country and other parts of the world had to be enriching—as was the interest that Pope Francis showed in them.

“We deliberately strove to make the delegation as diverse as possible so the diversity of the archdiocese would be represented in Philadelphia. My hope is that we’re going to get together with them in the next month or two to consider, ‘What does this mean for us?’

“The support for married couples is an ongoing challenge for us. I think we do relatively well in offering some preparation to young, engaged couples who are going to marry in the Church, but it’s afterward when couples may probably need support even more. So a challenge for us is ministry to married couples. We have to do a better job in offering support for couples who have already entered married life.”

Q. Any other thoughts on the pope’s visit that you would like to share?

A. “There are clearly a lot of stereotypes of the United States that our films and our music give other countries. It’s different when people come and meet Americans. Even the Holy Father said he was surprised by the affection of the Americans. He might have had the idea that we were something else. When he talks about his culture of encounter, it means that even a pope changes in the culture of encounter—which he clearly did in his estimation of Americans.”

(For more coverage of the archdiocesan pilgrimage to the World Meeting of Families, including photo galleries and links to blog posts, visit www.archindy.org/wmof.) †

Life Chain events promote message, prayer for culture of life

Criterion staff report

On the afternoon of Oct. 4, Life Chain event participants around the archdiocese took an hour or more to line streets, hold pro-life signs and pray for a culture of life in central and southern Indiana and the entire nation.

Below are photos taken from Life Chain events in Bloomington, Indianapolis and Terre Haute.



In front of a Planned Parenthood facility in Terre Haute on Oct. 4, students from John Paul II Catholic High School in Terre Haute hold a sign stating that 102 babies are aborted each year in Vigo County. Standing in the photo are Tyler Robert Jovanovich, left, Erin Pfister, Maddie DeBaun, Claire Pfister, Asia DeBaun, Julianna Gallion and Zack Harvey. (Submitted photo by Tom McBroom)



Members of the Bishop Chatard High School pro-life group stand as witnesses in favor of a culture of life during the Life Chain event in Indianapolis along Meridian Street on Oct. 4. (Photo by Natalie Hoefler)



Adults and children alike promote life during the Life Chain event along Meridian Street in Indianapolis on Oct. 4. In this photo, Thomas Motyka enjoys the shade of his stroller next to his dad, Andrew. Sitting in chairs to his left are Veda Janice and Andrew's wife, Julie. Sitting on the curb are Lucy Motyka and, behind his sign, Christopher Janice. The Motykas are members of SS. Peter and Paul Cathedral in Indianapolis, and the Janices are members of SS. Francis and Clare of Assisi Parish in Greenwood. (Photo by Natalie Hoefler)



Third Street in Bloomington is lined with people during the Life Chain event on Oct. 4. (Submitted photo by Marian Leahy)



The Griffin and Maple families of St. Susanna Parish in Plainfield hold signs along Meridian Street in Indianapolis on Oct. 4. They are, from left, Clark Griffin, Kendall Griffin, Andrew Griffin with Peter Maples, Julie Griffin and Katie Maples. (Photo by Natalie Hoefler)



Judy Sweeney, a member of Scared Heart of Jesus Parish in Terre Haute, holds a sign and her rosary as she prays during the Terre Haute Life Chain event near the Vigo County courthouse on Oct. 4. (Submitted photo by Tom McBroom)

What was in the news on Oct. 8, 1965? Pope Paul VI visits the U.S., later talks about not being ready to issue an answer on 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 Oct. 8, 1965, issue of *The Criterion*:

- **Millions see Pope Paul on historic visit; UN appeal for peace is widely acclaimed**
"NEW YORK—Pope Paul VI has been here. He came on the longest journey ever made by a reigning pontiff, in history's most dramatic appeal for peace. It marked the first time a bishop of Rome had ever set foot in this hemisphere, and the less than 14-hour stay was crammed with history-making happenings that gripped the attention of the world. His Holiness came to address the General Assembly of the United Nations, in response to an invitation extended earlier this year by UN Secretary General U Thant. But the Holy Father also met with the President of the United States; talked with Catholic, Protestant and Jewish representatives of groups having contacts with the UN; saw and was seen by millions of people; celebrated Mass for some 90,000 persons in Yankee Stadium, and visited the Vatican Pavilion at the New York World's Fair."
- **Pontiff reports to council on peace mission**
- **Editor comments from Rome: Rumors rife in the**

coffee bars

- **New subcommittee: Editor on U.S. body for Jewish liaison**
- **Instruction Service in 'rhythm' started**
- **Beam papal visit to Red countries**
- **Prospects bright for early council close**
- **Martin Work lauds laity secretariat**
- **Schema 13 seen as further defining nature of Church**
- **Annual benefit dinner set for Child Center**
- **5-year plan studied by Church in Brazil**
- **Something new on campus**
- **Calls Latin American Church a 'vibrant world of reform'**
- **Soviet persecution seen with 'new face'**
- **Only ten priests in Southern Sudan**
- **Says charity is what Christianity is about**
- **Rabbi is included in new faculty members at Woods**
- **'International flavor': Record crowd attends pope's stadium Mass**
- **New immigration law signed by President**
- **High praise for pope: World Methodist head hails council**
- **Catholic Scouting leaders will meet in Indianapolis**
- **Pope not ready to give answer on birth control**
"ROME—In an interview published in an Italian paper, Pope Paul VI said he knows the world is waiting for

an answer to the birth control problem, but that he is still not clearly certain what that answer may be. ... 'The world asks us what we think, and we are seeking to give an answer. But which one? We cannot remain silent. But to speak out is a real problem. The Church has not ever over the centuries had to face anything like these problems. It involves, we say, material that is unusual for men of the Church, material which is even embarrassing human. So the commissions come together, the mountains of reports and studies grow. Oh, yes, much study is going on, you know. But it remains for us to decide. And in deciding, we are alone. To decide is not as easy as it is to study. But we must say something. But what? ... Truly it is necessary that God enlightens us.'"



Read all of these stories from our Oct. 8, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

Creighton NFP practitioner training to be held at St. Vincent Hospital in Carmel

By Natalie Hoefler

On Nov. 14-21, individuals wanting to become educators of the natural family planning (NFP) Creighton Model FertilityCare System will have a rare local opportunity.

Usually they must travel to other parts of the nation to receive the two-part, two-week training that teaches them how to educate women and couples to use the Creighton method, which uses biological indicators to help with women's health and fertility issues.

But during those eight days in November, part one of the training will be offered at St. Vincent Hospital in Carmel, Ind., just north of Indianapolis in the Lafayette Diocese. It will be conducted by certified educator Elizabeth Kauffeld.

Kauffeld became a Creighton practitioner and started teaching the Creighton method to couples and individuals in 2003.

In 2008, she completed her educator training through the Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Neb., enabling her to train others to become Creighton practitioners.

When practitioner Elizabeth Escoffery of St. Monica Parish in Indianapolis heard that Kauffeld had moved to the Indianapolis area last summer, she gave the

certified educator a call.

"I'm one of only seven trained [Creighton] practitioners in this area," Escoffery said of a region including Indianapolis, Greensburg, Beech Grove and Carmel. "We have as many clients as we can handle. None of us does it full time, and we're all swamped. There is definitely a need for more certified instructors."

She asked Kauffeld to consider conducting a training session for local practitioners.

"I told her I'd pray about it," said Kauffeld. "Then people started coming out of the woodwork wanting training."

"There are not a lot of trainings in the Midwest. This area has been underserved in educational programming."

When approached, St. Vincent Hospital in Carmel offered the use of rooms at their facility to conduct the training.

Kauffeld is excited about the medical faculty who will be involved in the sessions.

"Our medical facilitator is a surgeon who spent a yearlong fellowship with [Creighton Model FertilityCare System founder] Dr. Thomas Hilgers," she said. "There are very few fellowship-trained surgeons in the world—Dr. Hilgers only takes on one to four fellows a year. They're like celebrities in our field."

The November training, called



'The biggest requirement is for someone to really want to be involved in this mission. Someone who feels passionate about teaching women and couples about the dignity of sexuality. Someone who wants to bring healing to lives and to our world.'

—Elizabeth Kauffeld, Creighton practitioner and certified educator

Education Phase I, covers anatomy, physiology, the psychodynamics of contraception, human sexuality and other topics.

It also trains students how to teach couples and individuals the Creighton method based on a standardized curriculum, how to teach chart reading, how to conduct sessions with clients and more.

Education Phase II, scheduled for June 4-9 of next year, will also take place at St. Vincent Hospital in Carmel.

Each of the education phases is followed by a supervised practicum. Students then receive an on-site visit by a certified educator. They also must pass a national standardized final exam before being approved to teach the Creighton method.

The requirements to apply for the program are not extensive, said Kauffeld.

"We require a college degree, but we do consider at least some college experience, like an associate degree or the equivalent," she explained.

"The biggest requirement is for someone to really want to be involved in this mission. Someone who feels passionate about teaching women and couples about the dignity of sexuality. Someone who wants to bring healing to lives and to our world."

While tuition, materials and

administrative fees bring the cost of the program to about \$3,750, Escoffery noted that, by having the training locally, students will not have the additional burden of travel and lodging costs.

"It may take sacrifice," Escoffery admitted. "But it's a great education, a great base of ethics, anatomy, physiology and teaching skills."

"And being local—my classmates are in different places in the country, whereas those who take the training here for the most part are going to be fairly close geographically—they'll have a great system of communication and support."

It's well worth the time, money and commitment, said Escoffery.

"Some people we help are single women who are being treated for thyroid [problems]," she said. "Some are [couples] spacing pregnancies. Some are [couples] dealing with infertility or experiencing infant loss."

"It's a journey we walk with them. ... It's an accompaniment through their life. That's something you can't put a price on."

(The deadline to register for the Practitioner Training is Oct. 14. If interested but need more time, or for more information on the training, contact Elizabeth Kauffeld at naturalchoiceFertilityCare@gmail.com.) †



'I'm one of only seven trained [Creighton] practitioners in this area. We have as many clients as we can handle. None of us does it full time, and we're all swamped. There is definitely a need for more certified instructors.'

—Elizabeth Escoffery, a member of St. Monica Parish in Indianapolis and a Creighton practitioner

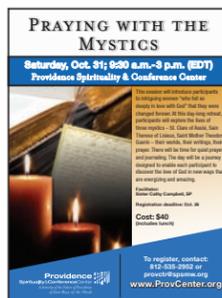
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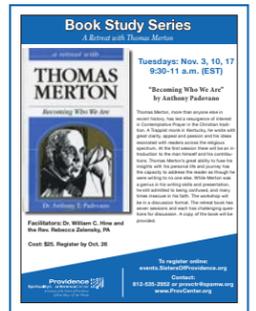
Oct. 13, Taizé Prayer at the Woods, 7 p.m. (EDT). This hour-long service held every second Tues. of each month, includes prayer, simple beautiful music, a time for silence, Scripture reading, and silent prayer. Free.

Oct. 15-16, Holy Ground Retreat: Tending the Soil, Tending the Soul with Saint Mother Theodore, 7 p.m. Thursday to 5 p.m. Friday (EDT), prior to Mother Theodore Fest weekend. This retreat includes praying in nature and using many prayer forms, including pilgrimage. Facilitator: Sister Mary Montgomery Cost: \$100 (includes meals). Register by Oct. 12.

Oct. 31, Praying with the Mystics, 9:30 a.m. to 3:00 p.m. This session will introduce participants to intriguing women "who fell so deeply in love with God" that they were changed forever. The day will be a journey designed to enable each participant to discover the love of God in new ways that are energizing and amazing. Presenter: Sister Cathy Campbell. Cost: \$ 40 (includes lunch). Register by Oct. 26.



Nov. 3, 10, & 17, Book Study Series: "A Retreat with Thomas Merton: Becoming Who We Are", 9:30 a.m. to 11 a.m. (EDT). Thomas Merton, more than anyone else in recent history, has led a resurgence of interest in Contemplative Prayer in the Christian tradition. A Trappist monk in Kentucky, he wrote with great clarity, appeal and passion and his ideas resonated with readers across the religious spectrum. The workshop will be in a discussion format. A copy of the book will be provided. Facilitators: Dr. William C. Hine and the Rev. Rebecca Zelensky, PA. Cost: \$25. Register by Oct. 26.



Nov. 7, Grieving Gracefully... Into a Future Full of Hope, 9:30 a.m. to 3:30 p.m. (EST). This one-day retreat will focus on understanding and embracing the process of grief. The retreat will be within a group setting, where hope and healing await those willing to share their sacred grief journey with their God and with one another. Open to persons of all faith traditions. Retreat Leader: Sister Connie Kramer. Cost: \$40 (includes lunch). Register by Nov. 2.

Events are open to all faith traditions!



Oct. 17-18, Saint Mother Theodore Guerin FEST
10 a.m. Saturday to noon Sunday (EDT).

It is time once again to celebrate the life and legacy of our beloved Saint Mother Theodore Guerin. This year's event will also lift up 175 years of the Sisters of Providence ministerial service to and among the people of God. This two-day event will include a keynote address, festive meals, prayer experiences, and enjoying the beauty of these holy grounds where a saint lived, prayed and worked. Cost: \$75 for families of four or more, \$20 per person. Register by Oct. 12.

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The image of a shepherd has great meaning in Christian tradition

By David Gibson

Few citizens of 21st-century megacities know much about caring for sheep. When they look for work, they don't scan the help-wanted ads for jobs herding sheep.

What do shepherders actually do? Do they work during the day or at night, or both? Are they penalized if a sheep is lost or killed? What challenges does shepherding entail?

It can seem as though Christianity makes an assumption when it comes to shepherds, namely that we and our contemporaries know something about the needs of sheep. Shepherds, after all, are mentioned somewhat frequently in the Scriptures and in the Church's worship.

Are we expected to relate in rewarding ways to the lives and work of shepherds? In the end, one can assume, there must be something shepherds do that merits reflection and contemplation.

Allow me, then, to reintroduce a few of the shepherds best known among Christians, with the goal of asking whether we ever do what they do.

The shepherds who stunningly reappear annually in the Church's liturgy at Christmas, surrounded by angels announcing the birth of Jesus, were "living in the fields," according to St. Luke's Gospel. If that sounds a little uncomfortable, Luke adds that they were "keeping the night watch over their flock" (Lk 2:8).

Their night watch rings a bell for me. Did you ever keep a night watch with a newborn infant who seemed to need you at every moment? If so, you know what real fatigue, commitment and love feel like.

The same is true of filling in at night for a friend who is the primary caregiver for a sick, aged parent, but who right now needs not so much to be "cared about" as to be "cared for." She has gone far too long without any respite.

Shepherding also comes into view in the Christian community whenever the parable of the lost sheep is proclaimed (Lk 15:1-8). The well-known figure central to this parable has 100 sheep but loses one. What does he do? He searches for the lost sheep until he finds it.

Upon finding the lost sheep, he hoists it onto "his shoulders with great joy" (Lk 15:5). Then he invites friends and neighbors to celebrate with him.

The image of a shepherd bearing a sheep on his shoulders became popular in the Church's early centuries. It was depicted frequently in the Roman catacombs, the underground burial places for early Christians.

For today's Christians, this is the image of someone who is happily ready to bear others' burdens, to serve without being served and to invest his or her finest strengths in supporting and caring for them.

The most compelling image of a shepherd in the Gospels may be the one found in Chapter 10 of the Gospel of St. John. He is called the Good Shepherd, and he clearly is a life-giver.

The Good Shepherd wants his "sheep" to "have life and have it more abundantly." He says, "I will lay down my



A woman dressed as a character from a Nativity scene puts a lamb around the neck of Pope Francis as he arrives to visit the Church of St. Alfonso Maria dei Liguori in Rome on Jan. 6, 2014. Shepherds are mentioned frequently in the Scriptures and Catholic worship.

(CNS photo/L'Osservatore Romano via Reuters)

life for the sheep" (Jn 10:10-11; 15).

Christians relate rather naturally to a shepherd who gives life to others. Moreover, I think there is a sense among Christians that it is not only possible for them to share life with others but that they ought to try to do this.

The question is: How is life given or shared?

A good shepherd shares life by sacrificing for others. It is a unique role, undoubtedly.

Still, it is not unusual for us to be called on to share life by sacrificing time or perhaps surrendering a goal that now seems barely significant in light of someone else's very important need. Families do this quite often.

Sacrificing for others is one way to share life. Doing what one can to give birth to hope in a suffering person and to give rise to a new appreciation for life is another way.

We may not know fully how life is shared by us with others, just as we do not know fully how God shares his life with us. Think, though, of a couple who fall in love.

Part of what makes this couple happy is their sense that life is shared between them through the trust they place in

each other, through their unconditional love, and through the depth of their mutual understanding.

Certainly, what people in love want for each other is "to have life and have it more abundantly." They are committed to each other's well-being.

The Good Shepherd who gives his life for others and the shepherd carrying a lamb on his shoulders generally are accepted in the Christian community as images of Christ. Furthermore, discussions of leadership in the Church tend to focus strongly on these images of a shepherd.

There are leaders of many kinds in the Church, however, and every Christian has the vocation to live as Christ, the shepherd, lived.

The gifts of the Good Shepherd are a treasure, but the treasure is not private. Aren't his gifts of life, care and support meant to be passed on by us to others?

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

The Bible portrays shepherds as the prime model for kings and priests

By Marcellino D'Ambrosio

In ancient times, those in authority led privileged lives. Kings lived in sumptuous palaces, had harems and compelled others to fight for them.

But when it was time for Israel to get a king, God



Students from St. Roch School in Indianapolis visit a 92-year-old Catholic shepherd named Art Huser on May 10, 2010, surrounding him and one of the sheep he raises and shepherds at his 10-acre farm near the city. Like a priest, a shepherd is not content to see his sheep survive. He wants to see them thrive. (CNS photo/John Shaughnessy, *The Criterion*)

wanted to teach his people about leadership of a different kind. Saul, the first king of Israel, followed the self-serving example of pagan leaders. But in the midst of his doomed reign, God sent Samuel to anoint a new king. It is significant that the boy who was chosen, David, was a shepherd.

Sheep are vulnerable, slow-footed creatures. This makes them "easy pickings" for a variety of predators. They need protection, guidance and, of course, food and drink. That's where a shepherd comes in. He keeps them together as a group so that strays aren't picked off by wolves or poachers. If an enemy should attack the flock, the shepherd defends it.

David was a good shepherd who put his life on the line when bears and lions attacked his flock as well as when the Lord's flock was challenged by Goliath (1 Sm 17:32-37). That's why the shepherd is the Bible's preferred image for a king and priest.

Biblical leadership is not about privilege but about sacrificial service. The sheep don't protect the shepherd; the shepherd protects the sheep.

David was willing to lay down his life for his sheep. But it was the Son of David who actually did so. Jesus gave himself to save his sheep from Satan, the thief who comes with all sorts of promises but whose real objective is to "steal and slaughter and destroy" (Jn 10:10).

But there is another aspect of the biblical ideal of a

shepherd: a good shepherd knows where water and food are abundant, and he leads the flock through arid, barren country to get there.

In one of my first visits to the Holy Land, I learned about sheep and why the patriarchs herded them through the wilderness. Unlike cows and horses, sheep can survive on just about anything, even scraggly clumps of weeds, scorched brown by the sun.

But Jesus is a good shepherd. He is not content to see his sheep survive. He wants us to thrive. He takes pleasure in robust sheep, not scrawny ones.

The pastures to which he leads us are verdant (Ps 23:2), not scorched and brown. The sacraments (especially the Eucharist), the word of God, and the lives and writings of saints, popes and mystics—these are some of the rich and varied nourishment he provides.

He spreads out a table, a true feast, before us, not lunch in a brown bag. He doesn't ration our nourishment.

The Good Shepherd did not pour out the last drop of his blood so that we could drag ourselves through life and barely make heaven in the end. Rather, he says, "I came so that they might have life and have it more abundantly" (Jn 10:10).

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

Medieval Church: Romans and Germans fight over papacy

(Ninth in a series of columns)

I'll continue the story of the sad status of the papacy during the 11th century,



when first it was controlled by Roman families and then by German emperors.

After Pope Leo IX died in April of 1054, Emperor Henry III conducted lengthy discussions with

Roman legates led by the learned monk Hildebrand before nominating Bishop Gebhard of Eichstatt to be pope. It was the fourth and last pope he was to nominate because Henry died shortly thereafter. Bishop Gebhard took the name Pope Victor II. With Hildebrand's advice, he began a program of Church reform, but he died after only two years in office, in 1057.

This seemed to be a chance for the papacy to get out of the control of secular influences, so the Church leaders in Rome quickly elected the abbot of the Benedictine abbey of Monte Cassino as pope, without notifying the German imperial family. He took the name

Pope Stephen IX.

Again we had a case of a pope who showed great promise dying suddenly. This time it was during a trip to Florence, and it happened while Hildebrand was on a mission to the German court. When he realized he was dying, Pope Stephen bound the clergy not to elect a successor until Hildebrand returned.

While the clergy were waiting, some Roman nobles saw their chance to regain control of the papacy. They enthroned the cardinal of Velletri, who took the name Benedict X. It took the clergy nine months to elect their own pope, Nicholas II, in Siena. Nicholas gained possession of Rome and Benedict fled.

Strongly influenced by Hildebrand and the brilliant reformer St. Peter Damian, who would later be named a Doctor of the Church, Pope Nicholas reformed papal elections, decreeing that cardinal bishops should choose the pope and then the rest of the clergy and people should give their assent. However, the decree also had a clause that the emperor was to give his assent.

Another brief reign: two-and-a-half years. When Nicholas died, Hildebrand led the papal election reform

Nicholas decreed and the cardinals elected Bishop Anselm of Lucca as Pope Alexander II. However, the election didn't satisfy the German court, which elected Honorius II, who managed to defeat his rival's troops and install himself in Rome.

Then Duke Godfrey of Lorraine arrived with superior forces, and convinced both popes to allow Archbishop Anno of Cologne to decide which should be pope. You might expect him to side with the German, but he did not. He ruled in favor of Alexander II in 1062.

That hardly settled the matter. Honorius attacked Rome and seized Castel Sant' Angelo. Both Alexander and Honorius continued to claim the papacy.

So Archbishop Anno convened a synod of Italian and German bishops, inviting both claimants to the papacy to attend. When only Alexander accepted the invitation, the synod acknowledged him as pope.

Guided by Hildebrand and Peter Damian, Alexander was a strong pope for 12 years. When he died in 1073, Hildebrand, who had so greatly influenced four popes, was finally elected pope and took the name Gregory VII. †

Cornucopia/Cynthia Dewes

True or not, this Gospel seems like the real thing

The minute details of living in the tiny country called the Vatican are



fascinating, but unknown to most of us. There are canonical and political layers of authority, rankings of *monsignori* and cardinals, and even infighting among bureaucratic agencies. Who knew?

Well, there's a novel out now which outlines some of these things in such gripping narrative, you can't put it down. It's called *The Fifth Gospel* by Ian Caldwell.

The story is around an Eastern (Catholic) Orthodox priest named Father Alex and his older brother, a Roman Catholic priest named Father Simon. They were born and raised in the Vatican because their father, also an Eastern Orthodox priest, served in an official capacity there as well.

Eastern Orthodox priests are allowed to marry until the time they are ordained. Thus, Father Alex has a wife, Mona, and a little boy named Peter, and the family is part of the wider Vatican community composed largely of celibates.

The novel is centered on the Shroud of Turin, which in the story is part of an

exhibit in the Vatican Museum, mounted by the two priests' friend Ugo. Ugo has been murdered at Castel Gandolfo, and then someone breaks into Alex's apartment and leaves him a threatening phone call. Not only that, but Simon is the chief suspect and he has chosen not to talk about anything. Anything.

Alex adores Simon, who raised him after their parents died early. So he sets out to vindicate him and discover the motive and identity of the real murderer. He believes that there is something in the exhibit that led to Ugo's death, since his research was crucial to its content. He'd uncovered an ancient document called Diatessaron, which he believed to be a Fifth Gospel.

Someone seems to believe that Alex knows the secrets of the exhibit because he worked on it with Ugo. There's a subplot in the novel about Alex's wife, Mona, who left him and their little son Peter two years ago. Their reunion and the great love they all exhibit for one another are moving. But it's the main plot that grips the reader, with ups and downs galore.

We meet people who are suspect, only to find they are innocent, and fear ominous events which lead to nothing. Along the way, we're entertained and

enlightened about the workings of life in the Vatican. And as Alex searches for the truth, the characters and personalities of the main actors are revealed.

Pope John Paul II is the reigning prelate during the course of this story, and he plays a prominent role. He's at the end of his life, feeble, immobile and almost mute, but there's no doubt he's the man in charge. His involvement in the secrets which Simon keeps mum is startling.

As we know, Pope John Paul II was interested in the reunion of the Orthodox and Catholic Churches, a theme which appears prominently in this book. The authenticity of the Shroud of Turin is also explored at length. The histories of both subjects, fact and fiction, are described in fascinating detail. Still another item I found interesting is the fact that the Roman Catholic Church includes not only Eastern Orthodox, but several Orthodox groups as well.

Naturally there are slips in the novel here and there: events that aren't explained, or characters who dangle. But all in all, *The Fifth Gospel* is worth a look.

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

The Human Side/Father Eugene Hemrick

The roots of terrorism and how to combat this evil

Why is terrorism spreading like wildfire?

Violent terrorism seizes the world's attention today. So many lives and resources are devoted to countering terrorism's influence and impact.



Terrorist recruiters play on youthful idealism, and this is one reason the number of

terrorists continues to grow. Young people tend to be highly idealistic, and to dream of a different world.

Idealistic youths long to conquer the impossible, and they seek the thrill that comes from reaching new horizons. They may even be attracted by the allure of dying for a cause, along with wearing a uniform and sharing the camaraderie of becoming a team member.

This kind of psychological phenomenon always was attractive. I still remember movies devoted to the lives and actions of heroic soldiers in World War II. They inspired a generation of children to "play

soldiers" and to mimic their heroics.

Today's terrorist groups have a modernized outreach. It switches away from movies to the Internet, which has become their tool for duping young men and women. Youths hear from these groups about the nobility of fighting a just religious war, establishing a so-called virtuous nation, and combating a morally corrupt world.

To the disenchanting, these groups offer an escape.

The world's growing poverty is an underlying reason why terrorist groups are such successful recruiters. Some terrorists come from environments where only the fittest survive.

Poor education leaves still others impoverished. Many lack the wisdom born of critical thinking, and may well lack a rounded sense of history. Some, too, have become anti-social and despise the world around them.

Most unfortunate are the poor who lack the benefits of a sound religious upbringing. This leaves them vulnerable to a twisted idea of God. They lack awareness

of the true meaning of mercy, faith, hope and love.

Frequently, we hear that the solution to terrorism must be political. What is needed is the kind of leadership capable of building unity. This concept has value. Its drawback, however, is that it focuses too much on bargaining tables and legislatures, and not enough on the roots of poverty.

In the long run, the best ways of uprooting the poverties that spawn terrorism are to create jobs, provide sound education and flood the airwaves with truth-filled ideals that are able to counter pseudo-idealism.

It would be difficult, moreover, to overestimate the value of societies that cultivate a sense of community and belonging.

Finally, religion has a role to play in all of this by not just talking about poverty, but seeking God-inspired action to uproot it.

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Finding the courage to start over

There is no scrapbook of Kathy Webb's life as a Dominican sister. No picture frames or friendship bracelets, no nun memorabilia



perched in a closet or buried in a trunk. The only artifact from her convent days is the long apron she wore to protect her white habit, bearing her former identity on a tiny tag sewn onto the back: "Sister Cora Marie 558."

The rest is muscle

memory: the smell of the incense, the sound of the high-pitched bells, the memorized prayers that still flow out of her. "O sacred banquet in which Christ is received ..."

There is her intimate knowledge of the sisters, idiosyncrasies perceived amid the uniform: the prioress general's brisk walk, Sister Marie Josephine's incurable cough, the way Sister Marie Caritas' veil crinkled up, Sister Mary Angela's veil stuck out, and Sister Mary Kevin's veil lay over her shoulder.

There were 275 Dominican Sisters of St. Cecilia in their Nashville convent when Kathy Webb lived among them, and during her first two years, it felt like home.

But when she professed her first temporary vows on a Sunday morning in August 2010, becoming an official Catholic sister, everything changed. The Mass was supposed to mark the culmination of a call the 28-year-old from Lexington, Ky., had first experienced in high school, a public and unabashed "yes" to the Lord.

As the mother superior placed her hands on Kathy's, a feeling of dread seized her. "Whatever grace had sustained me while I had been there was completely gone," Kathy said.

She didn't dare articulate that awful feeling, so she proceeded in social mode, posing in group photos with a tight smile on her freckled face, catching up with friends, eating with her grandparents. When she retreated to her room for the night, she tried to explain away her feelings—typical jitters, sure to diminish—and eventually fell asleep.

It wasn't until the following week, when she had begun losing sleep and struggling with her new teaching position, that Kathy shared her concerns with her superior, beginning a painful process of discerning out of the vocation she had once felt so sure of. It seemed like a strange reversal. Was she now saying no to God? Had she fallen from grace? Did that make the bride of Christ his shamed ex-wife?

Four months after professing her vows, Kathy moved into her parents' basement. "I felt like I had scarlet letter on me," she said.

She attended daily Mass with her mom, experiencing a profound wave of peace each time she received Communion. She started to rebuild her life.

Today, after five years, heaps of prayer, regular spiritual direction, countless convent dreams, and some counseling, Kathy loves life again. She lives with a friend in an apartment near Minneapolis, teaches preschool, attends a Catholic studies master's program, and communicates with men on CatholicMatch.com. Marriage, she says, is a genuine desire of her heart, not a default vocation. She's waiting on God's perfect timing, having recognized the danger in thinking you can make something work, mistaking the avoidance of red flags for the absence of them.

Some of the most defining decisions of your 20s, Kathy says, are not the paths you commit to, but the ones you walk away from. In every brave "no," God can carve out a beautiful new "yes."

Kathy is keenly aware of the many fruits she continues to reap from her chapter in consecrated life, especially as it informs her teaching. And whenever she bakes cookies, she pulls out her apron from Nashville, a reminder of a past she's neither hiding nor dwelling on. "It's really effective," she says simply. Splattered with peanut butter and chocolate, the apron is still serving its purpose. So is she.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

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

Sunday Readings

Sunday, October 11, 2015

- Wisdom 7:7-11
- Hebrews 4:12-13
- Mark 10:17-30

The Book of Wisdom is the source of this weekend's first reading. As the name implies, this ancient book was designed to insist that believing in the one God of Israel—the God of Abraham, Isaac and Jacob—was not ridiculous, but in fact the ultimate in wisdom and human logic.



In this weekend's reading, an interesting literary technique

occurs. Wisdom is presented not as an abstract virtue or reality of the mind, but as a person. Possibly as a result, Christians long ago came to identify the most profound wisdom with the Holy Spirit.

Jewish scholars realized at the time that in the last analysis gold was of no greater value than sand. Realizing this fact, it was easy to look either with scorn or pity upon people who spent their earthly lives and even acted criminally just to obtain gold. The lust for gold was the supreme idiocy.

Understanding the inevitable worthlessness of gold is true wisdom.

For its second reading, the Church presents a section from the Epistle to the Hebrews. Drawing upon the ancient Jewish notion of material wealth, accompanied by ignoring God and his law, the epistle's author declares that knowing what God has revealed, and living accordingly, represent the greatest wisdom.

St. Mark's Gospel furnishes the last reading. Asked what is essential to possessing eternal life, Jesus answered that the person truly wishing to have life must obey the Ten Commandments, the great gift of God to the people of Israel through Moses.

Questioned further, Jesus replied that a person must disregard their personal thirst for material things, a thirst so strong among humans, and in turn give to the poor.

The man asking the questions could not personally accept this last admonition. Greatly disappointed, he turned and

walked away from Jesus. He could not remove himself from the belongings he had acquired.

This weekend's reading is very familiar to Christians. It is the story of the "rich young man," as he is often known.

This man, obviously a man of means, is a sad figure. He obviously felt the impulse to follow God's plan. He asked Jesus what was required for salvation. But he was unwilling to give his riches to the poor, as Jesus counselled, and this made him sad in his decision. In other words, holding onto his wealth brought him no joy or peace of mind.

Reflection

The French Navy, over the years, has named four warships the "Richelieu," surely the only vessels of warfare named to honor a Catholic cardinal!

Each ship honored one of the most famous figures in French history, Cardinal Armand Jean de Plessis, Duc de Richelieu, (1585-1642), not remembered for his religious piety but for his skill as a politician and statesman.

For many years prime minister to the French king, Louis XIII, the cardinal made France mighty, glorious and rich. He himself was one of the most powerful people on Earth.

Finally, he neared death. He supposedly said, "If I had exchanged my cardinal's red for the Carthusian white [habit], my palace for a [monastic] cell, I would not be afraid to die."

The coming of death opened his eyes. He saw what truly mattered.

Cardinal Richelieu was not the only person, mighty in earthly accomplishments, to look back upon life, and regret that so much energy was spent on obtaining things and gaining control.

He never was an immoral man. He went through the motions of being a priest and bishop. He never denied any Church teaching. His goals, however, were askew.

In these readings, the Church tells us that being a faithful disciple is everything. It should not be hard for us to be convinced. Look at the rich and powerful who cling to their wealth and not to God, dry and hopeless at death, and then look at the joy of the dying faithful. †

Daily Readings

Monday, October 12

Romans 1:1-7
Psalm 98:1bcde, 2-4
Luke 11:29-32

Tuesday, October 13

Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, October 14

St. Callistus I, pope and martyr
Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, October 15

St. Teresa of Jesus, virgin and doctor of the Church
Romans 3:21-30
Psalm 130:1b-6b
Luke 11:47-54

Friday, October 16

St. Hedwig, religious
St. Margaret Mary Alacoque, virgin
Romans 4:1-8
Psalm 32:1b-2, 5, 11
Luke 12:1-7

Saturday, October 17

St. Ignatius of Antioch, bishop and martyr
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, October 18

Twenty-ninth Sunday in Ordinary Time
Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
Hebrews 4:14-16
Mark 10:35-45
or Mark 10:42-45

Question Corner/Fr. Kenneth Doyle

The use of buildings previously used for worship is determined by the local bishop

QI am having a hard time understanding why a Catholic church closed by a bishop can no longer be used for Masses, weddings and funerals. For more than 100 years, this particular church—built by my great-great-grandparents—was considered sacred ground. Now my grandson wants to get married in that beautiful little building, and he is not allowed. A Mass can be celebrated in a cemetery or even a home. Why not in this church? (Iowa)



AWithout knowing the specifics of the church building in question, I need to speak of possibilities rather than facts. It may be that the building in question has already been sold for a secular use, in which case it automatically would lose its consecration as a sacred space. (See canon #1212 of the Church's Code of Canon Law. Note, too, that canon #1222 provides that the new use for which the

building is sold may not be "sordid," i.e., unseemly or unbecoming.)

The Church is obligated to be a good steward of the donations it receives, and so a fair number of Catholic parishes have merged in recent years, due to population shifts, attempts to better use the Church's resources to accomplish its mission, and the decline in the number of priests available to staff them. When parishes do merge, the goal is always to create a new unified community of Catholic worship and of Christian charity.

So even if the church building you speak of has not yet been sold, your bishop may be exercising his pastoral judgment. He may have concluded that to continue to allow occasional Masses in that building would delay the desired unification. It could also simply be that there are not enough resources in the local faith community to maintain the physical structure of the church.

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

My Journey to God

Thy Neighbor's Love

By Jean Grubbs



Lord, let me see your face
On everyone I meet
Those who dwell in mansions
Those living on the streets.

Grace me with knowing
Where loneliness is trial
To make a moment merry
By the simple gift of smile.

Hear my daily prayers
For those sick or suffering pain
That they will trust Your love
And suffer not in vain.

Give me words of solace
To soothe and to guide
The saddened or depressed
That hopeful hearts abide.

With deep sincerity O, Lord,
I beg for freedoms blessed
Deliver the downtrodden
Whose lives are so oppressed.

I ask for all these good things
From my heavenly Lord above
So to live a life of kindness
Bestowing neighborly love.

(Jean Grubbs is a member of St. Michael Parish in Greenfield. Pope Francis greets an elderly woman as he meets with people of Banado Norte, a poor neighborhood in Asuncion, Paraguay, on July 12.) (CNS photo/Paul Haring)



Marguerite D'Youville

1701 - 1771
feast - October 16

Marie Marguerite Dufrost de Lajemmerais was born in Quebec province and married Francois D'Youville, a scoundrel who illegally traded liquor for furs with the Indians. He died in 1730, leaving her in debt with two young sons (four other children had died). After securing their future by running a general store, she began to nurse poor women in her home. This led to her administering Montreal's only hospital and founding the Sisters of Charity of Montreal. During the French and Indian Wars, her Grey Nuns nursed everyone, earning much respect. Canada's first native saint, Marguerite was canonized in 1990; both her sons became priests. And, at her 1959 beatification, Pope John XXIII called her "the mother of universal charity."



John of Capistrano

1386 - 1456
feast - October 23

This Italian studied law in Perugia, where he married the daughter of a leading family and became governor of the city in 1412. Imprisoned during a civil war, he had a vision of St. Francis, followed by a spiritual conversion. Dispensed from his marriage vows, John joined the Friars Minor in 1416 and was ordained four years later. Going barefoot and wearing a hair shirt, he became a great preacher, worked diligently to reform the Franciscan orders, served as the friars' vicar general and was named papal legate in a number of places in Europe and Palestine. He also led a wing of the Christian army in a victory against the Turks who besieged Belgrade in 1456. John is the patron of jurists and military chaplains.



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.

ALTER, Mary Louise, 90, Christ the King, Indianapolis, Sept. 17.

BENDER, Kathy L., 68, St. Nicholas, Ripley County, Sept. 18. Wife of Michael Bender. Mother of Kristen Zaffiro. Sister of Rita Jacobs, Charles, Frank, Fred, Henry, Jeff, Ken, Len and Tom Eckstein. Grandmother of two.

BERTORELLO, David T., 48, St. Pius X, Indianapolis, Sept. 24. Husband of Laura Burton. Son of Frances (Schilling) Marek. Brother of Connie Hellyer, Elizabeth Hutson, Denny, Doug, Jim and Tom Fogal.

BOWRON, Catherine (Oechsli), 94, St. Therese of the Infant Jesus (Little Flower), Sept. 14. Mother of Judy Good, Carol Bowron-Payne, Bev Bowron-Staley, Susan Bowron-White, Sharon Steinmetz, Patricia, Greg and Michael Bowron. Sister of Mary Shacklette, Bernard, Edward and Gilbert Oechsli. Grandmother of 16. Great-grandmother of five.

BROWN, Gerald F., 82, St. Mary, Lanesville, Sept. 24. Husband of Anna Marie Brown. Father of John and Paul Brown. Brother of Shirley Heishman and

Melvin Brown. Grandfather of several.

BRYANT, Marilyn R., 78, St. Mary, Lanesville, Sept. 25. Wife of Bill Bryant. Mother of Marci Robertson and Clark Bryant. Grandmother of one.

EDWARDS, Gary S., 83, St. Vincent de Paul, Bedford, July 28. Husband of Doris Edwards. Father of Jane Harker, Elizabeth Young and Steve Edwards. Grandfather of four. Great-grandfather of one.

FROEHLING, Olivia, 92, St. Mary, Greensburg, Sept. 20. Mother of Kathy Grimes, Theresa Stapp and Richard Froehling. Sister of Dorine Wolsiefer, Mark and Omer Weintraut. Grandmother of 10. Great-grandmother of 19.

HAUNGS, Mary Theresa, 86, St. Vincent de Paul, Bedford, Sept. 13. Mother of John and Michael Haungs. Grandmother of three.

LAVENDER, John D., 28, St. Charles Borromeo, Bloomington, Sept. 10. Son of Troy and April Lavender. Brother of Angela, Nikki, Stephani and Dylan Lavender.

McGRAW, Kathleen, 69, St. Matthew the Apostle, Indianapolis, Sept. 26. Mother of Mary Elizabeth Dixon and Matthew McGraw. Stepmother of Patty and Annette McGraw. Sister of Sue Ann Thompson and Peggy Sneyd. Grandmother of three.

McKIBBEN, Daniel B., 61, St. Malachy, Brownsburg, Sept. 16. Husband of Patricia McKibben. Son of Robert and Mary (Dodd) McKibben. Brother of Sara Boren, Marilyn Enteman, Amanda Maguire, Brian, Marty and Michael McKibben.

MacWILLIAMS, Robert H., 83, St. Pius X, Indianapolis, Sept. 23. Husband of Mary Pat MacWilliams. Father of Maureen Alleman, Patricia

Bowe, Nancy O'Reilly, Mark and Robert MacWilliams. Brother of Raphael MacWilliams. Grandfather of five.

REITMAN, Dolores M., 85, St. Ann, Jennings County, Sept. 16. Mother of Monica Anderson, Annette Trejo, Barbara Vander Hart, Denise Woodard, Anthony, Douglas, Jeffrey, Ronald and Thomas Reitman. Sister of Robert Ley. Grandmother of 24. Great-grandmother of 23.

RUSSELL, Beth Ann, 78, St. Jude, Indianapolis, Sept. 18. Mother of Mary Ball, Lisa Hudson and Brian Russell. Sister of Kathy Baker and Chuck Woerdeman. Grandmother of 11.

SCHUTTE, Robert L., 78, Holy Family, Oldenburg, Sept. 16. Husband of Donna (Ferkinhoff) Schutte. Father of Jenny Ilderton and Tricia Williamson. Brother of Eileen Stirn. Grandfather of four.

SELIG, John Milburn, 89, Prince of Peace, Madison, Sept. 25. Husband of Mary France (Lear) Selig. Father of Caroline Jones and John Selig. Brother of James Selig. Grandfather of two.

SENG, Maureen, 65, St. Mary, Lanesville, Sept. 11. Wife of Mike Seng. Mother of Lori Briscoe, Tricia Willis and David Seng. Sister of Dan, Sean and Tim McCarthy. Grandmother of six.

WRIGHT, David A., 50, St. Barnabas, Indianapolis, Sept. 25. Son of David and Geraldine Wright. Brother of Anne Chaney.

WUNDERLICH, George V., 95, St. Lawrence, Lawrenceburg, Sept. 20. Father of Anne Ravazzoli and Bill Wunderlich. Brother of Mary Mattingly and John Wunderlich. Grandfather of three. Great-grandfather of three. †



Moon over the Vatican

A so-called supermoon and lunar eclipse is seen above St. Peter's Basilica at the Vatican on Sept. 28. The combination of a supermoon and total lunar eclipse last occurred in 1982, and will not happen again until 2033. (CNS photo/Alessandro Di Meo, EPA)

Benedictine Brother Benedict Barthel lived as a monk of Saint Meinrad Archabbey for 76 years

Benedictine Brother Benedict Barthel, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 15 in the monastery infirmary. He was 95.

The Mass of Christian Burial was celebrated on Sept. 18. Burial followed at the Archabbey Cemetery.

Brother Benedict was a jubilarian of monastic profession, having celebrated 76 years of living his monastic vows.

Carl Frank Barthel was born on Nov. 3, 1919, in Evansville, Ind.

He was a student at Reitz Memorial High School in Evansville for two years before entering St. Placid Hall at Saint Meinrad, a former high school for men discerning a call to be a Benedictine brother.

He was invested as a novice in Saint Meinrad Archabbey on Feb. 9, 1938, and professed temporary vows on Feb. 10, 1939. He later

professed solemn vows on March 21, 1973.

During his 76 years of monastic life, Brother Benedict worked in Saint Meinrad's former blacksmith shop, gave clerical assistance at Abbey Press, worked with a variety of printing machines and in the monastery's former Sculpture Shop. In his later years, he assisted at the Scholar Shop (the bookstore of Saint Meinrad Seminary and School of Theology) and served as an assistant guestmaster, preparing worship aids for visitors to the Archabbey Church of Our Lady of Einsiedeln and welcoming them to the church.

He is survived by a brother, Holy Cross Brother Romard Barthel.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

Louisville Ursuline Sister Yvonne Moran ministered as an educator in Indiana, children's writer

Ursuline Sister Yvonne Moran died on Sept. 8 at Mercy Sacred Heart nursing home in Louisville, Ky. She was 90.

The Mass of Christian Burial was celebrated on Sept. 19 at the Motherhouse Chapel for the Ursuline Sisters of Louisville. Burial followed at St. Michael Cemetery in Louisville in a section designated for the Ursuline Sisters.

Sister Yvonne was born on Dec. 16, 1924, in Louisville.

She entered the Ursuline Sisters of Louisville in 1942, and professed final vows on July 5, 1947. She earned a bachelor's degree in education from the former Ursuline College in Louisville.

During 73 years as a member of the Ursuline Sisters of Louisville, Sister Yvonne ministered

as an educator for decades in Indiana, Kentucky and Mississippi. In the archdiocese, she taught at the former St. Mary School in Madison from 1962-63 and at Pope John XXIII School from 1967-68.

Sister Yvonne also wrote plays and poems for children that were published in Catholic journals and magazines. She also wrote and designed grade school activity books for the Boston-based Daughters of St. Paul Books & Media.

She is survived by a sister, Nancye Inman of Naples, Fla., and several nieces and nephews.

Memorial gifts may be sent to Ursuline Sisters, Mission Advancement Office, 3105 Lexington Road, Louisville, KY 40206. †

Providence Sister Marie Victoria Podesta ministered as an educator for 54 years, including in Indiana

Providence Sister Marie Victoria Podesta died on Sept. 8 in Mother Theodore Hall at St. Mary-of-the-Woods. She was 92.

The Mass of Christian Burial was celebrated on Sept. 11 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Catherine Victoria Podesta was born on Nov. 29, 1922, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1944, and professed final vows on Jan. 23, 1952.

Sister Marie Victoria earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree from St. Louis University in St. Louis.

During her 71 years as a member of the Sisters of Providence, Sister Marie Victoria

ministered in education for 54 years in schools in Illinois, Indiana, Maryland, Massachusetts and Texas.

In the archdiocese, Sister Marie Victoria served in Indianapolis at St. Philip Neri School in 1947, and at St. Joan of Arc School from 1947-50. She later ministered as the principal of St. Paul School in Sellersburg from 1963-69.

Her last assignment as an educator was at St. Mark School in Chicago. When she retired from education in 2004, she continued to minister in the city, serving as a tutor to children and assisting her fellow sisters.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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SINCE 1883

'Nuns on the Bus' visit Indy on way to welcome pope to the U.S.

By Emily Denton

Special to The Criterion

As the "Nuns on the Bus" tour recently stopped in Indianapolis, the eight religious sisters traveling together made it clear that their journey was tied to Pope Francis' urgent call to build an economy of inclusion.

"It's a matter of justice. I feel like we need to take the stories we're told during our travels and take them to the politicians," said Sister Mary Ann Lacy, a Daughter of Charity and an immigration attorney, as she spoke to those gathered at St. Thomas Aquinas Church in Indianapolis on Sept. 18.

"Then it's harder for them to cut a program that is putting food in someone's mouth. That's why I ride the bus. Hopefully, we'll break their hearts open and make some real changes."

Indianapolis was the ninth city visited by the sisters on their way to Washington, where they hosted a rally on Sept. 22 welcoming Pope Francis to the U.S.

While in Indianapolis, the sisters also held a rally and press conference at the Chase Near Eastside Legacy Center, where they spoke alongside Indianapolis community leaders working on health and education issues. The sisters nodded in agreement while hearing from Laura Henderson, executive director of Growing Places Indy, and Kate Franzman, gardener at Growing Places Indy, about their work in urban agriculture.

"When we raise up the needs of the poor and the needs of the Earth, we are doing what the pope asks," Sister Simone Campbell commented on the bus after leaving the Legacy Center.

A Sister of Social Service, Sister Simone is the executive director of NETWORK, a national Catholic social

justice lobby, which has a 40-year track record of lobbying for critical federal programs that support people at the margins of society.

Social justice was the focus of the town hall meeting at St. Thomas Aquinas Church later that evening. People were asked to pledge to try to transform politics and the economy. They were also invited to sign the exterior of the bus as evidence of their commitment to the tour's theme, "Bridge the Divides: Transform Politics."

Participants were also encouraged to start a dialogue about the issues that are most pressing in their community. Then they were asked to discuss how to move forward. After a sixth-grade student voiced his frustration with racial injustices of the past and similar issues today, Sister Simone stopped to address everyone.

"Cross-generational conversation is essential. We need young people to say 'we're not afraid,'" she said. "And the young need the older people for encouragement and to teach them that faith can sustain them in times of trouble. Faith is nourishment. We are living in a challenging time, but a time of opportunity. All over this tour, we see young and old hungry for this conversation."

The "Nuns on the Bus" offer a three-step plan to reclaim democracy, starting with "holy curiosity."

"Get out and interact with someone different from yourself, and then really listen. Don't isolate yourself to only those just like you," Sister Simone advised.

She added that "sacred gossip" was the second essential step. She noted, "Share with others what you learn from these interactions."

The third step focused on, "Do one thing and do it well."

"We're in this together, so we don't have to be overwhelmed by doing it all



The "Nuns on the Bus" tour recently stopped at St. Thomas Aquinas Church in Indianapolis as part of their journey of support for Pope Francis' call to build an economy of inclusion. (Submitted photo)

ourselves," Sister Simone said. "We just have to do our part."

The religious sisters gathered the input from responses given in each city they visited. The sisters hoped to share the information with members of Congress in an effort to raise spending caps so human needs programs can be fully funded.

Sister Simone's vision of traveling on a bus was realized in 2012 when the Catholic sisters' tour focused on protesting cuts in federal programs for working families and the poor. But she had a different expectation of bus travel.

"I thought the bus would have bench seating and we would be able to fit 40 or so nuns on it, like a school bus," she said. "I didn't realize it would be like this." The interior of the bus is a horseshoe of lounge

seats where the sisters can sit comfortably, face each other, and share the stories from their journey.

Sister Judy's favorite part of the day is morning on the bus.

"We always start each day in prayer," she said. "It's a wonderful opportunity for us to appreciate this opportunity we've been given. It's sacred to hear all the stories. Along with the hard things we're told, we also have the privilege of witnessing how much good is happening. We get to tell people in all different places. 'You're not alone.'"

(Emily Denton is a teacher at St. Thomas Aquinas School in Indianapolis. To read about the "Nuns on the Bus" 2015 legislative agenda, visit bit.ly/1VzIVxp.) †

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Employment

PASTORAL ASSOCIATE

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The Cathedral of Saints Peter and Paul of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Pastoral Associate. Responsibilities include collaborating with the Archbishop, Rector and other parish leaders in providing leadership and guidance to the parish and its ministries, supervising activities related to the budget and the finances of the parish, and assisting the Rector with coordinating ministries in the areas of liturgical life, spiritual life, ministry to the sick and elderly, sacramental preparation, ministry to families, evangelization and charitable works.

Applicants should be professed and practicing Catholics with an active faith life and a personal relationship with Jesus Christ. Knowledge of Church teachings, good leadership skills, collaborative management skills, budgetary experience, and the ability to be flexible and adaptable are all integral to effectiveness in this position. A bachelor's degree or equivalent experience in a related field is required, and a master's degree is preferred. Previous experience in full-time, part-time or volunteer parish ministry, preferably involving leadership roles, is essential.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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Archdiocese of Indianapolis
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FULL-TIME

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Hispanic Ministry Coordinator to facilitate opportunities that foster full participation of the Hispanic community in the life of the Catholic Church. Responsibilities include collaborating in the development, implementation and evaluation of the Hispanic Pastoral Plan, serving as a resource for parishes and agencies, coordinating leadership training, promoting youth ministry and social ministry, supporting Apostolic Hispanic Movements, communicating and translating, and representing the Archdiocese at the local, state, regional, and national levels.

Applicants should be professed and practicing Catholics with knowledge of Church teachings and the needs, cultures and traditions of Hispanic Catholics. Fluency in speaking, reading, and writing in Spanish and English is essential. A bachelor's degree in a related field and at least 5 years of experience in Hispanic ministry in a paid or volunteer capacity are required. Some college level coursework in theology, religious studies, or a similar field is preferred.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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UCA funds make FOCUS ministry available at DePauw University

By Natalie Hoefler

GREENCASTLE—Stroll through the tree-lined streets of DePauw University in Greencastle, and you have more than a 25 percent chance of seeing a Catholic student. According to the university's Office of Spiritual Life, 27 percent of the roughly 2,250 individuals who make up the student population self-identify as Catholic.

Right now, that is.

"A lot of people stop practicing their faith in college, about 75 percent," said Father John Hollowell, pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil, as well as chaplain of DePauw University. He was referring to a study by *USA Today* published in 2007.

"With two parishes and being chaplain of a prison and a college, there's just not a lot of time [to spend ministering to Catholic students at DePauw]," he said.

So about a year ago, Father Hollowell approached Matt Faley, director of the archdiocesan Office of Young Adult and College Campus Ministry, about the possibility of bringing a group called Fellowship of Catholic University Students, or FOCUS, to DePauw's campus.

"I knew of FOCUS from following things online, and had great love for what they were doing," the priest said. "And I had seen them in action a little bit at IUPUI [Indiana University-Purdue University Indianapolis]," where the group has been active since 2008.

FOCUS sends young Catholic missionaries to live on campuses, share the Gospel and draw students closer to Christ.

"DePauw is a great fit [for FOCUS] because a lot of [the university's] students come from Indiana and from around the archdiocese," said Faley. "It's one of the best schools we have in the archdiocese as far as forming future leaders. It just made great sense for us to have a [FOCUS] team there to form future leaders of our parishes who will be actively engaging in leadership around [central and southern Indiana]."

The effort to bring FOCUS to DePauw and minister to the university's students is not one that would be feasible for a parish, said Father Hollowell.

He said the presence of FOCUS at DePauw and IUPUI—and hopefully other campuses in the archdiocese in the future—are possible only through the help of donations to the United Catholic Appeal: Christ Our Hope campaign (UCA).

"[Ministries like FOCUS] appropriately fall to the archdiocese in the sense that certain ministries in the archdiocese



Matt Faley



Fr. John Hollowell

can never be funded parish to parish," Father Hollowell explained. "We need the archdiocese to come in and provide these ministries.

"These students come from all over the archdiocese and all over the world. So the archdiocese comes in and cares for the students at an archdiocesan level and makes that happen in a way no individual parish could sustain."

Just what is the archdiocese "making happen" by bringing FOCUS to the students of DePauw? Building up lifelong disciples through spiritual multiplication, said DePauw's FOCUS team leader, Madison Kinast.

"We share life with [the students]," explained the 2012 graduate of Ball State University in Muncie, Ind., where she witnessed FOCUS in action. "Throw Frisbee with them, eat lunch with them, study with them, work out.

"And through the friendships you form, you get to share Jesus Christ and invite them into a relationship with him, ... build them up in their own faith, teach them how to pray, how to live out the faith, frequent the sacraments.

"Then [we] send them to go do the same thing with their friends, not just in college, but to be the leaders of tomorrow. To be the fathers and mothers of children, the CEOs of companies or sitting on the Supreme Court. We're training up missionary disciples for life."

If a missionary does this with two people, and each of those two people do the same with two more people, within 33 years 8 billion people would be reached—more than the world's population, Kinast explained.

The three-person FOCUS missionary team at DePauw University has not even been on the campus for two months, but already Father Hollowell has seen an impact.

"Before, at the [Sunday 8 p.m.] college Mass, people would just walk out of Mass and go home," he said. "This year [the FOCUS team] has already had dessert after the college Mass, and people stuck around



Madison Kinast, left, leader of the Fellowship of Catholic University Students (FOCUS) team at DePauw University in Greencastle and FOCUS team member James Marra, far right, talk with DePauw students Mary Ann Etling and Grant Potts on the university's campus on Sept. 21. (Photo by Natalie Hoefler)



College women of DePauw University in Greencastle share a laugh during a Bible study led by Fellowship of Catholic University Students (FOCUS) team leader Madison Kinast, far right (with her back to the camera), at Kinast's home near the college campus on Sept. 21. Seated from left are Laura Valdivieso, Mary Ann Etling (with her back to the camera), Casey Hinken, Madeline O'Brien and Rachel May. (Submitted photo by Katherine Bender)

for at least a half hour."

The team has also started an hour of adoration before the parish's two daily Masses during the week and before the college Mass on Sunday night.

"The Thursday Mass starts at 7:45 a.m., which was like the middle of the night when I was in college," said Father Hollowell. "But there's been a couple [of students] at each of them, and about 10 coming for adoration before the college Mass.

"It's been awesome for the college, but also for the parish. Seeing young kids live their faith and desire for prayer and adoration—it's been a positive experience for everyone."

This win-win combination is just what the archdiocese is hoping for, Faley said. "What we're trying to do with FOCUS

is to make Jesus very real and relevant on campuses through formed young adults and leaders who will come back and do the same for our parishes," he said.

Father Hollowell agreed. "Because of what the archdiocese is providing through the [United Catholic Appeal], these students will all go back to their home parishes instead of having left the faith, as so many do in college. They'll be connected in the faith, disciples. "You just can't put a dollar sign on that."

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-01415 or 800-382-9836, ext. 1415.) †

Unique 'Table of Plenty' dinner event to benefit NCYC scholarships

Looking for a unique opportunity to learn about cooking, enjoy a delicious meal and wonderful conversation while supporting a worthwhile cause for young people? Then look no further than the special "Table of Plenty" gathering being held at 7 p.m. on Nov. 18 at Nicole-Taylor's Pasta Market, 1134 E. 54th St., in Indianapolis.

Father Leo Patalinghug of Grace Before Meals ministry and Tony Hanslits, dean of Culinary Education at the Chef's Academy at Harrison College in Indianapolis, will provide the dinner event.

Known as "The Cooking Priest," Father Leo is an accomplished chef, blogger and author of the book, *Grace Before Meals—Recipes and Inspirations for Family Meals and Family Life*. He is TV host of "Savoring Our Faith" on EWTN.

Hanslits is a locally renowned chef and instructor, and owner of Nicole-Taylor's Pasta and Market. Both chefs bring years of experience and

plenty of culinary innovation to this notable "table" gathering.

For \$250 each, 30 individuals will be able to spend an evening enjoying a meal prepared by the cuisine experts. For an additional \$60 per person, individuals can take part in a special "butcher-block" experience. They will arrive an hour early—6 p.m.—to sit at the butcher-block table in the kitchen where the chefs will be preparing the meal. Limited to 10 seats, this experience offers an intimate "first look" at the chefs in action.

All proceeds go toward local youth scholarships for teenagers to attend the National Catholic Youth Conference (NCYC) on Nov. 19-21 in Indianapolis. NCYC is a biennial gathering of high school youths from around the United States.

To register for the "Table of Plenty" fundraiser, go to bit.ly/1GuQhZ. For more information, contact Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477, or e-mail her at kscoville@archindy.org. †

More volunteers are needed to help with NCYC in November

The Archdiocese of Indianapolis will host the National Catholic Youth Conference (NCYC) in November, and help is needed to make the event a success.

Approximately 1,000 volunteers are needed to help support the event, which is expected to draw more than 20,000 young people from across the country to the Indiana Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 19-21. The theme of this year's gathering is "Here I Am Lord" ("Aquí Estoy Señor").

To become a volunteer, log on to bit.ly/1LlZvpD and fill out the online application form. Please note that all volunteers will need to have completed "Safe and Sacred," the archdiocese's safe environment training program, or the safe environment program from their diocese in order to volunteer. The volunteer deadline is Nov. 9.

For more information, contact Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477, or kscoville@archindy.org, or Scott Williams, youth ministry program coordinator, at 317-236-1442 or 1-800-382-9836, ext. 1442, or swilliams@archindy.org. †