Unseen meeting lead two strangers to form special bond during cancer challenge

By John Shaughnessy

BLOOMINGTON—The usual flow of a friendship begins with a connection at school, on a team, in a neighborhood, at work or during a shared interest.

If we’re blessed, the bond deepens through time, connecting us with someone who not only shares the joy and the fun in life, but also the tough times and the heartbreaking moments.

It was exactly that kind of friendship that Cynthia Kanko needed when she received the devastating news in 2013 that she had the worst stage of breast cancer. The diagnosis left her reeling:

“My world came crashing down. I lost every hope.”

Yet there was no one in Kanko’s life who she felt she could lean on, or who could help with the pain.

A native of the African country of Ghana, she had moved to Bloomington less than two years earlier to pursue a doctoral degree at Indiana University. A single mother, she worried more about her then 10-year-old daughter while she also longed for the comfort of her mom, who was in Ghana.

And while she was known, involved with cancer three months earlier, Kanko hadn’t been able to attend Mass at St. Paul Catholic Center because of the fun in life, but also the tough times and the heartbreaking moments.

Then one seemingly chance encounter changed everything—not just for Kanko but for a woman she had never met.

That’s where the story of the remarkable friendship of Cynthia Kanko and Georgia Frey begins, a friendship that has led both women to believe there are no coincidences with God.

The beginning of the blessings

Kanko and Frey first met on July 1, 2013—a day when both women unexpectedly changed their plans.

Ever since she had been diagnosed with cancer three months earlier, Kanko hadn’t been able to attend Mass at St. Paul Catholic Center because of her weakness from the side effects of chemotherapy. Still, she made a point of coming to the center’s chapel to pray as often as she could.

On World Mission Sunday on Oct. 18 in St. Peter’s Square, during the Synod of Bishops on the family, the pope canonized the following new saints:

- Pope Francis
- Saint Maria of the Immaculate Conception, a member of the Congregation of the Sisters of the Company of the Cross
- Brother Vincenzo Grossi, founder of the Institute of the Daughters of the Oratory
- Georgia Frey, a 10-year-old daughter of a woman battling breast cancer

Workers prepare a banner of Louis and Marie Zelie Guerin Martin, the parents of St. Therese of Lisieux, on the facade of St. Peter’s Basilica at the Vatican on Oct. 16 in advance of a canonization. On Oct. 18, Pope Francis canonized the Martins, Italian Father Vincenzo Grossi, founder of the Institute of the Daughters of the Oratory, and Spanish Sister Maria of the Immaculate Conception, a member of the Congregation of the Sisters of the Company of the Cross. (CNS photo/Paul Haring)
Synod not manipulated; how it is depicted is distorted, says cardinal

**SYNOD**

impossible for the 270 bishops and priests who are voting members of the assembly to speak to real needs and concerns without listening to and trying to learn from Catholic families.

It was that conviction that led me when I was asked if the people of God were consulted before the synod, the pope said. "How would it be possible to speak to the faithful without consulting upon families, listening to their joys and their hopes, their pains and their suffering?"

The need for everyone in the Church—from the pope on down—to listen and to learn from others is based on the conviction, clearly explained by the Second Vatican Council, that through baptism and confirmation all members of the Church have been anointed by the Holy Spirit, and that the entire Christian community is infallible when its members discern together and speak with one voice on matters of faith and morals.

"The sensus fidelis [sense of faith] makes it impossible to rigidly separate the ecclesia dicendi [teaching Church] and the ecclesia discessi [learning Church] because even the flock has a 'nose' for discerning the new paths that the Lord is opening up to the Church," the pope said.

Such accusations, he said, do not have "a foundation in reality. I just think that these are people who have their own position and they just want to articulate that."

The synod has no intention of changing Church teaching, Cardinal Wuerl said, so perhaps the charges are desperate because of not liking the pope or the way he calls people to love the Gospel. "I wonder if some of these people who are speaking, sometimes surreptitiously, sometimes violently implying, then backing off and then twisting around, I wonder if it is really that they find they just don't like this pope. I wonder if that isn't part of it," he said.

Pope Francis is calling for a Church that, to mind, is much more in contact with the Gospel, with the living out of the Gospel. Not just the articulation of the Gospel, the voice of the Gospel, the proclamation of the Gospel, but the personal living of it," he said. While many people find this approach "a little confusing," he said, "because people reason known only to them, there are some who find this somewhat bewildering."  

**Search is on for singers of all voice parts to form archdiocesan chamber choir**

The Archdiocese of Indianapolis is seeking singers of all voice parts to form an archdiocesan chamber choir. This small, elite choral group will sing challenging music from the sacred music repertory, focusing on music from the Catholic treasury, but also including pieces of different ethnic backgrounds, noted Andrew Motyka, archdiocesan Director of Music.

The group will be by audition and will sing at various liturgies, concerts and charitable events throughout the year.

It is also expected that this group will form the core of the already existing Archdiocese Choir, which sings for major liturgies. The goal of the group is to exemplify the highest level of musicianship in a medium that is not possible at the parish level. Please note that this group is in no way, to name it, of the Archdiocesan Choir.

Ideal candidates are strong and well-rounded vocalists who are capable of carrying a voice part independently in a small ensemble. For more information or to set up an audition, please contact Motyka at 308-382-9836, ext. 1513, 317-236-1513 or e-mail amotyka@archindy.org by Oct. 30.

**VATICAN CITY (CNS)—The Synod of Bishops on the family is not being manipulated, rather, distortion exists in how it is being depicted or seen by a number of people, said Cardinal Donald W. Wuerl of Washington.

"I don’t think the synod itself has been tainted, but the lens through which it is being seen by many, many people has been tainted, and so I suspect that what will have some impact," he said in an interview on Oct. 18 with the Jesuit magazine America. "It’s not going to be a long-term impact because you can only paint something in a certain way and have it perceived incorrectly for so long, after a while the Church wins out," he said, adding that “the truth is great and it always wins out, even the Church wins out,” he said, adding that "the truth is great and it always wins out, even because you can only paint something in

The 13 small groups elect their own chairman, who then in summaries that have been approved by the group to a 10-member writing committee charged with drafting the final document the synod will vote on and give to the pope. Cardinal Wuerl, who is on this papally appointed drafting committee, told America, "I don't see how you can manipulate all of those groups and all of the people leading them."

In fact, the creation of a larger drafting committee was an improvement on a previous process that was not "working very well." During last year’s extraordinary synod, "there was great outcry," that the first interim report drafted by two top-ranking members of the synod wasn’t done well, so the pope added more bishops to the same process.

"I don’t see any of that as manipulative. I see it as widening the participation of the bishops as many as possible," he said.

Now there are some bishops whose position is that we shouldn't be discussing any of this, any of the ones at the last synod that were giving interviews, and denounced and claiming there were intrigues and manipulation," he told the magazine. Such accusations, he said, do not have "a foundation in reality. I just think that these are people who have their own position and they just want to articulate that."

The synod has no intention of changing Church teaching, Cardinal Wuerl said, so perhaps the charges are desperate because of not liking the pope or the way he calls people to love the Gospel. "I wonder if some of these people who are speaking, sometimes surreptitiously, sometimes violently implying, then backing off and then twisting around, I wonder if it is really that they find they just don’t like this pope. I wonder if that isn't part of it," he said.

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The Indianapolis Children’s Choir will present a concert at SS. Peter and Paul Cathedral, 1347 Northwestern St., Indianapolis, 46202-2367, at 7 p.m. on All Saints’ Day.

This concert is open to the public. There is no charge for admission, though there is a suggested $15 donation.

Please join us for a beautiful evening of music presented by our local youth.  

**CCF offering free seminars on basics of estate planning**

Special to The Criterion

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

In addition to estate planning basics, Joanna Feicht, director of planning and development, will give tips on the foundations for establishing or supporting funds that help parishes, schools and agencies in the archdiocese.

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

A second session offering the same materials will be held at 6:30 p.m. on Nov. 4 at Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis. Light refreshments will be served, and the one-hour program begins at 6:45 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. 1512.

Participants are encouraged to bring friends and family who have an interest in this learning opportunity.
In 50 years since 'Nostra Aetate,' Church has built strong interreligious ties

WASHINGTON (CNS)—The scene in Foundation Hall of the National September 11 Memorial and Museum during Pope Francis' visit spoke volumes about the Catholic Church and interreligious relations.

On the platform with Pope Francis on Sept. 25 were representatives of Judaism, Buddhism, Islam and Muslim religions, as well as Christian religions. All equal. All offering prayers for peace and words of inspiration from those sacred texts.

The event symbolized the strengthening relations and solidarity that the Catholic Church has with non-Christian religions as envisioned by 'Nostra Aetate' ('Our Time'), the Vatican II declaration that addressed the relations of the Catholic Church with other religions, said Father John W. Crossin, executive director of the Secretariat for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops (USCCB).

This event is symbolic and is iconic, Father Crossin, a member of the Oblates of St. Francis de Sales, summarized in an interview with Catholic News Service (CNS). "It's a healing message."

Jesus Father Francis X. Clooney, director of the Center for the Study of World Religions at Harvard Divinity School, agreed that the group's zeroing in on the pope's participation served as an example for people of faith to follow.

"At ground zero, the pope was saying given today's world and the environmental crisis and poverty and terrible scenes of religious violence, all of us across religious traditions, as religious leaders, have to work together," Father Clooney said. "This is a time for people to work together."

In the 50 years since "Nostra Aetate" was released on Oct. 28, 1965, each pope has promoted interreligious understanding in numerous outreach efforts. What was originally proposed by St. John XXIII as a statement related to Jews eventually evolved to encompass non-Christian religions and ended up being a stand-alone message emerging from the Second Vatican Council. "Nostra Aetate" is one of the 16 documents that emerged from the council. At three pages, it is the shortest, but it is one of the council's most influential messages.

The declaration begins by acknowledging that humanity "is being drawn closer together, and the ties between different people are becoming stronger." In subsequent paragraphs, it specifically addresses Hinduism, Buddhism, Islam and Judaism. The key observation about other faiths concerns dialogue, according to retired Archbishop Michael L. Fitzgerald, an expert on Islam, who was president of the Pontifical Council for Interreligious Dialogue from 2003-07.

Specifically the passage reads: "The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings, which though different in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of truth which enlightens all men."

For Archbishop Fitzgerald, that recognition is what has led the Catholic Church to dialogue to create greater interreligious understanding and respect. "It's very strong words," he told CNS. "It means that the truth of God is so strong that even if they're not right, that [they've] got all the truth. No, no, not at all. Revelation is complete in Jesus Christ, but the way we live that—and others can see the light of God in their way and their approach and understand the truth, and [that] the Spirit is working in these people."

Such an understanding is crucial in a rapidly diversifying United States, where the USCCB has conducted a series of dialogues with several faiths over the years. While relations that promote understanding with the Jews have received much of the attention, U.S. Church officials have had regional dialogues with Muslims and smaller scale meetings with Hindus, Buddhists, Hindus and even Native American leaders.

Today, Catholicism live in more diverse settings, mixing with people of different faiths and cultures in the workplace, in schools, in neighborhoods and in social circles.

John Borelli, special assistant to the president for interreligious affairs at Georgetown University, attributed the country's growing diversity to the Immigration and Nationality Act of 1965. President Lyndon Johnson signed the act three months before "Nostra Aetate" was promulgated.

The law is significant because it ended an immigration system that gave European immigrants preference and has changed the face of the United States. Over the years, numerous efforts have been undertaken nationally to instantiate the values expressed in the Vatican II declaration. Borelli, who formerly worked in the USCCB ecumenical and interreligious affairs office, joined with numerous academic, diocesan and Catholic and non-Catholic religious partners to spearhead efforts to build understanding and respect.

In recent years, such efforts have been dialed back somewhat, especially at the local diocesan level as bishops have emphasized rebuilding the Church and evangelization in the face of dwindling Mass attendance and the need to close and consolidate parishes in many locales because of declining membership.

However, Borelli said Pope Francis is paving the way for more outreach.

"Francis is one who feels you don't need to just keep repeating the old ways. You've got to incorporate the practice in a personal and spiritual way," Borelli explained. So while the outreach efforts continue at the top from the USCCB and other official Church organizations in Europe, Canada and elsewhere, Borelli finds inspiration in efforts at parishes and local communities that are carrying out the vision of "Nostra Aetate."

Father Clooney, an expert in Hinduism, said that in India the Catholic Church has worked to understand the country's majority religion and integrate culture into Catholic life for centuries, and has been guided by "Nostra Aetate" more recently. From modes of dress to establishing an ashram, a spiritual hermitage for Hindus, Catholic clergy and woman religious have as acting as Catholic witnesses rather than focusing exclusively on converting people to the Catholic faith.

In the U.S., such efforts have led to various dialogues and programs in which Catholics and Hindus are exploring each other's faith. Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, participated in a program at a Hindu temple in Northern Virginia in May while he was in Washington for a program marking the "Nostra Aetate" anniversary at The Catholic University of America.

Catholic universities also are playing a significant role in promoting interreligious dialogue.

Philip Cunningham, co-director of the Institute of Jewish-Catholic Relations of St. Joseph's University in Philadelphia, told Catholic News Service that classes help students and the wider community appreciate their own faith more because they are learning about other religions. "In this multicultural world, learning about God together is far more exciting and has the greatest long-term consequence," Cunningham said.

Pope Francis briefly stopped at the university during his visit to Philadelphia in September to bless a sculpture commemorating "Nostra Aetate." Jewish leaders were on hand as well. The pope's stop affirmed that such efforts are in line with his vision of the Church engaging the world.

At Seton Hall University, Father Lawrence Fitzizzell, director of the 62-year-old Institute for Judeo-Christian Studies, said the many efforts to build understanding and respect between Catholicism and Judaism can serve as a model for relations between the Church and other non-Christian religions.

He suggested that such efforts can build on each community's unique culture, tradition and qualities.

"We don't want people to think they're going to be absorbed into an amorphous kind of mass [because of dialogue]," Father Fitzizzell said. "It's more the idea of a mosaic. Each group is preserving its values and contributing from the roots they have to the good of the whole."

Similar centers exist in the more diverse West Coast as well.

Barbara A. McGraw, founder and director of the Center for Engaged Religious Pluralism at St. Mary's College of California, said that programs that explore interreligious understanding have helped students come to better understand their own faith traditions, and helped solve some of the challenges stemming from religious differences around the world.

"Students may not pay attention as much to the news, but they are aware that religion can be a source of conflict or an opportunity for cooperation. Having an understanding for what is going on in the world and trying to find a different way to engage on the issues is critical for them and the future of our country," McGraw told CNS.

"They're seeing the challenge in conflicts around the world, and for them to learn that there is this engagement coming in all kinds of [religious] communities across the country gives them a hopeful picture of what could be of more that is done," she added.

At Seattle University, Catherine Panslan-Manlimos, director of the Institute for Catholic Thought and Culture, said students are pleased at the various dialogues taking place, and that invitations to conversations come from all parties and are not solely the initiative of the Catholic Church.

"When students begin to see that, then they begin to break out of very narrow religious understanding and see how religions are engaging in the world," she said. St. Joseph's Cunningham said he hopes the 50th anniversary of "Nostra Aetate" serves to "reenergize and recommit ourselves to this venture" building interreligious relations.

"One thing that we see more and more of is a spirit of genuine humility," Cunningham said. "Once you have a vissceral encounter in another religious tradition, it becomes more obvious that we all pale in significance to God. I think that religious communities and, speaking for myself as a Christian, there's a tendency to think we've got it all figured out and we've got the fullness of truth. We have to remember God is bigger than our ability to conceive of God, and interreligious relations bring that out."

"This event is symbolic and is iconic. It's a healing message."

-Blottes of St. Francis de Sales Father John W. Crossin

Conversation to mark 50 years of Jewish-Catholic dialogue

At 6 p.m. on Oct. 25 in the Laserlink 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 Judges-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.

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

Prayer and Life Chains

Sometimes we need evidence that our prayers are making a difference in someone’s life. And if one comes to the pro-life movement, Respect Life Month seems like an appropriate time to learn firsthand how those petitions have moved hearts and changed minds.

For those of us who have spent time praying outside a Planned Parenthood abortion facility or know someone who has, we recently heard of one such story in southern Indiana thanks to the national website for the 40 Days for Life campaign, 40daysforlife.com.

As we have noted over the past several years, 40 Days for Life is an international campaign that takes place twice a year—in the spring and the fall—that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise awareness of the crisis of abortion in our country.

As reported on Day 20 (Oct. 12) of the current 40-day fall campaign, the ninth through Nov. 1, the national website shared the following vignette from outside the Planned Parenthood abortion facility in Indianapolis at 8590 N. Georgetown Road:

“He said he was that group and that he and his wife have a 3-month-old daughter. They were outside the abortion center last year. This year he decided to pray outside, and they left.

“The man explained that he works close by one of the clinics, and he comes many times, never thinking he would be in that situation. ‘What a blessing to see him come and tell us about his daughter,’ the vigil participant said.

“We also know that more than two dozen doctors attended a ‘Doctors for Life’ rally in front of the Planned Parenthood abortion facility at 421 S. College Ave. in Bloomington on Sept. 26.

“Nearly 200 people were at the event, including ‘28 local physicians who put their names out there as being pro-life, and committed to the protection of the human life from conception to natural death.’ What an inspiration these doctors were to all of us!’

“A Massgoer wears a Life Chain T-shirt during the Oct. 4 Respect Life Eucharist at SS. Peter and Paul Cathedral in Indianapolis. The annual Life Chain takes place each year on Respect Life Sunday at various locations throughout central and southern Indiana.

(Photograph by photo by Natalie Hoefner)

Opinion

Making Sense of Bioethics

The mystery of male-female complementarity

James Parker came out at age 17, and later entered into a relationship with another man. He worked as a gay activist for a while, experiencing intimate and human sexuality with other men. He eventually led him to grapple with the “same-sex marriage issue” and to confront the idea of the “womanless” church. He found himself trying to persuade those with homosexual inclinations that they can have marriage like heterosexual couples and still consider themselves “holy.”

“We deep down, there is no mystery between two men, ultimately,” he says.

This striking insight helps bring into focus the authentic and remarkable mystery we encounter in the joining of husband and wife in marriage. That abiding mystery touches on their one flesh union and reveals an inner fruitfulness, enabling them to contribute together something greater than either can do alone, namely, the engendering of new life in the marital embrace. Ultimately, that life-giving mystery flows from their radical male–female complementarity.

Pope John Paul II commented on this mystery of complementarity when he noted how “uniting with each other [in the conjugal act] so closely as to become ‘one flesh’ man and womanrediscover themselves to speak, every time and in a special way, the mystery of creation.”

The personal and bodily complementarity of man and woman, along with the “duality of a mysterious mutual attraction,” reminds us, again, in the words of the pope, how “fruitfulness finds itself, in a sense, in the presence of masculinity, while masculinity is confirmed through femininity.”

In recent times, nevertheless, the importance of the bodily and spiritual complementarity of marriage has come to be diminished and even negated in the minds of many, largely due to the diffusion of contraception. This way of intentionally impeding our own procreative capacity has effectively diminished and even undermined our ability to perceive the inner order and interpersonal meaning of our own sexuality. Pope John Paul II once described the root of all about human sexuality as that “characteristic of man—male and female— which permits them, when they become ‘one flesh’, to submit at all times their whole humanity to the blessing of fertility.”

The routine promotion of contraceptive sexual relations across all strata of society has effectively colluded the mystery of sexuality into the trivial pursuit of mutually agreed upon pleasurable sensations. It has managed to reconfigure that sexuality into, basically, sterile acts of mutual auto-eroticism. Men and women are transformed into devices, and even vehicles, for the dispensation of various surgeries, pharmaceuticals or other devices, no longer really needed each other in their complementary sexual activity. And even when engaged in sexual activity, couples may feel that “every life is worth living.”

Pope Francis, speaking at the 2015 Synod of Bishops and addressing the theme of “The Vocation and Mission of the Family in the Church and in the Contemporary World,” said that this “mediocre” design over human sexuality when he stressed: “This is God’s dream for his beloved creation: to live, to love, and to have children, a man and a woman, rejoicing in their shared journey, fruitful in their mutual gift of self.”

Letter to the Editor

We must find a way to control flood of guns, gun violence in America, reader says

I hope those in power and those of us who elect them read and give deep thought to the story in the Sept. 29 issue of The Criterion citing Chicago Archbishop Blase J. Cupich’s words about gun control. His comment that “the Second Amendment was passed in an era when organized police forces were few and citizen militias were useful in maintaining the peace,” explains the first, and I think, most meaningful phrase of the amendment. That is, “a well-regulated militia being necessary to the security of a free state.”

That part of the amendment gives full respect to the rest of the amendment, and yet when a discussion of the “right to keep and bear arms” comes up, gun lovers avoid it like the plague.

First of all, they evidently fear the words “well regulated,” and then cite anywhere that they attend for training and regulation. When I ask them about attending a course for the purposes of the law, they grunt and mumble derogatory remarks. The gun lovers can use any excuse they want, but the truth is that the Second Amendment—both phrases—I don’t think they can claim they have a constitutional right to arm.

Let us all pray with our bishops and Pope Francis that we and our legislators will find a way to control the flood of guns in our country and the epidemic of gun violence that is taking over our nation.

Gerard Burford

Indianapolis
Mary, heart of the Holy Family, mother of compassion and tenderness

**C**onecen el dicho de Santa Teresa de Lisieux de que “la obra más preciosa del corazón de Dios es el corazón de madre?” Sin duda alguna esto es cierto, y ninguna madre refleja el corazón de Dios más perfectamente que María, la madre de Jesucristo. El Corazón Inmaculado es uno de los varios títulos de María. Este título, que dio el papa Juan Pablo II en su encíclica Familiaris Consortio, espiritual como personas humanas. En una de sus primeras encíclicas, Familiaris Consortio, el papa Juan Pablo II se refiere a la familia como “la obra más preciosa del corazón de Dios” para la vida humana. Cuando el propio Dios se hizo hombre—señal de su amor infinito y abundante por toda la humanidad—elijo nacer de una mujer y crecer en una familia humilde, amor para todas las familias para su crecimiento personal y espiritual como personas humanas. May she guide us in our family life, always serve as the model for our sharing love and compassion. The Immaculada Corazón de María nos sirva siempre como modelo para participar de la ternura y la compasión de Dios. Que ella nos guíe en nuestra vida familiar y nos ayude a enfrentar con éxito los retos y las dificultades que indudablemente encontraremos mientras procuramos dar testimonio de la importancia de la familia, el carácter sagrado del matrimonio y su inviolabilidad.

**D**o you know the saying of St. Thérèse of Lisieux, “The loveliest masterpiece of the heart of God is the heart of a mother?” Surely this is true, and no mother reflects the heart of God more perfectly than Mary, the mother of Jesus.

The Immaculate Heart is one of Mary’s many titles. This particular title calls our attention to the compassion and tenderness that our Blessed Mother is especially known for.

“Compassion” is the ability to share in the suffering of others. Compassion is not superficial or sentimental, but a genuine connection with those who are in any kind of physical, mental or emotional pain. The Gospel’s frequently portray Jesus as being filled with compassion for people in need. His response to the pain of others was always one of sharing in their suffering and healing their ills. One of the great paradoxes of Christian faith is our conviction that the Creator of all things is both a mighty fortress who is all-knowing, all-present and all-powerful, and a still, soft breeze of kindness, mercy and loving care. When St. Thérèse describes the heart of a mother as “the loveliest masterpiece of the heart of God,” she is praising God not for his strength and power, but for his tenderness and mercy.

As St. Thérèse sees things, God’s greatest achievement is the open and loving heart of a mother. There can be no mothers, of course, without children, and we believe that children require loving and stable families for their personal and spiritual growth as human persons.

Pope St. John Paul II’s early encyclical, Familiaris Consortio, speaks of the family as the domestic Church (the Church of the home), which he says is an integral part of “God’s mysterious design” for the human race. When God himself became a human—“as a sign of God’s infinite, abundant love for all humanity—he chose to be born of a woman, and to grow up in a humble family in a remote village of an occupied land.

In this family, God’s Son experienced poverty, persecution and exile. He learned to be obedient to his mother and foster father, Joseph. And he experienced the tenderness and compassion of Mary, his mother, as well as her constancy and devotion even to the foot of the Cross and the earliest days of the Church.

With John St. Paul, let’s pray that “the Virgin Mary, who is the Mother of the Church, will also be the Mother of the Church of the home. Thanks to her motherly aid, may each Christian family really become a little Church in which the mystery of the Church of Christ is mirrored and given new life. May she, the handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she, the sorrowful Mother at the foot of the cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.”

May the Immaculate Heart of Mary always serve as the model for our sharing in God’s tenderness and compassion. May she guide us in our family life, and help us to deal successfully with the challenges and difficulties we invariably face as we seek to witness to the importance of the family and the sacredness and inviolability of the sacrament of marriage.

The loveliest masterpiece of the heart of God is the heart of a mother.” Let’s join St. Thérèse of Lisieux and all the saints in praising Mary, the Mother of God and our mother.

May her intercession strengthen mothers and families everywhere. May her tenderness and compassion mirror and give new life to our hearts with the endless love of God who never abandons anyone!”

**ALÉGRESE EN EL SEÑOR**

**Rejoice in the Lord**

**ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN**

**Con San Juan Pablo, recemos para que su ternura y su compasión llenen nuestros corazones con el amor infinito de Dios y nuestra vida familiar.**

**Los angeles en el Señor**

**Traducido por: Daniela Guanipa**

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**The Criterion Friday, October 23, 2015**

**The Criterion**

**Traducido por: Daniela Guanipa**

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October 23
Knights of Columbus
Hall, 624 Delaware Road,
Batesville, St. Nicholas Parish.
"Verso L’altro," young adult
gathering. “What does God
want?” Father Jory Byrd
presenter, 7:9 p.m.
Information: versusleantoam@gmail.com

Marian University,
3200 Cold Spring Road,
Michael S. Evans Center for
Health Sciences, Indianapolis.
Richard G. Lugar
Franciscan Center for Global
Studies Speaker Series,
"Indiana and the World," the
U.S. Sen. Dan Coats,
prese ner, 6 p.m. Information:
mupple@marian.edu or 317-955-6775.

October 23-24
St. Mary Parish,
415 E. Eighth St., New Albany.
Yard and bake sale, coffee,
donuts and lunch served
each day, coat drive for
St. Mary Parish.
Information: 317-955-6775.

October 24
St. John the Evangelist
Church, 126 W. Georgia St.,
Indianapolis.
Faithful Citizens
Church, 126 W. Georgia St.,
Indianapolis.
October 23, 1-2 p.m., coat
drive for St. Mary Parish.
Information: 317-955-6775.

Cardinal Ritter Jr./Sr.
High School to host open house on Nov. 5
Cardinal Ritter Jr./Sr. High School, 3300 W 30th St., in Indianapolis, will host an open house in the school gymnasium from 10 a.m. to 11:30 a.m. on Oct. 14. All students in sixth and eighth grade deciding which junior high or high school to attend are invited to attend, particularly West Deanery students.
More information about the open house is available by logging on to www.cardinalrirter.com.

Retreats and Programs

November 5
Benedict Inn Retreat & Conference Center,
1402 Southern Ave., Beech Grove.
Introduction to Scripture,
7 p.m., no charge and
registration is not required.
Information: 317-253-1586
or 317-882-8883, ext. 156.

October 23
St. Michael Church,
101 S. Michael Drive,
Charlestown.
Youth retreat, “Youth Encounter 2015,”
8 a.m.-5 p.m. Information:
317-825-3200 or michaels@esthersf.org.

October 22
Archbishop Edward
to Meera Catholic
Church, 140 N.
Meridian St., Indianapolis.
Annual Fund Raiser and
Dinner, 6:30 p.m.
Information and registration:
www.smwc.edu/eyh.

Cardinal Ritter Jr./Sr.
High School to offer open house on Nov. 1
Cardinal Ritter Jr./Sr. High School, 3300 W 30th St., in Indianapolis, will offer an open house from 3-5 p.m. on Nov. 1.
St. Thomas More Parish,
2850 W 30th St., in Indianapolis.
Annual Diocesan Missionary
Day: "We Walk by Faith:
A Spirituality of the Church in
Relation to Other Religions:
Since Vatican II and Beyond,”
Rev. Dr. Peter C. Phan,
The Ignatius Ellacuria Chair of
Catholic Studies, through
at Georgetown University
in Washington, D.C.,
presenter, 2 p.m. Information:
317-955-6775.

Latin Mass, procession at Calvary Cemetery
in Indianapolis on Nov. 6 offer plenary indulgence
A Solemn Requiem Mass in the
Extraordinary Form, also known as
Latin Mass, will be held at Calvary
Cemetery Chapel, 435 W Troy Ave.,
in Indianapolis, at 9 a.m. on Nov. 6.
Father Jerry Byrd, pastor of St. Ann
and St. Joseph parishes in
Jennings County and St. Mary Parish in
North Vernon, will preside. A procession in the
cemetery will follow. The Mass and procession are being
coordinated by Lumen Christi School in
Indianapolis.

VIPS
Phil and Lee (Dixon) Phlipps,
members of St. Lawrence Parish
in Indianapolis, will celebrate their 60th wedding anniversary on Oct. 29.
The couple was married on Oct. 29, 1955, at St. Mary Magdalen Church in
West Lafayette, Ind., and have five children, Dori, Vickie, Matt, Phil and John.
They also have nine grandchildren and six great-grandchildren.

Joseph P. and Ann (Neraston) Wohlheter,
members of St. Barnabas Parish in Indianapolis, celebrated their 65th wedding anniversary on Oct. 23.
The couple was married on Oct. 14, 1950, at St. Peter and Paul Cathedral in
Indianapolis.
They are the parents of four children, Lisa Hobs, Vickie Shackert, Mark, Michael, Paul and Phil Phlipps. They also have nine grandchildren and great-grandchildren.

All are welcome to participate in this intercultural Mass and event.

Lord’s Day Retreat, Indianapolis.
 noon. Information:
317-574-8898 or smeacham@archindy.org.

Our Lady of Peace Cemetery,
9001 Hestevick Road,
Indianapolis. All Souls Day
Mass, noon. Information:
317-574-8898 or mshapesh@archindy.org.

Archbishop O’Meara Catholic
Center, 140 N. Meridian St.,
Indianapolis.
Solo Seniors,
Indianapolis Catholic Business
Exchange, 1400 N. Meridian St.,
Indianapolis.
November 5
Immaculate Heart of Mary Parish,
gathering space, 5692 Central Ave.,
Indianapolis. IHM Breviary Ministry,
"Photo College Journal,"
7:8-30 p.m. Information:
317-257-2266.

St. Martin de Porres Mass set for Nov. 3 at
St. Mark the Evangelist Church in Indy
The St. Martin de Porres Mass, celebrated annually through the archdiocesan Office of Intercultural Ministry, will take place at St. Mark the Evangelist Church, 353 E. Edgewood Ave., in Indianapolis, at 7 p.m. on Nov. 3.
The St. Martin de Porres Mass celebrates the saint’s multi-ethnic nature and many
gifts to the Church. His feast day is celebrated from different cultures, ethnicities and
to races to come together to celebrate our one faith.
The Mass will be followed by a reception at the parish hall next to church. All are
invited to bring a dish to share.
All are welcome to participate in this intercultural Mass and event.

Our Lady of Peace Cemetery,
9001 Hestevick Road,
Indianapolis. All Souls Day
Mass, noon. Information:
317-574-8898 or mshapesh@archindy.org.

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‘It’s all about how we can work together to be one face, to be more collaborative, to look at the interconnections in our ministries and to serve parishes better.’

—Deacon Michael Braun, director of the Secretariat for Pastoral Ministries

Deacon heads new secretariat as revised model seeks ‘to serve parishes better’

For years, the archdiocesan Office of Catholic Education (OCE) has worked under a “total education” model, meaning it oversaw not just Catholic schools but also youth ministry, young adult ministry, catechesis and more.

Despite her own dedication to the total education concept, archdiocesan chancellor Annette “Mickey” Lentz found herself wondering if it was still the right model for the archdiocese.

“There wasn’t anything wrong [with the current structure], but was it the best way to do business today in the 21st century, especially with schools?” she said.

So when the archdiocesan archivist and OCE executive director arose, archdiocesan leaders asked the University of Notre Dame’s Alliance for Catholic Education for an audit, released in December.

“Our instruction to them was to look at the best way to do business in an education office,” Lentz explained. “They took that request very seriously, and the research was done to determine what other dioceses did.

“We looked at different models and found a good number of dioceses have a secretariat or office for pastoral ministry,” said Lentz.

Creating a Secretariat for Pastoral Ministries to work with the Secretariat for Worship and Evangelization and the Secretariat of Catholic Schools in reference to Lentz, the archdiocesan Leadership Team and Archbishop Joseph W. Tobin. It’s “more efficient, more effective, more collaborative,” she explained. “Our intent is that those three secretariat heads will meet regularly so that all three areas are collaborating on formation and other initiatives, but at the same time there’s someone responsible for the group who serves those particular ministries.”

Father Patrick Beidelman serves as executive director of the Secretariat for Worship and Evangelization, and Gina Fleming serves as superintendent of the Office of Catholic Schools.

In early September, Deacon Michael Braun was hired as director to lead the new Secretariat of Pastoral Ministries.

Deacon Braun had worked for more than two decades for Roche Diagnostics in Indianapolis, most recently as the manager of a production line, when he began work in 2005 on a lay master’s degree in theology at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“By the end of the second year, a couple of people told me I should consider becoming a deacon, and I just kept telling them that wasn’t part of the plan,” Braun said.

Then he was hired as director to lead the new Secretariat of Pastoral Ministries.

As he establishes the new secretariat, Deacon Braun will work with the directors of the various pastoral ministries to provide “outreach and pastoral care for people of the entire archdiocese and the community at large,” he said. “It’s all about how we can work together to be one face, to be more collaborative, to look at the interconnections in our ministries, and to serve parishes better.”

Deacon Braun said he is “very excited about this opportunity to serve in a different capacity in the archdiocese. There’s so much exciting potential here,” Lentz is excited, too.

“We took a long time with this [decision],” she said. “We surveyed, went to the grass roots to get opinions—we didn’t just make it up.”

“Never thought I’d say this because I always believed I would be attending NCYC as parish delegations. Now it’s going to be unique volunteering opportunity through the local Church?”

As in years past, Archbishop Joseph W. Tobin will be the principal celebrant at the Mass on Nov. 19 at St. John the Evangelist in Indianapolis with youth delegations from throughout central and southern Indiana.

More than 1,000 young people usually come together to pray and provide a powerful witness. This year, the music at this liturgy will be led by a specially formed choir comprised of youths who will already be attending NCYC as parish delegates.

Any NCYC participant interested in joining the choir is asked to contact Andrew Motyka, director of archdiocesan and cathedral music, at 317-236-1513, 800-382-9836, ext. 1513, or amotyka@archindy.org.

Special archdiocesan youth choir being formed to sing at NCYC Mass on Nov. 19 at St. John’s

The National Catholic Youth Conference (NCYC) is returning to Indianapolis on Nov. 19-21 at the Indiana Convention Center and Lucas Oil Stadium.

As in years past, Archbishop Joseph W. Tobin will be the principal celebrant at a Mass on Nov. 19 at St. John the Evangelist in Indianapolis with youth delegations from throughout central and southern Indiana.

Are you part of a Christ Renews His Parish (CRHP) group, Men’s Club, Bible Study, choir or another parish-related group? Are you an individual looking for a unique volunteering opportunity through the local Church?

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

Approximately 1,000 volunteers are needed to help support the event, which is expected to draw more than 20,000 young people from across the country at the Indiana Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 19-21.

The theme of this year’s gathering is “Here I Am Lord” (“Aquí Estoy Señor”).

To become a volunteer, log on to bit.ly/1Lz7y0j and fill out the online application form. Please note that all volunteers will need to have completed a “Safe and Sacred” archdiocese’s safe environment training program, or the safe environment program from their diocese in order to volunteer. The volunteer deadline is Nov. 9.

For more information, contact Kay Scoville, archdiocesan director of youth ministry, at 317-236-1442 or 1-800-382-9836, ext. 1442, or e-mail her at kscoville@archindy.org.
SAINTS

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• Louis Martin (1823-1894) and Marie Zelie Guerin Martin (1831-1877), the French parents of St. Therese of Lisieux. They had nine children; four died in infancy and five entered religious life. During their 19-year marriage, the couple was known to attend Mass daily, pray and fast, respect the Sabbath, visit the elderly and the sick, and welcome the poor into their home.

• Italian Father Vincenzo Grossi (1845-1880), founder of the Institute of the Daughters of the Oratory.

• Spanish Father Jose Maria Micocese and Spanish Mother Rita Immaculate Conception (1926-1998), a member of the Congregation of the Sisters of the Company of the Cross. Some 65,000 people attended the Mass, including the more than 300 cardinals, bishops and others taking part in the Oct. 4-25 synod on the family.

While the pope’s homily pointed to the new saints as inspiring examples of people who genuinely trust in God, he dedicated the bulk of his reflection on the day’s readings and the Christian understanding of authority and hierarchy.

He said the prophet Isaiah said the servant of the Lord “is not someone of illustrious lineage; he is despised, shunned by all, a man of sorrows. He does not do great things or make memorable speeches; instead he fulfilled his plan through his humble, quiet presence and his suffering.”

It was the “endurance and attitude of profound service that ‘were the cause of our salvation and the reestablishment of mankind with God,’” the pope said.

Jesus invites everyone to follow him on this same path of love and service, he said, and to “reject the worldly temptation of seeking first place and commanding others.”

“Faced with people who seek power and success, the disciples are called to do the opposite,” the pope said.

Those who exercise “genuine authority” in the Church and the Christian community are those who serve others and “acknowledge their real prestige.” Jesus calls people to “pass from the thirst for power to the joy of quiet service,” the pope said.

Jesus’ teaching and example echoed throughout the mass. “There is no compatibility between a worldly understanding of power and the humble sacrifice which must characterize authority.”

“Ambition and careerism are incompatible with Christian discipleship; honor, success, fame and worldly triumphs are incompatible with the logic of Christ crucified.”

Because Jesus fully shares in the human condition, with the exception of sin, he can empathize with human weaknesses, the pope said. “The fact that he is our sin does not prevent him from understanding sinners.”

Jesus exercises a true priesthood of mercy and compassion” by loving and accepting God’s children; by sharing in their weakness; by offering them “the grace which heals and restores”; and by accompanying them “with infinite tenderness amid their tribulations,” he said.

Through baptism, all Christians must share in this ministry by opening one’s heart to God in order to receive his love and charity, which is to be received not only “for ourselves, but also for others.”

Pope Francis again praised the new saints before reciting the Angelus in St. Peter’s Square and calling for their intercession.

He asked families to entrust their joys, dreams and difficulties to St. Louis and Marie Guerin Martin; he asked that the example of St. Grossi be an inspiration for people dedicated to offering young people a Christian education; and he prayed that St. Maria of the Immaculate Conception “help us live in solidarity and in closeness with those most in need.”

Nuns wait for Pope Francis to lead the Oct. 18 Mass for the canonization of four new saints in St. Peter’s Square at the Vatican. Pope Francis canonized Spanish Sister Maria of the Immaculate Conception, a member of the Congregation of the Sisters of the Company of the Cross; Italian Father Vincenzo Grossi, founder of the Institute of the Daughters of the Oratory; and Louis and Marie Zelie Guerin Martin, the parents of St. Therese of Lisieux, (CNS photo/Alessandro Bianchi, Reuters)

BLESSING

continued from page 1

“Surprisingly enough, in the midst of all this fear, sorrow, pain and uncertainty about the future—and the countless questions that my mind generated through my mind—never once did I question my faith and my God,” she recalls. “As unbelievable as it might sound, this situation drew me closer to my God and deepened the little faith that I always had in Christ Jesus.”

When she visited the chapel, Kanko usually entered and exited through the back door of the center—“to avoid sympathies from the staff of the parish office.” Yet on that July day, she broke from that routine, Casciato told Frey—a wife and a mother of a teenager—one of the greatest pieces of wisdom that she received during her battle with cancer—wisdom that she believes everyone should embrace during the struggles of their lives.

Frey received the advice from Jillian Vandermers, the director of religious education at St. Paul.

“One of the things I really learned through cancer treatment is that you can say, ‘You’re all on your own. I don’t want to bother anyone.’ When I was sick, Jillian impressed upon me something about all the people who drives Kanko an hour each day, that are put in your life to help you. She had to be open to their help. And accepting their help is a gift for them, it’s a gift for you. Jillian taught me that focusing on my life—my ‘angels’ give me the strength and the courage to live and fight another day to make cancer a thing of the past. They all represent Christ here on Earth with dedication and devotion.”

—Cynthia Kanko, a member of St. Paul Catholic Center in Bloomington

My ‘angels’ give me the strength and the courage to live and fight another day to make cancer a thing of the past. They all represent Christ here on Earth with dedication and devotion.

Kanko said that she received not only “for ourselves, but also for others.”

It was the start of a journey of friendship for the two women, one that neither had expected when they made their fateful visits to church that day. Kanko said that she believed the Holy Spirit had a hand in all of it.

“Nothing was coincidental that day,” Kanko says.

“I was living one of the beginning of the blessings.”

Cynthia’s Angels’ come into view

When Frey learned she had breast cancer in 2009, her diagnosis came “when I offered her mother received the same diagnosis. Within months, Frey’s sister would also be diagnosed with breast cancer. DeWayne Crad, the then-45-year-old Frey—a wife and a mother of a teenager—turned to the foundations of her life. Through traditional treatment, I had a lot of support from friends, family, the church and the community,” she says. “I knew how important it was to get that support. I wanted to make sure Cynthia had a similar support system.

“I also had some very strong opinions about providers of cancer treatment. Cynthia and I almost basically had the same treatment—chemo first, then surgery, then radiation. So I just gave her advice with the caveat that everybody’s experience is different.”

Frey has done much more than give advice. She listened to Kanko’s concerns and set up a MyCancerCircle website called Cynthia’s Angels.

“It’s where helpers and volunteers could sign up to help me in various ways,” says Kanko, who is 42. “Some signed up to bring us food, others to go grocery shopping for us. Still others to take my daughter to the library and provide her with library programs—all in a bid to help me focus on my healing and recovery without having to stress about_Columbus.”

In their conversations, Kanko also told Frey about her mother’s impact on her life. Knowing how much Frey’s support means, Frey tried to find a way to cover the cost of a flight from Ghana, including the $2,500 to $3,000. She contacted a woman she knew from her cancer experience, a businesswoman who decided to donate all of her frequent flier miles to cover the trip to Indiana for Kanko’s mom.

“She didn’t want any credit for doing it,” Frey says.

When insurance didn’t cover a substantial part of a medical bill, the members of St. Paul Catholic Center became involved again.

“We got the radiation screening center to hold off on billing her until we could do something as a church.” Frey says. “We made appeals in the bulletin and from the pulpit. People were so generous. We got over $10,000.”

Frey refers to each of these generous responses as either “another little miracle” or “another God-inspired connection”—the same phrase she uses for one of the people who drives Kanko an hour each way from Bloomington to her treatments in Greenwood and Columbus.

“I didn’t have a lot of time to drive her,” Frey says. “A woman who didn’t go to our church told me that Cynthia needs anything to let her know. I asked if she could help with the driving. She said, ‘Of course.’”

A ‘forever friendship’

“When we consider all the outpouring of help and prayers that so many people have provided for Kanko, Frey remembers one of the greatest pieces of wisdom that she received during her battle with cancer—wisdom that she believes everyone should embrace during the struggles of their lives.

Frey received the advice from Jillian Vandermers, the director of religious education at St. Paul.

“One of the things I really learned through cancer treatment is that you can say, ‘You’re all on your own. I don’t want to bother anyone.’ When I was sick, Jillian impressed upon me something about all the people who drives Kanko an hour each day, that is put in your life to help you. She had to be open to their help. And accepting their help is a gift for them, it’s a gift for you. Jillian taught me that focusing on my life—my ‘angels’ give me the strength and the courage to live and fight another day to make cancer a thing of the past. They all represent Christ here on Earth with dedication and devotion.”

—Cynthia Kanko, a member of St. Paul Catholic Center in Bloomington
To evangelize, be ‘on fire for your faith,’ deacon says

By Victoria Arthur

For Deacon Alex Jones, the road to the Catholic Church was anything but typical. A Pentecostal minister for more than 25 years, he never dreamed he would leave his faith tradition. But in 1996, while preparing for a Bible study, he began delving into the history of Christianity, the writings of the Church fathers and the lives of the early saints. Something resonated, and he embarked on a journey that led him, his wife and more than 50 members of his Detroit congregation to become members of the Catholic Church at the Easter Vigil in 2003.

Now, he uses his charismatic style and powerful message to draw even more people into the Church.

Last month, his journey brought him to the parish center at Holy Angels Church in Indianapolis. There, he made a bold proclamation to more than 80 people attending a conference on evangelization in the African-American community.

“You are an evangelizer,” said Deacon Jones, who became a permanent deacon in the Church 10 years ago. “You don’t need a degree in theology [to spread the Gospel message]. What do you need? You need that encounter, that moment, when you decide to walk with the Lord. That moment when you say, ‘I want to love you ... forgive like you ... live like you.’ It’s at that moment you become an evangelizer.

Through the work he termed “ceaseless witness,” a Catholic’s lifestyle and inner peace and joy should lead others to wonder, “Why are they like this?” Speaking directly to laypeople, who comprised the majority of his audience, Deacon Jones emphasized the power of ordinary encounters to plant seeds of faith.

“The help of the laity is needed because you go where the real work of evangelization is done,” Deacon Jones said during the Sept. 19 gathering. “That’s in your secular sphere—at your job, in your neighborhood, in the community center, anywhere you touch base with humanity.”

“A culture of encounter”

This message struck a chord with Michael Alexander, a member of the Holy Angels Parish evangelization team, who later recalled the hymn, “They’ll talk about you when you’re gone.” Shortly after Michael’s death, Alex began to reflect on the value of ordinary encounters.

Since arriving in Indianapolis five years ago, and being intrinsically involved in his parish, he continues to look for ways to build what Pope Francis calls “a culture of encounter.”

“We must share the joy of our walk with Jesus with the people we work with, the people we meet in our everyday lives,” said Alexander, who serves as parish council chairman at Holy Angels. “We can make that part of a natural, relaxed conversation in the workplace or anywhere. For me, it can be something as simple as mentioning to people how good I’m feeling today, and at all times it is for someone to ask, ‘Where do you go to church?’”

These days, that question takes on an added dimension. The original Holy Angels Church, built in 1903 at what is now the intersection of 26th and Dr. Martin Luther King Jr. streets, was torn down a few years ago due to structural issues from years of weather damage. Plans are underway for a new church to be built on the same site, co-located with the school, which remains open. In the meantime, the congregation meets for Sunday Mass on the campus of Marian University.

Another major change came in 2014 when it was announced that Holy Angels and St. Rita, the other predominantly African-American parish in Indianapolis, would be “linked parishes” sharing one pastor—Father Kenneth Taylor. This was among the results of the Converted of the Spirit planning process, which examined the resources of the Archdiocese of Indianapolis amid changing demographics and a diminishing number of priests.

“When I was growing up, there were two priests at every parochial school,” Alexander said. “Now the dynamics have changed.”

Despite these challenges, Alexander said his parish is growing thanks in large part to what many call the “Holy Angels state of mind”—a way of building the Church through personal and inspirational one-on-one encounters. He credits the parish’s current success to tireless volunteers and committed leaders. He adds that at all parishes more must be done to energize and evangelize.

“The time is ripe for that now, he said, because of the immense popularity of Pope Francis among Catholics and non-Catholics alike. He called the Church a ‘sleeping giant’ that will have limitless potential for growth if its members communicate the Gospel message passionately by word and example.

‘Remember the joy’

During his presentation, Deacon Jones emphasized that the “new evangelization” advocated by the pope must reach out to Catholics first. He used the term “cultural Catholics” to describe those who were raised in the faith, but have lost their enthusiasm for the Church and the sacraments.

“You’re either on fire for your faith or you’re not,” said Deacon Jones, who has shared his story of becoming Catholic with countless audiences and has been featured several times on EWTN’s “The Journey Home.” “You have to open your heart to the newness and the freshness of the Catholic faith, and then put that fire and new love for the Church and for Jesus Christ into the hearts of people.”

Deacon Jones stressed that there is a difference between evangelizing and proselytizing. The new evangelization, he said, is as simple as sharing one’s faith with others.

“It’s not proselytizing when you tell people that you’re Catholic and you have the fullness of faith … and ‘Would you like to come to Mass someday and see what we Catholics do?’” he said.

Alexander, whose wife is Baptist, appreciated that sentiment. He said that the overarching goal is not to convert those with a strong faith in another Christian tradition, but rather to reach those with weak faith or no faith at all. He and his wife often attend each other’s churches, and Alexander maintains that Catholics have much to learn from their Protestant brethren, who have been highly effective at evangelizing.

But the Catholic Church, the child of two converts, is passionate about his faith and about sharing it with others.

“I believe that I’m part of something that is the root of all Christianity,” Alexander said. “Being a part of that makes me stronger, and it makes me more inclusive—to non-Catholics and to non-Christians.”

“All of us need to go back to the basics, to remember the joy that we had at our first holy Communion or our confirmation,” he added. “And we need to act like it happened yesterday.”

(Victoria Arthur is a freelance writer and member of St. Malachy Parish in Brownsburg.)

Vatican inaugurates new ‘Gift of Mercy’ homeless shelter for men

VATICAN CITY (CNS)—The Vatican opened the “Gift of Mercy,” a shelter for homeless men, just a few hundred yards away from St. Peter’s Square.

Housed in a Jesuit-owned building, the shelter was created by and is operated with funds from the papal almoner, who has taken a variety of initiatives to assist the homeless people in the area surrounding the Vatican.

Archbishop Konrad Krajewski, Pope Francis’ almoner, inaugurated the shelter on Oct. 7 by celebrating Mass for the first guests. The shelter offers 34 beds in an open-floor, partitioned dormitory, according to a statement from the Almoner’s Office on Oct. 12.

The shelter is operated by the Missionaries of Charity, who briefly interviewed the guests before they are checked in. The shelter is open 24 hours a day year-round, according to the statement.

An image of Christ is seen near beds on Oct. 7 inside the “Gift of Mercy,” a shelter for homeless men, just a few hundred yards away from St. Peter’s Square. Housed in a Jesuit-owned building, the shelter was created by and is run with funds from the papal almoner, who has taken a variety of initiatives to assist the homeless people in the area surrounding the Vatican. (CNS photo/Oliver Diestel)
Palliative care conference offers speakers, resources to ‘enhance caregiving’

By Natalie Hoefer

Caring for a loved one with a chronic illness can be an overwhelming task, no matter the age of the caregiver or the patient.

In modern medicine, such care is referred to as palliative care.

“Palliative care is a new area to the health care consumer,” said Joni LeBeau, archdiocesan Health Ministry coordinator. “It is part of a continuum of care. It’s an area where the dignity and honor of the patient’s life can be impacted.”

To address this need, this year’s archdiocesan Health Ministry Annual Caregiver Conference will focus on palliative care—specialized medical care focused on providing patients with relief from the symptoms and stress of a serious illness, with the goal of improving the quality of life for both the patient and the family.

The conference will take place from 9 a.m.-4 p.m. on Nov. 13 in Assembly Hall at the Archdiocese of Indianapolis’ Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Four sessions will be offered throughout the day, as well as a panel discussion and time to visit with individual therapy specialists.

Dr. Gerald Woloski, director of palliative care at Franciscan St. Francis Health in Indianapolis and a member of its biospheric committee, will speak on “The Future of Palliative Care.”

Also speaking at the conference is Dr. Jason Eberle of the Marian University School of Osteopathic Medicine in Indianapolis. He will discuss “The Value of Suffering.”

Licensed clinical social worker Brenda Konyon, bereavement coordinator and grief specialist for St. Vincent Hospice in Indianapolis, will address “Recognizing the Losses,” and Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization, will talk about “Spiritual Challenges.”

The conference is geared toward professional caregivers, parish ministers and family caregivers.

Folks should get an appreciation and understanding for the dignity and quality of life at this stage, and practical resources to enhance caregiving,” LeBeau said of the conference.

To emphasize the importance of palliative care in today’s world, she quoted the words of Pope Francis in his March 5, 2013, address to the Pontifical Academy for Life:

“Palliative care is an expression of the proper human attitude of taking care of one another, especially of those who suffer. It bears witness that the human person is always precious, even if marked by age and sickness.”

(Read all these stories from our Oct. 22, 1965, issue by logging on to our archives at www.criteriointline.com)
By Daniel S. Mulhall

What is your attitude toward work? Do you work in order to live, or do you live in order to work? How do you express yourself through your work? Do you feel that you accomplish something of value most days, or do you feel that your labor is meaningless only to achieve your minimal paycheck?

These questions reflect some of the many attitudes that people have toward work.

Catholic social teaching has much to say about the importance of work for the human person. While recognizing that people often perform jobs that may seem unimportant or even meaningless, the Church's teaching also notes that work helps to shape our character. Work also helps us to participate more actively in God's creative activity.

The importance of work is found throughout the first social encyclical, "Rerum Novarum." In "On Human Work," Pope Leo identifies a series of rights that every worker is owed, including the right to a fair wage, reasonable work hours, decent working conditions, and being able to form unions to negotiate for them with business owners.

According to the pope, these rights flow from the worker's dignity: "Now, when man thus turns the activity of his mind and the strength of his body toward procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his personality, and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right" (#9).

The fullest presentation of the Church's social teaching about the dignity of work is found in St. John Paul II's 1982 encyclical, "Laborem Exercens" ("On Human Work"). In this magisterial teaching, St. John Paul builds upon the foundation laid down by "Rerum Novarum," published 90 years earlier.

The encyclical begins by stating the importance of work for the human person: it is only through work that we can earn a living, not just for ourselves but for a family. It is where we increase knowledge, where we help advance society through science and technology, and elevate "unceasingly the cultural and moral level" of society.

Through work, we fulfill our God-given responsibility to make the world a better place, and to make visible "the invisible God." According to St. John Paul, it is through work that we are distinguished from the rest of creation and fulfill our "very nature." St. John Paul writes that the Church finds the source of the conviction that "work is a fundamental dimension of human existence" in the first few lines of the Book of Genesis. Being created in God's image and likeness, men and women are charged with being fruitful and filling the Earth. The pope further states that in carrying out this mandate, "every human being reflects the very action of the Creator of the universe.

What makes work valuable is that it is done by the efforts of a human being, and not by the quality of what is produced or whether it involves great toil. When we turn our minds to work, we imbue it with dignity. The most meaningless of jobs can have great worth simply by the dignity of the workers who labor.

St. John Paul writes, "The primary basis of the value of work is man himself, who is its subject." Thus, work "is for man" and not man "for work.

Finally, "it is always man who is the purpose of the work, whatever it is that is done by man—even if the common scale of values rates it as the merest 'service,' as the most monotonous, even the most menial work." In "Laborem Exercens," St. John Paul notes how work today is often dehumanizing, treating what the worker produces and sells to the employer for a wage as "merchandise.

According to St. John Paul's writings, such thinking misapplies the teaching of Genesis. What is important is the person doing the work, not what the work produces. Work exists as a way for humans to express their God-given dignity; their dignity is not determined by the work they do.

That said, work is most valuable when it allows us to express this dignity and helps us to recognize that we are created with this dignity.

"If one wishes to define more clearly the ethical meaning of work, it is this truth that one must particularly keep in mind. Work is a good thing for man—a good thing for his humanity—because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed, in a sense, becomes 'more a human being'" (#9).

In so doing, we share in God's work of creation.

(Daniel Mulhall is a catechist for adults who lives in Laurel, Maryland.)

Holy Family offers us an example of the dignity of work

By Mike Nelson

Tables and chess sets. Bookends and treasure boxes. All fashioned from good, solid wood, usually oak. Cut and shaped, sanded and smoothed, nailed and glued, polished and stained and lacquered, and sometimes enhanced with a velvet lining.

The work of human hands. And boy, do they last.

They were made by my wife's late Uncle Joe, a kind and gentle man for whom woodworking was more hobby than occupation. But he spent a good deal of time at it, and he took pride in doing it well—as is evident in the wonderful creations that today grace the homes of family and friends.

Like the little, dark brown lamp table that rests in my peripheral view as I type this: It's maybe a foot high and a foot square, with a lower shelf for small books. Hardly imposing, and neither was Uncle Joe. But there is a noble simplicity and dignity about this little table, which speaks to the noble simplicity and dignity of Uncle Joe, and of the work he did.

Thinking of Uncle Joe reminds me of his saintly namesake who also worked with wood and, like Uncle Joe, raised a family: St. Joseph, the earthly father of Jesus, the patron saint of all workers and the principal subject of "Redemptoris Custos," St. John Paul II's 1980 apostolic exhortation.

"Work was the daily expression of love in the life of the family of Nazareth," noted St. John Paul in the document. "At the workbench where he plated his trade together with Jesus, Joseph brought human work closer to the mystery of the redemption."

As so lovingly described in "Joseph, the carpenter's son"—most certainly knew about the role and the dignity of work from both his parents: Joseph, toiling as a carpenter, and Mary, maintaining a household.

"If the family of Nazareth is an example and model for human families, in the order of salvation and holiness," said John Paul, "so, too, by analogy, is Jesus' work at the side of Joseph the carpenter."

Most of us—I would hope all of us—have an innate desire to contribute in a positive way to the good of society, to help make the world a better place through the work we do, and not simply to earn a wage to support our families and pay our bills.

We work because that is a part of who we are, because that is who God, through his divine work, created us to be. "More than mere obligation," said Cardinal Donald W. Wuerl of Washington, "human labor has a value and worth in itself because it represents a participation in the very creative action of God."

When we are without work—as I have been, on occasion—we feel less whole, like a part of us is missing—our dignity, our value, our self-esteem. Such times, for me, are times for prayer.

Not just a selfish prayer that says, "Lord, please let me find a job." There is also a prayer of appreciation and gratitude:

"Lord, I am grateful you have blessed me with skills I have, with opportunities to use them. And, Lord, give me the wisdom to use my gifts and talents for the betterment of our world."

(Rickson Tsear lays block for a new house on Jinamoc Island, an island near Tacloban, Philippines, on Oct. 22, 2014. People often have an innate desire to contribute in a positive way to the good of society, to help make the world a better place through the work they do. [CNS photo/Jeremy Synnott])
Debra Tomaselli
Emmaus Walk/
Medieval Church: Positive events during the 11th century

From the Editor Emeritus/
988, when Prince Vladimir, the ruler of
spread in the East. In Russia, it happened
about some of the troubles in the Church (Eleventh in a series of columns)

Dark stuff!

paper cutouts represented planets, and
outer space?

covered with glitter.

leaping from the vehicle wielding a Ziploc

A great way to nudge our kids along the road to sainthood


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Thirteenth Sunday in Ordinary Time

Sunday Readings

Sunday, October 25, 2015

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

The Book of Jeremiah provides this weekend’s first reading. A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem. He was the son of Hilkiah, a priest. He acted as a prophet for more than 40 years. Being the son of a priest, in all likelihood he was familiar with the traditions of the ancient Hebrews. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery, that molded the Hebrews into one distinctive race, and that resulted in their settlement in the Holy Land. Hebrew belief was clear. They did not escape Egypt simply because they were lucky, or because they were clever. To the contrary, they succeeded in fleeing the misery they had endured in Egypt only by the mercy and power of God. Jeremiah saw events in his own lifetime as a threat and a warning. This was the God of the Exodus again would rescue the humiliation and destruction of being other imperialistic neighbors. Babylonia completely overtake the Hebrew centuries earlier in Egypt. He lived to see as had been the plight of his people the mercy and power of God. Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus. All saw God’s mercy as everlasting because he is eternal and unchanging. God is not forgiving and blessing in one instance, but punitive and angry in another. Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today. Thus, when Jesus healed, the effects and power of sin also were overcome. The key to Bartimaeus’ being healed was his faith.

Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus. All saw God’s mercy as everlasting because he is eternal and unchanging. God is not forgiving and blessing in one instance, but punitive and angry in another. Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today.

The Epistle to the Hebrews teaches that the great high priest of the new era of salvation, the era of Christianity, Jesus acts for all humankind in sanctifying to God, bringing reconciliation and a new bonding after sin tore humanity away from God. St. Mark’s Gospel furnishes the last reading. It is the story of Bartimaeus, a blind man who begged from strangers by the roadside in Jericho. It is no wonder that Bartimaeus had to beg in order to survive. At the time of Jesus, persons with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them. Blindness, as other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were signs of an interior evil produced by sin.

My Journey to God

This Struggle Called Life

By Sandy Bierly

In this struggle called life, I climb and I fall. Living my humanity, Longing for eternity, I’m curious about the fact that to Church be happier if he had drunk from a golden goblet? (Virginia)

Q I’m curious about the fact that to mark the Year of Mercy Pope Francis will allow all priests to absolve from the sin of abortion. Why is that? (Georgia)

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Q I’m curious about the fact that to mark the Year of Mercy Pope Francis will allow all priests to absolve from the sin of abortion. Why is that? (Georgia)
At the conclusion of his weekly general audience on Wednesday, Pope Francis asked for forgiveness of those who have scandalized the church.

Before the general audience, the pope met with 700 sick people and their families at Paul VI audience hall. As he was greeting them, he invited a small child who approached the steps to come up. “Come, come,” he told reporters later, “if the pope uses a broad and general formula, that is what he intended, and it is not up to the spokesman to offer specifics.

In his main talk on the family, the pope reflected on the promises adults make to children born into the Church, regrettably broken by sin.

“Before beginning my catechesis, I would like — in the name of the Church — to ask your forgiveness for the scandals which have occurred recently both in Rome and at the Vatican,” the pope said. “I ask your forgiveness.”

“The pope’s off-the-cuff remarks on Oct. 14 followed a reading from St. Matthew’s Gospel in which Jesus warns of scandalizing the little ones.”

At audience, pope asks forgiveness for scandals in Rome, Vatican

**Saintly relics**

Worshippers venerate the relics of St. Maria Goretti at St. John Cantius Church in Chicago on Oct. 12. The major relics, which are virtually all of the skeletal remains of the saint, known as the “patroness of purity,” are on a U.S. “pilgrimage of mercy” this fall that will go to nearly 20 states. (CNS photo/Ryan Callahan, Catholic New World)

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**Rest in peace**

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion,* Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


BOWES, Paula Josephine (Haller), Ph.D., 91, St. Joan of Arc, Indianapolis, Sept. 25. Mother of Catherine Regan, Elizabeth Halan, Margaret Lancaster, Marie Roder, Patricia, Theresa, Andrew, Bill, Chris, Greg, Peter, Robert and Thomas Bowes. Grandmother of 11. Great-grandmother of five.


**Catholic New World**

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**At audience, pope asks forgiveness for scandals in Rome, Vatican**

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FLOYD COUNTY—Encounter and dialogue. Those two words have been used frequently by Pope Francis during his pontificate. And Archbishop Joseph W. Tobin echoed the Holy Father when he shared the priority of engaging with and evangelizing young adults in the Church in central and southern Indiana.

“Our Catholic youths are leaving the Church. They feel the growing category ‘nones’—persons who identify their religion as ‘none,’” Archbishop Tobin told the nearly 200 members of the New Albany Deanery’s Miter Society at St. Mary-of-the-Knobs Parish in Floyd County on Oct. 8. “Pope Francis talked about encounter and dialogue. We want to keep that dialogue going, with our youth, with the poor, with those we don’t see at Church, wherever they are.”

Members of the Miter Society gathered on that evening to hear Archbishop Tobin discuss the upcoming United Catholic Appeal: Christ Our Hope campaign (UCA). The society is a group of lay and pastoral leaders who make generous financial gifts that enable the archdiocesan community to continue to provide hope and compassion to the people it serves.

“The purpose of the gathering is to share the good work and ministries that are accomplished through the United Catholic Appeal,” said Jolinda Moore, director of stewardship and development for the archdiocese. “Additionally, the meeting signals the Church’s preparation and anticipation of ministry funding for the upcoming stewardship season.”

The archbishop noted the Church in central and southern Indiana continues to be blessed by the people of this archdiocese pull together,” he said. “The archdiocese serves roughly 465,000 Catholics in 11 counties. We need everyone’s prayer, service and financial gifts to continue to serve the faithful. ‘Not simply altruism, the UCA is a way that we can open our eyes to and care for the needs of the marginalized,’” Archbishop Tobin said. He also reiterated his personal definition of stewardship: “What I do with what I have when I believe in God.”

Longtime Miter Society member Carl Wolford, a member of Holy Family Parish in New Albany, said, “When the archbishop tells you how your money is used, you feel very confident.” His wife Mary Kay added, “It’s nice that he came here. A lot of people wouldn’t be able to go to Indianapolis. And when he comes, he inspires people to be generous.”

Archbishop Tobin acknowledged the sacrifices of the faithful: “Whatever crosses we carry, we can still do good.”

(LeSLy Lynch is a member of St. Mary Parish in Lanesville.)

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**PARISH LIFE COORDINATOR FULL-TIME**

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Parish Life Coordinator. This position is open to a layperson or religious (sister, brother) who will be entrusted with the pastoral care of the parish of St. Charles Borromeo in Milan, Indiana. Specific duties include ministering in the areas of education, evangelization, sacramental preparation, and community prayer and worship. The Parish Life Coordinator will also establish pastoral care opportunities, including visiting the sick and caring for the poor. There is also responsibility for administrative duties and regular communication with archdiocesan offices.

Candidates should be practicing Catholics whose faith life is characterized by joy, charity, compassion, and inclusiveness. The position requires a master’s degree in theology, pastoral ministry or spiritual formation. Pastoral ministry experience in administration, finance, education, and pastoral care is preferred. This ministry also involves a willingness to work on evenings and weekends to tend to the needs of the parish community. The parish will also accept applications; an interview by a search committee and agree to participate in a psychological assessment.

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

Ed Isakson
Director of Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

**Job Description**

- **Location:** Archdiocese of Indianapolis, Indiana
- **Purpose:** The primary objective of this position is to direct all aspects of St. Anthony’s Catholic School in all areas of Catholic education.
- **Responsibilities:**
  - Develop and implement a comprehensive program of Catholic education.
  - Create a learning environment that is safe, inclusive, and respectful.
  - Coordinate and participate in the planning and implementation of religious education programs.
  - Ensure that the school’s mission and values are communicated throughout the school community.

**Job Requirements:**

- Bachelor’s degree in education preferred.
- Knowledge of best practices in Catholic education.
- Experience in teaching and administration.
- Excellent communication skills.
- Knowledge of technology and its integration into the classroom.

The Archdiocese of Indianapolis is an equal opportunity employer.

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** Classified Directory**

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Appeal donations make large-scope charitable services possible in central and southern Indiana

By Natalie Hoefer

Christ’s statement on charity leaves no doubt of the call to care for others. “Whatever you did to the least of these … you did for me” (Mt 25:40). But some needs are too great for a single parish—or even several parishes—to tackle, such as counseling, adoption services, homeless shelters and more. That’s where the United Catholic Appeal: Christ Our Hope (UCA) annual campaign steps in.

Through donations to the UCA, each member of the archdiocese can help those in central and southern Indiana in need of charitable services beyond the reach and capability of a parish community. Below is a look at large-scale charitable services throughout the archdiocese made possible in part by contributions to the UCA.

For more information on each of these organizations and services, log on to www.archindy.org and select the “Charities” tab at the top.

Catholic Charities Bloomington
- Individual, couple and family counseling for all ages, offered on a sliding-fee scale if needed.
- Professional community training on various mental health issues, such as working with difficult families, stress management, staff supervision and different therapeutic approaches.
- Consultation for teachers and parents of students at St. Vincent de Paul School in Bedford who are experiencing behavioral, social or learning barriers.
- Shelter and support for homeless women and children through Becky’s Place.
- Services at Riley Physician clinics for initial mental health assessment, referral for treatment, short-term therapy, resources and parenting tips.
- Onsite therapy for parents and children at Fairview Elementary School in Bloomington.

Catholic Charities Indianapolis
- Individual, family and couple counseling offered on a sliding-fee scale.
- Professional counseling services for school children, and consultation services for parents and students at Indianapolis Catholic schools.
- Assistance through the Crisis Office to low-income persons in need of food, clothing, rent and utility funds.
- Christmas gifts and clothing offered through the Christmas Store to more than 700 needy families.
- Resettlement, legal services, and employment and acculturation assistance through Refuge and Immigration Services.
- Therapeutic recreation and socialization for adults with physical and cognitive impairments through the Center for Successful Aging.
- One-on-one care and socialization opportunities for homebound adults by connecting them with persons 55 and older through the Senior Companion Program.
- Volunteer opportunity matching for adults 55 and older through the Retired and Senior Volunteer Program.
- Emergency shelter for homeless families in Indianapolis through Holy Family Shelter.
- Extended services for families facing chronic homelessness through Holy Family Transitional Housing.

Catholic Charities Terre Haute
- Housing, lunch, clothes and household items for those in need through the Bethany House Homeless Shelter, Bethany House Free Soup Kitchen, Bethany House Free Clothes Closet and Bethany House Household Exchange.
- Activities, programs, learning assistance, food and more for at-risk youths at the Ryves Youth Center.
- Collection and distribution to charitable agencies in Clay, Greene, Knox, Parke, Sullivan, Vermillion and Vigo counties through the Terre Haute Catholic Charities Food Bank.
- Christmas gifts such as clothing, household items or personal hygiene products made available for needy families through the Christmas Store.

St. Elizabeth Catholic Charities New Albany
- Birth parent services, including information about adoption resources; suggestions for parenting; emotional support and advocacy; adoption planning;
- Financial assistance; legal representation for the adoption process; and choice of adoptive parents.
- Adoptive parent services, including domestic adoptions; home studies and post placement services for domestic and international adoptions; preparation and training; support groups and advocacy; assistance with creating profiles for birth parent consideration; and birth parent outreach and matching.
- Three types of affordable housing for women, including a maternity home for pregnant women; a transition home providing mothers a safe place to live while raising their child, receiving counseling, case management and the opportunity to further their education or decide upon a vocation; and an affordable supporting housing program for families facing homelessness that offers rent on a sliding-fee scale, as well as access to case managers, mental health therapists and all other St. Elizabeth resources.
- Spokespersons in court for children in abuse and neglect cases in Floyd and Washington counties through Court-Appointed Special Advocates (CASA).
- Baby food, diapers and formula (with form of identification and proof of a child)—plus monthly availability of baby and maternity clothing, blankets, car seats and baby beds—through Marie’s Ministry/Community Distribution Program.
- Counseling to members of southern Indiana and Louisville.

Catholic Charities Tell City
- Food and clothing for the needy on the second and fourth Saturday of every month through Martin’s Cloak food pantry.
- Weekly hot meal provided through Table of Blessings.
- Food distribution to pantries participating in the Perry County Food Coalition.
- Financial assistance for those in economic crisis needing help paying for bills, housing, medicine and gasoline for out-of-town medical needs.
- Baby items, formula and diapers made available to low-income families through Lifeline for Families and Early Years Store.
- Winter coat giveaway annually from October through February.

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