Respect Life Month

Author reveals how authentic feminism was hijacked by proponents of sexual revolution

By Natalie Hoefer

The 70-year-old author of Hijack the Women’s Movement, was the keynote speaker at the event. Here are highlighted excerpts summarizing her talk.

‘I made up that story—it didn’t happen.’

‘I spent most of my life on the abortion side of the fence while writing for Cosmopolitan magazine. … I promoted the “Cosmo-girl” lifestyle and all its false promises, that if young women just worked hard enough, had sex and had a lot of fun without the kids, they would be free.

“In 1971, I’d gone from journalism school and gotten a fancy job [in New York City] at Cosmopolitan. What I saw there was that the women’s movement and the sexual revolution were two radically different movements. … How did we get to the point that these two radically different movements got joined together? After I became a Catholic [in 2003] I started to investigate it. [The feminist movement, championed by Betty Friedan] in 1963 was very unifying for women. Women of my generation were going into the workforce in droves and finding a lot of injustices. You could be fired for being pregnant. … I was fired for being pregnant. All the classified ads in the newspapers were divided between “help wanted-male” and “help wanted-female.’

A married woman couldn’t apply for credit in her own name. Most law schools and medical schools were closed to women. … Women were very unified

Sue Ellen Browder addresses more than 900 pro-life supporters at the Indiana Convention Center in Indianapolis during Right to Life of Indianapolis’ Celebrate Life Dinner on Oct. 4. (Photo by Natalie Hoefer)

Pope canonizes seven saints who ‘fought the good fight of faith’

VATICAN CITY (CNS)—The seven new saints of the Church were holy not because of their own efforts, but because of “the Lord who triumphs in them and with them,” Pope Francis said.

Each one “struggled to the very end with all their strength,” which they received through perseverance and prayer, the pope said on Oct. 16 at a canonization Mass in St. Peter’s Square.

“They remained firm in faith, with a generous and steadfast heart. Through their example and their intercession, may God also enable us to be men and women of prayer,” the pope told the estimated 80,000 people present at the Mass.

Seven large tapestries bearing the portraits of the new saints decorated the facade of St. Peter’s Basilica, some representing specific aspects of their lives that exemplified their holiness.

Argentine “gauchito priest,” St. Jose Gabriel del Rosario Brochero was portrayed sitting on a donkey, his humble means of transportation when traveling thousands of miles to minister to the poor and the sick.

St. Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s, was depicted holding a palm branch and rosary while a trail of blood and a single bullet were at his feet.

St. Salomone Leclerq, who was killed after refusing to renounce his faith at the height of the French Revolution, was shown with his eyes fixed toward heaven as an angel carried a palm, symbolizing his martyrdom for the faith.

The French Carmelite writer and mystic, St. Elizabeth of the Holy Trinity, was shown seated in prayer, and St. Manuel Gonzalez Garcia, a Spanish bishop who spent his life devoted to eucharistic adoration, smiled radiantly.

Fight fear, help refugees, says Cardinal-designate Tobin

NOTRE DAME, Ind. (CNS)—In 2015, the U.S. accepted 70,000 refugees that included one particular young family: a mother, a father and two small children.

The family fled their homeland of Syria in 2012, and spent three years living in a refugee camp. During those years, surrounded by dismal conditions, the family underwent the rigorous scrutiny that exemplified their holiness.

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Cardinal-designate Joseph W. Tobin of Indianapolis speaks on Oct. 14 at the University of Notre Dame.

He discussed the history and current state of refugee resettlement in the United States.
Betty K VII, a cargo ship called a “pallet carrier” that set "urgent need" for donations, the Archdiocese of Miami requesting Pope Francis enroll the six the Congregation for Saints’ Causes, Cardinal Angelo Amato, prefect of of the Little House of Providence, a home for abandoned children. and of the Little House of Providence, a home for abandoned children.

He also encouraged the audience to reach out to a local refugee resettlement agency, saying the work at Catholic Charities would be impossible without volunteers.

Following the singing of the Litany of the Saints, the pope “declared and defined” their sainthood which was met with applause from the crowd, many waving banners and flags in approval. In his homily, the pope cited the central theme of the Sunday’s Gospel was an important aspect in the lives of the newly canonized saints and something that obtained for them “the goal of heaven.” He reflected on the day’s first reading what Jesus said to Moses: “Do not fear, for I am with you.” In prayer while the Israelis fought Amal’s army. When Moses’ arms would fall from weariness, the tide would turn against Israel. Just as Aaron and Hur held Moses’ arms up until they won the battle, the pope said, so should Christians “support one another” in the “commitment to prayer.”

“Weariness is inevitable,” he said. “Sometimes, we simply cannot go on. Yet with the support of our brothers and sisters, our prayer can persevere until the Lord completes his work.” Like Moses who grew weary, yet was sustained by Aaron and Hur, Christians must remember they are not alone in the Church, the pope said. “We are members of the body of Christ, the Church, whose arms are raised day and night to heaven, thanks to the presence of the risen Christ and his Holy Spirit. Only in the Church, and thanks to the Church’s prayer, are we able to remain steadfast in faith and witness,” he said. Looking at the day’s Gospel reading, the pope said Jesus’ parable of the widow who persists in seeking justice reveals “the mystery of prayer,” which involves crying out persistently and not losing heart.

Red Mass
Above, U.S. Bankruptcy Judge Robin Moberly, left, received the 2016 Person for All Seasons Award from the St. Thomas More Society of Indianapolis during the Oct. 5 dinner and recognition ceremony of the group that represents Catholics in the legal profession. Honored for her commitment to promote justice in the community, Moberly, a member of St. Luke the Evangelist Parish in Indianapolis, received the award from Gregory Calabrese, a lawyer who is a member of St. Christopher Parish in Indianapolis. Before the dinner, Cardinal-designate Joseph W. Tobin, right, was the principal celebrant at the 57th annual Mass at St. John the Evangelist Church in Indianapolis.

(Submitted photo by Bob Nichols)

Shipment heads to Haiti from Miami; plans begin for next phase of relief

MIAIMI (CNS)—Exactly one week after citing an “urgent need” for donations, the Archdiocese of Miami loaded 22 pallets of rice, canned goods, hygiene supplies and diapers onto a ship for transport to Haiti’s southwestern peninsula, hardest-hit by Hurricane Matthew in early October.

“And more to come,” said an elated Father Reginald Jean-Mary, pastor of Notre Dame de Haitian Mission in Miami’s Little Haiti, as he watched an army of volunteers pack, wrapping and loading the donated goods onto pallets.

A total of 47 pallets were being taken to Haiti on the Betty K VII, a cargo ship called a “pallet carrier” that set sail on Oct. 16 and was to arrive in Miragone, on the peninsula’s northern coast, a few days later.

From there, the Haitian Catholic Church’s relief agency would transport the supplies overland to its local affiliates in the areas that bore the brunt of Matthew’s fury. Jeremie in the peninsula’s southwest and Les Cayes in the south, as well as Moïse-Saint-Nicolas in the remote northwestern tip of the country.

The number of deaths reportedly has surpassed 1,000, several days after the storm’s 145-mile-an-hour winds and torrential rains slammed into the country, according to a tally by Reuters based on conversations with local officials.

(Those interested in contributing to Catholic Relief Service’s (CRS) efforts to help those affected by Hurricane Matthew in various Caribbean nations can do so online at donate.crs.org. They may also help by calling 877-HLP-CRS or by sending a check to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203-7090.

To aid Catholic Charities USA’s relief efforts in the southeastern U.S., donations can be made online at catholiccharitiesusa.org. Donations can also be made by calling 800-519-9385 or by sending a check to Catholic Charities USA, P.O. Box 17066, Baltimore, MD 21297-1066.)

To pray is not to take refuge in an ideal world, not to escape into a false, selfish sense of calm. On the contrary, to pray is to struggle, but also to let the Holy Spirit pray within us,” the pope said. Before the final blessing, Pope Francis led the faithful in praying the Angelus and thanked the delegations as well as the pilgrims from the various countries of the new saints for their presence. The official delegations included Argentine President Mauricio Macri and cabinet ministers from Spain, France and Italy. The official Mexican delegation was headed by Roberto Herrera Mena, adjunct for religious affairs.

Pope Francis prayed that “the example and intercession of these luminous witnesses sustain the commitment of each one in your respective areas of work and service for the good of the Church and the civil community.”

10/21/16

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ICC celebrates 50 years as public policy voice of the Church in Indiana

(Editors note: The following is the first in a series of articles reflecting on the Indiana Catholic Conference, the public policy voice of the Catholic Church in Indiana, which is celebrating the 50th anniversary of its founding.)

By Victoria Arthur
Special to The Criterion

The Second Vatican Council, with its profound and sweeping changes for the Catholic Church, had concluded less than a year before. The social and political upheavals of the 1960s were reshaping American culture. And in the midst of it all, Indiana Catholics stepped forward to be heard.

In October of 1966, a small group of dedicated Catholics met in Indianapolis to do what their counterparts in only a handful of states had accomplished—to formalize a way for the Catholic Church to speak on both state and national issues. That was the genesis of the Indiana Catholic Conference (ICC), which this fall marks the 50th anniversary of its establishment as the public policy voice of the Catholic Church in Indiana.

"The Church was beginning to see its role in how it impacts the culture," said Glenn Tebbe, the fifth and current executive director of the ICC. "The goal then was the same as it is today—to reflect on Church teaching and offer its wise perspective to people, to consider in a way that will benefit society.

Indiana was a pioneer in this effort. Although New York had established a Catholic conference as early as 1918, there were only six states with such an entity when the ICC was formed. An explosion of new conferences followed, beginning in the late 1960s. According to Tebbe, one of the catalysts clearly was Vatican II, the historic council held from 1962-65 that addressed relations between the Catholic Church and the modern world.

Since its beginning in 1966, the ICC has served as the coordinating body for the five Catholic dioceses in the state—the Archdiocese of Indianapolis, the Diocese of Evansville, the Diocese of Fort Wayne-South Bend, the Diocese of Gary and the Diocese of Lafayette.

Through the efforts of dedicated staff members, diocesan coordinators around the state, and board and advisory council members, the ICC works to:

• provide the Catholic bishops of Indiana with a means to work together in the common interest of the Catholic Church and of citizens throughout the state;
• follow the activities of government to discern trends, and to represent the Catholic Church in discussions on public policy issues; and
• inform Catholics throughout the state about the Church’s position on important issues, and engage them in taking action.

Like his predecessors, Tebbe has sought to ensure that the Catholic Church’s voice is heard in Indiana on issues of great magnitude—from the defends of life to immigration to religious education. That was the goal of the ICC’s founders in 1966, and it remains the goal of the organization today.

"We have the bishops, and the wealth of Church history and teaching to give people’s interest in the Church’s stance on the major issues—and how the candidates measure up. While he said that no candidate is in complete alignment with Church teaching in all areas, he said that the ICC remains committed to articulating the Church’s position on the greatest moral issues of our time.

The Church was beginning to see its role in how it impacts the culture. The goal then was the same as it is today—to reflect on Church teaching, and offering its wisdom for people to consider in a way that will benefit society.

—Glenn Tebbe, executive director of the Indiana Catholic Conference

Tebbe, in his 13th year as ICC executive director, "I try to be the voice of our five bishops and also to enable the Catholic faithful and all people of good will to help shape public policy for the best interests of the common good."

School choice is one area in which the Catholic Church in Indiana has not only made an impact but has become a national leader, and Tebbe was well equipped to help guide the endeavor.

Before coming to the ICC, he was a teacher and principal, and later spent a decade as executive director of the Indiana Non-Public Education Association. That organization represents Catholic, Lutheran and other non-public schools in Indiana and, along with the ICC, was instrumental in the passage of legislation that led to the School Scholarship Tax Credit and the Indiana Choice Scholarship (voucher) programs in 2009 and 2011.

This success in ensuring that low- and middle-income families could choose the right school for their children is a prime example of how the Church can find common ground and cooperate with other groups sharing the same interests.

"The public thinks that the Church is one monolithic entity, but actually it is very nuanced in its approach to most things," Tebbe said. "And that’s how we have to approach all of the issues of the day."

Amplifying Catholic voices

Charles "Chuck" Schisla has witnessed the ICC in action from day one—and from multiple perspectives.

In 1966, as a state government television reporter in Indianapolis, he covered the establishment of the ICC for his central Indiana audience. The charter member of St. Andrew the Apostle Parish in Indianapolis immediately recognized what a turning point this representation for the Church in Indiana was. Schisla said.

"The most significant thing was that the Church discovered and decided to use its voice to speak in a substantive way to the pertinent issues of the day."

Schisla left television a year later and moved into the public policy and public relations arena. He eventually became involved with the ICC himself and served in various capacities for decades, including as a diocesan coordinator from 1979 to 1985. He says that the ICC has been highly effective in "taking the issues facing the Indiana General Assembly, identifying those of significance to the Catholic Church and developing formal positions on them."

With his background as a broadcast journalist, Schisla served as a liaison between the Church and the media regarding those issues through the years, including on pro-life matters and school choice.

He also helped the ICC to develop effective ways of communicating to another key audience: the Catholic faithful.

"One of the Second Vatican Council came much more involvement of the laity in a whole range of ways," Schisla said. "[We worked to] educate people about the Church’s position on the issues, which would help them form their conscience. When we let them know where, when and how to whom they could make their voices heard."

The ICC’s methods for accomplishing this have ranged from drafting position papers and brochures to operating “phone trees” at the parish level before the advent of the Internet. The Indiana Catholic Action Network (I-CAN) was established in the 1980s and continues to be a vehicle for informing and mobilizing Catholics statewide. To learn more about I-CAN, go to www.indiananc.org.

According to Tebbe, a presidential election year like this one brightens people’s interest in the Church’s stance on the major issues—and how the candidates measure up. While he said that no candidate is in complete alignment with Church teaching in all areas, he said that the ICC remains committed to articulating the Church’s position on the greatest moral issues of our time.

The former teacher views his current role as that of an educator, too. With fellow staffer Nel Thompson, who has served as the ICC’s administrative assistant since 1974, Tebbe says he wants to build upon the legacy of all who have served the organization for the last 50 years.

"We have the bishops, and the wealth of Church history and teaching to give us guidance," he said. "In each case, we know what the teachings are. It’s our job to figure out how to make that known in the most effective way."

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

There's no such thing as retired 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 Kickoff, Retired Pastor Good Shepherd Parish

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The Criterion Friday, October 21, 2016
The ugly election

“The deepest issues we face as a Church and a nation this year won’t be solved by an election. That’s not an excuse to remove ourselves from the public square. We do need to think and vote this November guided by properly formed Catholic consciences. But for believers, our task now is much more difficult and long-term. We need to recover our Catholic faith as a unifying identity across party lines. And we can only do that by genuinely placing the Church and her teachings—all her teachings, rightly ordered—first in our priorities. Larger forces shape our current realities. If we fail to understand those forces, we’ll inevitably cripple our ability to communicate Jesus Christ to generations not yet born.” (Philadelphia Archbishop Charles J. Chaput)

The outcome of this year’s election will have an impact on the way our Catholic faith is lived in the United States of America for many years to come.

The appointment of Supreme Court justices, immigration policies, religious liberty, and other issues that shape and influence young and elderly, informed members of our community, community, terrorism, war and peace—these are just a few of the critical issues that are at stake in the choice of our nation’s leaders.

As Philadelphia Archbishop Charles J. Chaput has written, “the deepest issues we face this year won’t be solved by an election.” But this election matter is enormous and the choices made by “properly formed Catholic consciences” will make a difference.

What difference does your vote or mine make in an ugly election like this one? The simple answer is “evangelization.” To the extent that our votes are faithful to Gospel values, our exercise of this cherished responsibility will cause wisely given witness to our faith in Jesus Christ. It proclaims to the world that while some trust in princes (or politicians), we place all our trust in God incarnate and in the Holy Spirit who works in our world regardless of the principalities and powers that appear to be in charge in any given era.

The dilemma we face this year, but to some extent in every election year, is that the choices we are presented with are not clear. A vote for one candidate or party will result in these unacceptable outcomes; whereas voting for the other candidate or party will produce different—but equally unacceptable—results. How do we resolve this dilemma? Cardinal-designate Joseph W. Tobin has written that “no candidate or political party platform is perfectly consistent with the teaching of the Catholic Church on issues of morality and social justice.”

With the U.S. Conference of Catholic Bishops, Cardinal-designate Tobin endorses Catholics who wish to be faithful citizens to inform their consciences by studying the issues and making decisions that are not based on personalities but on policies.

The candidates and political campaigns don’t help us. Speeches, rallies, debates and (above all) political advertisements are chock-full of personal attacks, innuendos and outright lies. Issues and policy positions are rarely discussed. As a result, choices based on what the candidates primarily say (or how they perform) will almost certainly be uninformed.

To make responsible choices and, in the process, give witness to the Gospel, we need to dig deeper into party platforms, track records and policy statements made by the candidates.

We need to be thoughtful, informed and serious about the issues even when the candidates and their campaign organizations are not.

The issues that faithful Catholic voters should care about are proposed by Cardinal-designate Tobin and the American Bishops’ Ad Hoc Committee on “Forming Consciences for Faithful Citizenship.” These include: the ongoing destruction of more than 1 million innocent human lives each year by abortion; physician-assisted suicide; and the redefinition of marriage—the vital institution that undermines the right to life, marriage, the family, and the common good.

Defining issues also include the excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor; the deadly attacks on fellow Christians and religious minorities around the world; the narrowing definition of religious freedom, which threatens basic individual conscience and the freedom of the Church to serve; economic policies that fail to prioritize the poor, at home or abroad, a broken immigration system and a worldwide refugee crisis; and wars, terrorist and violence that threaten every aspect of human life and dignity.

There’s no question that we are in an ugly election season and faced with impossibly difficult choices. But we are a people of hope who are called to give witness to Gospel joy. Let’s show the true colors on Election Day. Let’s reject the ugliness and choose what is good and true.

—Daniel Conway

Letters Policy

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

Letters from readers are welcome and every effort will be made to include those from as many people and representing as many viewpoints as possible. Letters should be informing, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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Care for creation: a moral issue of our time

My columns over the last several weeks have been focused on issues that we, as Catholics and as faithful citizens, need to consider as we prepare to choose candidates for federal, state and local offices. No one who cares about the future of our nation, our state or our local communities can afford to “sit this one out,” no matter how distasteful individual choices may appear to be. We must examine our consciences, scrutinize the candidates and their proposed policies, and then vote—trusting that the Holy Spirit is at work in our world influencing all things for the good.

Of course, we know that the Evil One is also working hard to tear down what we hope to build up. But God’s power is infinitely greater, and our faith tells us that God will triumph in the end. Such optimism does not absolve us of our responsibilities, but it does assure us that God is with us every step of the way.

One of the serious issues we must all consider is care for creation, the impact of political and economic decisions on the environment, and the protection and care for our common home. In a dramatically polarized electorate, the issue of “care for creation” has become a political debate.

As with most issues that are being discussed in this election season, what the Catholics call “care for creation” has become polarized. Those who are against more regulations fear that environmentalism is just an excuse for increased government intrusions into the lives of individuals and communities.

On the other hand, those who are genuinely concerned about abuse of our air, water, land and mineral resources look first to science to determine the causes of the problems and the solutions to any environmental concerns. The U.S. bishops believe that our nation should lead in contributing to the sustainable development of poorer nations and promoting greater justice in sharing the burden of environmental blight, neglect and recovery.

The same is true of our nation’s efforts to reduce poverty should not be associated with demeaning and sometimes coercive government control programs. Such an approach is condemned by Pope Francis and all who truly respect the dignity of all God’s creation.

“To blame population growth, instead of an extreme and selective consumerism on the part of some, is one way of refusing to face the issues. It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption” (#86). We must acknowledge the scandalous truth that approximately one-third of all food produced is discarded, and “whenever food is thrown out it is as if it were stolen from the table of the poor” (“Laudato Si,” #85). Our efforts should, instead, focus on working with the poor here at home and throughout the world to help them build a future of hope and opportunity for themselves and their children.

Care for creation is a moral issue that deserves our particular attention during this critical election season. Whether candidates and political parties can be counted on to truly care for the environment in a way that is consistent with the teaching of Pope Francis will guide us as we search for wisdom and prudence in this vitally important aspect of faithful citizenship.
October 23
Our Lady of Grace Monastery, 5335 E. 47th St., Indianapolis.
Catholics are invited to their annual Piano Recital.
Information: 317-262-7695 or recite@stannianmeinrad.org.

October 27
Clarity Pregnancy Center, 804 Norris Ave., North Vernon.
Monthly Taizé Prayer Service will be held.
Information: 317-938-1011 or mzoeller@benedictinn.org.

October 28
St. Mark the Evangelist Church, 335 E. Edgewood Ave., Indianapolis.
Organ Concert, featuring Spooky Church, 5:30-8 p.m.
Information: 317-628-4424 or info@stmarkindy.com.

October 28-29
Camp Woodbooner, 9219 E. County Road 640 N., Greensburg.
Information: 812-932-0789 or knafl@etsite.net.
Registration: www.holycharm.org/camp/youth.html.

October 29
Providence Cristo Rey High School, 75 N. Bellevue Place, Indianapolis.
Community Yard Sale, clothing, household items, books, toys, items priced to sell, fill a grocery bag for $5, proceeds benefit Hawthorne Community Center and Dalton’s Food Pantry. 9 a.m.-noon; rain or shine. Information: 317-886-1000 ext. 103.

November 2
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis.
A Joint Catholic, educational, charitable and social singles, 50 and over, evening, single, widowed or divorced. New members welcome.
Registration: 317-243-0777.
Calvary Mausoleums, 1355 N. Washington Ave., Indianapolis.
All Soul Day Mass, noon, 317-448-4399 or www.catholiccemeteries.org.
Our Lady of Peace Cemetery and Mausoleum, 9001 Havrewick Road, Indianapolis.
All Soul Day Mass, registration 8:15 a.m., 2:30 p.m., $45 includes lunch. Information: 317-574-8898 or otlp@sistersofprovidence.org.

November 4–6
Our Lady of Fatima Retreat House, 5335 E. 56th St., Indianapolis.
Worldwide Near-Dying Encounter Weekend, $75 application fee, donation at end of weekend, 7:30 p.m. Fri.-4 p.m. Sun. Information: 317-378-2941, tpadlalife@comcast.net or www.wnwe.org.

November 5
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, Saint Meinrad.
“Mystical Mother Earth.” Benedictine Father Adrian Burke, presenter, $225 single, $425 double. Information: 812-357-6585 or mzoeller@benedictinn.org.

November 7-11
Mother Role Reformation Retreat Center, 2220 W. State Road 48, Bloomington.
Priest: Servan of Christ, priest retreat led by Cardinal Francis Arinze, prefect emeritus for the Congregation for the Doctrine of the Faith, and President of the Congregation for the Disciple of the Sacraments, $450 for single rooms includes lodging, meals, and transportation. Information and registration: 812-825-4642, ext. 1 or marianlois@bluebear.net.

November 8-10
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, Saint Meinrad.
Midweek Retreat. “The End-Purpose of Creation and Our Role in its History according to St. Paul.” Benedictine Father Emmanuel Nyong, presenter, $225 single, $425 double. Information: 812-357-6585 or mzoeller@benedictinn.org.

November 10
Benedictine Sisters, Retreat & Conference Center, 1402 Southern Avenue, Beech Grove.
Basic Needs and Beyond, two of three stand-alone sessions, facilitator Benedictine Sister Angela Jarboe, $79, 9:00 a.m.-5:00 p.m., $25 per session. Information and registration: 317-788-7581, www.benedictine.or.

November 11
Mother Role Reformation Retreat Center, 2221 W. Hendricks Road, Bloomington.
“Go Out to All the World and Tell the Good News,” Cardinal Francis Arinze portraying on role of Cardinal Francis Arinze as a participant, 9:00 a.m.-5:00 p.m., registration $825-4642, ext. 1 or marianlois@bluebear.net.

November 14
St. Meinrad Archabbey, 22143 Main St., Oldenburg.
Guest House and Retreat Center, open house and lunch, run by Benedictine sisters, $255 single, $425 double. Information: 812-357-6585 or mzoeller@benedictinn.org.

November 17
St. Meinrad Archabbey, 22143 Main St., Oldenburg.
N. Meridian St., in Indianapolis, 9:30 a.m.-3:30 p.m., $45 includes lunch, register by Oct. 31. Information: 812-357-2952, gretir@etsite.net.

November 19-20
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood.
Welcoming the Order of Celebrating Matrimony, workshops by offices of Worship, Catechesis and Pro-Life and Family Life and the Metropolitan Tribunal on the revised edition of the Order of Celebrating Matrimony, focus on preparation for and celebration of the sacrament of marriage for all priest, parish life directors, coordinating ministers of marriage preparation/sponsor couples and wedding coordinators encouraged to attend, 9-9:30 a.m., registration 8:15 a.m. Information: 317-890-1127 or archindy.org/OCM-TRAINING.

Thanksgiving
We are always grateful for your support of the Archdiocese. Please consider a contribution.

November 21
St. Monica Parish, 6131 N. Michigan Road, Indianapolis.
“Annulment Information Meeting,” 6:30 p.m., presentation regarding the annulment process will be held at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis from 7:00 p.m.-7:90 p.m. on Oct. 26.
Presenters include judicial vicar Father Joseph Newton, associate Joe Gehret, and judge instructors Amu Tully and Nancy Thompson.

For more information, contact Deb VanVelse at 317-336-1556 or 1-800-382-7836, ext. 1586, or e-mail dvanvelse@archindy.org.

November 22
St. Monica Parish, 6131 N. Michigan Road, Indianapolis.
“Catholic High School Mass,” 10:00 a.m.-11:30 a.m.
A general information session regarding the annulment process will be held at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis from 7:00 p.m.-7:90 p.m. on Oct. 26.
Presenters include judicial vicar Father Joseph Newton, associate Joe Gehret, and judge instructors Amu Tully and Nancy Thompson.

For more information, contact Deb VanVelse at 317-336-1556 or 1-800-382-7836, ext. 1586, or e-mail dvanvelse@archindy.org.
In chapter 16 of the Gospel of Mark, Jesus told his disciples to “Go into all the world and preach the Gospel to all creation” (Mk 16:15).

Such preaching to “all the world” is a component that separates Catholic schools from public schools.

In an effort to make its Catholic schools the best possible forums for the spiritual, emotional and educational development of its students, the archdiocesan Office of Catholic Schools (OCS) uses funds from United Catholic Appeal: Christ Our Hope to aid in offering professional development to principals, school commission board members and administrators.

This year, given the growing amount of diversity among the school population throughout the archdiocese, much of the professional development has focused on inclusivity, says Mary McCoy, archdiocesan assistant superintendent for elementary education.

“We want to help our principals on inclusivity and being able to meet the needs of all the diverse learners, whether that’s economic differences, differences in learning needs, Catholic or non-Catholic or ethnic differences,” she says. “They then can take that knowledge into classroom buildings and be able to meet the needs of all the diverse learners.”

Such development is offered through workshops and visits to schools throughout the archdiocese by the OCS staff, with UCA funds helping finance the materials and travel.

“One of those sessions was done in partnership with St. Vincent Health [in Indianapolis],” says Benjamin Potts, archdiocesan assistant superintendent of secondary education. “They provided a poverty simulation experience with all of the principals. It was a powerful experience. It developed awareness and empathy, and equipped them with skill sets to work with people facing poverty and how schools can respond to their needs.”

With the help of UCA funds, OCS also offered a conference with Paula Kluth, an expert on supporting students with learning differences.

“Her topic was how to have an inclusive environment in classrooms and schools,” says Potts. “There was a good crowd from across the archdiocese there.”

But in the realm of Catholic education, there is more to professional growth than operational matters, says McCoy.

“Every professional development opportunity includes some kind of spiritual component to keep principals fed so they can be spiritual leaders in their buildings,” she says.

To address the spiritual side of inclusivity, Mass and a presentation were offered by Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis.

“Jesus was the most inclusive person there was in his time,” says McCoy. “Father Todd talked about being inclusive and welcoming, and opening the doors to all.”

Father Riebe has seen St. Mark Parish and its school increase in diversity both in Hispanic and Burmese populations.

“These opportunities are important so our schools can continue to meet the needs of all the learners,” says McCoy. “It’s all about continuous school improvement.”

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-225-1415 or 800-182-8958 ext. 1415.)

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By Natalie Hoefer

**Archbishop Kurtz: Political discourse that demeans women, religion ‘must change’**

WASHINGTON (CNS)—Too much of the political discourse during this election year “has demeaned women and marginalized people of faith,” the president of the U.S. Conference of Catholic Bishops (USCCB) said on Oct. 14.

“This must change,” said Archbishop Joseph E. Kurtz of Louisville, Ky. “True to the best hopes of our Founding Fathers, we are confident that we can and will do better as a nation.

“Politics, their slices and volunteers should reflect our best aspirations as citizens,” he said.

The archbishop’s statement came at the end of a week of fallout over controversies involving the presidential campaigns of Republican nominee Donald Trump and Democratic nominee Hillary Clinton.

One controversy involved NBC’s Oct. 8 leak of a 2005 clip of Trump making lewd sexual remarks about women. The other involved an Oct. 11 release by WikiLeaks of what it said was an e-mail chain among top officials from Clinton’s campaign discussing how many powerful conservatives in the U.S. are converts to Catholicism, which one e-mail called “an amazing bastardization of the faith.”

“At this important time in our nation’s history, I encourage all of us to take a moment to reflect on one of the founding principles of our republic—the freedom of religion,” Archbishop Kurtz said. “It ensures the right of faith communities to preserve the integrity of their beliefs and proper self-governance.

“There have been recent reports that some may have sought to interfere in the internal life of the Church for short-term political gain. If true, this is troubling both for the well-being of faith communities and the good of our country,” he said.

Christ “has given us a precious gift” in the Catholic faith and the Catholic Church, the archbishop said.

“As Catholics, we hold onto our beliefs because they come to us from Jesus, not a consensus forged by contemporary norms. The Gospel is offered for all people for all times,” Archbishop Kurtz said. “It invites us to love our neighbor and live in peace with one another. For this reason, the truth of Christ is never outdated or inaccessible. The Gospel serves the common good, not political agendas.”

“Unfortunately, some politicians and all people of goodwill in the nation to be ‘good stewards of the precious rights we have inherited as citizens of this country.”

“We also expect public officials to respect the rights of people to live their faith without interference from the state. When faith communities lose this right, the very idea of what it means to be an American is lost,” he added.

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**Archbishop Joseph E. Kurtz**

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**United Catholic Appeal: Christ Our Hope**

UCA funds help provide professional development for education

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**Every professional development opportunity includes some kind of spiritual component to keep principals fed so they can be spiritual leaders in their buildings.**

—Mary McCoy, archdiocesan assistant superintendent for elementary education
“Scholars on both sides of the debate, both pro-abortionists and pro-lifers alike, have all said Roe v. Wade is very peculiar. In Harvard Law Review, Harvard law professor Laurence Tribe perceptively wrote, “One of the most curious things about Roe is that behind its own verbal smokescreen, the substantive judgment on which it rests is nowhere to be found.”

Sue Ellen Browder, author of Subverted: How I Helped the Sexual Revolution Hijack the Women’s Movement

"'It took me a long time to find out what happened that night. But I got into NOW's files, so I know exactly what happened. It's all recorded there."

"A huge fight raged until almost midnight. And when the dust settled, the resolution that only 51 people were paid 57 people, voted that night to insert abortion and contraception into the women’s movement. One thing that should have been that night—and these are ardent feminists— including a number of the original founders of that organization, walked out of that meeting over the abortion vote."

"When Betty Friedan stood before the press the next morning… all that controversy was glossed over. She said in a press release that in this bill of rights she claimed to be speaking for 25% of working American women, the millions of women who are emerging from our colleges each year, and mothers who are emerging from their homes to go back to work… In fact, she was only speaking for 57 people.

"The next day, The Washington Post runs a story heading the abortion vote. And they report. 'NOW supports the furthering of the sexual revolution of our century by pressing for widespread sex education and provisions of birth control information and contraceptives, and by urging that all laws penalizing abortion be appealed.'

"That is how the 1960s women’s movement, which started out as a very unified, family feminist movement for working mothers and women, was subverted and became a vehicle for abortion and contraception."

"Half-truths, selected truth and truth out of context."

"One woman who walked out that night was an Ohio lawyer, Betty [Elizabeth] Boyer. … She said a human life is a sacred trust. She founded the pro-life women’s Equity Action League. WEAL. Although WEAL’s membership never exceeded 10,000, these women did an amazing amount of good work. The pro-life feminists who joined Betty Boyer at WEAL opened academia to women. They forced newspaper to stop running ‘help wanted-male’ and ‘help wanted-female ads.' They got the Pregnancy Discrimination Act of 1978 passed, which made it illegal to fire a woman just because she is pregnant. They worked to get women’s sports programs in high schools and colleges. Pro-life feminists did a huge chunk of the work, and pro-abortionists got most of the credit."

"If your family feminist movement, what I call pro-life family feminism, is the original feminism that gave us the right to vote, that launched feminism in the 1960s, which was hijacked in the Chinese Room and again by Roe v. Wade in 1973, … that opened academia to women, that forced newspapers to stop writing ‘help wanted-male’ and ‘help wanted-female ads,’ that fought for girls sports programs in high school and college, and kept women from being fired for being pregnant… As Christians, we need to catechize each other. As long as other Christian churches, even Catholics, believe abortion is morally acceptable in the eyes of God, we’ve got serious trouble… Of course, there’s hope. Larry Lader thought he had won when Roe v. Wade was decided. But through you and your pro-life movements, God has kept the abortion fight alive across this nation for 50 years. You just refuse to quit!

[St. Teresa of Calcutta said], ‘We are all liable to commit moral errors, but we are always called to be faithful. We have to continue doing what we’ve been doing, and God will take care of the rest.’

Report sexual misconduct now

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechesis of the Catholic Church from CDU
- RN 1321 classes for a Certificate in Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon completion

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- Employees also receive reimbursement upon completion

For more information, please log on to www.archindy.org/hyministry

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

Chill@archindy.org

Catholic Family Services serving the Archdiocese of Indianapolis

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

Sexual misconduct continued from page 1

in wanting to stop all this.

"But the sexual revolution when I was at 18, it was an anathema."

[Then-editor] Helen Garley Brown had [developed] Cosmo into the first sexual revolution magazine in America. He turned all traditional values upside down.

"Young women [in the 1960s] were just so..."

... she’s educated to her full potential. None of us for the right of working parents to deduct to have paid maternity leave. Another called fired for being pregnant. Another right was of the Mayflower Hotel [in Washington], which he wrote in 1966. This Abortion [hijack the women’s movement]. … I found out [Cosmo] he’d have to recruit the feminists. …

"One woman who walked out that night was an Ohio lawyer, Betty [Elizabeth] Boyer. … She said a human life is a sacred trust. She founded the pro-life women’s Equity Action League, WEAL. Although WEAL’s membership never exceeded 10,000, these women did an amazing amount of good work. The pro-life feminists who joined Betty Boyer at WEAL opened academia to women. They forced newspaper to stop running ‘help wanted-male’ and ‘help wanted-female ads.' They got the Pregnancy Discrimination Act of 1978 passed, which made it illegal to fire a woman just because she is pregnant. They worked to get women’s sports programs in high schools and colleges. Pro-life feminists did a huge chunk of the work, and pro-abortionists got most of the credit.

"A lot of the history in this book was invented by Cyril Chestnut Means. He was a NARAL attorney, and his history was so convoluted that it’s taken Loyola University law history professor Joseph Dellapenna 1.283 pages in his book, Disproving the Myth of Abortion History, to sort out all of the abortion lies that entered our culture largely through the fabrications of Lader and Means."

"Larry accepted Lader as a reliable authority on abortion history, philosophy and theology. … Lader set himself up as an authority on centuries of abortion legal history, and also on two millennia of Catholic teaching on abortion, and Blackmun and his clerk fell for it.

"In Harry’s [Roe v. Wade] opinion, Larry’s masterpiece of propaganda was cited seven times, and Cyril Chestnut Means’ bogus legal history papers are cited another seven times.

"Law school students on both sides of the debate, both pro-abortionists and pro-lifers alike, have all said Roe v. Wade is very peculiar. In Harvard Law Review, Harvard law professor Laurence Tribe perceptively wrote, ‘One of the most curious things about Roe is that behind its own verbal smokescreen, the substantive judgment on which it rests is nowhere to be found.’

"Larry knew that Americans at that time were morally opposed to abortion, and if he wanted his cause to succeed, he’d have to recruit the feminists.

"One way the convinced Father to connect the feminist movement and the sexual movement was with this book [Abortion, which he wrote in 1966]. This is a masterpiece of propaganda.

“On Nov. 18, 1967, in the China Room of the Mayflower Hotel [in Washington], the National Organization for Women [NOW] met. There were only about 100 people there that night. What they came to was draw up a political bill of rights for the feminist movement that is still with us today.

"One right was for a woman not to be fired for being pregnant. Another right was to be allowed to have an abortion. Another called for the right of working parents to deduct home and child care expenses on their taxes. Another called for an end to the draft, to be educated to her full potential. None of us would disagree with those.

"There were only two rights they fought over that night. One was ERA [the Equal Rights Amendment]. That has failed. The other was the abortion question. That created an uproar.

Sue Ellen Browder, keynote speaker for the Right to Life of Indianapolis’ Celebrate Life Dinner, speaks with Father Theodore Rothrock, pastor of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, before the Oct. 4 event. (Photo by Natalie Hoefer)
Dinner recognizes ‘authentic feminist movement’ and its champions

By Natalie Hoofer

At the Indiana Convention Center in Indianapolis on Oct. 4, author Sue Ellen Browder declared those present at the Right to Life of Indianapolis’ Celebrate Life Dinner to be members of the “authentic pro-life family feminist movement.”

Browder was the keynote speaker at the annual dinner, which also honors local leaders for outstanding contributions to the pro-life movement, celebrates the victories of the movement and seeks to raise funds and awareness for the cause.

She attended this year by more than 900 students and adults, including nearly 20 grade-school students from at least six schools plus home schools; about 250 high school students from nine Catholic and Christian high schools and at least six public high schools; 92 college students and 33 college seminarians.

Browder is the author of Subverted: How I Helped the Sexual Revolution Hijack the Women’s Movement. She shared with the event attendees the results of her investigative research on how abortion and contraception were meshed with the authentic feminist movement started in the late 1800s.

“Indianapolis has dropped from 10 facilities in Indiana to six. We respect their consistent message on life, and their consistent message that the church and the Bible are clear. We need to stand up for life,” she said.

She and her investigative team work to expose the dangers of abortion and the truths of life. Her team published a book called Deicide: Latin for eliminating or killing the deity.”

“Deicide is Latin for eliminating or killing the deity,” she said. “As I work in public policy in the statehouse, I think that’s the big problem, that people are trying to push God out of the public square. It’s very alarming. We need to wake up the people of the church.”

“Smith, a member of College Park Church in Indianapolis, said he holds ‘Right to Life in the highest esteem, so to be honored by this great organization means so much.’

‘Indiana Family Institute’ thinks the world of Right to Life, both the chapter in Indianapolis and the chapters across the state, as well as the state organization. We’ve been partners for going on 30 years on policy issues in the statehouse. We respect their consistent message on life, and their consistent message that the church and the Bible are clear. We need to stand up for life.”

His many accomplishments include working as a journalist for two newspapers while freelancing for The New York Times, working in many roles for Sen. Dan Coats and Rep. John Hostetler, and serving as vice president and chief operating officer of the conservative think tank, the Hudson Institute.

His greatest accomplishment, perhaps, is being the father of four children with his wife, Debbie. The Smiths served as public Christian witnesses to God’s love earlier this year when their 25-year-old son Andrew, a former Butler University basketball player, died from non-Hodgkin lymphoma and leukemia on Jan. 12.

“God is faithful and good in all circumstances,” said Smith. “We prayed for healing—we just didn’t think it would come in heaven. We were hoping it would come at the hands of a doctor.”

Two other award winners at the event were Mary Kay Overbeck and Marilyn Schneider, who together won the Charles E. Stimming, Sr. Pro-Life Award.

“As long as I’ve known them, they’ve always been a pair,” said Tuttle of the two women, who have both served on the dinner committee in various capacities for many years and co-chaired the event in 2010 and 2011.

“I’ve stayed on the dinner committee and do whatever they ask me to do, the things others are maybe a little too busy to do,” said Schneider, a member of St. Elizabeth Seton Parish in Carmel, Ind., in the Lafayette Diocese.

“I did not see this coming. I’ve looked at that list of past winners in the program and thought, ‘I’m not in this league.’ There are so many people who do more than I do. But I love what I do. I just think it’s so important. If you don’t respect life at all stages, what’s left? These little babies need someone to speak for them.”

Overbeck was unable to attend the event, but her award was received on her behalf by her children. After the talk by Browder, people lined up to purchase her book.

Among those in line were Sonia-Maria and Konrad Szymanski, members of St. Joan of Arc Parish in Indianapolis.

“Sonia-Maria. It enlightens how much everything has been based on lies, and how much work we still need to do in order to keep those lies and keep telling the truth.”

Konrad likes coming to the annual event.

“It’s good to recharge your batteries,” he said. “When you go out there in the world, you very often feel alone [in supporting the pro-life cause], even though we might not be. We need that inspiration, a little boost.”

As for Browder’s talk, he said he “really liked that she was talking about the right to life, the fact that the pro-life stance is the true stance, which is pro-woman, pro-child, pro-family, pro-human.

“There’s something to be said about knowing your own history. If you don’t know your own history, whatever someone tells you becomes the new history, even if it might not be true. And if you don’t know the truth, someone else writes it for you.”

(For more information on Right to Life of Indianapolis or to contribute to its cause, log on to rtlindy.org.)

Sisters of Providence, Saint Mary-of-the-Woods, Indiana

Grieving Gracefully ... Into a Future Full of Hope

Join Sister Connie Kramer for this one-day retreat which will focus on understanding and embracing the process of grieving the death of a loved one.

Open to people of all faith traditions.

Register by Oct. 31 at Events.SistersofProvidence.org or Call 812-535-2952

Sisters of Providence, Saint Mary-of-the-Woods, Indiana

Grieving Gracefully ... Into a Future Full of Hope

Saturday, Nov. 5; 9:30 a.m. – 3:30 p.m.

Register by Oct. 31 at Events.SistersofProvidence.org or Call 812-535-2952
New York fertility doctor shares story of embracing pro-life, Catholic faith

By Natalie Hoeter

After the White Mass for those in the health care field on Sept. 29, a reception was held at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. During the reception, pro-life and late-comer to Catholicism Dr. Jan Patterson shared her story of conversion and struggle to promote a culture of life through the practice of Natural Procreative (NaPro) Technology, which works with a woman’s body to provide reproductive help and health. It is a summary of her talk.

Dr. Jan Patterson

“My first conversion was pro-life”

“During that time, she was invited on a pilgrimage. It was on that pilgrimage that I gained a real, true appreciation for the Eucharist,” she said. “I learned that the body, blood, soul and divinity of Jesus Christ was in that Eucharist, and it blew my mind…”

She realized that, if the Catholic Church has Jesus Christ in the flesh—the way, the truth and the life—then the Church had to be correct about its teaching on contraception.”

“I had a responsibility … to help”

“Not human beings, but archangels shouts, ‘What I do is not of my own volition, but God’s will!.ra’el: ‘Micha-el’ is the Hebrew name of each of the three Archangels: Michael, Gabriel and Raphael, who can .’ ”

“Each of the names of today’s three archangels contains in it a word about us. What do I do is what God is doing through my agency.”

Eucharist, and it blew my mind. … the Archangel Parish in Indianapolis, received the St. Luke Clinical Health Professional of the Year Award.

Hanna Fleckenstein, a fertility care practitioner, works for Reising. As a first-time participant at the White Mass, Fleckenstein was impressed. “It’s really neat that they do a special Mass just to identify those in the medical field,” she said. “And it’s nice to be in a group where everyone has a unified purpose and mission.”

“It’s such an honor to be surrounded by such incredibly inspiring medical professionals who are living out their faith, including students who are paving the way of Catholic medicine in the future.”

(For more information on the Catholic Medical Association’s St. Raphael Guild, visit indycathmed.org, e-mail info@indycathmed.org or write to St. Raphael Guild of Indianapolis, c/o Our Lady of the Most Holy Rosary Parish, 520 Stevies St., Indianapolis, IN 46203. †)

Brie Anne Eichhorn, left, Dr. Casey Reising and Elliot Bedford pose with the awards they received at the Catholic Medical Association reception held at the Archbishop Edward T. O’Meara Catholic Center after the White Mass on Sept. 29. (Photos by Natalie Hoeter)

“Each alternative would have medical care and NaPro Technology.”

After returning from the pilgrimage, she told her husband she could no longer prescribe contraception. He advised her to continue her employer, saying that she would seem “crazy” to come back from a pilgrimage and make such an announcement. “I waited until the end of a month, and wouldn’t you know, in that entire month, we had not one person who needed a pelvic exam,” Patterson said. “I told the doctors her decision, and she was so happy.”

After attending a NaPro Technology conference, Patterson learned that she had a partial molar pregnancy, a situation which could lead to cancer. She had to be monitored closely for a long period after the birth, and she could not return to her practice for a time. Her parents, both medical professionals, were “really upset” at her decision to continue practicing NaPro rather than taking contraception during that time.

There were no supportive doctors around me, nobody I could go to,” she said. “At that time, it dawned on me that women who are living a culture of life need and deserve support to be able to do so.”

“It also helped me to realize that I had a responsibility to go that kind of help, to be that physician for people around me, especially now that I was learning about NaPro Technology.”

“Pro-woman, pro-life, pro-family, pro-marriage”

As a Planned Parenthood second trimester surgical abortion patient that was built in Austin, Patterson and other members of the Catholic Health Care Guild of Central Texas started discussing an alternative to Planned Parenthood in the area.

“We wanted to develop an alternative to Planned Parenthood that was within the culture of life,” she said. “That alternative would have medical care and NaPro Technology. We would have education and support and help for women. We needed something pro-woman, pro-life, pro-family and pro-marriage.”

After five years of effort and prayer, the St. John Paul II Life Center opened in Austin in 2010. Her husband’s job transfer took Patterson and their six children to Albany, N.Y. Patterson was disappointed to learn that her new home ranked number one on a 2013 list of cities in the United States that reflect “a lack of Christian identity, belief and practice,” according to the Barna Group. The status was determined by a poll of 15 questions addressing such topics as how often residents pray and attend church, what their beliefs are about God, and more.

“There were only two NFP practitioners in the whole diocese, and no NFP education,” she said.

When three of her friends all had miscarriages—including one who ended up twice in the intensive care unit—Patterson felt the call to open the pro-life medical practice she currently practices: Gianna of Albany, which is associated with The National Gianna Center for Women’s Health and Fertility, located in the northeast.

“We still have work to do,” she said. “I get discouraged at times, but I remember that Edmond Burke said, ‘The only thing necessary for the triumph of evil is for good men to do nothing.’”


Dr. James Scheidler of St. Michael Archangel Medical Center in Indianapolis, the Archangel Parish in Indianapolis received the St. Raphael Guild of Indianapolis, c/o Our Lady of the Most Holy Rosary Parish, 520 Stevies St., Indianapolis, IN 46203. †

Hanna Fleckenstein, a fertility care practitioner who is a member of Our Lady of Grace Parish in Nobleville, Ind., in the Lafayette Diocese, holds a special Mass while singing with her husband Greg at the White Mass.
Faith
the sense that their voices go unheard in they do not fully engage life in the public to live interdependently and respectfully wonder whether it genuinely is possible a moral matter. commands attention among Christians as for the elderly, the unborn, immigrants, are divided by convictions related to care Catholic bishops have explained. individuals and groups to flourish and live of social conditions which enable human it is the whole network requires. "The common good is about how to live well together. It is the whole network of social conditions which enable human individuals and groups to flourish and live a full, genuinely human life," the British Catholic bishops have explained. Countless issues in the public square challenge the government in this regard. People are divided by convictions related to care for the elderly, the unborn, immigrants, capital punishment, the poor, just wages or health care. Notably, each of those issues commands attention among Christians as a moral matter. But that brief list includes only a few of the issues that prompt Christians to wonder whether genuinely is possible to live interdependently and respectfully together. Convictions related to care for others may disagree on important matters. The difficulty of living well together leads us to anticpate minimal in society. Fear and anger partly explain why they do not fully engage life in the public square. A sense of futility is felt by others—the sense that their voices go unheard in the public square and, perhaps, that even their vote doesn't really count. But "we are not created for futility," said the British bishops. "At the heart of the common good," they insisted, "solidarity acknowledges that all are responsible for all, not only as individuals but collectively and corporately.

When clear signs indicate that people are not living all that well together in a civil society, an alarm is sounded, repeated. Leaders of communities that fulfill essential roles in people's lives speak out. Pay close attention to the state of society, they urge. The time has arrived, Cardinal-designate Cupich suggested, "to learn what unites us and put aside what divides us." It is necessary, he said, that hearts and minds change. In light of recent killings and current racial tensions, he encouraged citizens to assemble and keep assembling until our leaders have the courage to take the actions that will make these tragedies less likely. Some would characterize the cardinal-designate's words as a call to faithful citizenship—a call to participate actively and effectively in the public square. The role they should fulfill in the public square has challenged and perplexed Christians since the time of the Church's birth. They always asked how it is possible both to serve God faithfully and look forward to a life to come, while committing themselves to make the world here and now a better place.

But if Christians are citizens of a world to come, they are citizens of this world as well—citizens whose faith certainly can help to influence and shape society's well-being. Thus, many Catholic leaders today are proposing a question to people of faith that goes something like this: What does it mean at this difficult moment in time to serve society's common good? It is known for his love and recognized clearly as a healer. Our risk for Christians is that they, like many others, will become desensitized by frequent reports of violence and, in effect, begin to ignore them.

Atlanta Archbishop Wilton D. Gregory expressed this concern in August, mentioning "brutal killings of persons of color, of police and first responders, of innocent bystanders, or members of the LGBTQ community in clubs, young students in schools, shoppers in malls and folks just watching a movie at a cinema." Catholic faith and love of country compel us to resolve to address the issues that lie beneath these acts," he wrote. But "a disavowal is done if we are not seriously resolved to address the roots of violence." Church leaders stress that resolving these kinds of issues demands commitment to the common good, which, in turn, demands respect for every person's human dignity. Pope Francis mentioned the common good five times when he addressed the U.S. Congress in September 2015. With the common good in mind, he exhorted legislatures to "treat others with the same passion and compassion with which we want to be treated," to "seek for others the same possibilities we seek for ourselves," and to "help others to grow as we would like to be helped ourselves." (David Gibson served on Catholic News Service's editorial staff for 37 years.)

Form consciences well to participate faithfully in the political process

By Daniel S. Mulhall

What is the role of the Catholic citizen in a representative democracy as it is practiced in the United States? As we vote for and elect men and women to represent us in the government and decision-making process, we rarely have the opportunity to vote directly on a piece of legislation. Decisions are made in our name and with our tacit consent unless we take an active role in shaping the political process. Several passages in the New Testament encourage Christians to be good citizens. The most famous of these is found in the Gospel of Mark when Jesus says that we are to "repay Caesar what belongs to Caesar, and to God what belongs to God" (Mk 12:17).

Jesus speaks clearly here that his followers have an obligation to participate in civil society and, at the same time, to resist evil. The Catechism of the Catholic Church offers a great deal of guidance as to how Catholics should engage with the governing process. It begins by noting that "government is necessary in order for human society to be prosperous and well ordered. This passage also notes that "the obligation of government is to "care for the good of all" (#1897).

The catechism points out that governments derive their moral authority from God and that citizens have the duty to obey, honor and respect those in position of authority—provided that they "serve the legitimate good of the communities that adopt them" (#1901). A government is considered to be legitimate if it acts "for the common good as a "moral force based on freedom and a sense of responsibility," " (No. 1902). When a people are faced with "unjust laws" or governmental actions "contrary to the moral order," they are not bound in conscience to obey the laws or the government and are encouraged to work to change the law and/or the government (#1903).

According to the catechism, Catholics have a moral obligation to be active in the governing process and to form their consciences well as to whether the values of candidates—their judgments and decisions—are guided by the "inspired truth about God and man" (#2244). The responsibility does not end with casting a vote. Catholics are encouraged to be active participants through the legislative process, to speak out for or against legislation that is being considered, or about how legislation will affect the common good.

What is important to keep in mind here is that Christians are called to be people of faith first and citizens second. Our first obligation is to God. As the catechism puts it, "Christians reside in their own nations, but as resident aliens. They participate in all things as citizens and endure all things as foreigners ... their way of life surpasses the laws." (#2240).

Whom you vote for in any election is a decision you make after forming your conscience well, guided by the teaching of the Church. That you vote is a hallmark of a faithful Catholic citizen.

(Daniel S. Mulhall is a catechist living in Louisville, Kentucky.)

Catholics called to apply faith to promote the common good

By David Gibson

What happens in a society when violent killings escalate to the point of becoming commonplace? Reports of killings that defy understanding occupy an alarmingly prominent place almost daily in newspapers. Every corner of our land is in the grip of terror fueled by anger, hatred and mental illness, and made possible by plentiful, powerful weapons," Cardinal-†

† contents are copyrighted © 2016 by Catholic News Service. Published by Catholic News Service, Inc. Catholic News Service's editorial staff for 37 years.)

A man holds up a sign to cars outside St. Martin de Porres Church in Chicago. Various escalating problems in the U.S. demand the more that Catholics seek to promote the common good by bringing their faith into the public square. (CNS photo/Karen Callaway, Catholic New World)
Faith, collaboration are at heart of Student Leadership Program

"SLP [Student Leadership Program] kids lead with the understanding that they are merely instruments in God’s plan rather than architects of their own plan. Leading is much easier when you know God has prepared the path for you.

Sounds like a quote from someone that has spent years on a faith-based service "mission" trip...but it’s actually a quote from University of Notre Dame sophomore Gary Schorr, who is a 2015 graduate of Catholic High School in Indianapolis.

He is referring to the Student Leadership Program that he attended at Our Lady of Fatima Retreat House during his sophomore year in high school.

This program, in its 13th year, was developed by Deacon Rick Wagner in 2003 to help Catholic high school and college students in a variety of different Catholic high schools across the archdiocese.

In fall, approximately 50 high school and college sophomores are chosen by their schools to attend the three-day program. They are chosen based on their interest in being representatives of at least six different schools, and they work on issues that schools deal with all the time. The students spend a half day at Marian University in Indianapolis to learn from student leaders at the college level and what it means to hear from a variety of community leaders on the joys and struggles of leadership and how to carry that through it with integrity, humility, grace and with the heart of a servant leader.

Most young people come into it thinking that it will be "just another leadership workshop," but leave feeling more equipped to walk as He would have us walk and that way that God wants to use them in their leadership roles.

Whit Grote, a 2015 graduate of Father Michael Shave Memorial High School in Madison, said, "SLP refocused the priorities I live by. I learned that my personal relationship with God, not only through teachings, but by example. In my personal, professional and spiritual life, in this program, the guidance of God in the works of SLP shaped me into the servant leader I am.

Anna Lubbers, a 2016 graduate of Bishop Chatard High School in Indianapolis, noted, "Not only did SLP open my eyes to seeing God in every moment of my life, but it also showed me that there is something much greater in our lives." She expressed the significance of the SLP atmosphere. "When six schools, most of them being rival schools, become a family created by a judgement-free, God-loving atmosphere, it shows that in all things, God is great." It is important to bring together so many students from a wide variety of schools together for a greater good.

We are so fortunate to have such a wealth of our Church and our world discover that leadership is not about a "title" or "power" or even being an "architect."

Schorr feels that the experience changed his perspective on leadership. "Through the time spent at Catholic, I began to see the face of God in everyone around you. You begin to understand that God works in each and every aspect of our lives. In our times of reflection and quiet prayer, you realize that God is active in your life and that He is always at the face of God in us. With this realization, leadership is entirely different."

These students continue to be a part of our Church—they are our church. Thanks be to God. (Cheryl McSweeney is associate director-program manager at Our Lady of Fatima Retreat House in Indianapolis.)

The Human Side/Father Eugene Hemrick

The challenge of living in a time where ‘anything goes’

Within us are three God-given virtues meant to govern our conscience: truth, justice and goodness. To know how to act is one thing; to be imbibed with them are all, we need to experience the consequences of the choices we are given.

One consequence is the threat of divorce or separation that is often the result of people being untruthful with one another. Truthfulness, openness and speaking the truth in love, in which husbands and wives become one in love. Nothing is more precious than being one with each other.

At the memorial service of golfer Arnold Palmer, friends poured out their feelings of sorrow to make people feel on the same level with him. In a very true way, it was also a tribute to justice whose ultimate goal is to create a sense of order and fairness.

As wonderful as Palmer was, he did not lose his way to build hospitals and help thousands in need. When I heard this, tears came to my eyes. This is it in a nutshell. I think, ‘No matter who we are, God has endowed us with a yearning for goodness, and when we are in its presence, our hearts swell at its beauty.’

Presently, there is a growing atmosphere where justice, truth and goodness are being violated repeatedly. As wonderful as the Internet is, for some, it has become a vehicle for a wild, uncontrolled sense that “anything goes,” and distorting truth and not verifying facts mean nothing. As “anything goes” with little to no concern for others’ well-being, so goes respect, dignity and equality.

If people have told me, ‘We don’t know where our country is going. It feels as if we are out of control.’ When we look at the consequences we are seeing it come down to “anything goes” in regard to disrespect, character assassination, untruth, people involved in the memorial I thought, ‘No matter how others live and think: an irresponsible attitude capable of destroying our nation’s self-destruction.’

Today, a new environment is needed in which “nothing goes” in regard to justice, ethical, moral and responsible and speaks to conscientious truthfulness, justice and goodness.

(Father Eugene Hemrick writes for the Leadership Program Outreach/Cheryl McSweeney)
The Sunday Readings
Sunday, October 23, 2016

- Strach 35.12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14

The Book of Sirach, one of those books classified by scholars collectively as the Wisdom literature, provides this weekend’s first Scriptural reading. The Old Testament’s wisdom literature began when devout and conscientious Jewish parents realized that, in the midst of the pagan societies to which they had emigrated, they needed to do better to convince their children of the worth of the ancient Hebrew religion.

The paganism amid which they lived had Greek origins. Therefore, human reasoning was elevated almost to the status of divine. So the authors of this literature sought to persuade audiences that the Hebrew religion in itself was superior to all others than be perfectly just.

The paganism amidst which they had emigrated opened shrine on Oct. 25, 2014.)

Pray to Mother Theodore Guérin

By Patrick Harris

To one whose heart watches who has gone and sleeps in me and all you have moved to prayer and providence. Please do not take offense if I have failed and not loved when summer turns to sleep and you watch with patience, it is then that I sense promises I have to keep.

(Patrick Harkins is a member of St. Joseph University Parish in Terre Haute and a professor emeritus from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. Two women kneel in prayer touching the coffin of St. Theodore Guérin at her shrine at Saint Mary-of-the-Woods in St. Mary-of-the-Woods during the first public tour of the then-newly opened shrine on Oct. 25, 2014.)

Daily Readings

Monday, October 24
St. Anthony Mary Claret, bishop
Ephesians 4:22-25
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, October 25
Ephesians 5:21-33
or Ephesians 5:2a, 25-32
Psalm 128:1-5
Luke 13:18-21

Wednesday, October 26
Ephesians 6:1-9
Psalm 145:10-14

Thursday, October 27
Ephesians 6:10-20
Psalm 144:1b, 2, 9-10

Question Corner/ Fr. Kenneth Doyle

Pray to God often, but know that he answers prayers in his own time, way and you will receive, seek and you will find, knock and the door will be opened to you” (Lk 11:9).

At the same time, though, I would mention the need for patience when we pray. God is on his own timetable, not ours, and (knowing, as he does, infinitely more than we know) he may even decline our request—or grant it in a way we didn’t expect and don’t even like.

I like the fact that you take time, too, to thank the Lord for blessings in your life. Praise and gratitude are noble forms of prayer, and they sometimes disappear in a torrent of petitions—as though God were a vending machine and we needed only to pull the right handle for the proper favor to pop out.

Prayer, we learned as children, is “lifting our minds and hearts to the Lord,” and when St. Paul says in his First Letter to the Thessalonians that we should “pray without ceasing,” he is inviting us to an abiding awareness that the Lord is listening to us and that he cares (1 Thes 5:17).

Q: May questions be sent to Fr. Kenneth Doyle at askftherdoyle@gmail.com and 30 Columbus Circle Drive, Albany, N.Y., 12203.†

My Journey to God

Prayer to Mother Theodore Guérin

By Patrick Harris

To one whose heart watches who has gone and sleeps in the peace of a linden, Mother Theodore, bless me and all you have moved to prayer and providence. Please do not take offense if I have failed and not loved as you held dear the woods in which knowledge and virtue you united. I too much when in pensive moods did not remember all you had felt of God in an Indiana Eden you had made. In this fall

when summer turns to sleep and you watch with patience, it is then that I sense promises I have to keep.

(As photo by Natalie Hoefer)
Rest in peace

People touch a crucifix following Mass on Sept. 18 at the National Shrine of Our Mother of Perpetual Help in Manila, Philippines. (CNS photo/Teresa R. Fox, Reuters)

Carolyn Riebe, mother of Father Todd Riebe, died on Sept. 30

(Editors note: The following is a corrected version of the obituary which was first published in the Oct. 14 issue of The Criterion.)

Carolyn A. (Fuhrmann) Riebe, the mother of Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis, died on Sept. 30 in Indianapolis. She was 95.

The Mass of Christian Burial was celebrated on Oct. 4 at the chapel of Calvary Cemetery in Terre Haute. Burial followed in Sacred Heart Cemetery in Terre Haute.

Carolyn Riebe was born on Nov. 11, 1920, in Wausau, Wis. She graduated from Eagle River High School in several states that legalized the University of Wisconsin in Madison. With her marriage her husband, Chester Riebe,

FISH, Marvin D., 62, St. Mary, Rushville.
GIBBENS, Sally (Benner), 71, St. Malachi, Brownsburg. Oct. 5. Mother of Brent, Jay and Danielle Benner. Grandmother of five.
Gratitude motivates Miter Society donors to ‘share the harvest’

By Patricia Happell Cornwell
Special to The Criterion

NEW ALBANY—“Our stewardship is not about one building on one hill in one county,” Linda West said. “[The] Catholic faith is universal. We need to open the doors and help everybody to come in.”

Linda and her husband Walter were among the 100 members of the Albany Deanery parish who gathered at Our Lady of Perpetual Help Church on Sept. 28 for a Miter Society Mass and dinner. The Wests are members of St. Mary Parish in Lanesville.

Those who contribute $1.00 or more to United Catholic Appeal: Christ Our Hope (UCA) are considered Miter Society members.

Archbishop Joseph W. Tobin was the principal celebrant of the Mass. In his homily, he recalled the 2010 earthquakes in Haiti and Chile, and likened the buildings that collapsed under their destructive tension to “some people’s lives.” If you watch TV commercials, he said, “you’d think the goal of life is to avoid tension, but there is a tension that is creative. If we think about it, there is a tension between individuals and society, between human beings and the grandeur of a God who, nevertheless, becomes one of us, a little child. We believe that the essential element is to maintain a good tension. If you can’t live with tension, that is what heretics are.”

In his remarks at the dinner following the liturgy, Archbishop Tobin reflected on the importance of “sharing the harvest.” The goal of this year’s United Catholic Appeal is $6.4 million. The generosity of Miter Society members has accounted for an estimated $550,000, or 8 percent of the money raised by the campaign in recent years. In 2015, more than 1,000 Miter Society members gave more than $2.64 million, or 8 percent of the $26.2 million raised through the UCA.

In the archdiocese, UCA funds currently support the formation of 33 permanent deacons, the retirement of more than 40 priests, and the education of 24,000 children in Catholic grade schools and 1,500 in religious education programs. Other archdiocesan services supported include youth ministries, the Office of Pre-Pastoral Life, and Catholic Charities agencies.

The archbishop noted, “Without the good works of St. Elizabeth’s [Catholic Charities] in New Albany and Catholic Charities in Tell City, many people would struggle just to get the basic necessities of life.” The New Albany agency alone assisted 750 families, including 248 children, last year.

Also attending the Miter Society Mass were Earl and Jani Book, members of St. Michael Parish in Bradford, where they were married 63 years ago.

“We’ve been active in St. Michael’s all our lives,” Earl said. “We appreciate the archdiocese sending us good priests all these years. We feel like we’ve been blessed, and for that reason we support the archdiocese. The Lord’s been good to us. We’ve got good health and a better average income, and we want to give back.”

Gratitude also motivates Richard and LaVerne Smith, longtime members of Our Lady of Help Parish, where LaVerne attended high school.

“There have been rough spots,” Richard said, “but overall we’ve had a blessed life. Giving back is just the right thing to do.”

LaVerne added, “It is better to give than to receive, and we thank God for all our blessings.”

Lynn and Bill Hesel of Holy Family Parish in New Albany were younger than the majority of those in attendance.

“We are longtime advocates of Catholic schools, and vocations are important to us,” Lynn said. “We have five sons, and we believe in the future of the Church. And Catholic Charities is a very important umbrella organization for those whose work is near and dear to our hearts.”

Bill added, “We also want to support retiring priests.”

Carl and Susie Schmidt, who have been members of Our Lady of Perpetual Help Parish “forever” also attended the event.

“We think the archdiocese does good work,” Carl said, “and by supporting the archdiocese we also help support services in other poorer parishes.”

Susie, who attended Our Lady of Perpetual Help School, added, “We especially like to support the education of seminarians and ‘support retired priests and religious.’

Youths and seminarists were also on the minds of Dan and Anne Cristiani, who are members of St. John Paul II Parish in Clark County.

“Girls are a big thing for us,” Anne said. “We designate a lot of our charitable contributions to youth because we believe that’s the future of our Church, and we’re losing them.”

Dan noted the importance of both Catholic Charities and seminarian formation.

“The education of future priests is so important,” he said. “We are so blessed, that we want to pass it on.”

(Patricia Happell Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. To learn more about the Miter Society or to contribute to the United Catholic Appeal, go to www.archindy.org/ca or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1413.) †

VATICAN CITY (CNS)—Christians are not only chosen by God individually, but also unconditionally and by God himself, which means by God himself, which means they are ‘chosen and dreamed of by God,’ true Christian identity lies not only in being chosen and forgiven by God, he continued, but also in the willingness to embrace a path “toward the encounter with Christ who has redeemed us.”

Unlike the man in Jesus’ parable who buried his talent out of fear and “spends his life going nowhere,” a Christian is “a man on a journey, a woman on a journey, who always do good, who tries to do good, to go forward,” the pope said. †
Ten years after canonization, sisters say foundress motivated by love for God and his love for her

By Katie Breidenbach

Catholic News Service

ST. MARY-OF-THE-WOODS—The quaint country town of St. Mary-of-the-Woods, a few miles northwest of Terre Haute, seems a far cry from the “Wild West,” but when Mother Theodore Guérin arrived there in 1840, the Indiana forest was even wilder.

“It is astonishing that this remote solitude has been chosen for a novitiate and especially for an academy,” Mother Theodore recorded in her journal. “All appearances are against it.”

Today, those very words are emblazoned on the walls of a shrine that now stands on the tamed landscape. The pioneer-religious sister accomplished what she thought impossible, successfully establishing a thriving congregation and a school in the midst of the wilderness.

The Sisters of Providence of St. Mary-of-the-Woods now boasts 298 members serving in 22 U.S. dioceses and at the Vatican, St. John Paul II declared her venerable in 1992. She was canonized on Oct. 15, 2006, making her Indiana’s only saint. The congregation began celebrating the 10th anniversary with a special Mass on her Oct. 3 feast day.

The criterion, the sisters say devotion to Mother Theodore has grown. “We get requests from [people] throughout the world to receive a third-class relic or a prayer that they can say,” Sister Paula related.

A third-class relic is an object that has been touched to a first-class or second-class relic of the saint; a first-class relic is part of the saint’s body, from bones to hair, and a second-class relic is an article that was used by the saint.

Despite the many hardships, Mother Theodore founded an academy for girls and began educating students within nine months of her arrival. That academy evolved into Saint Mary-of-the-Woods College, a coeducational school recently ranked as a top Midwest regional college by U.S. News & World Report. By the time of her death in 1856, the trailblazing religious sister had established 11 other schools in Illinois and Indiana, as well as two orphanages in the Hoosier state.

Right, a diorama at the shrine of St. Mother Theodore Guérin seen on Oct. 6 portrays difficult conditions endured by the pioneer sister and her companions in what was frontier country in Indiana in 1840. She founded the Sisters of Providence of St. Mary-of-the-Woods and was canonized 10 years ago this October.

“God. And she knew how, and she loved him,” said Sister Paula. “And that was what motivated her.”

The Criterion

Friday, October 21, 2016

Above, a book of Psalms used by St. Mother Theodore Guérin is on display at her shrine on Oct. 6. The Sisters of Providence of St. Mary-of-the-Woods celebrated the 10th anniversary of the canonization of their congregation’s foundress on Oct. 15. (CNS photos/Katie Breidenbach)

A statue of St. Mother Theodore Guérin graces the courtyard of the Sisters of Providence of St. Mary-of-the-Woods, Ind. on Oct. 6. The sisters celebrated the 10th anniversary of their congregation’s foundress on Oct. 15. (CNS photos/Katie Breidenbach)

Mitch Daniels named a portion of U.S. Highway 150 “Saint Mother Theodore Guérin Memorial Highway.” The Indiana Historical Bureau installed a marker on the sisters’ grounds that outlines her significant contributions to the state.

“Just lived her life in the best way she knew how, and she loved God. And she knew God loved her,” said Sister Paula. “And that was what motivated her.”

(TK Breidenbach is a freelance writer who lives in Bloomington. To watch a related video, go to youtube.com/CR-YKOOGgk)