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

By Natalie Hoefer

As the sun shone outside SS. Peter and Paul Cathedral in Indianapolis on Oct. 4—Respect Life Sunday—Rebecca Niemerg reflected on her trip to Philadelphia the week prior for the World Meeting of Families.

She saw a clear connection between the two events.


“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.

“They 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 his name 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 day.”

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.

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 deacon?’

Pope Francis said 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.”

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...”

Pope Francis

See related editorial, page 4.

Respect Life Mass reminded me of the joy

In a spirit of prayer, the pope said, the witness of the families present at the Respect Life Mass reminded him of the joy and celebration for 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.”

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Rebecca Niemerg presents Maria Hernandez with the Archbishop Edward T. O’Meara Respect Life Top right, Msgr. William Stumpf, vicar general, and Office of Pro-Life and Family Life director Oct. 4. (Photos by Natalie Hoefer)

PRO-LIFE
continued from page 1

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.

“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.”

“She speaks to teens and families in the Pro-Life and Family Life Ministry with that will provide educational, pastoral and advocacy programs for families in marriage preparation, natural family planning, substance abuse, Birthline, and bereavement programs. United Catholic Appeal Christ Our Hope This year’s United Catholic Appeal will help support the Pro-Life and Family Life Ministry with $200,000 that will provide educational, pastoral and advocacy programs for families in marriage preparation, natural family planning, substance abuse, Birthline, and bereavement programs.

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33-day Marian devotion aims to bring people closer to Jesus

By Natalie Hoefer

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. Maximillian 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 Kachinskis 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.

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 Mary, 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 warmers, people might start seeing some light in the world.”

By Natalie Hoefer

Mayor Greg Ballard invited the city to celebrate St. Monica Parish’s new $10 million campus with a celebration and reception Tuesday.

Ballard said the new church exemplifies the spirit of “community and service” that Indianapolis associates with the city.

“It’s exciting to see this project come to life,” he said.

St. Monica Parish, one of the largest in the Archdiocese of Indianapolis, began planning the new campus in 2003. Work started in 2012 and the new campus will officially open Oct. 17.

“If you want to see what’s possible when we put our minds together, this is a good example,” Ballard said.

The new campus will include a new 1,200-seat church that will replace the current sanctuary, which was built in 1959. It will also include a 640-seat chapel, a 3,500-square-foot social hall and a 1,200-square-foot library/blended learning center.

“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 Marivalese Romain is a lifelong Catholic who has made Marian consecrations before. She wears only blue and white in honor of her consecration to Mary.

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By Natalie Hoefer

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 during the group’s consecration service on Sept. 12 in the parish’s gym.

(Photos by Natalie Hoefer)
**The Synod on the Family begins**

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; 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 could’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 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 activate in this regard 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.

That’s the purpose of the papal audience on Sept. 30, solemnly celebrated in St. Peter’s Square at the Vatican, in the name of God’s love and family, “the hearth of love at the center of its human and spiritual dynamism.”

He was asked about that on the plane that returned him from Philadelphia to New York. (Cardinal Timothy M. Dolan, New York; 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; 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.

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**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 during her public audience during his visit to Washington.

Davis was a Kentucky county clerk, recently denuded marriage licenses to same-sex couples in the name of religious freedom. 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.

“What do you think?”

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 words and actions on behalf of 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. Others are true. Yet people can actually be made 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 your 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.”

In answering, some of my friends that I explained Catholic teaching on the subject. It didn’t matter when I explained how local news anchor, Twila Brase, was stumped and matter that 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 Christ 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 didn’t like Tisha, it’s a lot easier to tell a rumor 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 the bottom of a good 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 beatitude. We do love you, Dad.

Don’t jump to conclusions when you hear a salacious story on the Internet, or in the halls of your high school. Believe a rumor just because someone repeats it or because it seems as if it could be true. The pope didn’t actually enslave people like 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.)
Three phrases echoing Gospel values can transform family life

Three phrases echoing Gospel values can transform family life.

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s 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 ‘iuso’ [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 marriage 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 counter-cultural.

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

Traducido por: Daniela Guanipa

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uando los líderes de todas las regiones del mundo se reúnan en Roma el próximo mes de octubre 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 culture 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 convierte fácilmente en una opción siempre disponible para los más jóvenes, es especialmente desafiante educar a los niños en el uso responsable de este fenómeno. Los padres deben ser los primeros en resistir esta tentación, imponiendo límites y fomentando el uso apropiado de la tecnología digital.

El documento de trabajo del Sínodo cita al papa Francisco para brindar consejos muy prácticos para las familias. Aquí hay 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 cuidar 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 dimenamiento 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, #42).

Estas tres palabras tan sencillas pueden marcar una gran diferencia porque representan los valores que son el fundamento de la vida cristiana, lo que hacemos y la manera en que vivimos en familia.

“Permiso” expresa la dignidad y el respeto que debemos a los demás: compañeros, hijos, hermanos, amigos, vecinos, extraños e incluso enemigos. Si enseñamos a nuestros hijos, mediante nuestras palabras y nuestros ejemplos, a siempre respetuosos, resistirán la tentación de utilizar a los demás 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 sin que se les agradece. “Gracias” significa dar gracias. La gratitud es un aspecto fundamental de nuestra identidad como cristianos y más aún en el contexto de la modernidad que es el de la época actual. “Gracias” es un acto de fe y de amor en el que recibimos y damos. Es una forma de mostrarse a los demás, de reconocer lo que damos y lo que recibimos.

“Perdón” es el acto de reconocer que a veces no siempre somos perfectos. Cuando hay un error, una transgresión o un daño, debemos pedir perdón. Pero también debemos perdonar a los demás.

En conclusión, el documento de trabajo del Sínodo ofrece un conjunto de principios que deben ser tenidos en cuenta por todas las familias: el valor de la familia como ente que se forma y se vive, la importancia de la gratitud y el perdón, y el papel que juegan en la formación de los niños.

La familia es el núcleo de la forma de vida cristiana de las personas. Los padres tienen la responsabilidad de educar a los niños en el amor, la gratitud y el perdón. Estas enseñanzas son fundamentales para la formación de los futuros ciudadanos y profesionales.

Para los papás, los abuelos, los tíos y los tías, los documentos de trabajo del Sínodo ofrecen una guía valiosa para la formación de los jóvenes en el amor y la gratitud.

El documento de trabajo del Sínodo, Instrumentum Laboris, es un documento esencial para la formación de las futuras generaciones. Es una guía valiosa para la formación de los jóvenes en el amor y la gratitud.

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

To mark the Jubilee Year of Mercy, the Vatican, in conjunction with the Vatican’s Congregation of the Causes of Saints, announced an extraordinary pilgrimage of the major relics of St. Maria Goretti. The relics will be on display at St. Maria Goretti Church, 17014 Spring Mill Road, in Indianapolis, from 9 a.m. to 5 p.m. on Oct. 20.

Public veneration is from 11 a.m. to 7 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 cast created from a physical description of the saint’s mother.

For more information, please visit www.smagoretti.org.

Evangelization retreat in the Black Community in Indianapolis

Mary Annette Mandley-Turner will speak on “Evangelization in the Black Community” at the Intercultural Ministry Institute, 4800 N. Meridian Ave., in Indianapolis, from 9 a.m. to 2:30 p.m. on Oct. 17.

The day will begin with a continental breakfast at 8:30 a.m., followed by a general presentation from 9 a.m. to 2:30 p.m. on Oct. 17.

Annette will be a member of St. Martin de Porres Parish in Indianapolis, and the executive director of the Office of Multicultural Ministry for the Archdiocese of Louisville.

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

For more information, contact Franciscan Sister Jeanne Pruitt by phone at 800-382-9836 ext. 1474, or by e-mail at jpruitt@archindy.org.

Former St. Andrew parishioner proffesses perpetual vows as Jesuit priest

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 1989 while working as literary manager for The Julliard School’s Warner Brothers Studio. He then pursued a Master of Arts in Theology from Saint Meinrad Archabbey Guest House and RetREAT and Conference Center.

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. to 5 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 Carceres, 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 cheirin@scoles.net, or log on to www.inthelovespirit.org.
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., 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 Year of Mercy, which will be highlighted 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, their families, 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. Parish and diocesan groups 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 full Mass with Archbishop Joseph W. Tobin serving as the liturgicalabyrinth, 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 Archdiocese of Evansville, and a sister who is a Benedictine sister at Our Lady of Grace Monastery in Breech Grove. Bishop Etienne was ordained a priest of the archdiocese in 1992.

In addition to serving as archdiocesan vocational director, Bishop Etienne serves as president of Bishop Simon Brudet 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 speaker, and is a sister who is a Benedictine sister at Our Lady of Grace Monastery in Breech Grove. Bishop Etienne was ordained a priest of the archdiocese in 1992.

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Dr. Edward Sri is a nationally known theologian, author and speaker, and serves as professor of theology and vice president of mission and outreach at the Augustine Institute in Denver.

Fifty Hai 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 intersection of life and faith.

Hai also frequently appears on EWTN, 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, log on to www.indianacatholicmen.com or call 317-880-6873.†)

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 humans hearts the light of faith,” and replace it with “little and temporary lights,” he said.

However, at the same time, Pope Francis said, apostolic courage does not mean trembling “for the hardening of certain hearts that despite good intentions drive people further from God.”

Humility is “emptiness of oneself, 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, or can’t, mean or say anything.” Without prayer, “all our decisions will be just decorations that instead of exalting the Gospel cover and hide it.”

The synod members will offer a brief meditation during morning prayer. Honduran Cardinal Oscar Rodrigo Maradiaga of Tegucigalpa said on Oct. 19, “eligibility to vote is no cover to seek a church in the manner of an extinction, far from it. Neither is the family, although it is threatened and strengthened.”

The synod members said that it 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 discussion of a marriage that comes from dialogue,” he said, but can be disturbed by “ideas defended to the extreme.”

Honduran Cardinal Pedro Erdö of Esztergom-Budapest, chosen by the pope to introduce the discussion, spoke for close to an hour, outlining the questions the synod was called to discuss over the coming 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 a job 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 is a widespread phenomenon in the Church, perhaps gradually. But, he said, his opinion was that such a path necessarily would require a promise of sexual abstinence.†
"Another memorable experience was talking 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 more detached, and they would listen politely. Before the pope arrived, I believe that [Rep. John] Boozman [Republican of the U.S. House of Representatives] told the Congress that there would be no clapping. But that didn't last long."

Q. Was there an obvious interest in what Pope Francis had to say. I think he tried to respect the political realities 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. How significant were the pope's six days in the United States, Pope Francis created a huge 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?

A. "Do what he did. He would stop his motorcyle because he saw somebody. A person who needs to stop to lie down to drop by or meet people. Pope Francis was very struck by his meeting with survivors of sexual child 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 marginalized; 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 want wagging his finger. He told Congress, 'I'm not here to tell you what to do, but I want to enter this dialogue.' Which I think was a more respectful way that got heard."

"In our American culture, we're always looking at the next new thing. So I don't expect overall that it's 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 all on it itself."

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 to give up their children. There were great challenges. And yet the impression I had when I met with them in Philadelphia is that they were quite enthusiastic about it, that they had their own contact with families from other parts of the country and other parts of the world. It was really a shared experience—was the interest that Pope Francis showed in them."

"We deliberately strove to make the dialogue as broad as possible. 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 to minister to married couples. We have to do a better job in offering support for couples who have already entered married life."
Life Chain events promote message, prayer for culture of life

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, Mabbe DeBaun, Claire Pfister, Asia DeBaun, Julianna Gallion and Zack Harvey. (Submitted photo by Tom McBroom)

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 Hoefer)

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 Hoefer)

Judy Sweeney, a member of Sacred 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

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.

Below 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 subcommission: 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 lands 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 embarrassingly 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.”
Creighton NFP practitioner training to be held at St. Vincent Hospital in Carmel

By Natalie Hoffer

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 of 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 Carmel area, 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 training.

“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 ‘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

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 to bear 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 accomplishment 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.)

Visit the Sisters of Providence of Saint Mary-of-the-Woods and be inspired!

(Register online at events.SistersofProvidence.org)

Oct. 13, Taizé Prayer at the Woods, 7 p.m. (EDT).

This hour-long service held every second Tuesday of the 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. 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.

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 Zelenisky, 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. (EDT). 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.

‘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

Contact: 812-535-2952 or provctr@spsmw.org
www.ProvCenter.org
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 are acquainted with nothing about the needs of sheep. Shepherds, after all, are mentioned 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 some 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 thought about what they do.

The shepherds who redundantly 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 “undergoing a terrible trial of suffering” (1 Cor 12:28). Shepherds protected a flock day and night. 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.

Shepherds also come into view in the Christian community whenever the parable of the lost sheep is proclaimed (Lk 15:1-7). 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.

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 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. Arent his gifts of life, care and support meant to be passed on to 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 Marcelino D’Ambrosio

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

But when it was time for Israel to get a king, God 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 shepherd 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 leads his flock to this green country to get there.

In one of my first visits to the Holy Land, I learned about shepherds 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).

Marcelino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.)

Students from St. Roch School in Indianapolis visit a 62-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)
The roots of terrorism and how to combat this evil

Why is terrorism spreading like wildfire? Violent terrorism seems to be the world’s attention today. So many lives and resources are devoted to countering terrorism—an area that is much too important to ignore.

Terrorist recruiters play on the yearning for idealism, and this is one reason why terrorist groups continue to grow. Young people tend to be highly idealistic, and to dream of a different world. Young people have lived long to conquer the impossible, and they seek the thrill that comes from reaching new horizons. They may even take the benefits of dying as 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 the evocative power of the images of heroic soldiers in World War II. They inspired a generation of children to “play soldiers” and to mimic their heroes.

Today’s terrorist groups have a modernized outreach. It spreads to everywhere from the Internet to cell phones, from websites to chatrooms and blogs.

Terrorists come from environments when they were the fittest survivor.

Poor education leaves still others uneducated. 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 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. It is a fallback, however, as too many believe too much on bargaining tables and political dialogue. It would be difficult, moreover, to overestimate the value of societies that cultivate 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 uplift it.

(Father Eugene Heinrich writes for Catholic News Service.)
Twenty-eighth Sunday in Ordinary Time

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 not 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 the Hebrews. Drawing upon the ancient Jewish notion of material wealth, accompanied by the

The New French, over the years, has named four warships the “Richelieu,” surely the only vessels of warfare named for a person. Possibly as a result, Christians long ago decided 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 last of the questions asked 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 seemed to have the impetus 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 New French, over the years, has named four warships the “Richelieu,” surely the only vessels of warfare named for a person.

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 immortal 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 gloated to their wealth and not to God, dry and hopeless at death, and then look at the joy of the dying faithful.

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What is it about the Church teaching 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 place. (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., unbecoming or profane.)

The Church is obligated to be a good steward of the donations it receives, and so far the number of Catholic parishes have merged in recent years, due to population shifts, attempts to better use the 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 also 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.

Question Corner/Fr. Kenneth Doyle

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

Thy Neighbor’s Love

By Jean Grubbs

(Jean Grubbs is a member of St. Michael Parish in Greenfield. Pope Francis greets elderly woman as he meets with people of Banado Norte, a poor neighborhood in Asuncion, Paraguay, on July 12.) (CNS/Paul Haring)
Brother of Shirley Heishman and Husband of Anna Marie Brown.


83, St. Pius X, Indianapolis, and Michael McKibben. St. Malachy, Brownsburg, 61, and Michael McKibben.

St. Vincent de Paul, Bedford, of Angela, Nikki, Stephani and Dylan Lavender.


LAVENDER, John D., 28, St. Charles Borromeo, Bloomington, Sept. 10. Son of Troy and April Lavender. Brother of Angela, Nikkie, Stephanii and Giana Lavender.


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 Archabbe Church. 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 served as an educator for 54 years, including in Indiana, Kentucky and Mississippi. In the archdiocese, he taught as an educator in Indiana, children’s writer

Louisville Ursuline Sister Yonne Moran ministered as an educator in Indiana, children’s writer

Ursuline Sister Yonne 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. Louis Cemetery, in a section designated for the Ursuline Sisters.

Sister Yonne 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 University of Louisville in Louisville.

During 73 years as a member of the Ursuline Sisters of Louisville, Sister Yonne 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 Yonne 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 40216.
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)

A-QUALITY CONSTRUCTION:

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

By Emily Donlan
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 rode 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, and make some real changes. "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 it is a time of opportunity. All over this tour, we see young people and old hungry for this conversation."

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

"Get out and interact with someone different from you, and don’t 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 big."

"We’re in this together, so we don’t have to overburdened by doing it all ourselves," Sister Simone said. "We just have to do our part and do it big."

The sisters traveling together made it clear that 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 said 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 hosehouse 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 the chance to hold 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 Donlan is a teacher at St. Thomas Aquinas School in Indianapolis. To read about the bus, “Nuns on the Bus,” 2015 legislative agenda, visit bit.ly/1V4Gik)
UCA funds make FOCUS ministry available at DePauw University

By Natalie Hoefer

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.

“One of a lot of people not 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 [make] 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. Nowadays, 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 good 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 other Hollowell said, would not be 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).

“With two parishes and being chaplain of a prison and a college, there’s just not a lot of time to [make] ministering to Catholic students at DePauw.”

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

Father Leo Patalinghug of Grace Before Meals ministry and Anthony Hanslip, dean of Culinary Arts at Harrison College in Indianapolis, will provide the dinner event. The gathering will be held at the Cutter’s House in the Cutter’s House restaurant in downtown Indianapolis. The event includes a gift certificate for two to the Cutter’s House.

“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,” said Father Hollowell.

“We’re talking 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 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, so many do in college. They’ll be connected in the faith, discipled. You just can’t put a dollar sign on that.”

For more information on the United Catholic Appeal, log on to www.archindy.org/oca or call the Office of Stewardship and Development at 317-236-0145 or 800-382-9836, ext. 1415.

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 http://www.NCYC.org 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 317-236-1443 or 1-800-382-9836, ext. 1477, or e-mail her at kscoville@archindy.org.

Unique ‘Table of Plenty’ dinner event to benefit NCYC scholarships

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 the special “butcher-block” experience. They will arrive an hour early—4:30 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 at NCYC, the archdiocese’s 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 317-236-1447 or 1-800-382-9836, ext. 1442, or swilliams@archindy.org.

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, left, and professor Matt Faley, right (with her back to the camera), Casey Hinken, Madeline O’Brien and Rachel May. (Submitted photo by Katherine Bandier)