Archbishop Cupich urges Illinois, nation to back gun control measures

CHICAGO (CNS)—Archbishop Blase J. Cupich of Chicago, saying it is time to “take meaningful and swift action to address violence in our society,” called for stricter gun control laws in Illinois.

“Recently, the city of Chicago adopted a tough ordinance to tightly regulate gun stores here. I applaud Chicago’s leadership for taking this important step to protect our children and families,” Archbishop Cupich said in a commentary published on Oct. 9 in the Chicago Tribune.

“For this measure to truly be effective, however, the General Assembly must pass a similar law, especially considering how many guns are sold in gun shops located outside of Chicago,” he added.

“Let’s be honest. The Second Amendment was passed in an era when organized police forces were few and citizen militias were useful in maintaining the peace. Its original authors could not have anticipated a time when the weapons we have a right to bear now include military-grade assault weapons that have turned our streets into battlefields,” Archbishop Cupich said.

“The Second Amendment’s original intent has been perverted by those who, as Pope Francis recently commented, have profited mightily. Surely there is a middle ground between the original intent of the amendment and the carnage we see today,” he added, noting that during the pope’s address on Sept. 24 to Congress, many “stood ... to applaud Pope Francis’ call for an end to gun violence in our society.”

By John Shaughnessy

Cathy Boyle gets emotional as she recalls watching the friendship develop between two children from different worlds.

The seeds of the friendship were planted last year in her eighth-grade homeroom at St. Mark School in Indianapolis.

At the beginning of that school year, Boyle watched as one of her students who had attended St. Mark’s for eight years made a conscious effort each day to befriend another boy whose family had recently arrived in the United States as refugees from Burma, which is also known as Myanmar.

“He made it his goal to personally welcome the other boy into the group,” recalls Boyle, who teaches middle school social studies. “In the beginning, he would talk about soccer because that’s a big sport for the Burmese. Before long, they were joking and teasing each other. And by the end of the year, they were doing things together and going places together.”

That friendship offers a hint of the remarkable transformation that has taken place in the school and the parish of St. Mark during the past five years—ever since Burmese refugees have become a growing part of both communities.

“It’s changed the whole culture of our school in a positive way,” says Rusty Albertson, the school principal. “It’s changed us from a school that had a 6 percent minority population to about 38 percent right now. Our Hispanic population has also risen, as well as our African-American. And it’s not just in the school, it’s in the parish. Our students get to see what the real world is like without having to travel around the world.”

Father Todd Riebe, St. Mark’s pastor, beams as he says, “The Burmese are a gift to us. The gift they bring to us is how they treasure their Catholic faith. Many of the adults were persecuted at one time in Burma. When they come here, they come to Mass immediately. They’re so faithful.”

By John Shaughnessy

St. Mark parish, school welcome Burmese refugees with open arms

Synod on the family surprises: Universal compassion, inaccurate coverage, couples say

VATICAN CITY (CNS)—Two couples attending the Synod of Bishops on the family said what surprised them most about their first synod in Rome was reading inaccurate media coverage of the closed-door proceedings, the diversity of problems families face around the world, and the synod fathers’ great concern and compassion for the family.

Even though Ketty De Rezende of Brazil studied and lived in the United States and Canada, she said hearing about the diversity of challenges families face in other parts of the world came as a surprise to her. Ketty, with her husband Pedro, are active in Brazil in the pastoral care of families facing difficulties. But much of what they encountered in the Americas was very different from some of the problems needing attention in Asia and Africa, she said.

Ketty and Pedro De Rezende, professors in mathematics and computer science, respectively, at the University of Campinas, Brazil, spoke to the press on Oct. 12 during a Vatican news conference.
Fr. Gerald Kirkhoff

The archdiocesan Advent pilgrimage to the University of Dayton in Ohio will give pilgrims an opportunity to view a collection of Nativity sets like no other.

Father Gerald Kirkhoff, director of the archdiocesan Mission Office and Society for the Propagation of the Faith and vicar for Advocacy for Priests, will lead the one-day pilgrimage on Dec. 9.

The pilgrimage will feature a visit to the International Marian Research Institute at the University of Dayton, where over the past 20 years the institute has collected various contemporary cultural expressions of the Nativity scene. Currently, there are more than 1,300 crèches from different parts of the world in the collection.

“Re-creating the scene of Christ’s birth is one of the most tender and enduring Christmas traditions,” according to the International Marian Research Institute’s website. “It has its origins in the Middle Ages, but came to bloom as popular culture only in the 17th and 18th centuries. Since then, Nativity sets have spread all over the world.”

In the Christ Child’s company in a Nativity set, there is the whole world: his mother and first disciple, Mary; the faithful but struggling Joseph; ox and as representatives of the animal realm; and the shepherds and magi, meaning the rich and poor of this world. The star in heaven and the angels hovering over the Child are a constant reminder that the world is one with God, and the Child himself one of the Trinity.

Father Kirkhoff said the pilgrimage will help individuals focus on this special liturgical season, and grow in their lives of faith. “Since Advent is a time of renewal and preparation, viewing these Nativity sets reminds us of the importance of the family and the presence of Christ not just in history but in our own lives today.”

The pilgrimage will leave the Archbishop Edward T. O’Meara Catholic Center at 8 a.m. and stop at St. Mary Church in Richmond, where Father Kirkhoff will celebrate Mass. The group will return to the Catholic Center at approximately 6 p.m.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail cnoone@archindy.org. The pilgrimage fee is $95 per person, which includes deluxe motor coach transportation, bag breakfast, lunch and admission to the exhibit. Archdiocesan employees may apply Faith@Work credits to cover the cost. The trip will be filled on a first-come basis. To register online, log on to www.archindy.org/pilgrimage)


dedicated 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 scholarship funds 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.

For more information, contact Kay Scoville, archdiocesan director of Youth Ministry, at 317-236-1477 or 800-382-9836, ext. 1477 or e-mail her at kscoville@archindy.org.

News from you!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion? E-mail us: criterion@archindy.org

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This Nativity scene, titled “Lightness of Being,” Genella Ossi, Italy, is on display at the International Marian Research Institute at the University of Dayton in Dayton, Ohio. (Photo courtesy the International Marian Research Institute at the University of Dayton)
Priest retirement fund has been ‘underfunded for some time’: donations to United Catholic Appeal can help

By Natalie Hoefer

Ask a person to describe retirement, and they might talk of lazy days, sleeping in, taking vacations or going fishing. Not so for many of the 67 retired priests of the Archdiocese of Indianapolis.

Consider Msgr. Joseph Reidman. He served as a parish priest until the age of 80, 10 years past the official retirement age for priests of the archdiocese. The 86-year-old, who now lives in a small home in Connersville, continues to offer his sacramental services to parishes throughout the archdiocese, even two-and-a-half hours away in Terre Haute.

“I’m happy to help—with Mass, confession, retreats, days of reflection, funerals,” said the octogenarian. “If I get to the point I can’t get around, as long as someone can come pick me up and I can stand through the Mass, I’ll do it.”

Msgr. Reidman is not alone in his continued service past retirement age. “The phrase ‘retired priest’ is a bit of an oxymoron,” said Ed Isakson, archdiocesan director of human resources. “If you look at the lives of our retired priests, they’re very engaged in ministry. They’re assisting with Masses, active in spiritual direction, in providing counseling and support to people. Without the ministry of our retired priests, the archdiocese really couldn’t function.”

Whether continuing to serve or not, he said, all priests start receiving monthly retirement checks of about $2,000 when they reach age 70.

“It’s the just thing to do after all those years of ministry,” said Isakson. “It acknowledges that their service to the Church doesn’t necessarily stop.”

The amount is not extravagant, admits Msgr. William Stumpf, archdiocesan vicar general.

“It’s not about trying to give priests a cushy lifestyle, but to relieve their anxiety and fear of their needs not being met,” he said.

But the number of priests receiving retirement checks is growing. In the next decade, 37 priests of the archdiocese will reach retirement age—23 of those within the next five years.

And priests, like the rest of society, are living longer, said Isakson. “Our demographics are similar to society’s demographics with the baby boom generation,” he explained. “I think it’s important to recognize that people are living longer. That’s a blessing, but it increases the need. Many years ago, priests weren’t receiving retirement funds for as long as they are now.”

Such demographic realities are putting a strain on the priest retirement fund. “It has remained underfunded for some years now,” said Msgr. Stumpf. “We’re able to take care of our priests right now, but we realize that if we don’t do something, we will be in a situation where we won’t be able to assist our retired priests.”

That is why contributions to the priest retirement fund through the United Catholic Appeal: Christ Our Hope (UCA) campaign are so crucial, he said. The goal is to raise $1.8 million through the appeal for the priest retirement fund.

Brian Burkert, archdiocesan chief financial officer and executive director of finance and administrative services, noted that there are also Catholic Community Foundation endowments dedicated to funding priest retirement.

“Bottom line, we will take care of our priests,” said Burkert. “It’s who we are as Catholics. It’s what we do as an archdiocese and as parishioners. Priests don’t need to be concerned about losing their pension or health insurance.”

The topic is close to Burkert’s heart—his uncle, Father Gerald Burkert, is a retired priest of the archdiocese. He resides at St. Paul Hermitage in Beech Grove, owned and operated by the Sisters of St. Benedict of Our Lady of Grace Monastery.

“The archdiocese worked with [his sisters] to set aside the third floor apartments for retired priests,” Burkert explained. “It’s a huge benefit for [the priests]. The nuns take great care of them, and there is the opportunity for daily Mass.”

Most retired priests who do not serve as pastors, however, seek to purchase or rent small homes, condominiums or apartments. Msgr. Reidman—who chose to purchase a small home in Connersville in part because “it’s more economical than living in Indianapolis”—said he’s grateful for the retirement check he receives and those who contribute to the UCA to help make the check possible.

“Each year I don’t think I could pay all my bills,” he said.

Yet Msgr. Reidman still manages to contribute to the UCA himself. “I try to do what he can,” he said. “I know the priest fund is down, but I don’t give to that specifically because that seems a bit selfish.”

Isakson suggested that when members of the archdiocese consider contributing to the UCA, they think of the priests like Msgr. Reidman who receive retirement checks.

“When you think of the priest who married you, the priest who baptized your child, the priest who presided at your parent’s funeral, the priest who may have counseled you at various times in your life, it puts a personal face on this retirement fund,” he explained. “I would ask [people] to give with the priest in mind who has touched them.

“This is a way of giving back in some small way for what he has provided and his brother priests have provided. Without them, we wouldn’t have a Church.”

There’s no such thing as

Even when you’re a priest

“If you added up all of the weekend Masses in all of the parishes, we couldn’t do them without the help of retired priests.”

Fr. Jerry Kirkhoff, Retired Pastor
Good Shepherd Parish

By John Fooshee

United Catholic Appeal: Christ Our Hope

When you’re prayerfully planning your gift to the United Catholic Appeal, please remember the important support you are giving to our retired priests and keep them in your prayers.

Intention Weekend • November 7-8

By Natalie Hoefer

At 6 p.m. on Oct. 25 in the Laikin Auditorium at the Arthur M. Glick Jewish Community Center (JCC) Auditorium, 6701 Hoover Road in Indianapolis, Archbishop Joseph W. Tobin will enter into a conversation with Rabbi Michael J. Cook, a professor of Judeo-Christian Studies at Hebrew Union College in Cincinnati. The program, titled “Vatican II: Celebrating 50 Years of Catholic-Jewish Reconciliation and Charting the Next 50 Years of Work,” is sponsored by the Indiana Catholic Conference (ICC) and the Indianapolis Jewish Community Relations Council.

“We are pleased to have Rabbi Cook, a national scholar on the topic. Having someone of his reputation and Archbishop Tobin should prove to be an informative and enjoyable evening,” said Glen Tebbe, executive director of the ICC. “Many in the U.S. today take for granted the cordial relationship between the Catholic and Jewish communities. But that was not the history prior to the Second Vatican Council. Nostra Aetate,” an document from the Second Vatican Council approved in 1965, which opened up 50 years of dialogue among Christians and Jews was the catalyst for this change.

“The Jewish and Catholic communities in central Indiana share much in common, and cooperate often, as this dialogue demonstrates,” he added.

The conversation and the dessert reception to follow is open to the public.

See related column, page 16.
Blesseds Louis and Marie Zelie Guerin Martin, the parents of St. Therese of Lisieux, are pictured in a combination photo created from images provided by the Sanctuary of Lisieux in France. The couple will be canonized at the Vatican on Oct. 18 during the Synod of Bishops on the family.

Catholic workers' society along the lines that Pope Francis has for the family.


Most Rev. Joseph W. Tobin, C.Ss.R., Publisher

Greg A. Otołski, Associate Publisher

Mike Krokos, Editor

John F. Finch, Editor Emeritus

Page 4

The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.†

Editorial

Could anything show the concern that Pope Francis has for the family more than what will happen this Sunday, Oct. 18? During the meeting of the Synod of Bishops on the family, he will canonize Louis and Zelie Martin, known primarily as the parents of St. Therese of the Child Jesus, also known as St. Thérèse of Lisieux.

They are not the first parents of saints to be canonized. St. Basil the Great’s parents were St. Basil the Elder and St. Emmelia. They are also not the first married couple to be canonized. St. Isidore the Farmer was married to St. Maria de la Cabeza. However, this is the first time that a married couple will be canonized together in the same ceremony.

Their causes for canonization were introduced separately, but Pope Paul VI united the two causes. They were beatified by the legate of Pope Benedict XVI in 2008 after the miraculous cure of Pietro Schiullio, an Italian child who had lung trouble.

A second miracle attributed to the intercession of the Martins involved a little girl named Carmelina in the Archdiocese of Valencia, Spain. She suffered a major brain hemorrhage that could have caused irreversible damage. After her parents prayed for the Martins’ intercession, the girl survived and is healthy.

Louis and Zelie Martin lived in France in the 19th century. He was born in 1823, and she in 1828. Both tried to enter religious life, but Louis was rejected because he did not know Latin and Zelie was rejected because she had respiratory problems and frequent headaches. Both eventually discerned that their vocation was to marry.

They were married in 1858. They had nine children—seven girls and two boys. However, two of the girls and both boys died while still infants. Louis and Zelie hoped that their sons would be priests, and naturally were saddened when they died. But their faith was strong enough that they accepted God’s will.

They were living in Alencon, which is famous for its lace. Zelie became a lace maker with her own business, employing 20 other women. Louis was a watch maker at the time of the marriage. His business was so successful that he eventually sold it and managed Zelie’s business.

The Martins were known for their charity. Zelie would frequently invite the poor for dinner, and Louis founded a Catholic workers’ society along the lines of the St. Vincent de Paul Society. The family was also known as a happy family, with time for play.

However, their religious devotion came first. Their days began with Mass at 5:30 a.m., and ended with prayers at home with the children. They prayed that the children would be granted vocations to the religious life, and their prayers were answered when all five of the remaining girls entered religious orders.

Both Martin was not so sure that she contracted breast cancer when Thérèse was only 3. Hoping for a cure, she and three of her daughters made a pilgrimage to Lourdes. There was to be no cure, and Zelie died in 1877 at age 46.

Louis sold Zelie’s business and moved his family to Lisieux, where his sister-in-law helped care for the girls. Then the girls began to leave home to join the Carmelites in Lisieux—all except Leonie. She had been a difficult child, frequently sick, and less intelligent than her sisters.

During that pilgrimage to Lourdes, Zelie prayed that, if she wasn’t to receive a cure herself, that the Blessed Virgin would make Leonie more intelligent and make her a saint. Leonie eventually joined the Visitation Order, where she lived a holy life for 42 years. Her cause for canonization was introduced earlier this year.

Louis lived for 19 years after Zelie died. He believed that his life had been such a joyous one that he prayed that God would send him some sacrifice. God answered his prayer in the form of two paralyzing strokes and dementia.

He spent three years in a home for those suffering from dementia. He returned to Lisieux, where his daughters Celine and Leonie cared for him until his death in 1894 at age 70.

Louis and Zelie Martin are role models for all of us.

—John F. Finch

Reflection/Sean Gallagher

Backup quarterback’s example of selflessness, faith are worth emulating

Like many Indianapolis Colts fans who watched another tough 20-13 loss to the Houston Texans. His performance during the win—213 yards from 18 completions on 29 attempts, with two touchdowns and two interceptions—would have been impressive enough. But there is one other thing that the former backup quarterback had to do.

Hasselbeck led the team to a hard-fought 27-20 victory on the day of the game. Hasselbeck was still dealing with the energy-zapping effects of a gastrointestinal infection that had hospitalized him earlier in the week. According to Fox NFL reporter Jay Glazer, Hasselbeck received 8.5 liters of intravenous fluids on the day of the game itself. That makes his performance during the game legendary.

Interviewed on the field immediately after the win, Hasselbeck fought back tears while sharing his thoughts about the emotional game.

“I didn’t know if I could make it through,” he said. “For some unknown reason, I was able to finish. I can’t explain it. I was Stamina. I’ve got nothing left. It’s been an emotional day.”

Hasselbeck could have basked in the glory of his outstanding performance under such harsh conditions, especially knowing that he would go back to the relative anonymity of the bench when Andrew Luck, the Colts starting quarterback, recovers from a sore shoulder. He wouldn’t be in the spotlight much longer, so why not soak it up?

Instead, Hasselbeck was selfless in the victory, thinking first of Michael Bair, a family friend who had died of breast cancer earlier that day. Bair’s daughter and Hasselbeck’s daughter, both 12, are on the same basketball team, which is coached by Bair’s husband, Brian.

After Hasselbeck received a game ball in the Colts’ locker room, leading the team to victory, the quarterback took a photo of it and sent it on Twitter to nearly 200,000 followers (who retweeted it more than 5,000 times to countless other followers) with the message, “This game ball is in honor of Michelle Bair, who lost her battle with cancer today.”

Perhaps Hasselbeck and Hasselbeck couldn’t explain his performance, maybe it was rooted in his knowledge that playing professional football against when you’re pretty sick, is nothing compared to the hardship Michelle Bair bore in her battle with cancer and her family was experiencing in their loss.

Perhaps, too, Hasselbeck’s selflessness was in part formed by his faith, which was evident immediately after his on-field interview after the game when he was shown walking to the middle of the field, taking a knee and praying with members of both the Colts and the Texans.

People of faith, inspired by God’s grace, do selfless deeds of love for others every day in ways that will never be seen by the broader public. And that’s fine. The only audience that really matters for such acts is God alone.

Hopefully, the way Hasselbeck focused his thoughts and subsequently the attention of so many other people on a family dealing with the tragic death of a young mother will inspire others in small ways to think of and act for the good of others before they think of themselves.

Dancing to be a hard thing to do when we’re sick and are naturally focused on our own trials. That’s in part what makes Hasselbeck’s act all the more praiseworthy. Colts fans are blessed to have a team member who gives such a good example. Let’s try to follow it with the grace that God provides.

(Sean Gallagher is a reporter for the Criterion, newspaper of the Archdiocese of Indianapolis.)

Letter to the Editor

Small families are limiting descendants for future generations, reader says

The Sept. 11 issue of The Criterion published a piece as a “Be Our Guest” column.

The letter writer begins, “Abortion is the greatest and most tragic injustice our world faces today.”

Abortion is a tragic injustice, but think about artificial contraception. It is nothing compared to the hardship football, even when you’re pretty sick, Hasselbeck said of his knowledge that playing professional football during the effects of a gastrointestinal infection, which was evident immediately after his on-field interview after the game when he was shown walking to the middle of the field, taking a knee and praying with members of both the Colts and the Texans.

People of faith, inspired by God’s grace, do selfless deeds of love for others every day in ways that will never be seen by the broader public. And that’s fine. The only audience that really matters for such acts is God alone.

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(Sean Gallagher is a reporter for the Criterion, newspaper of the Archdiocese of Indianapolis.)

Small families are limiting descendants for future generations.

Today, small families are limiting descendants for future generations. If Catholics had large families, it is doubtful that abortion supporters would have gained control of our government.

Emery Mapes

Lawrenceburg

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio et Proposita, 116).

Letters from readers are welcome and will be published whether they come from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be published.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.†
Themes from the Synod on the Family that deserve our reflection

The "Instrumentum Laboris" (working paper) for the Synod on the Family proposes many themes important that deserve our reflection as we think about "the mission of the family" today. Because it’s not possible to discuss all of these in a single column, I’d like to highlight several themes that caught my attention as I was reading the synod document.

The first theme that struck me concerns tenderness in the family as a sign of the tenderness of God ("Instrumentum Laboris", #70). Pope Francis invites everyone to reflect on his words: "Do we have the courage to welcome with tenderness the difficulties and problems of those who are near to us, or do we prefer impersonal solutions, perhaps effective but devoid of the warmth of the Gospel? How much the world needs tenderness today! The patience of God, the closeness of God, the tenderness of God" (Homily for Midnight Mass on the Solemnity of the Natividad del Señor, 2014).

Considering all the challenges facing families today, it’s easy to overlook the importance of opening our hearts with compassion and love to those who are closest to us. God does not approach his people in an angry or judgmental way regardless of our sins. Our dealings with family members—especially those who are in any trouble—should reflect this same divine tenderness.

The second theme that caught my attention is the need for forgiveness that exists in contemporary families. As the working paper says, "In family relations, the need of reconciliation is practically a daily occurrence for various reasons. Misunderstandings due to the relationships within one’s family, friction because of different ingrained habits, diverse approaches to bringing up the children, anxiety over economic difficulties and tensions arising from a loss of work are just a few of the reasons which presently create conflict. Resolving these situations requires a continual willingness to understand others and forgive each other. The arduous art of resting calm to relationships calls for not only the support of grace but also the willingness to seek out help" (#105).

This inexhaustible supply of forgiveness is what allows us to hope that the brokenness that exists in so many marriages and families today can be healed. No sin is so grievous that it cannot be forgiven by God. No wound is so serious that the power of God’s mercy can’t heal it. The great river of God’s mercy is wide and deep. It will never run dry. The final theme that has captured my attention in the Synod on the Family’s working paper is especially powerful: God never abandons anyone. It is possible for us to turn away from God—but God never turns away from us! He always stands before us, revealing to us “the face of a God who never abandons anyone and who is always ready to restore strength and hope” (#113).

As we reflect on the great gift of family life, the primary unit of both Church and society, it’s important to keep in mind these fundamental themes: A tender and merciful God offers us strength, hope and the healing power of his grace. God will never abandon us, but will always extend to us his unconditional love.

Let’s open our hearts to receive the great river of God’s mercy. Let’s love, forgive and support one another with the tenderness of Jesus, the Good Shepherd, who teaches us to love all the lost sheep and brings us home, restoring calm to our troubled families.

Tradicado por: Daniela Guanipa

Temas del Sinodo de la familia que merecen nuestra atención

El "Instrumentum Laboris" (documento de trabajo del Sinodo de la familia) propone muchos temas importantes que exigen nuestra reflexión a medida que pondremos “la misión de la familia” hoy en día. Dado que me resultaría imposible explorar todos estos temas en una sola columna, quisiera destacar varios de los que llamaron mi atención mientras leía el documento del Sinodo.

El primer tema que me impresionó tiene que ver con la ternura en la familia como una señal de la ternura de Dios ("Instrumentum Laboris", #70). El papa Francisco invita a todos a reflexionar sobre sus palabras: “Tenemos el deber de acoger con ternura las situaciones difíciles y los problemas de quienes nos están a nuestro lado, o bien preferimos soluciones impersonales, quizás eficaces pero sin el calor del Evangelio? ¿Cuánta necesidad de ternura tiene el mundo de hoy? ¿Tierra de Dios, cercanía de Dios, ternura de Dios? (Homilía con ocasión de la Santa Misa de la Noche en la Soledad de la Verdad del Señor, 24 de diciembre de 2014).

Tomando en cuenta todos los desafíos que enfrentan las familias hoy en día, resulta muy fácil pasar por alto la importancia que tiene abrir nuestros corazones con compasión y amor a aquellos que se encuentran más cerca de nosotros. Independientemente de nuestros pecados, Dios no acerca su pueblo con ira ni prejuicios. El trato con nuestros parientes, especialmente aquellos que atraviesan dificultades, debe reflejar esa misma ternura divina.

El segundo tema que captó mi atención es la necesidad de perdón que existe en la familia contemporánea. Tal como dice el documento de trabajo: “En el ámbito de las relaciones familiares la necesidad de la reconciliación es prácticamente cotidiana, por varios motivos. Las incomprensiones debidas a las relaciones con las familias de origen, el conflicto entre costumbres arraigadas diversas, la divergencia acerca de la educación de los hijos, el ansia por las dificultades económicas; la tensión que surge como consecuencia de la pérdida del trabajo: estos son algunos de los motivos corrientes que generan conflictos, y para superarlos es necesaria una continua disponibilidad para comprender las razones del otro y a perdónarnos mutuamente. El difícil arte de la reconciliación de la relación no sólo necesita el sostén de la gracia, sino también la disponibilidad a pedir ayuda externa” (#105).

¿Alguna vez se ha encontrado en una situación familiar que requiriera del “difícil arte de la reconciliación”? ¡La mayoría de nosotros sabe lo que implica recompensarse y lo difícil que es hacerlo! A pesar de ello, el Señor nos acerca a su pueblo con ira ni prejuicios. El trato con nuestros parientes, especialmente aquellos que atraviesan dificultades, debe reflejar esa misma ternura divina.

El último tema de los del documento de trabajo del Sinodo que debo destacar es el “gran río de la misericordia.” Encontramos perdón en los brazos amorosos de Dios Padre quien, junto con Su Hijo y el Espíritu Santo, son la fuente de todo el amor y la misericordia. En efecto, “desde el corazón de la Trinidad, desde la intimidad más profunda del misterio de Dios, brota y corre sin parar el gran río de la misericordia. Esta fuente nunca podrá agotarse, sin importar cuántos sean los que a ella se acercen. Cada vez que alguien tendrá necesidad podrá venir a ella, porque la misericordia de Dios no tiene fin” (#110).

Esta fuente inagotable de perdón es lo que nos infunde la esperanza de que los quebrantamientos que existen en tantos matrimonios y en tantas familias de hoy en día puedan llegar a sanar. Ningún pecado es tan grave que no pueda ser perdónado por Dios; ninguna herida está profunda que el poder de la misericordia de Dios no pueda sanar. El gran río de la misericordia de Dios es ancho y profundo y jamás se secará!

El último tema de los del documento de trabajo del Sinodo que debo destacar es el “gran río de la misericordia” que nos ha dado a conocer en el sinodo. Mi atención es especialmente cautivadora: Dios jamás abandona a nadie. Nosotros quizás nos alegramos de Dios, pero nuestra fe hace énfasis en que sin importar lo que digamos o hagamos, Dios jamás se alejará de nosotros. Siempre se encuentra delante de nosotros, mostrándonos “el rostro de un Dios que nunca abandona y que es siempre capaz de dar merecedamente fuerza y esperanza” (#113).

A medida que reflexionamos sobre el maravilloso eufemismo de la vida familiar, la célula básica de la Iglesia y de la sociedad, es importante que no perdamos de vista estos temas fundamentales: Un Dios tierno y misericordioso nos brinda fortaleza, esperanza y el poder sanador de su gracia. Dios jamás nos abandonará y siempre nos extenderá su amor incondicional.

Abramos nuestros corazones para recibir el gran río de la misericordia de Dios. Aménonos, perdonémonos y apóyémonos unos a otros con la ternura de Jesús, el Buen Pastor, que busca a todas sus ovejas perdidas para llevarlas de regreso al hogar, que recompense nuestras relaciones y restablezca la paz en las familias perturbadas. ¡
**Science, technology, engineering, and math for sixth- through eighth-grade girls is Oct. 31 at St. Mary-of-the-Woods College**

Saint Mary-of-the-Woods College will host the eighth annual expanding your horizons conference for girls in sixth- through eighth-grade plus their parents, teachers and troop leaders—from 9 a.m.-3 p.m. on Oct. 31.

Presented by Expanding Your Horizons in Science and Mathematics, the conference nurtures girls’ interest in science and math through hands-on workshops to encourage them to consider careers in science, technology, engineering and math (STEM).

There are 12 workshops available, and participants will have the opportunity to meet with mathematicians, engineers and scientists who live and work in the walsh valley.

The local workshop leaders will relate how they use math and science in their careers.

While the focus of the conference is to provide hands-on learning experiences for girls, the conference offers a special session for accompanying adults to provide information on educational and career opportunities in science and math.

Participants will learn how to encourage and motivate girls to remain interested in math and science.

The cost is $20, and the registration deadline is Oct. 23.

For more information or to register, log on to www.smw.edu/evh.

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**Filipino cuisine to be featured at intercultural ministry gathering on Oct. 17**

The archdiocesan Office of Intercultural Ministry will feature foods and other aspects of the Filipino culture as part of its Ethnic Dinner Series at the Intercultural Pastoral Institute, 4408 Fletcher Ave., in Indianapolis on 6 p.m. on Oct. 17.

The event provides an opportunity to experience and enjoy the beauty of diversity in the Catholic Church through a culinary, cultural and religious experience.

Future events include the food culture of Mexico, Dominican Republic, myanmar and Africa.

The cost is $20.

To register, log on to secure.acceptiva.com/?cst=f1d3fa or call the Office of Intercultural Ministry at 317-236-1443 or 800-236-9832, ex. 1443.

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**Sisters of St. Francis of perpetual adoration offer discernment retreat, day of reflection**

The Sisters of St. Francis of perpetual adoration in Mishawaka, Ind., in the fort Wayne-south bend diocese, will offer two opportunities for prayer for single catholic women.

The first is a discernment retreat at their motherhouse, 1515 W. Dragon Trail, in mishawaka, for single catholic women ages 17-30 from 7:30 p.m. to 9:30 p.m. on Nov. 6 through 1 p.m. on Nov. 8. The free event includes lodging and meals, as well as confession, mass, adoration, time for personal prayer and prayer with the sisters, Marian devotions, conferences by priests and sisters, and time for sharing with others.

The second is an aday of reflection at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, for single catholic women ages 16-30 from 11 a.m.-5 p.m. on Dec. 5. The free event includes lunch, spiritual conferences, adoration, confession, discussion with the sisters, and concludes with vespers.

For more information, or to register for either event, log on to www.ssfpa.org/retreat.

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**Nov. 1 deadline to order new CD of college seminarians’ hymns to Mary**

The bishop Simon broude college seminary choir “schola cantorum” is releasing their second compact disc, titled “Virgin Mother, Hymns to Our Lady.” The CD includes new works such as Franz Biebel’s “Ave Maria,” Phillip stopford’s “Stabat Mater,” and common favorites such as “Holy Is Your Name” and “Immaculate Mary.”

The CD also includes bonus tracks, such as the version of “Hail Holy Queen” made popular by the movie “Sister Act, and Dan forrest’s “How Great Thou Art.”

Most of the pieces are accompanied by organ, piano, violin and cello.

The cost is $6, and shipping is available.

For more information or to place an order, contact Corey bruns at trb@cm.edu.

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**Holy Name of Jesus Parish to begin five-day devotion**

Most Holy Name of Jesus Parish, 89 N. 17th Ave. in Beech grove, will begin their first Friday devotion in November. Each first Friday of the month, beginning on Nov. 6, the parish will have devotion to the sacred Heart of Jesus.

The schedule is as follows:

- 5:30 p.m., exposition of the Blessed Sacrament.
- 4:30 p.m.-6:30 p.m., confessions.
- 7 p.m., mass.
- 7:30 p.m., litany of the Sacred Heart and prayers for the Holy Father.

For more information, contact the parish office at 317-784-5445.

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**Session on recent changes to annulment process will be held on Oct. 28 in Indianapolis**

An interactive general information session regarding the annulment process and recent changes announced by pope Francis will take place at the Archbishop Edward T. O’Meara Catholic Cathedral, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. on Oct. 28.

Presenters include Father Joseph newton, adjunct judicial vicar, benedictine Father Patrick Cosney, defender of the bond, and jude instructors Ann Tuly and nancy Thompson.

There is no cost, and registration is not required.

For more information, contact Father Tuly at 800-382-2040 ext. 1471, 317-236-1443 or e-mail tuly@archindy.org.

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**‘Evangelization in the Black Community’ event on Oct. 17 is cancelled**

‘Evangelization in the Black Community’ presentation by Mary Annette Mandle-turer at the intercultural ministry institute, set for 8:30 a.m.-2:30 p.m. on Oct. 17, has been cancelled.

For more information, contact Ann Tuly at 800-382-2040 ext. 1471, 317-236-1473 or e-mail tuly@archindy.org.
As Htoo Thu raises her hand to make her next move in a game of Connect Four, she does it under the watch of Jessa Waltz and Seth Owen—who are all students at St. Mark School in Indianapolis. Five years ago, Htoo and her family came to St. Mark Parish in Indianapolis as refugees from Burma. Now, Htoo is a senior at Roncalli High School in Indianapolis who works in the after-school program at St. Mark School. (Photo by John Stegeman)

It’s our history being re-played. At one point, Father Boyle notes. “It’s not like we’re so different anymore. As some of our neighbors have said, we have no idea what it was like to be part of the tragedy.”

In addition to estate planning basics, Joanna Feltz, director of planned giving for CCF, will speak briefly about the foundation and opportunities for establishing or supporting funds that help parishes, schools and agencies in the archdiocese.

The seminar will be held at 1:15 p.m. on Nov. 1 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. A light lunch will be served, and the one-hour program begins at 1:30 p.m.

For registration or additional information, contact Mary Shepherd by e-mail at mshepherd@archindy.org or by phone at 317-236-1482 or 1-800-382-9836, ext. 1482.

The criterion is offering a free educational seminar in both its South and North Deanery on the basics of estate planning.

The archdiocese’s Catholic Community Foundation, Inc. (CCF) is offering a free educational seminar on estate planning, and its focus will be on both its South and North Deanery on the basics of estate planning.

But some of our neighbors have said, we have no idea what it was like to be part of the tragedy. Albott sees the blessing that has transformed St. Mark in the past five years.

“At some point in our lives, everyone has to be a refugee—whether that’s in a situation that’s new to us or we have no place to go. Christ’s message is to help those people,” Htoo says.

“In their case, they’re trying to get out of a bad situation because of a civil war. What a perfect opportunity to teach our children what is right and what is not right in regard to this. This was dropped in our laps with the grace of God.”

For registration or additional information, contact Mary Shepherd by e-mail at mshepherd@archindy.org or by phone at 317-236-1482 or 1-800-382-9836, ext. 1482.

Participants are encouraged to bring friends and family who have an interest in this learning opportunity.

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To join a growing pro-life allied health profession, become a Creighton Model fertility care practitioner.

For additional information, eligibility, costs and fees contact Elizabeth Kauffeld at naturalchoicefertilitycare@gmail.com.

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Participants are encouraged to bring friends and family who have an interest in this learning opportunity.
Providence very evident in young adults’ pilgrimage to see Pope Francis

By George Kane

Special to The Criterion

At 4:30 on a recent chilly Friday morning in Indianapolis, a group of 90 young pilgrims huddled together in an Indiana University-Purdue University (IUPUI) parking lot in Indianapolis next to the brightly illuminated campus center tower. Their sleepy chatter began as a low murmur, but soon took an excited leap as the deep—ruga-ruga-ruga—of two big buses rounded the corner. One crowded rush and 90 pillows and lumpy Adidas gym bags later, the buses began their 624-mile trek to Philadelphia.

Father Rick Nagel, pastor of St. John the Evangelist Parish in downtown Indianapolis and leader of the Catholic student organization on the campus of IUPUI, led our group of young adults, college students and missionaries. He helped us focus on the Lord in the midst of the excitement.

“You know,” Father Rick said at the end of a group prayer, standing and hanging on a seatback for balance as the bus swayed back and forth, “I want to invite you to make this weekend more than just an awesome road trip. Pilgrimages are ways to journey deeper into our faith … Are you open to what God might be getting ready to do in you?”

Father Rick’s question hit me between the eyes. Up until that moment, I had been so busy focusing on just making the trip without dropping the ball academically (I’m in medical school and had three exams coming up), I hadn’t thought to be prepared for any big things God was getting ready to do in me. At the end of our next group novena, I asked the Lord to help me be aware of him and his Providence throughout the trip.

I didn’t need to wait long to see Providence provide.

Without warning, our bus lost power. The lights went off, the engine cut out, and we drifted slowly to the side of road, totally inert.

“Well,” said Father Rick as the bus driver hopped out to check on the engine, “let’s ask our Blessed Mother for some help.” We prayed exactly one Hail Mary, “let’s ask our Blessed Mother for some help.”

On Sunday, however, I got into an even bigger bind when I again opted to hang back at a quiet place to continue studying. The lines for the unticketed public to get into the area for Mass had swollen so badly that it took my friend John four hours to make it through the gate. “The tickets for the short lines are long gone,” he said via text message. “You’re going to need a miracle to get in at this point.”

I said a quick prayer and began searching Craigslist for tickets. Sure enough, some were available, but at $100 each (minimum!) I finally found a listing where the price hadn’t been set. I e-mailed the ticket owner to ask how much he wanted for one ticket, not sure that I’d even get a response. Within 30 minutes, the owner of the ticket had e-mailed the PDF ticket to me for free! Glory to God!

The buses that carried the young adults, college students and missionaries from Indianapolis were abruptly stopped by police on Sept. 26 when the papal motorcade made its way from the airport into Philadelphia. The young people were excited to see Pope Francis. Some snapped photos from the bus. Others got off the bus to get a closer look. (Photo by George Kane)

Pilgrims wave to Pope Francis on his way to the closing Mass for the World Meeting of Families on Sept. 27 in Philadelphia.

George Kane is a graduate of Indiana University-Purdue University Indianapolis and a former student of St. John the Evangelist Parish in Indianapolis. He is currently a student in the Indiana University School of Medicine in Evansville. ♦
Alveda King: from abortion recipient to pro-life advocate

By Natalie Hoofer

The keynote speaker at this year’s Right to Life of Indianapolis “Celebrate Life” dinner was Alveda King, niece of the Rev. Martin Luther King, Jr. King, who works as the director of African-American outreach for Priests for Life, is an author and speaker, and former actress, college professor and state legislator from Georgia. After having two abortions, King had a conversion experience and has become a pro-life advocate.

She addressed the crowd of nearly 1,000 at the Right to Life of Indianapolis “Celebrate Life” Dinner on Sept. 29 at the Indiana Convention Center in Indianapolis. Here are excerpts from her address.

“I am a living dream”

“Young people, I want you to know there’s something called courting, and there’s something called dating. Only married people should go on a date, because after you go bowling or doing all the fun things you do when you’re courting, at the end of that time the married couple can go home and close the door and enter into the beautiful relationship that God designed for married couples for procreation. That’s what a date is. Courting should be all the fun, but the sanitariness should only be completed in holy matrimony;

“My dad met my mother when she was in 10th grade. They were allowed to go on an unsupervised date. Mama’s mama made a big mistake and they could go on an unsupervised date. Well, guess who showed up on that date? [King pointed to herself.] “So here’s my mama with a dilemma. There was an organization in town called the Birth Control League. Right around that time, they changed their name to Planned Parenthood. They passed out fliers, especially in African-American schools, saying, ‘A woman has the right to choose what she does with her body, and we can help you not have a lot of babies.’

“Now, abortion was not legal, but they advertised a procedure for a ‘serious female illness.’ They were having the doctors do a procedure called a D & C [dilation and curettage to clear the uterus]. So mother had the flier, gave it to her mother, and, thank God, she said, ‘No, this doesn’t sound right. Let’s go talk to our pastor.’

“Our pastor was Dr. Martin Luther King, Sr., my granddaddy. He said, ‘They’re lying to you. That’s not a lump of flesh. That’s my granddaughter. I saw her in a dream three years ago. She has bright skin and bright red hair, and she’s going to bless many people.’

“So I was allowed to be born. They named me Alveda. Al is for Alfred—my daddy’s name is Alfred Daniel King. Veda means life. Now that was a family secret I only found out in 2005, all about how I came to be, although I always knew about my granddaddy’s dream. So I was not just a lump of flesh—I am a living dream.

“Injustice anywhere is a threat to justice everywhere”

“Margaret Sanger [founder of Planned Parenthood] said colored people like me need to be exterminated. But we don’t want the word to get out. So let’s cultivate some of their leaders [was Sanger’s thinking]. And the way they did that was with awards and grants and giving money to political parties and giving scholarships, teaching [African Americans] to promote that message [that Planned Parenthood is helpful], but they called it ‘family planning.’ They had to develop these terms so it looked like they were trying to cultivate [African-American] communities.

“So in 1966 they were going to cultivate a man named Dr. Martin Luther King, Jr. They offered him the first-ever Margaret Sanger Award, along with some eugenicists.

“Martin Luther King did not attend the award ceremony. He did not write the speech. He did not write the thank you letter. It happened this way: His wife was pro-choice. So my Aunt Coretta went to the awards ceremony and read a speech that someone else wrote, and the thank-you letter was written by a secretary.

“Martin Luther King, Jr. said the Negro cannot win if he’s willing to sacrifice the future of his children for immediate personal comfort and safety. He said injustice anywhere is a threat to justice everywhere. That led me into the beginning of where I am today.”

“That’s not a lump of flesh”

“I walked down the aisle in 1969. My uncle [Martin Luther King, Jr.] was killed in 1968. Tragically, a week after my wedding, my daddy was killed—shocked and thrown into a swimming pool. So I was without my daddy now, and my uncle. So the men who had been looking out for me were dead.

“Planned Parenthood was working full force in those days, passing out fliers, teaching a woman has a right to choose. I was ready to do something radical. So I fell for that, fell for the lies. So many women and men have been tricked, and so I was for a short time in my life.

“So I had two secret abortions. One, the doctor kind of made the decision for me and said I wasn’t ready for a baby; and did a D & C right there in his office, then referred me to Planned Parenthood.

“Then on Jan. 22, 1973, on my birthday, abortion became legal. That year, trying to reconcile a troubled marriage, I became pregnant. The doctors at Planned Parenthood said, ‘Don’t talk to your family. Don’t talk to your church. We’re your friends, and we’re going to give you this procedure.’

“By the mid-’70s, I was divorced, which is a sad thing. I was dating—not courting—and I was pregnant. I went to my granddaddy and told him I was going to have an abortion. I said the same thing to the baby’s daddy.

“This is what those two men said to me. First, the baby’s daddy—he was a medical student at the time—he said, ‘I’m a medical student. That’s not right. That’s 46 chromosomes—23 from me, and 23 from you, and I want mine brought to life.’

“Then I went to my granddaddy.

See KING
Parishes, groups across central and southern Indiana help build culture of life

Compiled by Natalie Hoefer

Each year, the U.S. Conference of Catholic Bishops (USCCB) recognizes October as Respect Life Month.

In recognition of this focus, The Criterion has compiled pro-life highlights from around the archdiocese over the last 12 months.

It is impossible to list all of the pro-life activities throughout central and southern Indiana during the last year. But this roundup offers a sampling of many of the good works accomplished to embrace life at all stages.

- Americans United for Life ranked Indiana the seventh most pro-life state in the nation.
- Five bills in support of respecting life were passed during the 2015 state legislative session, including one which allows for the development and use of newborn safety incubators for the safe surrender of unwanted babies; one that allows fines for incomplete—or failing to submit—termination of pregnancy reports; and one setting guidelines for the disposal of the remains of aborted children.
- According to an Associated Press article in the June 7 issue of The Indianapolis Star, the number of abortions in Indiana has declined by 20 percent since 2010, faster than the 12 percent national rate of decline.
- In its first three months of operation, the new Women’s Care Center in Indianapolis served more than 200 pregnant women. 97 percent of whom chose life for their babies.
- Great Lakes Gabriel Project purchased a second recreational vehicle to be customized as a mobile ultrasound unit, which will be present at the Bloomington Planned Parenthood facility on days when abortions are performed.
- The pro-life group at Our Lady of Perpetual Help Parish in New Albany arranged a parish prayer service—including eucharistic adoration, Scripture and a litany for life—on Jan. 22 to mark the anniversary of the Supreme Court’s Roe v. Wade decision legalizing abortion. Several hundred people participated in the prayer service.
- The pro-life group at St. Agnes Parish in Nashville did a “Spiritual Adoption” program—where an unborn child is prayed for during the course of nine months—with students in fourth through 12th grades starting in September 2014, and ending with a baby shower at the end of the nine months. The gifts from the baby shower were donated to the Brown County Pregnancy Care Center.
- The pro-life group at St. Rose of Lima Parish in Knightstown supported the Henry County Pregnancy Care Center through a baby bottle fundraiser, and by collecting diapers and other baby items through the parish’s Advent Giving Tree.
- Once a month, members of the Terre Haute Deanery pro-life group meet for Mass at the Carmelite monastery in Terre Haute, pray in front of the Planned Parenthood facility in Terre Haute, then pray the Divine Mercy Chaplet in St. Patrick Parish’s adoration chapel.
- On the third Thursday of every month, the pro-life group at St. Joseph Parish in Indianapolis offers adoration from 11 a.m.-7 p.m. and Mass at 5:45 p.m., all for the intention of women experiencing crisis pregnancies.
- Wabash Valley Right to Life, which is supported by Catholic parishes and other area churches in Clay, Parke, Sullivan, Vermillion and Vigo counties, sponsored and secured more than 600 names to list in a full-page, pro-life advertisement in the Terre Haute Tribune Star, taking a stand for life.†
‘Celebrate Life’ dinner highlights pro-life successes and heroes

By Natalie Hoefer

Two pro-life awards may have been presented at the Right to Life of Indianapolis’ “Celebrate Life” dinner on Sept. 29. But as keynote speaker Alveda King pointed out to the nearly 1,000 attendees, “Look at the person next to you. Chances are, you’re sitting next to a pro-life hero.”

The dinner and fundraiser brought together pro-life advocates from across Indiana to the Indiana Convention Center in Indianapolis to celebrate the lives of successes and heroes of the pro-life cause.

After an opening blessing by Archbishop Joseph W. Tobin, Right to Life of Indianapolis president Marc Tuttle greeted the guests.

“Three abortions in Indiana went before the [Indiana medical] licensing board and were fined [for violations of abortion procedure record keeping]. That would not have happened without the help and support of people like you,” he said.

Two of those people, Cindy Noe and Charlene Witka, received special recognition for their pro-life advocacy.

Former Indiana House of Representatives member Cindy Noe, who served from 2001-12, was given the Respect for Life Award for her promotion of pro-life legislation and her years of service on various boards related to the pro-life cause.

Legislation she promoted includes the Indiana Informed Consent Bill, the Pain-Capable Unborn Child Protection Act, safety regulations for chemical abortions, strengthening parental rights, preventing the mandatory administration of the human papillomavirus (HPV) vaccination to teen girls in Indiana, and putting in place the state’s first-ever abortion facility regulations.

“I rejoice that Indiana is a pro-life state,” Noe said in her remarks after receiving the award. “And I’m happy because tonight there are lots of babies and children sleeping peacefully because of the pro-life force in Indiana.”

Part of that force was put in place by Witka, who received the Charles E. Stimming, Sr. Pro-Life Award.

More than 10 years ago, Witka helped found and still coordinates the Teens for Life group at Cathedral High School in Indianapolis. Through her leadership, the group holds an annual prom for senior citizens and participates in pro-life events and forums. Students in her group have gone on to be involved in Students for Life chapters on college campuses, and several of them have won Right to Life Indianapolis scholarships and contests, including this year’s oratory contest winner, Teresa Heckman.

Among the crowd were high school and college students, lay people, religious and public officials, including judges, city council members, state representatives and senators, and state Attorney General Greg Zoeller.

While unable to attend this year, Gov. Mike Pence recorded a message for the event.

“My administration remains committed to protecting the sanctity of life, and supporting the health and well-being of women and the unborn,” he said.

“We’ve ensured that no Hoosier is forced to subsidize abortions through their health premiums. We’ve enacted the first-ever state tax credit for people who adopt children. And when it was reappointed the Planned Parenthood, the largest abortion provider in the U.S., was engaged in the trafficking of human remains, my administration stepped in immediately to ensure that these appalling practices were not taking place in the Hoosier state,” he said.

“I believe in my heart that a moral re-awakening is happening in our state and our nation on the issue of life.”

As proof, he cited the fact that 2014 marked the sixth consecutive year that the number of abortions declined in the United States.

Tuttle affirmed the trend to the nearly 1,000 pro-life advocates in attendance: “I think it’s undeniable at this point that the momentum is on the side of the pro-life movement.”

He said, “Baby, they’re lying to you. That’s not a lump of flesh. That’s my body, my body, my body.”

“Women, it’s not true that a man has no say in the matter, because there are 46 chromosomes. And all babies are human beings. And because they’re human beings, they have civil rights, human rights.”

So, “women, it’s not true that a man has no say in the matter, because there are 46 chromosomes. And all babies are human beings. And because they’re human beings, they have civil rights, human rights.”

So women, it’s not true that a man has no say in the matter, because there are 46 chromosomes. And all babies are human beings. And because they’re human beings, they have civil rights, human rights.

And this, “As the time went on, at the end of the 90s I met [Priests for Life founder] Father Frank Pavone. I went to work for him at Priests for Life, but the first thing I did was get healing at [Rachel’s Vineyard” (retreat). That’s how I became the voice that people know today.”

And this, “I was born again in 1983, and no longer was it just my granddaddy saying that’s no lump of flesh or the daddy saying that’s 46 chromosomes. I had a transformation in my heart, and I repent of all my sins, including those abortions. And I became a different person.”

And this, “I was teaching at a college by then. In a law book I was using, there was a section called ‘Morals and Ethics Today.’ So for 15 of my 19 years teaching at that college, I would have my students write on ‘Morals and Ethics Today—Has It Gone Too Far?’”

And this, “A woman has a right to choose what to do with her body, but a baby is not her body. Where is the lawyer for the baby?”

And this, “How can our dreams survive if we kill our children?”

And this, “So that was the name of their school paper. And they had to debate both sides. And I know some of those students were saved because of that experience.”

And this, “As the time went on, at the end of the 90s I met [Priests for Life founder] Father Frank Pavone. I went to work for him at Priests for Life, but the first thing I did was get healing at [Rachel’s Vineyard” (retreat). That’s how I became the voice that people know today.”

And this, “The first thing we can do is to help save a life, and to support pro-life work through advocacy or research, or volunteering or donating, and everybody can pray.”

Top left, Right to Life of Indianapolis director of programming Mary Dougherty, left, presents Charlene Witka, campus minister and Teens for Life coordinator at Cathedral High School in Indianapolis, with the Charles E. Stimming, Sr. Pro-Life Award during a dinner in Indianapolis on Sept. 29. (Photos by Natalie Hoefer)

Top right, former Indiana House of Representatives member Cindy Noe, left, receives a Respect for Life Award from State Sen. Scott Schneider during the “Celebrate Life” dinner hosted by Right to Life of Indianapolis at the Indiana Convention Center in Indianapolis on Sept. 29.

Left, Archbishop Joseph W. Tobin talks with pro-life advocate Alveda King, the keynote speaker at the Right to Life of Indianapolis “Celebrate Life” dinner in Indianapolis on Sept. 29. King is the niece of the Rev. Martin Luther King, Jr.
Method of teaching about family can alienate people, synod members say

VA TICAN CITY (CNS)—Just like a family, the Catholic Church should challenge members to grow better and behave, but also like a family, it should not exclude those who still have some growing to do, said Bishop George V. Murray of Youngstown, Ohio.

Bishop Murray and other members of the Synod of Bishops on the family spoke on Oct. 10 about finding a way to affirm principles of Church teaching while accompanying all Catholics on the path to perfection and holiness.

Irish Archbishop Diarmuid Martin of Dublin spoke later about the Irish referendum in favor of same-sex marriage, about faith and about finding language to share Church teaching with a new generation of Catholics.

The Youngstown bishop told the assembly that while there are many “effective, traditional families” among Catholics in the United States, there are also single-parent families, divorced couples, blended families, separated by marriage and many others.

“Many of these adults and children feel left out of pastoral care,” Bishop Murray said.

“One universal and distinguishing feature of all families is that family members know how errant they become, are not rejected from the family,” the bishop said. “For them, the light is always on; the door is always open. Good families recognize how they can love themselves to challenge each other to grow, but they never exclude.”

The Catholic Church, he said, must continue to advocate for traditional families and explain the Scriptures that present them as God’s plan for human beings.

At the same time, Bishop Murray said, Church teaching on morality, but Catholics cannot be faithful to the Gospel while allowing “these new families to continue to be alienated from the Church.”

Archbishop Martin told the synod, “What the Irish referendum showed was a breakdown between two languages,” the traditional language of the Church and the language of an “antagonistic social culture.”

At the same time, he said, the referendum showed that “what we refer to as family teaching is not the way which appears to lack mercy, then we open the doors to a false language of cheap mercy.”

Ireland still stands as a test case for Catholic marriages and a low divorce rate compared to the rest of Europe, he said. “Families are strong and generous. That has not changed substantially.”

The Irish referendum, he said, demonstrated how “people struggle to understand abstract moral principles” like those often presented by the Church. “We need to talk to those, in favor of same-sex marriage based their campaign on what was traditionally our language: equality, compassion, respect for everyone.”

The challenge of the synod, Archbishop Martin said, is to help the Church find language that presents the fullness of its teaching about marriage and family life in a way that touches the reality of people’s experience. For example, he said, few couples would speak of the “indissolubility” of their bond, but “they live fidelity and closeness and care in ways we underestimate.”

SYNOD

The many difficulties facing families, discussed during the first week of the synod, “did surprise us. I think we weren’t quite aware of all these challenges,” she said. Pedro De Rezende said that instead of objective reporting on what was being said by synod participants, what he was seeing seemed to be suggestions about “what synod fathers should talk about.”

However, he said, the synod discussions are being guided by the 23rd working document that was released in June.

“I was pretty surprised to see what is coming out is not being quite faithful to the themes in the document and participants’ input,” he said.

Penny Bajaj of Mumbai, India, said she was struck by the unanimous expressions of compassion and sympathy from all those attending the synod.

Of the more than 360 people attending the synod, 270 are voting cardinals, bishops and men religious.

“After the 2012 murders of 20 first-graders and six staff members at a Newtown, Connecticut elementary school,” Archbishop Cupich said, “the USCCB sent testimony to Congress the following year. The bishops wanted the USCCB spokesperson who testified before Congress, ‘to push for better gun control. We want to bring a culture of life and confront the culture of violence.’

‘That moment,’ Archbishop Cupich added, ‘came and went without meaning.”

Bishop Cupich said, were “10- and 11-month-old infants. Princeton Chew, the 11-month-old, will never remember his grandmother or his mother, who both died in the Back of the Yards [a Chicago neighborhood] shooting. He will never know the brother or sister his mother carried.”

The U.S. Conference of Catholic Bishops (USCCB) has called for “reasonable regulation and controls for guns, especially handguns,” as well as a ban on assault weapons.

“However, he said, the synod discussions are being guided by the 23rd working document that was released in June.”

“Many, many times it doesn’t reflect what we see in there,” he said.

The synod proceedings are closed to the press, but synod participants are allowed to be interviewed and to release their written speeches to the public.

Frida Bjornstrom was appointed as the Synod.am correspondent.

CUPICH

continued from page 1

had “the misfortune of simply being at school,” as well as “nearly a dozen” had “the misfortune of simply being grandparents,” she said.

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Citing new rules, Missionaries of Charity to end adoption work

KOLKATA, India (CNS)—The Missionaries of Charity will close their adoption centers in India, citing new regulations that would allow nontraditional families to adopt children, reported ucanews.com.

Founded by Blessed Teresa of Kolkata, the congregation runs orphanages across India, with 18 of them government-recognized centers that offer children for adoption.

But the nuns do not want to run adoption centers in India new, said Sister Mary Prema, the congregation’s current superior general.

“The decision of seeking the government’s de-recognition status for adoption centers applies only to India,” Sister Mary Prema told ucanews.com on Oct. 13.

The nun decided on this voluntarily after the Missionaries of Charity headquarters in Kolkata was informed about complying with the new Guidelines Governing Adoption of Children by the federal Ministry of Women and Child Development, said an Oct. 10 statement issued by Sunita Kumar, spokeswoman for the congregation.

“If we were to continue the work set up by Mother Teresa, complying [with] all the provisions would have been difficult for us,” the statement said.

The guidelines, issued in July, aim to regulate adoptions nationwide. They require all applications and processing to be done online and based on the seniority of applicants at the time of application.

They say a single woman is eligible to adopt a child of any gender, but that a single man is not eligible to adopt a girl child. They also say parents shall be given an opportunity to view the photographs, child study and medical examination reports of up to six children.

Father Joseph Chinnayan, deputy secretary-general of the national bishops’ conference in India, said there are basic issues with these clauses.

The first clause would mean that unmarried adults in same-sex relationships, couples living together, and those divorced or separated could adopt children, contrary to the Church’s thinking about family and parenting, he said.

The guideline also says that those wishing to adopt have an option to choose from up to six children, which “offends the dignity of children,” Father Chinnayan said.

According to the government’s Central Adoption Resource Authority, India had almost 4,000 in-country adoptions between April 2014 and March 2015. A member of the Missionaries of Charity holds orphan children in 2007 at a center in Kolkata, India. The Missionaries of Charity will close their adoption centers in India, citing new regulations that would allow nontraditional families to adopt children, reported ucanews.com. (CNS photo/S帖tho Ahn_)

What was in the news on Oct. 15, 1965? Pope prevents council debate on clerical celibacy law, and an editorial mourns the closing of the Indianapolis Times

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. 15, 1965, issue of The Criterion:

• Pope bars council debate on clerical celibacy law “VATICAN CITY—Pope Paul VI informed the Second Vatican Council that he intends not only to preserve the ancient law of celibacy of the clergy of the Latin-Rite Church, but to reinforce its observance. The pope thus in effect removed the subject of celibacy from the competence of the council. His decision was revealed in a letter read to the council during its 445th general congregation [on Oct. 11] by the secretary general, Archbishop Pellegrino斐利斯。...In it, the pope said he was aware that some council Fathers had asked to speak on the law of clerical celibacy in the Western Church when the schema on the priestly life and ministry came up for debate. ...Public debate is not opportune on this subject, which is so important and which demands such prudence. Furthermore, it is our intention not only to maintain this ancient, sacred and providential law with all the force of which we are capable, but also to reinforce its observance, calling on priests of the Latin Church to recognize anew the causes and reasons why today, especially today, this law must be considered most suitable. Through it, priests are able to consecrate all their love completely to Christ and to dedicate themselves exclusively and generously to service of the Church and to souls.”

• New school being built at Madison

• Teachers’ Institute slated at Chatterly

• Deny plans for 2nd papal trip to the U.S.

• Council pushed aside despite complexities of Schema 13

• Urges new methods to combat bias

• Editorial: A great loss “The passing of the Indianapolis Times is going to leave a void in the capital city and throughout Indiana that may never be filled. For many years, the Times has been one of the best written, best-edited, most readable newspapers in America. It was a doughty crusader for justice without ever being flamboyant or sensational. Its motto, ‘You always get both sides in the Times,’ was not an idle boast.”

• Postulat, Greek prelate prayed together in NY

• Pope sends Johnson ‘get-well’ message

• Stamp sale provokes ‘riot’

• Europe planners meet with pope

• Stamp sale provokes ‘riot’

• European planners meet with pope

• Shriners give new look to our cemeteries

• Catholic agency paces relief work

Read all of these stories from our Oct. 15, 1965, issue by logging on to our archives at www.CriterionOnline.com.
Leader of Anglican ordinariate for U.S. and Canada visits Indianapolis

By Sean Gallagher

When Msgr. Jeffrey Steenson led the Episcopal Diocese of the Rio Grande, his influence was spread across the New Mexico and part of western Texas—a large area by the standards of Catholic dioceses in the United States.

Now, as the leader of the Personal Ordinariate of the Chair of St. Peter, he serves Anglicans and Episcopalians across the entire United States and Canada who have been received into the full communion of the Church.

“ar rotten really good at packing,” said Msgr. Steenson. “I’ve got a small suitcase that I can get anywhere with now.

Msgr. Steenson reflected on his life and ministry in leading the ordinariate during a Sept. 6 visit to Our Lady of the Most Holy Rosary Parish in Indianapolis, where members of the St. Joseph of Arimathea Anglican Use Society currently worship. Eucharist according to texts drawn from the Anglican Book of Common Prayer tradition that have been approved by the Vatican.

In 2009, Pope Benedict XVI established the possibility of groups of Christians in countries tied to the Anglican communion to be received into the full communion of the Church, and maintain its own spiritual and liturgical traditions. Msgr. Steenson had been received into the Latin rite communion of the Church in 2007. He was ordained a priest of the Archdiocese of Santa Fe, N.M. months before Pope Benedict issued “An Anglicorum coetibus,” which allowed for the reception of groups of Anglicans into the Church.

The Ordinariate of the Chair of St. Peter was established on Jan. 1, 2012, with Msgr. Steenson appointed by Pope Benedict to be its first leader—a role known as an ordinary. Previous members of Anglican or Episcopal communities are the primary people eligible to be members of the ordinariate. The ordinariate can also receive people who were baptized in the Latin Rite of the Church, but have not received all the sacraments of initiation. Latin-Rite Catholics can, however, attend Anglican Use liturgies to meet their Sunday obligation. They can also become associate members of the ordinariate, and give it support through this participation.

The leader of the ordinariate, Msgr. Steenson, although not a bishop, can use items bishops commonly use, such as a pastoral cross, miter, censer and mitercetto.

“I thought I would be an ordinary priest … until all this happened,” Msgr. Steenson said. “It was wonderful and terrible all at the same time. It’s very demanding.”

Later in the same year that the ordinariate was established, three families with an Anglican background were received into the full communion of the Church at SS. Peter and Paul Cathedral in Indianapolis. They formed the core of the St. Joseph of Arimathea Anglican Use Society, with Luke Reese as its leader. The ordinariate was admitted to Holy Rosary where the Eucharist according to Anglican Use texts began to be celebrated by the pastor of the parish.

According to Anglican Use texts began to be celebrated by the pastor of the parish.

For his part, Msgr. Steenson was impressed by the members of the ordinariate at Holy Rosary.

“I did not realize how well-formed this community is,” he said. “This is a real group of people. It’s a tremendous core that can be built upon to grow a parish.”

He believes that its growth will quicken when Reese is ordained a transitional deacon and later a priest of the ordinariate, making him the first married priest ministering in the territory of the Archdiocese of Indianapolis.

“In a way this is ordained, the community will be further stabilized,” Msgr. Steenson said. “I would then think that you’d see more interest.”

Reese has been traveling regularly over the past three years to Saint Meinrad Seminary and School of Theology in St. Meinrad to receive priestly formation. He has also participated in supervised ministry with the assistance of Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis.

Accepted as a candidate for the sacrament of holy orders last year, Reese is expected to be ordained a transitional deacon by Archbishop Joseph W. Tobin this winter, and a priest late next spring or early next summer.

With the permission of a local Latin Rite bishop, a member of the clergy of the ordinariate may minister in a Latin-Rite diocese like the Archdiocese of Indianapolis.

Msgr. Steenson appreciates the way the leadership of the ordinariate has helped the Anglican Use society here for the past three years, and helped Reese in his priestly formation.

“They took it to heart,” he said. “They get all the credit for this. I have to say that the Archdiocese of Indianapolis has done everything to make this possible. I don’t think there is any other Catholic entity in the country that has been more involved at this ground level to get the community off of the ground than the Archdiocese of Indianapolis has.”

Reese agreed.

“The biggest experience that we have had is one of welcome. We are a contributing part of the parish. Our members really feel that and the connection with everybody. Holy Rosary is a wonderful place.”

Currently, Father C. Ryan McCarthy, Holy Rosary’s pastor, attends to the sacramental needs of the ordinariate members and appreciates their presence in his parish.

“When people are here, I think they get a real feel that the Church is universal, that it’s not tied to one particular point or one particular vocation,” said Father McCarthy.

“The Church is throughout the whole world. We might have different ways that we might worship. But, as long as they are in accordance with God’s holy Church, they all bring us closer to Christ and one another.”

Holy Rosary offers the regular celebration of the ordinary form of the Mass in English, the extraordinary form of the Mass in Latin, and the Anglican Use Mass.

Caren LeMark and her family were members of an ordinariate community in Mobile, Ala., before moving to Indianapolis in the fall of 2012. They appreciate the welcome they received into the ordinariate community at Holy Rosary.

“I love the richness and diversity at Holy Rosary,” LeMark said. “No matter what Mass we come to, it’s reverent and beautiful. It’s all Christ-centered and I love it.”

Msgr. Steenson sees the good relationship between the members of the ordinariate and Holy Rosary Parish as fulfilling the wish of the former Anglicans and Episcopalians.

“We didn’t become Catholic to become a little boutique operation out on the edge,” he said. “We wanted to live right in the center of it all. This is a tremendous inspiration for me to see this.”

(For more information on the Personal Ordinariate of the Chair of St. Peter, visit http://ordinariate.net)
Material wealth is not evil, but can be turned into an idol

By Marcellino D’Ambrosio

Does being spiritual and being devoted to God mean we have to flee the material world, its wealth, pleasures and our possessions? It’s a question that comes up frequently as we read Church documents, listen to our spiritual leaders or even when we page through the Bible. It may seem, to some, that if wealth is something to be avoided and that wealthy shunned.

In fact, the message about wealth in the Gospel, and in our culture as Christians, is little to do with the material. It is, in fact, more about the spiritual.

Think back to Adam and Eve. They were given responsibility to care for the Garden of Eden even before sin entered into the story. Work is holy and ought to be productive. And enjoying the fruits of our labor and sharing them with others are some of life’s greatest blessings. Whenever a pursuit of anything leads us away from our love of God, that pursuit becomes idolatry and the root of all evil.

What is your passion? Is it the quest for the perfect mate? A particular job? Is it to win a prestigious athletic championship? To earn a college degree? To flourish in business? The desire for all these things can be good indeed. The avid pursuit of each of these things can actually be a duty, depending on one’s state in life. It can bring benefits for a person, or for a family, or for a community, depending on how they are put to use. Achievements can be good and can honor God.

The question, however, is whether these pursuits and perhaps achievements become stepping stones or become impediments on our road to meet God, to carry out his will, to help others and therefore build his kingdom.

Some of those achievements can bring great things, but none greater than what God offers. To all who will accept it, Jesus offers the pearl of great price (Mt 13:45-46).

We don’t like about this is that it costs us everything to buy it. But Jesus offers the pearl of great price (Mt 13:45-46). What we often don’t realize about it is that it costs us everything to buy it. We have to surrender the title to all that we have and all that we are. God holds the title, but still allows us to live in the house.

But for everyone, once in a while, there comes a moment of truth when we find out whether or not we really have, in fact, surrendered that title. Sometimes we don’t want to let go of what we have.

Avarice, the love of money, is one of the seven deadly sins. This vice is not a matter of indulging too much in the “good things of life.” That’s gluttony, which is dangerous, but much less deadly. Avarice is not about spending money; it is about avidly possessing things, finding one’s security and identity in things, clinging to things, hoarding things.

For example, the tale of Ebenezer Scrooge. His wealth did not make him happy. It led him to misery (all sin ultimately leads to misery). Does not the Gospel mention that “no one can serve two masters. Either he is entirely one house.

But rich or poor, we can’t forget to focus on our loving God with our whole heart, mind and soul.

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

Jesus points to a greater treasure in heaven beyond worldly wealth

By Mike Nelson

In Mark 10:17-31, where we read of Jesus’ encounter with the rich young man, we learn that he went away sad, more in love with his possessions than he was with the prospect of following Jesus. The Lord’s subsequent observation—that it is easier for a camel to pass through the eye of a needle than for a rich person to enter God’s kingdom—has disturbed some would-be disciples ever since.

Are we not supposed to accumulate material wealth? Is it sinful to want and possess items that bring us pleasure and happiness? Should everyone we go to the poor? Scripture suggests that wealth in itself isn’t the problem, but rather what wealth can represent and what it can lead to. “The love of money is the root of all evil,” says St. Paul, “and some people in their desire for it have strayed from the faith and have pierced themselves with many pains” (1 Tim 6:10).

Jesus is equally unequivocal, declaring that “no one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon” (Mt 6:24).

One’s attitude toward wealth and how one uses that wealth is critical. In my work, I have written about dozens of Catholic individuals, and some could be referred to as “wealthy.” They live in nice houses, drive nice cars and so on. They also regularly donate thousands (in some cases, millions) of dollars to support charitable endeavors in the Church and community, and also donate hundreds of hours of their time.

For these people, their material wealth, which they have labored hard and honestly to earn, is a reminder that they have been blessed abundantly by God. Recognizing that God’s gift of faith is more important than their possessions, they give generously, in faith and thanksgiving.

These are happy people—happy, to be sure, that they do not face the day-to-day economic struggles of most, but happier still that they are able to give in ways that make their community stronger. Their happiness speaks to what the companies that send us bills each month. But when Jesus warns the rich, he’s not classifying them as poor or rich, but rich or poor, who can’t forget to focus on our loving God with our whole heart, mind and soul. (Mike Nelson is former editor of The Tidings, newspaper of the Archdiocese of Los Angeles.)
**From the Editor Emeritus/John F. Fink**

MEDIEVAL CHURCH: Pope St. Gregory VII claimed secular supremacy

(Excerpt from the article)

While writing about the turmoil of the papacy during the 11th century, one might question the Benedictine monk Hildebrand. He and his followers were part of another Benedictine monk, crowned教皇 Gregory VII, who was later canonized as St. Gregory the Great in 1172. Despite the conflict, he continued the reform the Church he had advocated before becoming pope. He especially emphasized the role of women in clerical marriage and monasticism.

Unlike previous popes for centuries before him, Gregory strongly defended the authority of the papacy over the Church as a whole, including secular rulers, and was considered a leader in matters related to spiritual matters. This brought him into conflict with Emperor Henry IV, who demanded the renunciation of clerical marriages.

Our Global Family/Carolyn Woo

They are a dangerous, divisive word that must not threaten us

Pope Francis’ recent visit to the United States has touched each of us in so many ways through his teaching on the dignity and the indescribable twinkle in his eyes when he speaks with people. There is much to unpack in our journeys of faith. I want to begin with the monk named Gregory, given to him: the “people’s pope.”

He is not just the pope of the centuries, of the Christian pope, the pope of believers, but he is a “holy father” to everyone. He directs his message of God’s limitless love and mercy to all, including prisoners, and from whom we forge our identity as a human family and as a Church.

In our language and conceptual development, the definitions of “we” and “they” emerge. “We” are those who share a common language and culture; “they” are different from us, sometimes in ways that are neutral and even welcoming (different foods, ethnic dances and festivals, languages). It doesn’t have to be, but somehow “they” may eventually become threatening.

“People” take up space in our neighborhoods, schools, workplaces. Soon “they” become competitors over whom we must keep a wary eye, keep in their places, build sturdier fences against “them.” They could require special services, draw on resources that already scarce. Their “values” can infect our culture and corrupt our children. If “they” are succeeds, we find them unworthy and burdensome.

Pope Gregory, in particular, was markedly struck by two individuals who helped me soften these boundaries. Oliver Sacks, who recently died, channeled his inner turmoil and used his expertise to illumine in humorous and humane ways the neurological on the minds and the mental world.” These stories allowed me to see beyond the “crazy” behaviors to the profound suffering of people, just like me, who have names, families, dreams and longings.

Then there was the photographer who took the picture of Aylan Kurdi, the 3-year-old Syrian boy washed up on the shores of Turkey. It connected us immediately to our emotions from the loss of a child who could be our own. The perils and conflicts were no longer far away in some “other” country where “they” lived.

Our hearts were opened before our mistakes could close them. We were called for each parish to sponsor a family, so we can see how there could be a solution, how feasible that is, and how our own faith and humanity depend on our stepping up.

The last Mass in Philadelphia, Pope Francis urged us not to be afraid, to take courage, wander, seek out dialogue, encounter and welcome. If “we” are weak, we find them unworthy and burdensome.

Blessed Sacrament, then, is strengthening the unity of faith and life enjoyed among members of the spiritual progeny of Abraham. Through Christ and in Christ, we are the spiritual progeny of Abraham. Spiritually, we are called (from the Latin, *Papacy in the Modern World*, p. 116).

Twenty-seven years later, the Second Vatican Council—under the spiritual guidance of *Nostra Aetate* ("The Catholic Church and Non-Christian Religions")—opened up 30 years of dialogue with Jews and non-Christs across the country and the world, we are celebrating this half-century of dialogue. Historically, conversations have not developed. They develop in significance, often through painful lurches and stumbling. And historical moments are effective. They extend into the future, rich in wisdom and unanswered questions.

Paragraph 4 of *Nostra Aetate* directly addresses the Christian and Jewish relationship. This weighty paragraph in its earliest versions during the Council was a draft of a stand-alone document.

However, given the nearly two millennia of contentious history between Catholic and Jewish peoples that history’s effect upon many of the Council’s Fathers when it began as so document in 1960 was wargenerated and reworked. By 1965, it became a part of the broader document we have which specifically addresses the issue of who is in and who is out of God’s circle. To this, Pope Francis preached: “The disciples, for their part, acted in good faith. But the temptation to be scandalized by the freedom of God, to consider ourselves on the moral and the unhurried alike (Mt 5:45), bypassing bureaucracy, officialdom and inner circles, threatens the authenticity of faith. Hence it must be vigorously rejected. Once we realize this, we can understand why the words ‘scandal’ so harsh. For Jesus, the truly ‘irreconcilable’ scandal consists in everything that breaks down and destroys our trust in the working of the Spirit!”

(Carolyn Woo is president and CEO of Catholic Relief Services.)

**Catholic Evangelization Outreach/ Ken Ogorhek**

**‘Becoming Catholic’ or ‘entering full communion?’**

This is the time of year when many parish RCIA processes are up and running. The Rite of Christian Initiation of Adults (RCIA) is how quite a few adults will tell you they “become Catholic.”

Is becoming Catholic the best way of articulating the goal of participating in the RCIA process? Might there be an alternative way of presenting the purpose of this process that focuses on long-term effects more so than a change of one’s ‘self-identities’ (‘I’m Catholic’)?

**Perspectives**

**Communion with God.**

You can know a lot about God and still think of God as an idea more than a personal Being with whom you can and should have a real relationship—including, genuine, two-way communication. Each person entering the RCIA process has some degree of communion with God.

Deepening each RCIA participant’s relationship with God is a fundamental goal of all effective participation in the RCIA process, but being able to say “I’m in Catholic,” catechumens and candidates—the formal names of those seeking full membership in the Church via the RCIA—would have a growing sense that God is a personal Being who loves them and wants to give them the gift of his grace. As the Father, Son and Holy Spirit are in relationship with each other, so too our triune God deserves to enfold you in that eternal embrace of love that is the life of the Holy Trinity.

“Am I Catholic yet?” Not quite.

This is the Faith of the Church

Several RCIA efforts (not in our archdiocese, of course!) err to one of two extremes. Either the current language of the Catechism of the Catholic Church fails to present the faith and humanity depend on our stepping up.

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(Carolyn Woo is president and CEO of Catholic Relief Services.)

**Why the Eucharist is called holy Communion**

The Most Holy Eucharist is both a sign of unity and a sign of our unity. When we receive Jesus in holy Communion, we assent to each basic doctrinal and moral teaching of his holy Church, as articulated, for example, in the *Catechism of the Catholic Church*. But conforming our minds and hearts to the teachings, evangelization, mission of the Church would be easier said than done. A special grace of the Blessed Sacrament, then, is strengthening the Church’s faith and mission, more generally leads to desire for communion with those he makes his adopted adopted and sons (alongside his only adopted son, Jesus) to continue in communion. I want to learn the teaching of the Church—not necessarily to pass a test—but certainly to grow in knowledge and fulfillment of the great commandment: “Love the Lord your God, and your neighbor as yourself.”

In the Archdiocese of Indianapolis we have doctrinal guidelines for RCIA catechesis, contained in a document called “The Fullness of Truth.” Ask your RCIA coordinator to see them or find them online at www.archindy.org.

**Adults (RCIA) is how quite a few adults will tell you they “become Catholic.”**

Is becoming Catholic the best way of articulating the goal of participating in the RCIA process? Might there be an alternative way of presenting the purpose of this process that focuses on long-term effects more so than a change of one’s ‘self-identities’ (‘I’m Catholic?’)?
The first reading for this weekend is from the third and last part of the Book of Isaiah. This prophet describes or refers on several occasions to a loyal and devoted servant of God who endures outrageous insults and severe misfortunes, but never despairs or rebels against God as these unhappy events come to him.

Furthermore, good prevails through and from these sufferings. It prevails in the servant’s own faithfulness, and the glory of God shining through all that happens. While these verses were written many centuries before Christ, the Church has always seen in them a prefiguration of their gentle Savior, the innocent Lamb of God, sinless and merciful, good and perfect, but the victim of viciousness and of the indifference of so many.

The Church presents a selection from the Epistle to the Hebrews as the second reading for this weekend. Typically throughout Hebrews, its author is strong using Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

The Romans destroyed the temple in 70 as a reprisal after the Jews unsuccessfully attempted to revolt against Rome. The priests were killed or scattered.

The old rituals came to an end. They have been succeeded by the new kingdom, which is a kingdom of the heart. The faithful are required to renounce sin and turn to God.

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Question Corner/ Fr. Kenneth Doyle

The Church accepts the moral use of morphine to relieve dying patients’ pain

What is the Church’s position on the practice of administering morphine to a terminally ill patient until he or she dies? (Indiana)

Morphine, which is a strong opiate, is commonly administered to dying patients to help ease their pain, and this is not only permitted by the Church but encouraged. The answer to your question has everything to do with intention. The purpose of the drug is not to hasten death, but to help provide comfort in dealing with pain.

Some medical experts have said that, in most cases, the use of morphine may prolong life by relieving anxiety and suffering. But if an unintended consequence of the morphine were to shorten somewhat the patient’s life, the medication would still be justified under the traditional moral principle of double effect.

As St. John Paul II said in “Evangelium Vitae” (“The Gospel of Life”): “In such a case … death is not willed or sought, even though for reasonable motives one runs the risk of it. There is simply a desire to ease pain effectively by using the analgesics which medicine providers” (#65).

I would, though, offer one caution. Many years ago, Pope Pius XII was asked by a group of physicians whether narcotics could be used to remove pain and consciousness at the approach of death, even if that might shorten life.

St. John Paul quotes his response in the same section I noted above. Pope Pius said that such drugs could be administered in such a situation “if no other means exist and if, in the given circumstances, this does not prevent the carrying out of other religious and moral duties.”

So before the morphine might result in rendering a patient comatose, that patient should surely be offered the opportunity to speak with a priest for spiritual counseling or to receive God’s mercy and forgiveness through the sacraments of penance. It might also be helpful for a dying person to say final words to his or her family and friends.

I am 87 years old, a Catholic all my life, and I have been diagnosed with dementia. My memory is terrible; my wife has to identify even relatives for me by name. How should I handle this problem in confession with a priest? Should I tell him my problem first? I have always used the commandments of God and the Church in examining my conscience, but now I wonder if I should be wating a priest’s time by going to confession if I have even remembered my sins. I’m looking forward to a response which will let me continue to be a good Catholic. (City of origin withheld.)

You certainly are a “good Catholic,” and your devotion to the sacraments is commendable. I would encourage you to continue to go to confession even though you may not be able to remember all of your sins.

Tell the priest that you are 87 years old, have been diagnosed with dementia, that you have difficulty remembering all of your specific sins but that you want to confess what you have recalled. Perhaps you could write down what you want to confess before you meet the priest in the sacristy. At the end of your confession, express your sorrow about anything you have done to offend the Lord.

You surely have the sincere contrition that is required for the sacrament, and the priest will give you absolution for your sins.

The sacrament will bring you grace and blessings; each sacrament is an act of worship because you are thanking God for his goodness. Pope Francis has said that he goes to confession every couple of weeks, and that helps him to think about the great mercy of the Lord.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections are also appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1429 Monroe St., Indianapolis, IN 46202 or e-mail to nhoefer@archindy.org.

in You I’ll Abide

By Gayle Schrank

Gayle Schrank is a member of St. Mary Parish in Navinoton. A girl sets a floating candle lantern on a river on Aug. 6 in Hiroshima, Japan, the 70th anniversary of the dropping of atomic bomb on the city. (CNS photo/Paul Jeffrey)

those inclinations I possess; they want to defy God’s holiness. Lord, I repent.

Lor, I am turning to you. I repent and ask for your virtues and truth.

Please be my light. Cast the darkness aside. Your mercy is my refuge. In You I’ll Abide.

My Journey to God

In You I’ll Abide

By Gayle Schrank

Gayle Schrank is a member of St. Mary Parish in Navinoton. A girl sets a floating candle lantern on a river on Aug. 6 in Hiroshima, Japan, the 70th anniversary of the dropping of atomic bomb on the city. (CNS photo/Paul Jeffrey)

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Daily Readings

Monday, October 19
St. John de Brebeuf, priest
St. Isaac Jogues, priest, and companions, martyrs
Luke 12:13-21

Tuesday, October 20
St Paul of the Cross, priest
Romans 5:12, 15b, 17-19, 20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, October 21
Romans 6:12-18
Psalm 124:1-8

Thursday, October 22
St. John Paul II, pope
Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Sunday, October 25
Thirteenth Sunday in Ordinary Time
Jeremiah 31:7-9
Psalm 126:1-6
Hebrews 5:1-10
Mark 10:46-52

Sunday Readings

Sunday, October 18, 2015

• Isaiah 53:10-11
• Hebrews 4:14-16
• Mark 10:35-45

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(questions may be sent to father Kenneth Doyle or askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.)

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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state that your obituary is for a member of the archdiocese and list 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 obituary on this page.


DOHERTY, James, 86, St. Paul Hermitage, Beech Grove, July 29. Brother of Eileen Munsolver.


RADER, Mary Ann, 82, Immaculate Conception, Milltown, Oct. 4. Wife of Melvin Roman.


VICARS, Mark D., 59, Sacred Heart, Clinton, Sept. 12.


Church and society must learn from families, pope says at audience

VATICAN CITY (CNS)—Society and the Church have much to learn from the family and, in fact, the bond between the Church and the family is “indissoluble,” Pope Francis said.

Families being needed values and a humanizing spirit to society and, when they mirror God’s love for all, they teach the Church how it should relate to all people, including the “imperfect,” the pope said on Oct. 7 during his weekly general audience.

While members of the Synod of Bishops on the family were meeting in small groups, Pope Francis held his audience with an estimated 30,000 people in St. Peter’s Square. He asked them to accompany the synod with prayers.

While the Catholic Church insists that governments and the economy need families and have an obligation to give them greater support, Pope Francis said, the Church itself recognizes that it, too, must have a “family spirit.”

Using the Gospel story of Jesus teaching the disciples he would make them “fishers of men,” Pope Francis said, “a new kind of net is needed for this. We can say that today families are the most important net for the mission of Peter and the Church.

“It is not a net that imprisons,” he said. “On the contrary, it frees people from the polluted waters of abandonment and indifference that drown many human beings in the sea of solitude. Families are the place where individuals learn that they are “sons and daughters, not slaves or foreigners or just a number on an identity card,” the pope said. “The Church must be the family of God.”

Pope Francis asked people to join him in praying that “the enthusiasm of the synod fathers, animated by the Holy Spirit, would enable them to help their families to abandon its old nets and start fishing again, trusting in the word of its Lord. Let us pray intensely for this!”

“Christ promised—and this comforts us—that even bad families do not refuse to give bread to their hungry children, so it is impossible that God would not give the Spirit to those who—even imperfect as they are—seek with passionate insistence,” he said.

The world itself needs “a robust injection of family spirituality” he said. Even the best-organized economic, juridical and professional relationships are “dehydrated” and anonymous without concern for people, especially for the weakest members of society.

Family ties, the pope said, teach individuals and society the value of “bonds of fidelity, sincerity, trust, cooperation, respect; they encourage people to work toward a world that is livable and to believe in relationships even in difficult situations; they teach people to honor their word.”

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Employees also receive reimbursement upon course completion

For more information, please log on to

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

Catha Hall, Archdiocese of Indianapolis, PO Box 1430, Indianapolis, IN 46206

317-236-1548 or 800-382-9836, ext. 1548

chill@archindy.org

Pope Francis greets Vatican police officers after celebrating a Mass for them at the Vatican on Oct. 3. The Vatican police force, known as the gendarmerie, work with the Swiss Guard to protect the pope and provide security at the Vatican. The Mass was celebrated in honor of the gendarmeres’ patron saint, St. Michael, whose feast day was on Sept. 29. (CNS/Paul Haring)
Retired Father Frank Eckstein celebrated his 85th birthday on Sept. 25.

On Sept. 24, Father Eckstein celebrated a morning Mass with the students and faculty at St. Nicholas School and Parish. It was here, he said, that his vocation to the priesthood was realized.

Father Eckstein has consistently celebrated the Mass on Tuesdays and Thursdays at St. Nicholas for the last five years. Father Eckstein resides at St. Charles Borromeo Parish in Milan and serves as sacramental minister there.

Top photo, Father Eckstein is pictured with the eighth-grade class at St. Nicholas School and Debbie Gregg, who teaches seventh- and eighth-grade English and language arts, and eighth-grade social studies and religion.

Bottom photo, eighth-grade student Matthew Riehle hands Father Eckstein a poem the class wrote for him and a question that asks, “What was your family life like growing up at St. Nicholas Parish?” (Submitted photos)

Christians and Jews (especially through biblical and theological studies, and dialogue)

The death of Christ, an historic fact in which some Jews and Jewish leaders participated, “cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today.”

• The Church rejects all forms of anti-Semitism. (Vatican II: “Assessments and Perspectives,” Volume 3, pp. 282ff)

The truths of paragraph 4, the struggle to bring them to the fore, and their effects yet unfolding, are going to be celebrated in a very special moment on Oct. 25.

At 6 p.m. at the Arthur M. Glick Jewish Community Center (JCC) Auditorium, 6701 Hoover Road in Indianapolis, Archbishop Joseph W. Tobin will enter into a conversation with Rabbi Michael J. Cook, a professor of Judeo-Christian Studies at Hebrew Union College in Cincinnati. The conversation is sponsored by the Indiana Catholic Conference and the Indianapolis Jewish Community Relations Council.

The conversation, and the dessert reception to follow, is open to the public.

This conversation will be a living example of the wonder of dialogue. And we can witness it! I hope that the JCC auditorium is overflowing with eager listeners.

(Father Rick Ginter is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.)

Hometown birthday celebration at St. Nicholas School

(Following is the birthday poem the eighth-grade class at St. Nicholas School in Ripley County wrote in honor of Father Frank Eckstein.)

Father Frank Poem

Father Frank, we love you dearly;
you speak God’s word so clearly.
You’re a kind and humble man;
your life fulfills God’s plan.

Even though you are retired,
you’re a priest who is admired.

Thank you for answering God’s call with your “yes,”
and for absolving the sins we confess.

We wish you a special birthday blessing;
our thanks and love to you we’re expressing!

Top right photo, Father Eckstein, asks the priest about his childhood at St. Nicholas School and Parish. It was here, he said, that his vocation to the priesthood was realized.

Bottom right photo, eighth-grade student Matthew Riehle hands Father Eckstein a poem the class wrote for him and a question that asks, “What was your family life like growing up at St. Nicholas Parish?” (Submitted photos)
Secular Institute of St. Francis de Sales

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Saint Francis de Sales

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For more information about the Secular Institute of St. Francis de Sales and other forms of consecrated life, please contact the Office of Vocations of the Archdiocese of Indianapolis 317.236.1490 or eaugenstein@archindy.org.