



The

# Criterion

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## It's All Good

See Christ in others during Respect Life Month, writes columnist Patti Lamb, page 12.

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## Respect Life Sunday



A line of pro-life witnesses extends down a street during a Life Chain rally on Oct. 1 in Bloomington. (Submitted photo by Marian Leahy)

## Pope Francis, bishops call for prayers after 'unspeakable terror'

WASHINGTON (CNS)—The nation has experienced “yet another night filled with unspeakable terror,” and “we need to pray and to take care of those who are suffering,” said the president of the U.S. Conference of Catholic Bishops (USCCB) in Washington.



Cardinal Daniel N. DiNardo

In Las Vegas, a gunman identified by law enforcement officials as Stephen Craig Paddock, 64, was perched in a room on the 32nd floor of a hotel and unleashed a shower of bullets late on Oct. 1 into a crowd attending an outdoor country music festival taking place below. The crowd at the event numbered more than 22,000.

He killed at least 59 people and wounded more than 527, making it by all accounts “the deadliest mass shooting in modern U.S. history,” Cardinal Daniel

See related editorial, page 4.

N. DiNardo of Galveston-Houston, USCCB president, said in an Oct. 2 statement.

“My heart and my prayers, and those of my brother bishops and all the members of the Church, go out to the victims of this tragedy and to the city of Las Vegas,” he said.

“Our hearts go out to everyone,” Bishop Joseph A. Pepe of Las Vegas said in a statement. “We are praying for those who have been injured, those who have lost their lives, for the medical personnel and first responders who, with bravery and self-sacrifice, have helped so many.

“We are also very heartened by the stories of all who helped each other in this time of crisis. As the Gospel reminds us, we are called to be modern-day good Samaritans,” he added. “We continue to pray for all in Las Vegas and around the world whose lives are shattered by the events of daily violence.”

In a telegram to Bishop Pepe, Cardinal Pietro Parolin, Vatican secretary of state, said Pope Francis was “deeply saddened to learn of the shooting in

See LAS VEGAS, page 15

## ‘Life matters because God gives it,’ says Msgr. Stumpf at annual Respect Life Mass

By Natalie Hoefler

On a day that later saw the senseless killing and injuring of hundreds of innocent lives in Las Vegas, Catholics gathered on Oct. 1 to promote respect for life of all stages on the Church’s annual Respect Life Sunday.

At the annual archdiocesan Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis, Msgr. William F. Stumpf, archdiocesan vicar general, spoke in his homily of the threats to life that have become a reality.

On this day, he said, “Our attention is drawn once again to challenging and

frightening realities within our culture: abortion, assisted suicide, embryonic stem-cell research and capital punishment.

“These realities alarmingly remind us that we as a society have lost sight of a fundamental and absolutely essential truth ... : that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, self and others; and that society, through its laws and social institutions, must protect and nurture human life at every stage of its existence” (United States Catholic Bishops Pastoral Plan for Pro-Life Activities, November 2001).

Msgr. Stumpf noted attitudes that lead to disrespect for life, attitudes that proclaim “that nothing is sacred, ... that there is no objective morality, ... that we should never suffer or be inconvenienced, ... that [you should] put yourself first ... ”

Such attitudes, he said, do not stand against the truth that, with each person made in the image and likeness of God, “each life is sacred and precious ... and we cannot discard it like unwanted trash.”

He spoke of other truths that the Catholic Church declares in opposition to current attitudes.

See RESPECT, page 8

## ‘Share the Journey’ campaign urges Catholics to understand, get to know refugees and migrants

WASHINGTON (CNS)—A prayer here, a share on social media there, a voice of support in a letter to the editor, even a get-to-know-others potluck.

Supporting refugees and migrants can take many forms, and Pope Francis is hoping Catholics around the world will act over the next two years to encounter people on the move.

In the U.S., the Church’s leading organizations have developed a series of activities, including prayers, that families, parishes, schools and individuals can undertake during the “Share the Journey” campaign the pope opened on Sept. 27 at the Vatican.

“Hope is what drives the hearts of those who depart,” said Pope Francis. He gave an emotional endorsement for the need to build relationships between migrants, refugees and local communities.

Speaking during his weekly general Audience in St. Peter’s Square at the Vatican on Sept. 27, the pope said, “It is also what drives the hearts of those who welcome: the desire to meet each other, get to know each other, to dialogue.”

See SHARE, page 2



Archbishop Charles C. Thompson poses with members of the archdiocesan Refugee and Immigrant Services staff for a “Share the Journey” photo on Sept. 28 in SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

# SHARE

continued from page 1

“Share the Journey” is an initiative of Caritas Internationalis, the global network of Catholic charitable agencies. It is meant to urge Catholics to understand and get to know refugees and migrants who have fled poverty, hunger, violence, persecution and the effects of climate change in their homeland.

Nearly three dozen cardinals, archbishops and bishops—including Archbishop Charles C. Thompson of Indianapolis—as of late September have pledged to participate in the campaign, according to the U.S. Conference of Catholic Bishops (USCCB).

In addition to Pope Francis’ formal announcement at his weekly audience, key Church representatives, including Cardinal Luis Antonio Tagle of Manila, Philippines, president of Caritas Internationalis, conducted a media conference the same day.

“If we bond with refugees and migrants, we will break down the barriers with which some are trying to separate us,” Cardinal Tagle said. “The campaign reaches out to recognize, restore and share our common humanity.”

U.S. partners in the effort are the USCCB and its Migration and Refugee Services, Catholic Relief Services (CRS) and Catholic Charities USA.

The effort will give Catholics the opportunity to learn and explore Catholic social teaching on refugees and migrants, said Joan Rosenhauer, executive vice president of U.S. operations for CRS.

“Catholic social teaching has clear messages of caring for strangers, the importance of hearing their stories and understanding their needs,” she said.

Much of the effort will be focused on sharing stories about migrants and refugees, the struggles they face and why they chose to seek a better life elsewhere, said Kristin Witte, coordinator of domestic Catholic educational engagement at CRS, which is the U.S. bishops’ overseas relief and development agency.

“The hope is that through the stories

that are presented, the images presented, that people will be moved from their place of comfort to a place of encounter. That’s what the Church is calling us to. That’s what the pope is calling us to,” she said.

The campaign began across the U.S. with special Masses, prayer vigils and events involving local migrants and refugees. The Diocese of Venice, Fla., introduced a photo exhibition and slideshow highlighting the issue. A video about the adult child of migrant workers who now serves as program director for Catholic Charities Guadalupe Social Services in Immokalee, Fla., also debuted.

The coalition of Catholic organizations has developed a toolkit in English and Spanish that includes prayers, suggestions for activities for families, prayer groups, classrooms and clergy, and utilizing social media with references to #sharejourney.

“We’re giving people clear direct ideas, not just in their neighborhood but to mobilize communities. To create an environment or an opportunity for action is critical especially at this time,” Witte said.

Mark Priceman, communications manager for the bishops’ Migration and Refugee Services, said the U.N. High Commissioner for Refugees estimates that about 22 million people are on the move around the world, making the Christian community’s awareness and response to their situation critical.

The number of refugees to be admitted to the U.S. was capped at 50,000 by President Donald Trump for fiscal year 2017, which ended on Sept. 30. It is less than half of the ceiling of 110,000 set by President Barack Obama. A presidential determination on the number of refugees to be accepted for fiscal year 2018 was set at 45,000.

Since 1996, the number of refugees admitted has fluctuated between 70,000 and 90,000 annually. The number of refugees to be accepted each year is determined by the president under the Refugee Act, which was signed into law in 1980 by President Jimmy Carter. The act amended earlier law, created a permanent and systematic procedure to



## Public Schedule of Archbishop Charles C. Thompson

### October 6-13, 2017

<p><b>October 5-6</b> Conference on <i>Amoris Laetitia</i>, Boston College</p> <p><b>October 7 — 5:30 p.m.</b> Mass/Dinner—100th Anniversary of St. Ann Parish, Indianapolis</p> <p><b>October 8 — 2 p.m. CT</b> Confirmation for youth of Tell City Deanery, St. Paul Church, Tell City</p> <p><b>October 10 — 6 p.m.</b> Mass for United Catholic Appeal Advance Commitment, SS. Peter and Paul Cathedral, Indianapolis</p>	<p><b>October 11 — 11 a.m.</b> Mass with the retired priests of the Archdiocese of Indianapolis, St. Paul Hermitage, Beech Grove</p> <p><b>October 11 — 7 p.m.</b> Confirmation of youth of Our Lady of the Greenwood Parish, SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>October 15 — 1 p.m.</b> Mass and Blessing of Shrine for Vietnamese Community, St. Joseph Church, Indianapolis</p> <p><i>(Schedule subject to change.)</i></p>
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admit refugees, and established a process for reviewing and adjusting the refugee ceiling to meet emergencies.

“Share the Journey” looks to mobilize people quickly. Soon after the opening, the campaign called for a week of prayer and action for migrants and refugees on Oct. 7-13.

Special prayers at Masses, prayer vigils, simulation exercises, school announcements, lesson plans and speaking events are among the activities suggested as ways to learn about people on the move.

Similar activities will be taking place worldwide throughout the campaign, Rosenhauer said.

“It is a reflection of the Holy Father’s leadership, but it’s also a reflection of the commitment of leaders of the Church around the world,” she explained.

The campaign will take advantage of specially designated days throughout the year to raise awareness, including the feast of Our Lady of Guadalupe on Dec. 12; Lent; the Church’s observance of National Migration Week in January; World Refugee Day on June 20 and the

September 2018 United Nations meeting to consider two global compacts on refugees and migration.

There also is an advocacy component to “Share the Journey,” Rosenhauer said, giving U.S. Catholics the opportunity to take what they learn about migrants and refugees and approach federal policymakers to better allocate international assistance to address the factors that cause people to flee.

Together with Catholics worldwide, the U.S. organizers said they hope the campaign will begin to ease the burdens under which migrants and refugees live.

“We’re mobilizing the worldwide Catholic Church to serve,” Witte said. “There are so many networks that the Catholic Church already has that we can infuse an opportunity to allow them to live their baptismal call and to stand up for the most vulnerable.”

*(More information and a toolkit on Share the Journey is available online at [www.sharejourney.org](http://www.sharejourney.org). Learn more about the international campaign at [journey.caritas.org](http://journey.caritas.org).) †*

## Fee waived for Morning with Mary on Oct. 14 at cathedral

A grant is making it possible for the second annual archdiocesan Morning with Mary to be free of charge.

Registration is still requested for this event, which will be held from 9 a.m. to noon on Oct. 14 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Doors open for the event at 8 a.m.

Creator of the [CatholicMom.com](http://CatholicMom.com) blog Heather Renshaw will be the keynote speaker, and a witness talk will be offered by Benedictine Sister Nicolette Etienne.

The event will include a Marian procession and recitation of the rosary. Music will be provided by Vox Sacra, the schola cantorum of the Archdiocese of Indianapolis, and by a praise and worship band, led by Matt Faley, director of the archdiocesan Office

of Young Adult and College Campus Ministry.

Heather Renshaw’s [CatholicMom.com](http://CatholicMom.com) blog includes articles by other Catholic moms, Sunday Gospel activities for children, Catholic Bible studies, family-related information and advice, suggestions for family activities, catechesis lesson plans and much more.

Topics to be discussed at the event include Mary, Fatima and conversion.

Light refreshments and an opportunity to talk with the speakers will be available before and after the event in Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St.

Vendors will also be available in Assembly Hall.

Parking is available at SS. Peter and Paul Cathedral, as well as at the

Catholic Center.

Call 317-236-1550 or 800-382-9836, ext. 1550 or visit [www.archindy.org/morningwithmary](http://www.archindy.org/morningwithmary) for additional information and to register for free.

If you are unable to attend the Marian Jubilee, please join the archdiocese in solidarity by praying a rosary on Oct. 14 between 8 a.m. and noon. †

## Official Appointments

Effective immediately

**Rev. Christopher A. Craig**, pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother God Parish in Vevay, appointed to a second six-year term as pastor and continuing his assignment as chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison.

**Rev. Brian Esarey**, pastor of St. Augustine Parish in Leopold and Holy Cross Parish in St. Croix, appointed to a second six-year term as pastor.

**Rev. Msgr. Joseph W. Schaedel**, pastor of St. Luke the Evangelist Parish in Indianapolis, appointed to a second six-year term as pastor.

*(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †*



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# Benedictine sisters honor women with Mary and Martha awards

By Natalie Hoefler

Mary—the quiet woman of prayer who sat and listened at the feet of Jesus.

Martha—the sister who busied herself in the kitchen preparing the meal for Jesus and his followers.

Both women, whose story is told in the Gospel of Luke, reveal traits important to the heart of being a Christian.

Each year, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove honor two young women between the ages of 18-35 who exemplify each of these traits—Mary, the heart of prayer, and Martha, the heart of service.

This year's celebration, to be held from 3-5 p.m. on Oct. 22 at the monastery, will honor Maggie Hagenauer, 31, with the "Mary, Heart of Prayer" award, and Julie Bowman, 29, with the "Martha, Heart of Service Award."

## 'A promoter and leader of prayer'

On the surface, it would seem Hagenauer, a member of St. Joan of Arc Parish in Indianapolis, should receive the Martha, Heart of Service Award.

Even Hagenauer, a second-grade teacher at St. Luke the Evangelist School in Indianapolis, says she "almost laughed" when she heard she was receiving the Mary Award.

"My life has been chaos with serving the last two years," she says, referring to a year she spent volunteering for Maggie's Place in Arizona helping homeless pregnant women, and the seven months after that she spent as interim director of the Cathedral Soup Kitchen and food

pantry in Indianapolis.

So why was she selected for the Mary, Heart of Prayer Award?

"For Maggie, the one reason that came to the top for us along with her service work is that she is a promoter and leader of prayer," says Benedictine Sister Julie Sewell, director of vocations for Our Lady of Grace Monastery. "She has done this in official roles and in less formal environments."

Such prayer-related service and promotion over the years includes being a member of the Young Adult Charismatic Prayer Group and of the St. Michael Association, which prays weekly for the safety of the residents of Indianapolis; serving as leader of the St. Catherine of Alexandria formation house for women in Indianapolis; preparing children for the sacraments of Communion and reconciliation for seven years as second-grade teacher at St. Philip Neri School in Indianapolis; organizing retreats for participants in the Rite of Christian Initiation for Adults; and inviting young adults to pray a weekly rosary during Advent and Lent.

"The sacramental preparation is my favorite," says Hagenauer, who now has that pleasure again in her new job at St. Luke the Evangelist School.

"It's all about going to heaven for me. That's why I get up in the morning, why I teach in Catholic school. It all points to heaven and getting others to heaven."

She credits her spiritual growth to her time at the women's formation house, the intercession of St. Teresa of Avila, and a pre-World Youth Day experience in 2011.

"I didn't really know what World Youth Day was, but I wanted to go to Avila [Spain]," says Hagenauer of a side trip the Indianapolis group she was traveling with took before the global event started in Madrid.

"We went to Mass there, and after

the consecration I just heard the words, 'Pursue a religious life.'"

She has since been discerning a religious vocation, considering different orders and even the possibility of living as a consecrated single.

As for the award she is receiving, Hagenauer says she is honored and humbled.

"This is Jesus calling me back to be more Mary-like," says Hagenauer. "This is a call [saying], 'You've done your Martha, now be Mary.'"

## Facilitating 'growth in others'

Martha, Heart of Service Award winner Bowman says that from a young age,



Julie Bowman

"volunteering and service to others has been a core calling, a part of my life."

Sister Julie notes the recipient's desire to serve.

"One thing that led to [Julie] rising to the top was that she is in roles where

she mentors and encourages others in service," she says.

Bowman, a member of St. John the Evangelist Parish in Indianapolis, works in the city as director of programming for the non-profit organization College Mentors for Kids.

"In college, I was involved with non-profits and volunteering," says Bowman, who graduated from Indiana University in Bloomington in 2011 with a degree in finance and international business. "I thought, 'Sometime in my future, this will be my career.' Just a year later, it was! I wanted to use my God-given gifts and skills in a way that serves others directly."

She also volunteered for seven years and now works part time for Camp Kesem

of Indiana University, a respite for children of a parent with cancer. For the past 13 years, she has volunteered for Youth Resources of Southwestern Indiana's TEENPOWER program in Evansville—close to her native Newburgh—leading workshops and serving as an adult advisor to small groups of teens.

She also offers her time and talent to her parish and to the IndyCatholic young adult group, leading and facilitating several small groups, book studies and retreat groups, and helping with youth ministry.

"I like to facilitate growth in other people," says Bowman. "That's an area of service where I'm able to serve God and give back to others."

She says her lifelong Catholic faith "influenced my desire to serve other people and God. It's a core part of who I am. By grace, I've been practicing [the faith] my whole life, but that's increased over time. When I moved to Indianapolis after college, I got more involved in my faith."

"We have a great young adult Catholic community [in Indianapolis]. I have many friends who encourage me to grow in my faith. It's Martha-like to have a community."

Despite all of her service and activity, Bowman says she is "humbled and surprised" to receive the Martha, Heart of Service Award.

"There are many, many young adult women who are doing the same thing," she says. "It's great that the sisters created this award to recognize young women. I'm honored to be one of them this year."

*(The Mary and Martha Award ceremony will take place at the Sisters of St. Benedict Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, from 3-5 p.m. on Oct. 22. Coffee and light refreshments will be served. All are invited.) †*



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# The Criterion

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## Editorial



A police officer stands in front of the Tropicana hotel-casino in Las Vegas on Oct. 2 after a mass shooting at a music festival. A gunman perched high on the 32nd floor of a hotel unleashed a shower of bullets on late Oct. 1 on an outdoor country music festival below, killing at least 59 people and wounding hundreds, making it the worst mass shooting in modern U.S. history. (CNS photo/ Steve Marcus, *Las Vegas Sun*)

## Las Vegas shooting raises questions that can't be answered

Why?

Why did so many innocent people lose their lives or suffer terrible injuries in the Las Vegas shooting the night of Oct. 1? Why do so many family members and friends have to grieve?

Why would anyone commit such an unspeakable crime? Why was he so deranged that he thought his action—the senseless massacre of so many innocents—was necessary or could possibly be justified?

Why, Lord, do you permit evil to exist, to punish the most innocent and vulnerable members of your family through natural disasters (hurricanes, floods, fires and their consequences)? Worse, why do you allow your sons and daughters to harm one another so egregiously through acts of war, prejudice, terror, indifference, abuse and violence?

These and many other questions have been asked since the beginning of human history. (See the Old Testament's Books of Job and Ecclesiastes.) There is no satisfactory answer—at least in human terms. Evil, suffering and death are, unexplainably, with us always. They confound our understanding and defy all our efforts to discover their origin, meaning or purpose.

When a madman fires a high-powered assault rifle into a large crowd killing at least 59 people and wounding hundreds more, there is simply no explanation that makes any sense. Regardless of whether he is a lone gunman or part of a larger conspiracy or terrorist organization, there is no acceptable rationale for his fundamentally inhuman, violent actions that resulted in the deadliest mass shooting in modern U.S. history. Such inhumanity makes no sense. It is pure evil.

The problem of evil confronts us today, as in every age, with its horror and its seeming hopelessness. Reasonable, virtuous and caring people can barely comprehend the fact that such destruction is possible—and that it seems to be occurring more often. Are we helpless in the face of the natural and man-made horrors that are happening around us with alarming frequency? Is there nothing we can do to prepare for or prevent such meaningless destruction?

In response to the deadly shooting in Las Vegas, Pope Francis immediately sent a telegram to Las Vegas Bishop Joseph A. Pepe with his promise of prayers for the victims and their families and for all the first responders and caregivers.

“Deeply saddened to learn of the shooting in Las Vegas, Pope Francis sends

the assurance of his spiritual closeness to all those affected by this senseless tragedy,” said the message delivered by Cardinal Pietro Parolin, Vatican secretary of state.

Spiritual closeness or “accompaniment” has been one of the pope’s consistent themes. If we can do nothing else, we must walk with those who suffer. We must share their journey. This is the *via crucis*, the way of the cross. It is the only possible response to the horrors of sin, suffering and death. It is our only ultimate defense against the unremitting attacks of the Evil One and the madmen, terrorists, ideologues and warmongers who are his agents.

Natural disasters cannot be prevented. They must be prepared for carefully and suffered through with confidence and hope for the future. Massacres and other evil actions caused by human agents have been with us ever since Cain killed his brother Abel. They are the source of great sadness, as Pope Francis tells us, but they are also signs of a deep disturbance in the human mind and heart. There is only one solution to this profound deformity in the soul of individuals and groups. It is “the merciful love of Almighty God,” the pope tells us. And it is experienced most powerfully and directly in the person of Jesus Christ.

What can you and I do to address the horrors in Las Vegas and so many other cities of late in our country and throughout the world? We can rededicate ourselves to making Jesus Christ present in the world. We can pray for his love and mercy. We can be Christ for others, being spiritually close to them and sharing their sorrow and their journeys. Above all, we can work harder than ever to make Gospel values (the Beatitudes) the foundational principles for our laws, our social systems and our relationships with one another.

Jesus Christ is not a simplistic or sentimental answer to the problem of evil. What he suffered for our sake was senseless, excruciating pain—a death he did not deserve that could not be justified rationally. Like the victims of recent natural disasters and the all-too-common massacres of innocent people, Jesus endured suffering and death for no good reason. His example is not meant to “explain away” the problem, but to show us that nothing but God himself can answer the questions raised by these profound evils.

Let’s turn to Jesus with our minds and hearts wide open. He will not give us easy answers, but he will walk with us as we struggle to understand and to find hope for the future.

—Daniel Conway

Be Our Guest/Doug and Julie Bauman

## Martyr’s life and sacrifice lead to journey to beatification Mass

He was a farm boy from Oklahoma. He was a seminarian who struggled learning Latin. He was a missionary priest sent to serve the Tz’utujil indigenous people in Guatemala. As their priest, he learned their language, he worshiped with them, he spread the word of God, he helped them farm, he fixed their farm equipment and he built a radio station.

And when civil unrest intensified in Guatemala in 1981, his name—Father Stanley Rother—appeared on a death list.

He returned home briefly to visit family, but insisted that his heart belonged with his people in Guatemala. He considered himself a shepherd who could not run from his flock. He stood up and defended his faith. And he died a martyr’s death on July 28, 1981.

His life and his sacrifice have touched us.

We first heard of Father Rother a few years ago when we attended the World Meeting of Families in Philadelphia. We continued to follow his story and then heard that his beatification Mass was going to take place in the United States on Sept. 23, which is quite rare. We are both teachers at St. Barnabas School in Indianapolis, and have three daughters who attend there. Never wanting to pass up a teachable moment and witness living history, we packed up the family in our 12-year-old minivan and headed west.

With one unplanned stop in Claremore, Okla., to hastily fix a driver’s side window that wouldn’t stay up, we finished the 750-mile, one-way trip in a mere 13 hours. Arriving at the Cox Convention Center in Oklahoma City the next morning, 2.5 hours before the 10 a.m. Mass began, we felt confident that the crowd should still be light. Boy, were we wrong!

The line of more than 10,000 people wrapped around the building. Feeling very thankful that we were able to get in and get five seats together was a real blessing. By 9 a.m., the doors were closed

after the arena was filled to its capacity of 15,000. We later heard that an estimated 20,000 people still were outside, unable to get in. What a true testament to Blessed Rother’s life and ministry.

As Cardinal Angelo Amato, prefect of the Vatican’s Congregation for Saints’ Causes, began the liturgy and relics of Blessed Rother were brought up to the altar, we knew that we were witnessing something amazing, something special, something historic. Blessed Rother is the first U.S.-born martyr and the first U.S.-born priest to be beatified.

As Cardinal Amato read the apostolic letter from Pope Francis recognizing the beatification of Father Stanley, we looked at each other, we looked at our daughters, and we all smiled. What a blessing it was to witness his love and life firsthand as a family. At that moment, it became clear why we drove 750 miles the day before to be there.

Blessed Rother served others exactly the way Christ wants us all to serve each other—with compassion, with selflessness, with humility and with a servant’s heart. He was an “ordinary boy” from small town America who answered God’s call in extraordinary ways.

He did simple things in holy and saintly ways. We are all called to holiness, and are all challenged to live as saints. While it is unlikely that we will die a martyr’s death, we can all follow the life and death of Blessed Rother as an authentic example of sacrificial love for God and his people.

With sainthood only one miracle away, let us all pray that through the intercession of Blessed Rother we live out our call to holiness. And let us be prepared to reach out to those around us that are in most need of God’s love.

Blessed Rother, pray for us.

(Doug and Julie Bauman and their family are members of St. Barnabas Parish in Indianapolis.) †



Doug Bauman, left, and his wife, Julie, second from right, are pictured with their daughters Annie, second from left, Betsy and Lily before the Sept. 23 beatification Mass for Father Stanley Rother in the Cox Convention Center in Oklahoma City, Okla. (Submitted photo)

## Letter to the Editor

### Anti-Catholicism not on display at hearing for judge, reader says

Let’s not overreact to the Senate Judiciary Committee’s confirmation hearing for Amy Coney Barrett, a professor at Notre Dame Law School, to be a federal appellate judge.

Although the committee grilled Professor Barrett thoroughly, particularly about the tension between personal religious belief and the law, she handled herself admirably.

More important, I believe that the committee would do exactly the same

with a fundamentalist Protestant or anyone whose religious beliefs infused their lives.

The committee was doing its job of thoroughly vetting a candidate, not resurrecting ugly traditional anti-Catholicism as Richard Doerflinger, the author of *The Criterion* column, suggested.

Robert P. Sedlack  
Greencastle



# Christ the Cornerstone

## October, Mary's month, a time for devotion, prayer

"From the Church, Christians learn the example of holiness and recognize its model and source in the all-holy Virgin Mary" (*Catechism of the Catholic Church*, #2030).

There are Marian feasts in every season of the Church's calendar, but October and May are two months set aside by tradition as times for special prayer and Marian devotion. I thought I'd use this special time of the year to offer some reflections on Mary's unique role as Mother of God and our mother.

The publication date for the column is on Friday, Oct. 6. Tomorrow, Oct. 7, the Church invites us to seek the intercession of the Blessed Virgin Mary under her title, Our Lady of the Rosary.

The rosary is a physical instrument, a sacramental comprising a string of beads, a crucifix and a pendant. It is also a set of prayers including the Apostles' Creed followed by the Lord's Prayer, the Hail Mary (repeated 10 times for each decade) and the Glory Be to the Father. Those who pray the rosary often say that touching the beads helps the mind concentrate on the "mysteries" that commemorate key events in the life, death and resurrection of our Lord

Jesus Christ.

As a form of devotion, the rosary became popular in the 15th century. The Dominican friars promoted this form of Marian devotion, and its popularity grew throughout the succeeding centuries until today.

Quoting from the Vatican II document, "*Lumen Gentium*" ("Light of the Nations") #60, the *Catechism of the Catholic Church* teaches that "the Church's devotion to the Blessed Virgin is intrinsic to Christian worship" (#971).

We Christians do not worship Mary (or any of the saints), but we honor them and look to their example, and their active intercession, as intrinsic to the adoration given to God alone.

"This very special devotion differs essentially from the adoration which is given to the Incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration. The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, 'an epitome of the whole Gospel,' express this devotion to the Virgin Mary" (#971).

I encourage all Catholics in central and southern Indiana to pray the rosary, especially during this month of October.

If you have never prayed the rosary, or if you haven't "picked up the beads" in many years, give it a try this month. I think you'll find that the rosary can be a great source of consolation and peace. It's a form of meditation that helps remove us from the worries and frustrations of daily life and places us in the loving arms of our Blessed Mother. By meditating on the mysteries of Christ's life among us, we can get outside of ourselves and join him on the Way of Life.

"Meditation engages thought, imagination, emotion, and desire," the catechism teaches. "This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ, as in *lectio divina* [holy reading] or the rosary. This form of prayerful reflection is of great value, but Christian prayer should go further: to the knowledge of the Lord Jesus, to union with him" (#2708).

To know, love and serve Jesus Christ is the object of all true Christian prayer, including the rosary. Mary's whole life points us to her divine son. She was the

first to know him as the incarnate Son of God. And she was the first to tell us, her children, to "do whatever he tells you" (Jn 2:5).

Mary was faithful to the bitter end, and her story inspires us to look to Jesus and to be united with him. As St. Teresa of Calcutta would say, "We come to Jesus through Mary."

I suppose it's true that every time in human history has had its share of distractions and anxieties, but it seems to me that our contemporary situation makes it especially difficult to concentrate on knowing, loving and serving God. We are so bombarded with "bad news" and with negative, or at least superficial, images in the various media that surround us all the time.

Praying the rosary is a positive means of getting away from it all and allowing our minds and hearts to focus on what is truly good and beautiful in our lives as missionary disciples of Jesus Christ.

This month especially, I pray that Our Lady of the Rosary will intercede for us. May she inspire us by her tenderness and her courage to set aside the things that distract us, and look to her son Jesus. †



# Cristo, la piedra angular

## Octubre, mes de María, época de devoción y oración

"De la Iglesia aprende el ejemplo de la santidad; reconoce en la Bienaventurada Virgen María la figura y la fuente de esa santidad" (*Catecismo de la Iglesia Católica*, #2030).

En cada época del calendario de la Iglesia, hay fiestas marianas, pero la tradición reserva los meses de octubre y de mayo como tiempos de oración especiales y de devoción a María. Me pareció oportuno aprovechar esta época del año tan especial para ofrecer algunas reflexiones acerca del papel único que desempeña María como Madre de Dios y nuestra madre.

La fecha de publicación de esta columna es el viernes 6 de octubre. Mañana, día 7 de octubre, la Iglesia nos invita a pedir la intercesión de la Santísima Virgen María bajo su advocación, Nuestra Señora del Rosario.

El Rosario es un instrumento físico y sacramental compuesto por cuentas, un crucifijo y una medalla. También representa un conjunto de oraciones, entre ellas el credo, seguido del padrenuestro, el ave María (repetido 10 veces en cada decena) y el gloria. Quienes rezan el Rosario, a menudo indican que tocar las cuentas los ayuda a concentrar la mente en los "misterios" que conmemoran los eventos más destacados de la vida,

muerte y resurrección de nuestro Señor Jesucristo.

Como devoción, el Rosario se popularizó hacia el siglo XV. Los frailes dominicos promovieron esta forma de devoción mariana y su popularidad aumentó a lo largo de los siglos posteriores hasta el día de hoy.

Citando el documento del Concilio Vaticano II, titulado "*Lumen Gentium*," #60, el *Catecismo de la Iglesia Católica* nos enseña que "la piedad de la Iglesia hacia la Santísima Virgen es un elemento intrínseco del culto cristiano" (#971).

Los cristianos no adoramos a María (ni a ninguno de los santos) sino que los honramos y los tomamos como ejemplo, así como también buscamos su intercesión activa, como elementos intrínsecos a la adoración que se le debe a Dios únicamente.

"Este culto aunque del todo singular, es esencialmente diferente del culto de adoración que se da al Verbo encarnado, lo mismo que al Padre y al Espíritu Santo, pero lo favorece muy poderosamente; encuentra su expresión en las fiestas litúrgicas dedicadas a la Madre de Dios y en la oración mariana, como el Santo Rosario, 'síntesis de todo el Evangelio'" (#971)

Exhorto a todos los católicos del centro y del sur de Indiana a que recen el Rosario, especialmente durante el mes de octubre.

Si nunca ha rezado el Rosario o hace tiempo que no lo toma entre sus manos, pruebe hacerlo este mes. Creo que encontrará que el Rosario puede ser una excelente fuente de consuelo y paz, ya que constituye una forma de meditación que ayuda a eliminar las preocupaciones y las frustraciones de la vida cotidiana y nos coloca en el regazo amoroso de nuestra Santa Madre. Al meditar acerca de los misterios de la vida de Cristo entre nosotros, nos apartamos de nosotros mismos y nos unimos a Él en el Camino de Vida.

"La meditación hace intervenir al pensamiento, la imaginación, la emoción y el deseo," nos dice el catecismo. "Esta movilización es necesaria para profundizar en las convicciones de fe, suscitar la conversión del corazón y fortalecer la voluntad de seguir a Cristo. La oración cristiana se aplica preferentemente a meditar 'los misterios de Cristo,' como en la *lectio divina* [lectura divina] o en el Rosario. Esta forma de reflexión orante es de gran valor, pero la oración cristiana debe ir más lejos: hacia el conocimiento del amor del Señor Jesús, a la unión con Él" (#2708).

Conocer, amar y servir a Jesucristo es el objetivo de la verdadera oración cristiana, inclusive el Rosario. Toda la vida de María apunta hacia su divino

hijo. Fue la primera en conocerlo como el Hijo de Dios encarnado. Y fue la primera en decirnos, como hijos suyos que somos: "Hagan todo lo que él les diga" (Jn 2:5).

María fue fiel hasta el amargo final y su historia nos inspira a elevar los ojos hacia Jesús y a uniros a Él. Como diría santa Teresa de Calcuta: "A través de María llegamos a Jesús."

Supongo que se puede decir que en cada época de la historia humana ha habido distracciones y ansiedades, pero me parece que en nuestra situación contemporánea resulta especialmente difícil concentrarnos en conocer, amar y servir a Dios. También recibimos constantemente un bombardeo de "malas noticias" y de imágenes negativas, o al menos superficiales, en los distintos medios que nos rodean.

Rezar el Rosario es una manera positiva de alejarnos de todo esto y permitir que nuestras mentes y nuestros corazones se concentren en lo que es verdaderamente bueno y hermoso en nuestras vidas como discípulos misioneros de Jesucristo.

En este mes en especial, rezo para que Nuestra Señora del Rosario interceda por nosotros. Que ella nos inspire con su ternura y su valor a apartar todo aquello que nos distrae y a posar nuestra mirada en su hijo Jesús. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## October 9

St. Susanna Church, 1210 E. Main St., Plainfield. **Living Rosary**, 7-8 p.m., light refreshments to follow. Information: Bridget Schlebecker, 317-838-7722. [bschlebecker@saintsusanna.com](mailto:bschlebecker@saintsusanna.com).

## October 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## October 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Nature Nights**, Benedictine Sisters Sheila Fitzpatrick and Angela

Jarboe presenting, 7-8:30 p.m., donations accepted. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Fall Open House**, for prospective students and families, 6-6:30 p.m. check-in, 6:30-8:30 p.m. welcome, information sessions, tours, community fair. Information and registration: [www.scecina.org/openhouse](http://www.scecina.org/openhouse). Walk-ins welcome.

## October 13

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Recitation of the Rosary** (outdoor Fatima shrine, corner of E. 57th St. and Washington Blvd.), in celebration of the 100th anniversary of the Fatima apparitions, 6 p.m. Information: [mdbContext@aol.com](mailto:mdbdoughert@aol.com).

St. Luke the Evangelist Parish Chapel, 7575 Holliday Dr., E., Indianapolis. **100th Anniversary Fatima Holy Hour**, after 5:30 p.m.

Mass, prayer and rosary. Information: 317-259-4373.

## October 13-22

Downtown Square, Rockville. St. Joseph Parish **Cruller Shack at the Parke County Covered Bridge Festival**, 9 a.m.-6 p.m. Information: 765-569-5406.

## October 14

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Morning with Mary**, honoring the 100th anniversary of the Blessed Mother appearing at Fatima, nationally acclaimed speaker Heather Renshaw and Benedictine Sister Mary Nicolette Etienne presenting, no cost, doors open at 8 a.m. with light refreshments and items for purchase in assembly hall of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., 9 a.m.-noon program. Parking and registration information: [www.archindy.org/morningwithmary](http://www.archindy.org/morningwithmary).

Camp Na-Wa-Kwa, 7865 E. County Road 300 N., Poland, Ind., **Catholic Scout Retreat**, sponsored

by the Catholic Committee on Scouting, Indianapolis, activities for all ages centered on praying the rosary, 9 a.m.-4 p.m., \$8 person payable at the door, includes lunch. Information: 317-850-3402, [hibnerjohn@yahoo.com](mailto:hibnerjohn@yahoo.com). Registration: [www.ccsindy.net/retreat-2017](http://www.ccsindy.net/retreat-2017).

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Pumpkinfest**, benefiting youth ministry programming, 11 a.m.-9:30 p.m., games, pumpkins for sale, pumpkin recipe contest, raffle, dinner and adult beverages 6:30-9:30 p.m., entertainment by Big Daddy Caddy 7-8:30 p.m., free admission, extra parking at Wesley United Methodist Church, 3425 W. 30th St. Information: John Felter, 317-313-9498, [jwfelters@gmail.com](mailto:jwfelters@gmail.com).

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Public Square Rosary**, sponsored by America Needs Fatima, in celebration of the 100th anniversary of the

Fatima apparitions, noon. Information: Mary Ann Evans, 317-985-1950.

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Miracle of the Sun Public Rosary Rally**, in honor of 100th anniversary of Fatima, procession begins at 11:30 a.m. from the parish to corner of W. Washington St. and S. Waldemere Ave., parking available two blocks off Waldemere. Information: 317-271-5234, [barnett8739@att.net](mailto:barnett8739@att.net).

## October 15

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Shooting Match/Festival**, 10:30 a.m. CT, food, raffle, bingo, children's games. Information: 812-843-5713.

## October 15-16

St. Maurice Church, 8874 Harrison St., Napoleon. **"Living a Burning Fire: Passion and Practice,"** parish mission presented by Ursuline Sister Bridget Haase, 7-8 p.m., no charge. Information: 812-591-0434.

## October 17

St. Lawrence Parish, 4650 N. Shadeland, Indianapolis. **Living in the Power of the Holy Spirit Bible Sharing Series**, hosted by the Catholic Charismatic Renewal of Central Indiana, 7-8:30 p.m. every Tues. through Dec. 12, \$10 for materials. Information: 317-546-7328, [mkeys@indy.rr.com](mailto:mkeys@indy.rr.com).

## October 18

Calvary Cemetery Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## October 19

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. †

## 100th Fatima anniversary Mass, procession, presentation on Oct. 13 in Sellersburg

A Mass, presentation and rosary procession will take place at the St. Joseph Campus of St. John Paul II Parish, 2605 St. Joe Road West, in Sellersburg, at noon on Oct. 13. All are invited to celebrate the final

apparition of the Blessed Mother to three shepherd children in Fatima, Portugal, and the "miracle of the sun" that took place on the same day. For more information, call 812-246-2252. †

## Annual Indianapolis All Girls Catholic High Schools Mass and luncheon set for Nov. 5

The 11th annual Indianapolis All Girls Catholic High Schools Mass and luncheon will be held on Nov. 5. The event will honor the 50th anniversary of the Class of 1967.

Mass will be celebrated at St. Mary Church, 317 N. New Jersey St., in Indianapolis, at 10:30 a.m.

Following the liturgy, there will be a luncheon at the Athenaeum, 407 E. Michigan St., in Indianapolis, in the upstairs ballroom. The cost for the luncheon is \$25. Reservations are required.

For more information or to register, contact Sue Dillane Powell at [powell0626@msn.com](mailto:powell0626@msn.com). †

## VIPs



**Maurice and Carol (Regan) Lathrop**, members of Christ the King Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 7.

The couple was married at Holy Spirit Church in Indianapolis on Oct. 7, 1967.

They have two children: Ann and Michael Lathrop. The couple also has four grandchildren. †

**Elmer and Jane (Megel) Graf**, members of St. John Paul II Parish in Sellersburg, celebrated their 50th wedding anniversary on June 17.

They were married at St. Joseph Church in Jennings County on June 17, 1967.

They have eight children: Barbara Anderson, Laura DeLise, Susan Lazarus, Julie Robinson, Mary Lou, Chris, Greg and Tim Graf.

The couple also has 15 grandchildren. They celebrated with a Mass and dinner reception hosted by their children. †



## 'Visual Journey to Saint Mother Theodore's Hometown and French Roots' workshops set for Oct. 12

The Sisters of Providence of Saint Mary-of-the-Woods will offer two opportunities to attend the "Visual Journey to Saint Mother Theodore's Hometown and French Roots" workshop at the Providence Spirituality & Conference Center, 1 Sisters of Providence Way, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 9-11 a.m. and again from 6:30-8:30 p.m. on Oct. 12.

Facilitators Sisters Denise Wilkinson and Jan Craven—who both traveled to

France this year to visit with the French Sisters of Providence from Ruille sur Loir, the Congregation which sent Mother Theodore Guérin to the United States—will offer a virtual trip and pictorial journey to France while learning more about St. Mother Theodore and what is happening today in those places that were close to her heart.

The cost is \$25. Walk-ins are welcome. For more information, call 812-535-2952 or e-mail [jfrost@spsmw.org](mailto:jfrost@spsmw.org). †



## Hurricane relief

John Schrank, left, Jaden Peters, Jalyn Stenger and John Meer, students of St. Louis School in Batesville, hold a check representing funds collected by the school's students to be donated to hurricane relief efforts in Texas. Each week on Wednesday during the all-school Mass, there is a collection taken up for St. Louis Parish's sister parish in Haiti. In early September, the students asked if the collection could be used for the hurricane victims in Texas instead. "Imagine our surprise when the collection totaled a whopping \$812.90 that morning," said Joan Riedman, the school's administrative assistant. "Our students dug deep in their pockets and donated all they could to help out those suffering because of the hurricane." (Submitted photo)

## 'Annulments: What the Catholic Church Teaches' workshop set for Oct. 25

"Annulments: What the Catholic Church Teaches," a general information session regarding the annulment process, will be held in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. on Oct. 25.

Conducting this interactive meeting will be archdiocesan judicial vicar Father Joseph Newton, archdiocesan advocate Joseph Gehret, and archdiocesan judge instructors Ann

Tully and Nancy Thompson.

Questions addressed include "Why is an annulment necessary?" "What are the grounds for an annulment?" and "What are the procedures?"

There is no cost, and registration is not required.

For more information, contact the archdiocesan Office of Pro-Life and Family Life at 317-236-1586 or 1-800-382-9836, ext. 1586, or e-mail [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org). †

# Seminary honors supporters during ‘Celebrate Bruté’ event

By Sean Gallagher

Daily life at Bishop Simon Bruté College Seminary in Indianapolis is marked by its seminarians taking classes at nearby Marian University and praying, sharing meals and recreation time with each other and the seminary’s formation staff.

With a record enrollment of nearly 50 seminarians from one religious community and 10 dioceses—including 13 from the Archdiocese of Indianapolis—there are many more people sharing this common life than when Archbishop Emeritus Daniel M. Buechlein established it in 2004.

On Sept. 21, though, many more people were at Bishop Bruté. The approximately 170 people who attended the seminary’s “Celebrate Bruté” event support the archdiocesan-sponsored college seminary.

Archbishop Charles C. Thompson spoke to the attendees during a dinner on the seminary’s grounds, noting how much Bishop Bruté has grown in the 13 years since its founding.

“It flourishes because, as important as it is to have a wonderful formation team and seminarians,” he said, “it also takes an entire Church to make this happen, to keep it going and to provide good, solid, well-formed, holy priests for our Church. Thank you all for being a part of that.”

Two of those supporters were Steve and Ann Wessel, members of St. Simon the Apostle Parish in Indianapolis and parents of archdiocesan seminarian Charlie Wessel, who is a junior at Bishop Bruté and at Marian.

Steve and Ann spoke to the attendees after a video was shown featuring their son speaking about

the priestly formation that takes place at the seminary.

“We like to say he goes to college but that he lives in the best fraternity in the world of brothers in Christ,” Ann said. “Our lives have become enriched through the opportunities that the seminary and his discernment have afforded us.

“None of this would have been possible without Charlie’s priestly discernment. His path has enriched ours, and his becoming a seminarian has enlarged our personal Catholic community and our relationship with God. Without Bruté [seminary], we wouldn’t be here tonight.”

Another supporter of the seminary at the event was Carl McClelland, a member of the Serra Club of Indianapolis, which promotes vocations to religious life and ordained ministry.

For many years, he has helped lead an annual Serra Club-sponsored pilgrimage of eighth graders to Bishop Bruté that can help the teenagers see the priesthood as a real future possibility for themselves.

“The eighth graders find out that the seminarians aren’t much different at all than they are,” said McClelland, a member of Immaculate Heart of Mary Parish in Indianapolis. “Today,

they’re getting an opportunity to see these young men as seminarians. That’s wonderful. That would not happen if this was not here.”

Father Joseph Moriarty, rector of Bishop Bruté, gave thanks in remarks for the chance to live at the seminary. He is the successor of its founding rector, Father Robert Robeson.

“I can’t say enough about the privilege that it is to live in this house with these men,” said Father Moriarty. “Father Bob used to say in my first three

**‘The eighth graders find out that the seminarians aren’t much different at all than they are. Today, they’re getting an opportunity to see these young men as seminarians. That’s wonderful. That would not happen if this was not here.’**



—Carl McClelland, a member of the Serra Club of Indianapolis, who helps lead an annual pilgrimage of eighth graders to Bishop Simon Bruté College Seminary



Archbishop Charles C. Thompson speaks on Sept. 21 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis to approximately 170 of its supporters during its “Celebrate Bruté” event. (Photos by Sean Gallagher)

years here as vice rector, ‘Joe, this is a happy place.’ And, indeed, it is. That is the expression of the life of God in these men.”

Archbishop Thompson reflected on the motivation that moves supporters of the seminary.

“You’re here because you love the Church,” he said. “You’re here tonight because you love the priesthood. Whether you say a word to me or not, I know that’s why you’re here—your love for the faith, your love for the Church and your love for the Eucharist and the priesthood.

“So I thank you for that gift. Whether I thank you or not, you know that your reward is something more than my gratitude. It’s the kingdom of heaven, the gift of salvation.”

At the end of the gathering, seminarian Andrew Alig, a sophomore at Bishop Bruté, spoke about having so many visitors to the seminary that he calls home.

“It’s nice to see how many people there are who care about what we do here. It’s exciting to see,” said Alig, a member of All Saints Parish in Dearborn County. “It kind of makes you want to take it more seriously, knowing that these people are spending their time and effort so that you can have good formation.”



Archdiocesan seminarian Charlie Wessel gives a painting he created of the entrance of Bishop Simon Bruté College Seminary to Archbishop Charles C. Thompson on Sept. 21 on the grounds of the Indianapolis seminary during its “Celebrate Bruté” event that honored its supporters.

(To learn more about Bishop Simon Bruté College Seminary in Indianapolis and how to support it, visit [bishopsimonbrute.org](http://bishopsimonbrute.org).) †

**Mary & Martha Celebration**

*Celebrating young adult women as they grow in holiness.*

Join us as we honor young adults **Maggie Hagenauer** and **Julie Bowman** for their hearts of prayer and service.

**October 22, 2017**  
Our Lady of Grace Monastery | 3-5pm

**Who:** Young Adult Men & Women ages 18-35

**What:** Coffee House & Dessert Bar

**When:** Sunday, October 22, 2017 from 3-5pm

**Where:** Our Lady of Grace Monastery  
(1402 Southern Ave | Beech Grove, IN)

**Why:** To Celebrate and Honor Young Adult Women As They Grow in Holiness

**Cost:** FREE but registration is required. Register below and enter to win a \$50 gift card! Must be present at event to win gift card. **Register online:** [www.benedictine.com](http://www.benedictine.com)



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# RESPECT

continued from page 1

“We proclaim the truth that, while life is complex and complicated, filled at times with headaches, heartaches, sorrows and fears—life always matters.

“We proclaim the truth that, while at times life is inconvenient and difficult and unplanned, nothing and no one is ever unplanned or unwanted—because ultimately the one doing the planning and the wanting is God.”

Quoting from the day’s second reading from St. Paul’s Letter to the Philippians, Msgr. Stumpf noted that Christians are called to “do nothing out of selfishness or out of vain glory; rather humbly regard others as more important than yourselves” (Phil 2:3).

Not only are Christians called to practice such respect for life, he said, but “we are charged with changing hearts and attitudes. ... The Life Chain [event] today and the right to life march in January continually give

voice to those truths.” (See related story on page 9 for Life Chain events held on Oct. 1 in central and southern Indiana.)

Taking action to change hearts and minds is not reserved for Respect Life Sunday, Msgr. Stumpf noted. Such actions must be ongoing, and most often

effect change “one heart and one mind at a time”—actions such as volunteering for pro-life ministries and organizations, helping at a soup kitchen or reaching out to those in prison.

“These ministries not only change lives but also they change hearts,” he said.

“And thus every time we open ourselves to those who are vulnerable—and especially to those who are vulnerable to being discarded—we not only change lives but hearts.

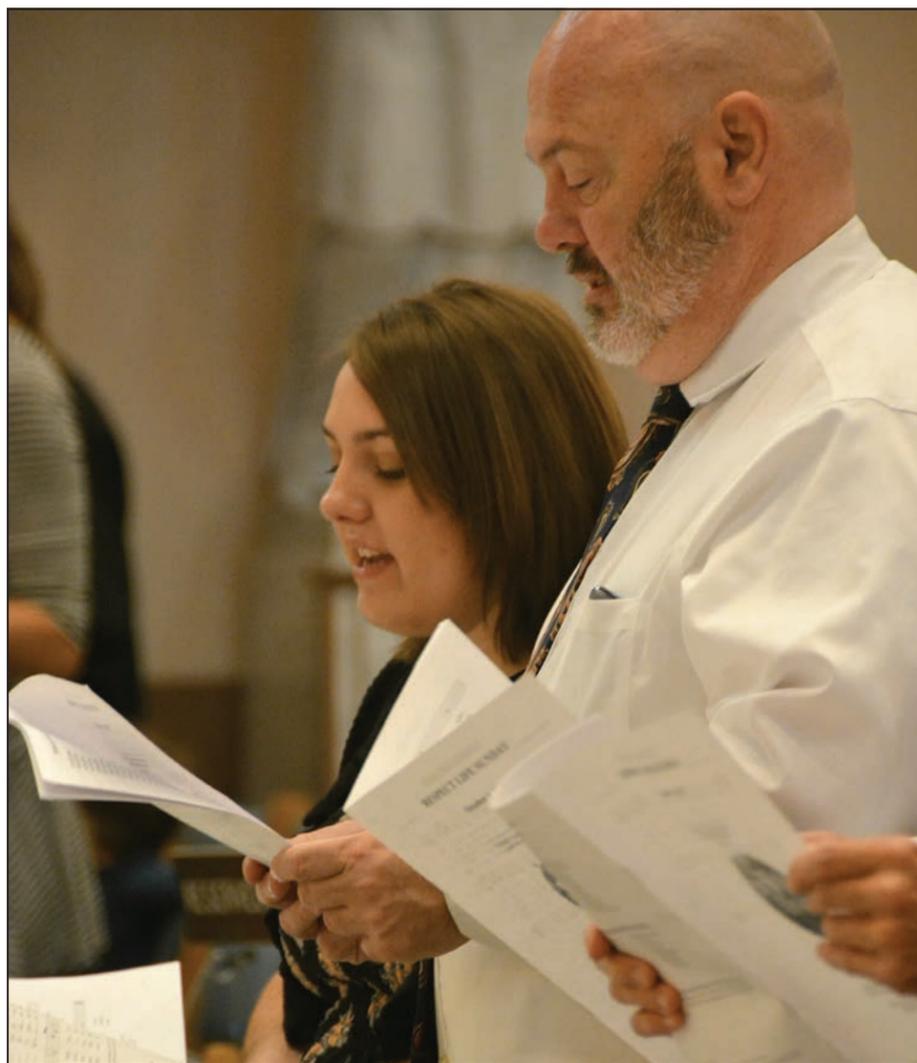
“And we say to the world once again [that] life matters ... because

God gives it.”

At the end of the Mass—which he concelebrated with Father Patrick Beidelman, rector of the Cathedral Parish and executive director of the



Archdiocesan vicar general Msgr. William F. Stumpf elevates the consecrated Eucharist during the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1.



Archdiocesan Our Lady of Guadalupe Pro-Life Youth Award winner Emily Taylor sings the entrance hymn with her father John during the annual archdiocesan Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1. (Photos by Natalie Hoefler)

archdiocesan Secretariat for Worship and Evangelization—Msgr. Stumpf joined interim archdiocesan Office of Pro-Life and Family Life director Scott Seibert in recognizing one couple and one individual from the archdiocese for their efforts in promoting forms of respecting life.

Cara and Josh Bach, members of St. Joan of Arc Parish in Indianapolis, received the annual Archbishop Edward T. O’Meara Respect Life Award for their work in promoting adoption as a life-giving alternative to abortion. The

couple has five adopted children and started an adoption support group in their parish.

Emily Taylor, a member of Holy Spirit Parish in Indianapolis, received the annual Our Lady of Guadalupe Pro-Life Youth Award. Emily, 16, was honored for starting and coordinating a Teens for Life group at her high school, Herron School of Art and Design in Indianapolis.

For more coverage on the award winners and their ministries, see the articles below and on page 10. †

**“We proclaim the truth that, while at times life is inconvenient and difficult and unplanned, nothing and no one is ever unplanned or unwanted—because ultimately the one doing the planning and the wanting is God.”**

— Msgr. William F. Stumpf, archdiocesan vicar general

## Pro-life youth award winner says ‘we need to be there’ for the vulnerable

By Natalie Hoefler

When Emily Taylor of Holy Spirit Parish in Indianapolis started high school two years ago, she knew what group she wanted to join.

But she was going to have to create the group, because her school, Herron High School in Indianapolis, had no such club.

“I knew I wanted to start it going in as a freshman, so I signed my name at the Right to Life [of Indianapolis] booth at the state fair for help” in August of 2015.

Two years later, after receiving some initial attacks from her peers, Emily has successfully developed and persevered with the Teens for Life Club.

For her efforts, Emily, 16, was awarded the archdiocesan Office of Pro-Life and Family Life’s Our Lady of Guadalupe Pro-Life Youth Award at the annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1.

When she noticed Emily had expressed interest in starting a Teens for Life group, Right to Life of Indianapolis director of programming Mary Dougherty contacted her and helped her find a faculty sponsor at Herron.

“It’s harder in a public school,” Dougherty says of forming such a club. It was amazing, she says, “for a freshman to do something like that and feel confident doing that.”

Eventually, Emily connected with Jane Hagenauer, registrar and advising coordinator at

Herron. Hagenauer happened to also be Catholic and a member of Our Lady of Lourdes Parish in Indianapolis.

“The timing of it was tricky in the beginning because it was when the state government was trying to push through some more restrictive legislation in terms of abortion rights,” Hagenauer recalls. “The first challenge was not with the administration—they have been very supportive. But not all of her peers were on board.”

Emily recalls how, when she put signs up promoting the club, “that’s when people got angry.

“All of my signs were defaced, all of them were torn down, even though the faculty was very supportive. It’s just the students that were saying my rights didn’t matter.

“It was a hard road. But I just kept putting the signs up.”

At the group’s first meeting, several people “from the other side” of the pro-life issue attended, challenging Emily and asking her questions.

“I think when they found out what the [Teens for Life] group was actually doing, they felt a little better,” she says. “There are still things people post on social media, but I think in the end, with all the hate going on, everything is worth it if you’re advocating for life and standing up for life.”

The group now meets once a month during the school year, with usually about 10 in attendance. Meetings often feature speakers discussing some aspect of the pro-life spectrum.

“We’ve had speakers come in, and we’ve learned about the Safe Haven law, about baby boxes, watched videos of pre-natal development. We had a speaker come in from He Knows Your Name, which gives burials for aborted babies

or babies that have been abandoned. We have a speaker coming to talk about euthanasia.”

The Teens for Life group also operates a drive collecting items for Birthline, an archdiocesan ministry which serves women in crisis pregnancies.

“She does all the work, plans all the meetings and speakers and volunteer time—I’m just the [school] liaison,” says Hagenauer, who calls Emily an “amazing young woman.”

Emily’s passion for the pro-life cause comes from several influential family members.

While she attributes much of her pro-life drive to her parents, John and Lisa Taylor of Holy Spirit Parish, she also credits her aunt, Mary Fischer of Christ the King Parish in Indianapolis, with taking her to pro-life Masses and Life Chain events.

However, her “biggest role model is probably my grandmother, who passed away when I was 8,” Emily says. “She was involved in the cause her whole life. She did sidewalk counseling, 40 Days for Life, special Masses. I know she’d be so proud of me, leading on her legacy.”

When asked what drives her passion for the pro-life cause, Emily says she feels that “every single person living should be valued and advocated for from conception to natural death. ... We have to advocate for [those who are vulnerable], to be the voice that says they matter and deserve quality of life like anyone else.

“Just because they’re not out of the womb and can’t fend for themselves, or just because they’re old or disabled and people think they don’t matter, they do. They’re important no matter what their age. We need to be there for them.” †



Emily Taylor, a 16-year-old member of Holy Spirit Parish in Indianapolis, receives the archdiocesan Our Lady of Guadalupe Pro-Life Youth Award from Msgr. William F. Stumpf, archdiocesan vicar general, at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1. (Photo by Natalie Hoefler)

# Life Chain offers prayerful public witness

Compiled by Natalie Hoefler

Life Chain, a nationwide event taking place annually on Respect Life Sunday, is a peaceful and prayerful public witness of pro-life individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that abortion kills children, and that the Church supports the sanctity of human life from the moment of conception until natural death.

Here are photos of Life Chain gatherings on Oct. 1 sent to *The Criterion* from around central and southern Indiana.



Robbie, Margaret and Elizabeth Weber, members of the Oratory of SS. Philomena and Cecilia in Oak Forest, hold signs in the Life Chain event held in Brookville on Oct. 1. (Submitted photo by Annie Mersch)



Above, John Stutz of St. Michael Parish in Greenfield carries his granddaughter Josephine Judge while participating in the Life Chain event in Indianapolis. (Photo by Natalie Hoefler)



Right, in Bloomington, Thaddeus and Tabitha Walker of Clearnote Church stand with their children Marvin, Marvelle and Marveia as witnesses to adoption as a loving option to abortion. (Submitted photo by Aaron Jones)



Above, in Terre Haute, three young women promote the pro-life mission in front of the former Planned Parenthood abortion referral facility, which closed in 2016. The women are Erin Pfister of St. Patrick Parish in Terre Haute, left, Abbey Bailey of Annunciation Parish in Brazil, and Claire Pfister, also of St. Patrick Parish. (Submitted photo by Tom McBroom)



Above, Veronica Etling, foreground, Laura Thompson, middle, and Joyce Schepper, back, all of Annunciation Parish in Brazil, make a pro-life statement at the Life Chain event in Brazil. (Submitted photo by Jeffrey Etling)

Below, Connie Eichhold of Our Lady of the Greenwood Parish in Greenwood stands in Indianapolis with other members of her parish, as well as Father Martin Rodriguez, associate pastor of St. Lawrence Parish in Indianapolis, in the background. (Photo by Natalie Hoefler)



Above, Jim, left, Chloe and Reece Bailey of Annunciation Parish in Brazil hold signs in front of the courthouse in Terre Haute. (Submitted photo by Tom McBroom)



Left, shown are some of the more than 100 people who participated in the Life Chain event in Brookville. (Photo by Annie Mersch)

# Adoption-promoting couple receive annual pro-life award

By Natalie Hoefler

In July, Cara and Josh Bach and their children—all members of St. Joan of Arc Parish in Indianapolis—graced the front page of *The Criterion*.

The article shared the story of how the couple came to adopt five girls of three different ethnicities over the course of several years, and how they created an adoption support group in their parish to promote adoption as a loving alternative to abortion.

“I don’t like being in the spotlight, but when it’s mission-based, I’ll be in the spotlight all day long,” says Josh.

He says this after he and Cara were again in the spotlight when they received the annual archdiocesan Archbishop Edward T. O’Meara Pro-Life Award at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1.

“We were just astounded” at the news, says Cara of the call they received several weeks ago announcing the recognition.

“It’s just a great honor,” says Josh. “Because it’s mission driven, it’s so easy to accept the award. We’re very excited [with] the idea that the mission of adoption [and] fostering is being placed a little further in the awareness of the community.”

They and their daughters sat in the front row of the cathedral at the Respect Life Mass, during which they received their award. The girls range in age from 6-12, and include a daughter from Russia, two biological sisters of Latino origin, and a set of African-American twins. The biological sisters and the twins were adopted through the foster care system.

At the time of the article in July, the Hispanic girls were waiting on a court date to become adopted. They officially became Bachs in August.

The Bachs, who turned to adoption after struggling with infertility, find a true pro-life cause in adoption.

“It seems like there’s only two choices [for women in an unplanned pregnancy]: ‘I can either have an abortion, or I can parent this child,’” Cara said in the

July article. “Put in that other ‘A’ word: ‘adoption!’ Adoption is a wonderful, loving choice.”

According to [www.adoptuskids.org](http://www.adoptuskids.org), a project of the U.S. Children’s Bureau that provides assistance to help child welfare systems connect foster care children with families, there are currently about 9,300 children in foster care in Indiana, many of whom are waiting for adoptive families.

“Right now, our case worker tells us that, because of the [recent opioid] drug problem, they have more children in the foster care system than they’ve ever had in their history,” said Cara in July. “And there’s not enough homes, so they’re sleeping in cots at the DCS [Department of Child Services] Office. They’re so desperate for homes.”

But Cara went on to say that she sees this as an opportunity for Catholics.

“I think this is where the Catholic community can really step up,” she said. “Either you can adopt, or foster, or be a CASA [Court-Appointed Child Advocate], or spread the word about adoption and fostering and programs that support them.”

To support couples considering adoption, the Bachs created the St. Joan of Arc Adoption and Fostering Support Group in 2012. The support group is open to anyone who has already fostered and/or adopted children, are in the process of doing so, or are considering that path. They meet monthly at a coffee shop during the school year, and occasionally during the summer.

Since their story was shared in July, Cara notes that “almost every single week we get an e-mail from someone saying, ‘I read it’ or ‘Someone sent it to me.’ ... Some people want to know how they can get a group started at their church. Others just want to know what they can do to provide support. It’s like a snowball effect.”

Part of the snowball effect involves two groups for which Cara collects toys and other gifts for foster children and coordinates volunteers: Foster Fairies, and the Shelby County CASA program.



Cara and Josh Bach pose with Msgr. William F. Stumpf, archdiocesan vicar general, after receiving the Office of Pro-Life and Family Life’s annual Archbishop Edward T. O’Meara Pro-Life Award at SS. Peter and Paul Cathedral on Oct. 1. (Photo by Natalie Hoefler)

Already this year, almost as many people have committed to help than did by the end of the project around Christmastime last year, the Bachs say.

“It’s good for our girls to see all the presents that have piled in that are not for them,” Cara says with a smile and wink at her daughters.

The Bach’s efforts in advocating for adoption and supporting foster care has been recognized by more than the archdiocese—their oldest daughter Victoria, 12, notes the impact her parents have had.

“I like the fact that we have fostered kids and help them find homes,” she says. “Kids deserve a chance to live a nice life and [to] learn. I support that we continue to help kids because it is so sad when they have to stay without a family their whole childhood.”

“Children should have an opportunity to learn, have rules and know love with a family so they can grow up and have a career, house and family of their own.”

With Victoria and the rest of their daughters in the cathedral after the Mass, Cara reflects on the archdiocesan Office of Pro-Life and Family Life-sponsored award she and Josh just received.

“It’s been wonderful, just to think of how many forever homes and how many children are going to be helped,” she says.

“Because we’re done at five [children]!” Josh cut in with a laugh.

“But we’re never done helping and promoting,” he adds.

(For more information on the Bach’s support group for fostering and adoption, e-mail [cbach9400@yahoo.com](mailto:cbach9400@yahoo.com) or call 317-418-0525.) †

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## Studying Bible can lead to a richer experience of the Mass

By Timothy P. O'Malley

In a recent address, Pope Francis noted that liturgical education is an unending process. He reminds us that liturgical fruitfulness is not merely a matter of participating in the Sunday Mass, but attuning ourselves to pray fruitfully.

It is necessary for us to learn to pray the Mass so that we discover that “the worship of God in our lives cannot be relegated to something private and individual, but tends by its nature to permeate every aspect of our existence,” as Pope Benedict XVI wrote in *“Sacramentum Caritatis”* (“Sacrament of Charity”) (#71). How can we approach the Mass, open to learning to practice a eucharistic life?

Getting more out of Mass begins with immersing ourselves in the story of salvation. The Bible is not a textbook of moral behavior. Instead, the Scriptures provide an encounter with the living God mediated through human speech.

As the Second Vatican Council’s “Dogmatic Constitution on Divine Revelation” notes, “The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God’s word and of Christ’s body” (#21). Whether we pray the Scriptures in the liturgy or in the privacy of our homes, we are performing an act of worship.

This immersion into the Scriptures is not reducible to reading the Bible cover to cover. It is learning a way of reading grounded in the four senses of the Scriptures: the literal, allegorical, moral and anagogical.

The literal sense of the Scriptures relates both to the background of the text, while also attending to each and every word of the Bible. The literal sense opens up the reader to an awareness of God’s activity in history. The Bible is a historical book, showing how the God of Abraham, Isaac and Jacob became involved in time and space.

Still, the Scriptures are not just about what God did once-upon-a-time. They’re also about what God is doing now. Reading the Scriptures allegorically

makes us aware of the coherency of the scriptural narrative.

The Old and New Testaments are not different stories. They’re the same story in which God’s self-emptying love is fulfilled in the life, death and resurrection of Jesus Christ.

In the moral sense, we perceive the words of the Scriptures as immersing us into the history of this narrative—our lives are a rich space for the Word of God to enfold itself once again in us.

The anagogical sense leads us to desire anew God’s final action in history.

Preparation for Mass requires us to read the Scriptures in these various ways. We must know about what happens at Christmas in the Scriptures. We must see the birth narratives as fulfillments of the great prophecies promised in the Old Testament.

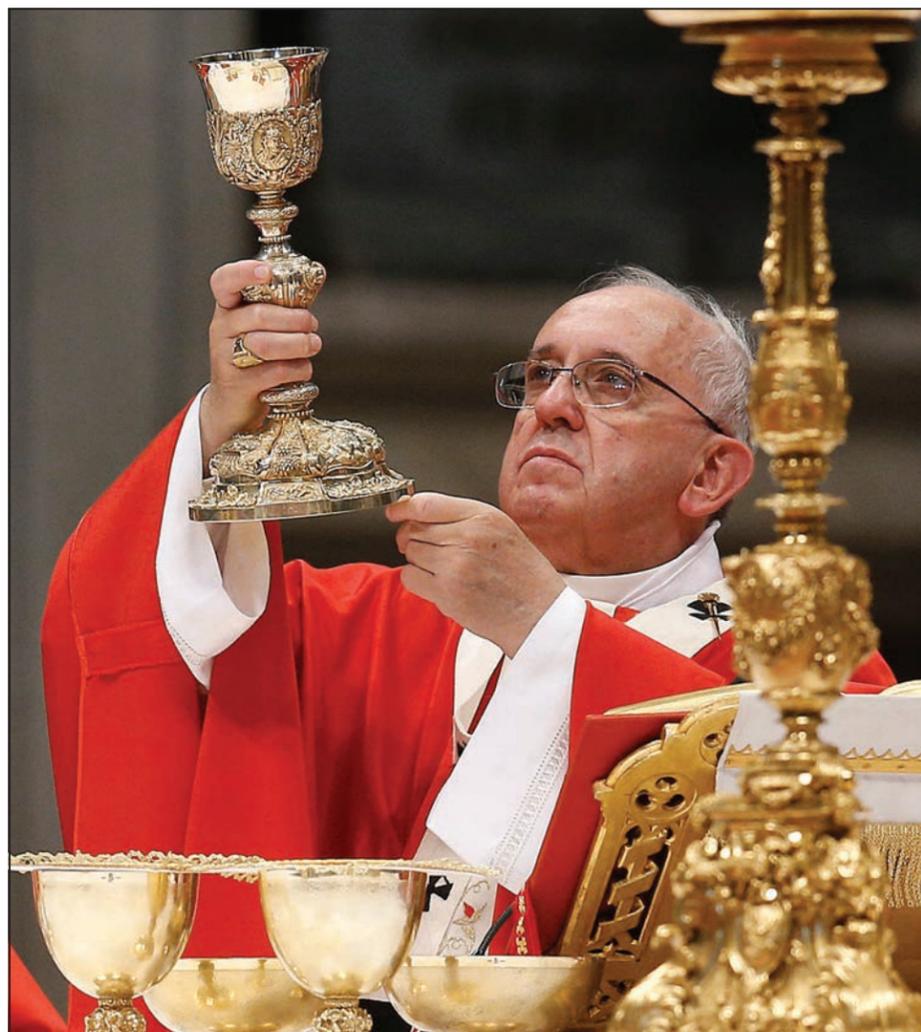
We must gaze with wonder at the humility of the infant in the manger, seeing how we too are called to empty ourselves in love. And we are to long for the entire created order to be transformed into Bethlehem, surrounded by the Holy Family, adoring in wondrous silence the infant who created the world.

Entering into the senses of the Scriptures attunes us to long for God to act here and now, just as God does at every Mass.

The Mass is the memorial of Christ’s sacrifice, where our crucified and resurrected Lord becomes present among us. We eat his body and drink his blood, becoming what we have received. But Jesus Christ isn’t the only one offered upon the altar. All of us are!

In Eucharistic Prayer 4, the Church prays, “Grant in your loving kindness to all who partake of this one bread and one chalice that, gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ.” As the Church receives the sacrifice of love made present upon the altar, she is to become what she has received.

In this sense, when we go to Mass, we’re not just passively waiting for God to make this sacrifice available. The Liturgy of the Eucharist is the work of God on behalf of the people. But, the liturgy is also the space where we offer the return gift of our whole selves to God.



Pope Francis elevates the chalice during a Mass marking the feast of SS. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29, 2014. Praying with the Scriptures can lead worshippers to enter more deeply into the Mass. (CNS photo/Paul Haring)

When we sing at Mass, when we listen attentively to the Scriptures, when we pray for the living and the dead, we are offering ourselves as a living sacrifice of praise. In practicing this self-gift, every dimension of our lives is to become this sacrifice of praise—not just during the Mass.

Getting more out of the Mass, in the end, requires giving more of ourselves. It means practicing the art of self-giving love not just on Sunday mornings, but in every encounter we have in our families, in our work, and in our homes.

The Mass, at least for now, ends. But as our preparations for Mass make clear, attending the Eucharist is a dress rehearsal for what we are called to become at the end of all time: a kingdom of priests made to adore the living God. For ever and ever. Amen.

(Timothy P. O’Malley is author of *Bored Again Catholic: How the Mass Could Save Your Life* and director of the *Notre Dame Center for Liturgy at the University of Notre Dame* in northern Indiana.) †

## Rituals in the celebration of the Eucharist flow from sacred Scripture

By Allan F. Wright

The celebration of the Eucharist is “the source and summit of the Christian life,” reads the *Catechism of the Catholic Church* (#1324). Yet even for many faithful Catholics and for those who observe a Catholic Mass for the first time, the celebration can appear mysterious if not altogether confusing.

It’s as if each time you attend Mass you receive two or three puzzle pieces that are beautiful. But you never have the whole picture in front of you so that you can see where they fit, especially from a biblical perspective.

The Mass has some obvious connections to sacred Scripture such as a selection of readings from the Old and New Testaments, the singing of the Psalms and hearing the words of Jesus at the consecration of the bread and wine.

However, from the moment we walk into church and bless ourselves with holy water, we are connected with the Apostles who were sent on a mission and sealed the newly baptized by marking their foreheads with the sign on the cross (Ez 9:4, Eph 1:3, Rv 7:3).

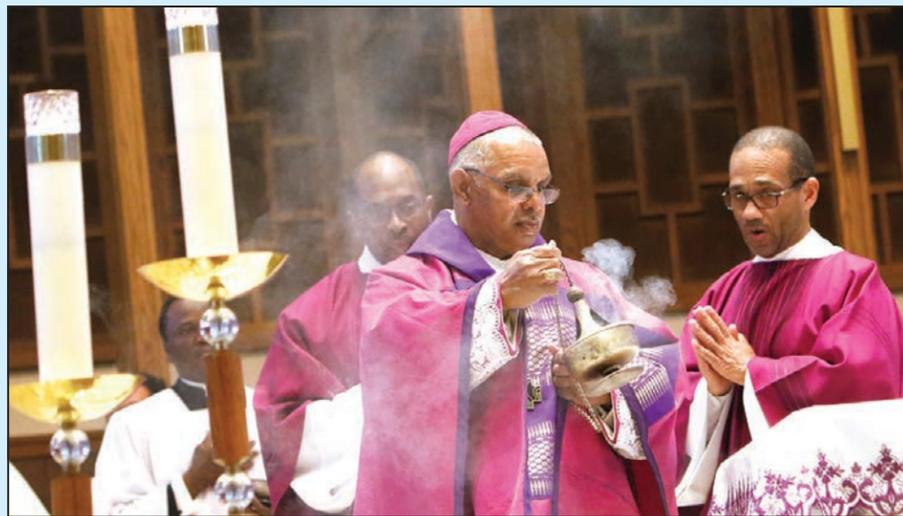
Jesus commanded his disciples to baptize in the name of the Father, the Son and the Holy Spirit in Mt 28:16-20.

For those who are baptized, this action of dipping our fingers in the holy water and blessing ourselves reminds us that we are redeemed and that we belong to Christ.

As the Mass proceeds, we can detect a pattern through the dialogue between the faithful and God that is mediated through the celebrant. Our prayer ascends to God and then his word descends to us. Our gifts of bread and wine are presented and “offered up” to the Father. In turn, the Father presents us with his best gift, Jesus, fully present, body, blood, soul and divinity in the Eucharist.

In this dialogue, we hear words that are taken directly from Scripture: “The Lord be with your spirit” (2 Tm 4:22); “Lord, have mercy” (Ps 30:11); “Holy, holy, holy” (Is 6:3); the Our Father prayer (Mt 6:9-13); “Lord, ... I am not worthy to have you enter under my roof” (Lk 7:6); “Behold, the Lamb of God” (Jn 1:29); and “This is my body” (Lk 22:19).

In addition to the words we hear and speak during the Mass, our actions are not arbitrary but come directly from Scripture. Kneeling (Acts 21:5, Ps 95:6), singing (Acts 16:25), offering a sign of peace (1 Thes 5:26), offering bread and wine (Gn 14:18, Mt 26:26-28), gathering around an altar (Gn 12:7, Rv 16:7), and



Auxiliary Bishop Fernand J. Cheri III of New Orleans uses incense during a Feb. 14, 2016, Mass of thanksgiving for Black History Month at the Immaculate Conception Center in the New York borough of Queens. Many rituals in the Mass, including the use of incense, flow from the sacred Scriptures. (CNS photo/Gregory A. Shemitz)

the use of incense (Rv 8:4) are actions that come to us from the Bible.

The puzzle pieces, the readings, actions and words at Mass do indeed reveal a bigger picture: the picture of a God who loves us and died for us so that we may come alive in this life and have eternal life with him in the next.

The words and actions of the faithful and the celebrant are rooted in our “family history” which comes to us in sacred Scripture.

(Allan F. Wright is the author of several books, including *25 Life-Changing Questions from the Gospels*.) †

From the Editor Emeritus/John F. Fink

## When John F. Kennedy won the presidential election of 1960

John Fitzgerald Kennedy, the only Catholic to be elected president of the United States, won the election in 1960, defeating Richard M. Nixon. Like Alfred E. Smith 28 years earlier, Kennedy faced some heavy anti-Catholic opposition, although not quite as vicious.



The Rev. Billy Graham became friendly to the Catholic Church in later years, but he wasn't yet in 1960. In the summer of 1960, he invited about 25 evangelical leaders, mainly Southern Baptist and Lutheran, to his vacation home in Montreux, Switzerland, to discuss a campaign to encourage Protestants to vote against Kennedy.

They agreed that Graham would remain in Switzerland, but that the Rev. Norman Vincent Peale would hold a conference at the Mayflower Hotel in Washington to which 150 other Protestant leaders were invited. It was supposed to be a secret meeting, but two reporters invaded the meeting and reported on the anti-Catholic discussion that took place.

When Kennedy learned about the meeting, he decided to face the anti-Catholicism head on. He accepted an invitation he had already received from the Greater Houston Ministerial Association to explain how a Catholic could govern as president without taking orders from the pope.

On Sept. 12, Kennedy told that association, "I am not the Catholic candidate for president. I am the Democratic Party's candidate for president who also happens to be a Catholic. I do not speak for my Church on public matters, and the Church does not speak for me."

He promised not to allow Catholic officials to dictate public policy to him, and he also raised the question of whether a quarter of the American population should be relegated to second-class citizenship just because they were Catholics.

Kennedy's speech to the Houston ministers probably won him the election. What he said is true, but it also opened the way for future Catholic politicians to try to explain how they can reconcile their pro-abortion votes with their Catholicism.

It was a close election, Kennedy

winning 49.72 percent of the vote and Nixon 49.55 percent. Kennedy won only 22 states, but won the electoral votes by 303 to 219. Catholics who voted for Republican Dwight E. Eisenhower in 1956 voted for Democrat Kennedy in 1960, and many Catholics who didn't vote at all in 1956 voted for Kennedy in 1960. Two studies analyzed the vote. One found that Kennedy received 78 percent of the Catholic vote, and the other said it was 82 percent.

There were other reasons for Kennedy's victory besides his Catholicism, of course. He won the African-American vote after Martin Luther King Jr. was arrested in Georgia, and Kennedy phoned King's family to offer his support.

Kennedy also probably would not have won if he hadn't had Lyndon Johnson as his running mate. Johnson's presence allowed the ticket to win Texas, but only by a 51 percent to 49 percent margin, or 46,000 votes. Johnson also helped win most of the southern states.

Then, of course, there was Illinois, which Kennedy won by fewer than 9,000 votes. Chicago Mayor Richard Daley held back Chicago's vote until the late morning hours. †

Coming of Age/

Maria-Pia Negro Chin

## Movement plants seeds of faith in Latino youth

Last year, I saw nearly 500 young people gather on a Saturday morning, carrying signs about the mercy of God.



They were getting ready for their annual procession around New York. But in this procession, prayer was intertwined with joyous dancing and upbeat singing about how God's love and mercy are for all.

They were part of the *Movimiento de Jornadas de Vida Cristiana*, which translates into the Journeys of Christian Life Movement, a bilingual Catholic movement of Latino youths and young adults from parishes in Queens and Brooklyn, as well as Manhattan. Mile after mile, I was in awe by their joy-filled (and contagious) witness of the faith.

I remained curious about the source of their hope, faith and unity and recently talked to some of the young leaders, as the movement is celebrating its 50th anniversary.

What I learned is that this movement provides men and women with a community to deepen and mature their relationship with God. The seed is planted in a four-day retreat, which was inspired by the *Cursillo de Cristiandad*, an apostolic movement with origins in Spain. This retreat gives young people the chance to encounter Christ's love, to be able to pinpoint a moment in their lives where they felt truly loved by God.

The peer-led meetings, guest speakers, service opportunities and retreats that follow the Jornada retreat give teenagers opportunities to grow in faith and use their gifts to help others to encounter God, said Eliza Bermejo, 21, who joined the movement when she was 15 and is now a member of the leadership team. "Our mission is [to be] youths evangelizing youths," she said.

"Here are people that are one of their own, the same struggles, the same temptations, the same difficulties of being a youth in our society, speaking about their love for Jesus," said Father James Kuroly, the spiritual director of the Jornada movement. "It's inspiring."

After the retreat, youths are called to cultivate their seeds of faith, so they can share it with the next person they meet. Over the course of 50 years, around 15,000 people have participated in a Jornada retreat.

For many, the retreat marked the moment when they consciously opened their hearts to being loved by God. And they try to continue living what they learned at the retreat to maintain that bridge that connects them with God.

Melanie Feliciano, 25, the movement's president, said that Jornada helps young people realize that what they do matters and that "by being Christ-like, they can make a difference in the world."

Feliciano, who discovered the movement more than 10 years ago, added that the youths have a sense of responsibility to help their peers to discover and follow God's calling. The unity among *Jornadistas* (those who have attended the retreat) leads them to encourage one another to be a beacon of God's hope in the world.

The connection to a community of peers that have their best interest at heart gives the youth a sense of belonging and worth, especially amid challenges like bullying, self-esteem issues or misunderstandings at home or school, Bermejo added.

"The greatest need that everyone has is to feel welcomed and to feel loved," Father Kuroly said. "[Youths] live in a world that is critical, that may push them aside. We have to be countercultural and be different by being compassionate, merciful and loving to all."

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

It's All Good/Patti Lamb

## Respect Life Month calls us to recognize the presence of Christ in others

My 9-year-old started school on the first day of August with a bevy of new school supplies. It's October now, and she's not even three full months into the school year, yet she came to me last night petitioning for new provisions.



Margaret brought evidence to prove her case. She held up her beloved Indianapolis Colts folder, which

was already significantly tattered. She demonstrated how a third of her markers were dried out. Then she showed me her favorite spiral notebook, which was unraveling and repeatedly catching items in her backpack.

This continued until I reminded Margaret that she's only been in school for nine weeks.

"But this stuff is old, and kind of broken," she said, pointing to her supply of pencils with worn erasers.

The school supply incident illustrated very clearly that we live in a disposable society.

I offered a heavy sigh as I glanced at the calendar and remembered that October is Respect Life Month.

It's a time when we reflect on the dignity of all human beings—at each and every stage of life.

This was simply and beautifully explained by my friend and lead teacher Mandy in a recent religious education Sunday school lesson.

"You are made in the image of God," she told the room full of 9-year-olds.

"And *that* means that you are good," she added.

She explained to the children that we are all planted in God's heart—because he made us—and we are destined for eternal joy.

That's a nugget of wisdom to carry with us, especially when we live in a society that values perfection and beautiful bodies and straight A's and three-pointers. Our lives are sacred, even when we feel very far from perfect.

God loves and values each one of us, and we cannot find our way out of his heart.

In one of the Psalms, we read, "Even if my father and mother forsake me, the Lord will take me in" (Ps 27:10).

Our gracious God, the author of life, dwells in our very being wherever we are. We are no less sacred when our skin begins to sag and our minds fail us and we aren't at the top of our games.

Pierre Teilhard de Chardin wrote, "We are not human beings having a spiritual experience; we are spiritual beings having a human experience."

We are souls walking around in bodies, and that's what's difficult to remember.

When we encounter those marginalized by society, we must remember that Christ is just as much alive in them as he is in us. Respect Life Month calls us to seek Christ in others.

I found myself reading the obituaries last week when looking for funeral arrangements for a friend's father. As I read, I noticed that multiple entries mentioned gratitude to hospice workers, hospital staff, and others who provided care and dignity to loved ones when they were sick, weak and unable to care for themselves.

As I folded up the newspaper, my mind turned to all those uncelebrated people who nurture, care for and protect the sick, the elderly, those with special needs and those that society doesn't hold up on a pedestal.

I believe God celebrates them because they see dignity where many see only a burden.

My friend Mandy inspired me with her Sunday School lesson. She gently reminded me that we are all good because God called us into being, so our very being is holy.

How different our world would be if we recognized the "sacred"—the presence of God—in each other.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

## Getting out, communing with nature helps fighting slumps of depression

I sat staring out the window all day, paralyzed. At night, panic attacks hit, and in the morning, I wanted to go back to sleep hoping to wake feeling better. Nothing in life held meaning, and medicine was useless. The depression stopped me dead in my tracks, and I dreaded meeting the day.



What causes depression?

For me, it was a sudden lifestyle change. I had worked the same job for 20 years. During that time, I traveled the country conducting research, wrote a national syndicated column, authored articles, lectured and worked with esteemed social scientists.

I lived with a wonderful group of gifted priests who were filled with fun and laughter. Our house was like living

in an embassy in which dignitaries from around the world dined with us and expanded our knowledge of Church life and various cultures.

With time, turnovers in personnel occurred. Fun times, camaraderie, intellectual stimulus and interest in research diminished. The moment arrived for moving on. The problem was not being prepared for change. I was 20 years older, less flexible and now needed to live alone.

My next job with the president of The Catholic University of America in Washington and new friends was wonderful: lots of creativity and travel. Work in Argentina was my first assignment. Then depression hit me out of nowhere. Even though I knew everyone experiences some degree of it, knowing this was no help.

My depression, however, was short-lived thanks to an old Benedictine teacher who would tell his students, "You have enough under your

skill cap, get out and get dirt under your fingernails." Why this experience crossed my mind, I don't know. I do know within a week I was back to normal.

I stopped all business, put on old clothes and returned to my trade of gardener, pulling weeds, planting, and pruning trees and bushes from 8 a.m. until sundown. Mother Nature saved the day by getting me outdoors and communing with her gifts.

And it was invigorating to step back and take pride once again in my garden work at day's end. Going home, taking a shower and thanking God for accomplishing the day's work were absolutely refreshing. I also practiced getting out of bed immediately and doing something constructive with my hands.

For those overwhelmed by depression, try getting out and communing with nature; she's a terrific girlfriend!

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

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

# The Sunday Readings

Sunday, October 8, 2017

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The first section of the Book of Isaiah is the source of the first reading for this weekend's Masses. In this passage, the prophet speaks directly to the people. He speaks as God, in the first person.



The prophet employs an image with which his contemporaries would have been familiar, describing the land of God's people as

a vineyard. The people do not own the vineyard. It belongs to God. Lavish in generosity and care, God fills the vineyard with the choicest vines and tends it.

Isaiah was very disappointed with his people. He saw them moving along a path that would lead to their destruction.

Why the concern? What was happening? The people were polluting God's vineyard. They had become wild grapes, sour and bitter, unworthy of being in the beautiful vineyard. They were being disloyal to God by disobeying his law and lax in religious observance. Especially troubling the prophet were the leaders of the Chosen People who were flirting with neighboring pagan states, allowing the paganism of these neighbors to influence policy.

St. Paul's Epistle to the Philippians provides the second reading this weekend.

Philippi was an important military post in the Roman Empire, located in modern Greece. It was a thoroughly pagan community, probably with a scattering of Christians. Pagans looked upon Christians with disdain, at best, as threats at most, because of the Christians' worship of the God of Israel, of Jesus as the Son of God, and because of their devotion to the Gospel values of love, sacrifice and life with God.

Before long, this disdain for Christians in the empire erupted into outright persecution.

Understandably, Paul sought in this epistle to encourage and reassure Philippi's Christians, admonishing them always to be faithful to God, always to be

holy, and indeed never to fear opposition or even persecution.

St. Matthew's Gospel is the source of the third reading.

As has been the case on other weekends, the selection for this weekend is a parable. Jesus tells the story during a discussion with priests and elders. He refers to a landowner of a vineyard, who of course is God.

Remember the first reading? Vineyards often were used in the Old Testament to describe the nation of Israel.

The landowner, or God, planted a vineyard. It belongs to God. The people occupying the vineyard merely are tenants. The landowner protected this vineyard by surrounding it with a hedge, and then went on a journey, leaving tenants to tend the vineyard.

In due course, the landowner sends his servants to the tenants to collect the yield, but the tenants turned against God. They kill these servants. God sent more servants. They, too, were killed. Finally, the Son of God was sent, also to be killed. Finally, God drives the tenants from the vineyard.

## Reflection

The Church has called us to discipleship during these weeks. It restates this call in these readings.

Ultimately, today's lesson is not about doom and destruction, although both Isaiah and Matthew feature unhappiness and death. Rather, the message is of salvation and hope.

By disobeying or ignoring God, we bring chaos upon ourselves. We create our own eternal situation, and often our tranquility or stress on Earth by our reaction to temptation.

We may choose to sin, or we may choose to be with God. The choice belongs to us.

God does not hurl thunderbolts of anger and revenge at us.

Rather, God accepts us back if we repent of our sins. By forgiving us, God returns us to the vineyard, there to find life and goodness forever. †

## Daily Readings

### Monday, October 9

St. Denis, bishop, and companions, martyrs  
St. John Leonardi, priest  
Jonah 1:1-2:2, 11  
(Response) Jonah 2:2-5, 8  
Luke 10:25-37

### Tuesday, October 10

Jonah 3:1-10  
Psalm 130:1-4, 7-8  
Luke 10:38-42

### Wednesday, October 11

St. John XXIII, pope  
Jonah 4:1-11  
Psalm 86:3-6, 9-10  
Luke 11:1-4

### Thursday, October 12

Malachi 3:13-20b  
Psalm 1:1-4, 6  
Luke 11:5-13

### Friday, October 13

Joel 1:13-15; 2:1-2  
Psalm 9:2-3, 6, 8-9, 16  
Luke 11:15-26

### Saturday, October 14

St. Callistus I, pope and martyr  
Joel 4:12-21  
Psalm 97:1-2, 5-6, 11-12  
Luke 11:27-28

### Sunday, October 15

Twenty-eighth Sunday in Ordinary Time  
Isaiah 25:6-10a  
Psalm 23:1-6  
Philippians 4:12-14, 19-20  
Matthew 22:1-14  
or Matthew 22:1-10

## Question Corner/Fr. Kenneth Doyle

### The anointing of the sick can be repeated if an illness becomes more serious

**Q**A family member was admitted recently to a hospital. A local priest was called, and he came and



administered the last rites of the Church. Two weeks later, the patient took a turn for the worse and was in imminent danger of death.

We asked the nurse to call a priest. She said that she had been told by the local

parish not to call a priest if the person had already received the last rites within the preceding three weeks because there would be no additional benefit to the person.

Is this "three-week rule" Church policy or simply the practice of the local pastor? (New Jersey)

**A**The priest should have been called a second time. The Church teaches in the *Catechism of the Catholic Church* that the sacrament of anointing may be repeated "if during the same illness the person's condition becomes more serious" (#1515). Clearly the situation had worsened if, as you say, there was now the "imminent danger of death."

That "three-week rule" sounds like a local guideline for how often to anoint someone during a long-term illness—but the nearness of death trumps all of that. Also, when death seems close, the patient (if able) is given the additional benefit of "viaticum"—literally, "food for the journey"—the sacrament of the Eucharist.

To put your mind at ease, I'm confident that your family member would have died in a state of grace on the strength of the first anointing—but why not offer a person every sacramental help at hand?

I do want to comment on your use of the term "last rites." For much of the Church's history, the sacrament was commonly referred to as "last rites" or "extreme unction." The current and more accurate term, though, is "anointing of the sick"—to indicate that the sacrament should not be reserved until the final moments of life.

Instead, it may and should be administered to anyone suffering from serious illness or from the frailty of old age or to someone facing major surgery. The primary purpose is to offer the

Holy Spirit's gifts of strength, peace and courage in dealing with one's condition, but another hoped-for effect is that, if it be the Lord's will, the person be healed physically.

The anointing of the sick also forgives the sick person's sins if he or she was unable to go to confession prior to being anointed.

**Q**About one year ago, I had my daughter baptized. Since then, I have found out that the godmother never completed her sacraments in the Church and that the godfather doesn't believe in God.

What can be done at this point? I want to make sure that my daughter has the proper guidance. She is already enrolled in a Catholic school, and I am a woman of faith. (Place of origin withheld)

**A**Your question serves as a good reminder of the care parents should take in selecting baptismal sponsors for their children. In this case, both godparents were chosen in error.

Canon 874 of the Church's *Code of Canon Law* requires that a baptismal sponsor be at least 16 years old and have already received the sacraments of initiation of baptism, Communion and confirmation. The same canon also provides that the sponsor be a believer and a practicing Catholic "who leads a life of faith in keeping with the function to be taken on."

The code, in #872, assumes that the sponsor will maintain a continuing relationship, helping the one baptized "to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it."

The absence of a proper sponsor does not, though, affect the validity of the baptism.

At this point, you cannot change the sponsors of record. What you might do, though, is to make sure that the godmother knows her responsibilities regarding the religious education and practice of your daughter as she grows—especially if, at some point in the future, you were not around to assure that.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## My Journey to God

# We Walked in Woods

By Linda Abner

We walked in woods,  
My love and I  
As leaves rained down  
From Autumn sky.

The wind picked up,  
And our souls too  
As all hues danced  
In deep, deep blue.

We walked in woods  
On a golden day  
The wind died down  
And went away

And all was still.  
So then were we;  
Blessed by life  
We could not see.

We walked in woods  
But not alone;  
Almighty Presence  
Walked us home.



Graced in time  
Suspended, three  
Walked in sweet  
Tranquility.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. A man walks through autumn leaves in Srinagar, India, on Nov. 15, 2016.)

(CNS photo/Danish Ismail, Reuters)

# 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.

**BARNARD, Frances E.**, 89, St. Michael, Brookville, Aug. 23. Mother of Cindy McElfresh and Anthony Barnard. Sister of Mary Hoffman, Marge Senefeld, Fred and John Rosenberger. Grandmother of five. Great-grandmother of 16. Great-great-grandmother of two.

**BEATTY, Craig J.**, 50, Sacred Heart, Clinton, Sept. 12. Father of Rainie Beatty-Robinson. Grandfather of one.

**CARNES-SCHROEDER, Norma**, 87, St. Elizabeth Ann Seton, Richmond, Sept. 20. Mother of Sallye Creech, Amy Shake, Lisa Simmons and Julie Stout. Sister of Linda Keever-Webb. Grandmother of 11. Great-grandmother of 12.

**CHINN, Robert T.**, 78, St. Ambrose, Seymour, Sept. 4. Husband of Carolyn Chinn. Father of Mary Allman, Cynthia Dwyer, Patricia Stuckwisch and Robert Chinn, Jr. Brother of Bettye J. Ferguson, Charles, Joe, John, Wayne and William



## Gendarme Mass

Pope Francis accepts offertory gifts as he celebrates a Mass for the Vatican's Gendarme Corps, the security service for Vatican City, in the grotto of Our Lady of Lourdes in the Vatican Gardens on Sept. 24. The Mass came ahead of the Sept. 29 feast day of the security service's patron saint, St. Michael the Archangel. (CNS photo/L'Osservatore Romano)

Chinn. Grandfather of nine. Great-grandfather of three.

**CREECH, Anna**, 91, St. John the Apostle, Bloomington, Sept. 21. Mother of Sarah and Paul Creech. Grandmother of two. Great-grandmother of one.

**CRONIN, Ellen M. Naughton**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 11. Mother of Annie Burns, Karen Branson, Maureen Carr, Kathryn Forestal, Jean Greiner, Susan

Lienhop, Joseph and Patrick Naughton. Grandmother of 16. Great-grandmother of 24.

**EHA, Hazel**, 95, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 21. Mother of Mary Lomax, Joanne Skirvin, Daniel and Robert Eha. Sister of Florence McGarter, Evelyn Smith and Walter Peters. Grandmother of 11. Great-grandmother of 14.

**GARY, Louise (Hiner)**, 94, Holy Spirit, Indianapolis, Sept. 23. Wife of George Gary. Mother of Rebecca Bradley, Georgeann Ferrer and Joseph Gary. Sister of Kathy Anderson, Joseph and Tony Hiner. Grandmother of 10. Great-grandmother of 11.

**GRIGGS, James R.**, 84, St. Monica, Indianapolis, Sept. 19. Husband of Mary Ann

Griggs. Father of Aaron, Andy, Joel, Matt and Rick Griggs. Brother of Joan Morehead and Lynda Peters. Grandfather of seven. Great-grandfather of three.

**GUMBEL, Bernard**, 64, St. Ambrose, Seymour, Sept. 1. Husband of Pamela Gumbel. Father of Megan Davis, Katie Nakamura and Nick Gumbel. Brother of Delores Fuhrman, Joann Rentschler and Lawrence Gumbel. Grandfather of nine.

**HUTT, Anna**, 80, Our Lady of Lourdes, Indianapolis, Sept. 12. Wife of Jack Hutt. Mother of Joann Davis, Tommi Jean Lavelle, Mary Catherine Mayer, Susann Wilson, Kristin, John, Matthew and William Hutt. Sister of Margaret Peiffer. Grandmother of 28. Great-grandmother of 10.

**MCGAFFNEY, Robert T.**, 88, Sacred Heart, Clinton, Sept. 16. Father of Robbin Grigsby, Shawn May, Vivian McCoy, Gary, Paul and Stanley Maxwell. Grandfather of six. Great-grandfather of 11.

**O'DANIEL, Thomas P.**, 91, St. Charles Borromeo, Bloomington, Sept. 14. Father of Jayne Hendricks, Karen Scholl, Donna and David O'Daniel. Brother of Maurice O'Daniel. Grandfather of 11. Great-grandfather of nine.

**OSSORIO, Rita**, 92, Holy Spirit, Indianapolis, Sept. 20. Sister of Annamaria Taylor, Pia Zona and Mario D'Auria. Aunt of one.

**PETRILLI, Matthew**, 43, St. Pius X, Indianapolis, Sept. 9. Husband of Krista Petrilli. Brother of Brittney Petrilli.

**RIEDY, Anne P.**, 87, St. Malachy, Brownsburg, Sept. 23. Wife of Wilbur Riedy. Mother of Mary Davis, Katie Gallaway, Susan Kelley, Terri, Mark and Robert Riedy. Sister of Paula Cecil, Martha Daum, Susie Luker and Jimmy Skelley. Grandmother and great-grandmother of several.

**SCHAEFER, Raymond P.**, 67, St. Paul, Tell City, Sept. 21. Husband of Cathy Sue Schaefer. Father of Elizabeth Oeth and Isaac Schaefer. Brother of Mary Basham, Charles, Kenny and W. Clay Schaefer. Grandfather of three.

**VANWHY, Bessie M.**, 85, Holy Trinity, Edinburg, Sept. 10. Mother of Michael and Roland VanWhy. Grandmother of six. Great-grandmother of five.

**WILLIAMS, B.J.**, 93, St. Elizabeth Ann Seton, Richmond, Sept. 13. Husband of Pat Williams. Father of Debbie Meling. Grandfather of three. Great-grandfather of six.

**WILLIAMS, Richard**, 93, St. Michael, Brookville, Sept. 18. Husband of Mary June Williams. Father of Melanie Fullenkamp, Eric, Neil, Nicholas and Philip Williams. Grandfather of 11. Great-grandfather of eight.

**YOUNG, Ezell**, 79, Holy Angels, Indianapolis, Sept. 20. Husband of Maxine Young. Father of Lawanda and Mark Young. Brother of Brenda Appleton, Joycell Ingram, Vermita Jones, Voycell Neal, Doris Show, Blanchie and Donnie Young. Grandfather of four. †

## Jesuit Brother John Buchman served at Brebeuf Jesuit Preparatory School

Jesuit Brother Buchman, a member of the USA Midwest Province of the Society of Jesus, died on May 30 at the Colombiere Center in Clarkston, Mich. He was 83.

The Mass of Christian Burial was celebrated on June 5 at the Colombiere Center. Burial followed at the Society's cemetery there.

Brother John was born on Sept. 10, 1933, in Beech Grove and grew up as a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

After graduating from Cathedral High School in Indianapolis in 1951, he became a postulant in the Society of Jesus and entered its novitiate in Milford, Ohio, on March 15, 1952. He professed final vows on Feb. 2, 1964, at Milford.

Throughout much of his time in the Society of Jesus, Brother John served as a cook for various communities of members of the order, including at Milford and at the order's former theologate in North Aurora, Ill.

Beginning in 1971, Brother John began service to the Jesuits ministering at Brebeuf Jesuit Preparatory School in Indianapolis and remained there until his retirement in 2010.

In addition to cooking for his fellow Jesuits, Brother John also served at different periods in Brebeuf's business office, its bookstore and cafeteria and as an administrative assistant to school administrators and to the rector and house manager of the order's home at the school.

Surviving is a brother, Jerry Buchman of Noblesville, Ind.

Memorial gifts may be sent to the USA Midwest Province of the Society of Jesus at [jesuitsmidwest.org/supportus](http://jesuitsmidwest.org/supportus). †

## Providence Sister Bernadette Mary Carroll served in schools in California and Indiana

Providence Sister Bernadette Mary Carroll died on Sept. 22 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on Sept. 28 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Julia May Carroll was born on Dec. 5, 1922, in Alhambra, Calif. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1939, and professed final vows on Aug. 15, 1947.

Sister Bernadette Mary earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University in Terre Haute.

During her 78 years as a member of the Sisters of Providence, Sister Bernadette Mary ministered in education for 28 years in schools in California and Indiana. She also served in leadership in her order and in parish and retreat ministry.

In the archdiocese, Sister Bernadette Mary served in Indianapolis at the former St. Catherine of Siena School from 1946-47 and the former St. Andrew the Apostle School from 1953-54. She also taught at the former St. Benedict School in Terre Haute from 1947-53.

In California, Sister Bernadette Mary served in several schools, ministered on the retreat staff at Marywood Center in Orange and in pastoral ministry at St. Teresa of Avila Parish in Los Angeles. She also cared for a sister there before retiring to the motherhouse in 2013 where she served in a variety of ways until her death.

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

## Immigration, health care are also pro-life issues, archbishop says

VATICAN CITY (CNS)—Pro-life issues cannot be restricted solely to bioethical concerns, but must encompass a broader definition that defends life in every aspect, said Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life.



Archbishop Vincenzo Paglia

Speaking to journalists at the Vatican press office on Oct. 2, Archbishop Paglia

said that to be pro-life, Christians must "rethink the semantic value of the word, 'life' and not just in a reduced way."

"If we must be pro-life, we must always, however and wherever, be pro-life," Archbishop Paglia said.

Archbishop Paglia presented the theme of the academy's Oct. 5-7 general assembly, which was scheduled to reflect on "accompanying life: new responsibilities in the technological era."

The assembly, he said, would offer a time of reflection on human life today that considers the strides made through new technology while acknowledging

that technology also risks becoming "a new religion where all other values are sacrificed."

"The academy's goal is to tackle these issues, combining scientific rigor and humanistic wisdom, a passion for truth and a comparison between different skills and visions of the world," Archbishop Paglia said.

The Pontifical Academy for Life, he said, has a responsibility to promote life, not just in theory, but in the realities where it is most threatened.

Recalling a visit to a camp in Uganda that housed 500,000 refugees,

Archbishop Paglia said that such cases show that the "horizon is very wide."

"To be pro-life doesn't mean having a theoretical, abstract concern; it means promoting a culture that helps life always and everywhere," the archbishop said.

Sickness, the death penalty, weapons trafficking and health care are also important life-related issues that are often "overlooked or viewed with prejudice," Archbishop Paglia said.

The pontifical academy, he added, holds those issues dear and academy members are committed to studying them at a global, international level. †

# LAS VEGAS

continued from page 1

Las Vegas,” and “sends the assurance of his spiritual closeness to all those affected by this senseless tragedy.”

“He commends the efforts of the police and emergency service personnel, and offers the promise of his prayers for the injured and for all who have died, entrusting them to the merciful love of Almighty God,” the cardinal said.

The barrage of shots came from a room on the 32nd floor of the Mandalay Bay hotel-casino complex on the Las Vegas Strip. Once police officers determined where the gunshots were coming from, they stormed the room to find the suspect dead from a self-inflicted gunshot wound, Clark County Sheriff Joseph Lombardo told reporters.

The suspect later identified as Paddock was from Mesquite, Nev., about 80 miles northeast of Las Vegas, and was described in later reports as a retired accountant. News reports also said law enforcement believed the suspect was a “lone wolf” in planning and carrying out the attack.

In his statement, Cardinal DiNardo said: “At this time, we need to pray and to take care of those who are suffering. In the end, the only response is to do good—for no matter what the darkness, it will never overcome the light. May the Lord of all gentleness surround all those who are suffering from this evil, and for those who have been killed we pray, eternal rest grant unto them, O Lord, and let perpetual light shine upon them.”

Catholic bishops and other Catholic leaders around the country issued statements expressing sadness at the horrific developments in Las Vegas, offering prayers for the victims and

praising first responders, volunteers and bystanders for their efforts at the scene.

“Once again, we must reach out in shock and horror to comfort the victims of a mass shooting in our country,” said Cardinal Blase J. Cupich of Chicago.

“We reaffirm our commitment to nonviolence and to addressing the causes of such tragedies. At this time, we come together in prayer and also in resolve to change a culture that has allowed such events to become commonplace,” he said. “We must not become numb to these mass shootings or to the deadly violence that occurs on our streets month in and month out.”

“We pray that there comes a day when the senseless violence that has plagued the nation for so long ends for good,” said Holy Cross Father John Jenkins, president of the University of Notre Dame. The bells of the Basilica of the Sacred Heart on the campus were to ring in the afternoon for all those affected by the Las Vegas tragedy.

The Catholic University of America in Washington offered prayers and support for the shooting victims. It also announced campus counselors and campus ministry staff were available to students needing help dealing with the deadly events, and said the employee assistance program was available to faculty and staff for the same purpose.

“As a community of faith, our university offers its prayers for the victims and their families, the first responders, and the health care workers who are caring for the injured,” said John Garvey, the university’s president. “I ask that we meet this moment by cultivating peace with our words and deeds in our own community.”

The Archdiocese of Detroit held a noon service at St. Aloysius Church to pray for the victims of the shooting, their families and all affected, and also to pray “for an



A woman lights candles at a makeshift vigil on the Las Vegas Strip on Oct. 2 following a mass shooting at an outdoor country music festival. Late on Oct. 1 a gunman perched in a room on the 32nd floor of a casino hotel unleashed a shower of bullets on the festival below, killing at least 59 people and wounding another 527. (CNS photo/Chris Waite, Reuters)

end to such devastating violence in our country and around the world.”

“Violence has once again horrified us as a nation and drawn us together in sorrow. All of us—people of faith as well as those with no particular religious affiliation—are stunned by the tragic, senseless and incomprehensible loss of life in Las Vegas,” said Atlanta Archbishop Wilton D. Gregory.

“Jesus is weeping with us and for us,” said Pittsburgh Bishop David A. Zubik. “It is time for us as a nation to require at least as much from those purchasing guns as we expect from those making application for a driver’s license. Public safety must always come first.”

“I pray for the end of the violence and hatred in our nation, and I continue to pray that we follow the truth given to us

in Psalms, that we should always trust in Jesus,” said Bishop Richard F. Stika of Knoxville, Tenn.

Bishop Edward C. Malesic of Greensburg, Pa., noted the “tragic irony” that the mass shooting had taken place on Respect Life Sunday and the beginning of the Church’s observance of Respect Life Month.

“We can never become numbed to the seemingly endless stream of outrageous crimes that show a lack of respect for our fellow human beings,” the bishop said. “We continue to teach and proclaim that every human person is created in God’s image and has the right to life. ... We will continue to pray that the light of God’s love will reach into the darkest places in our nation and our world.” †

## Supreme Court’s docket includes religious liberty, not travel ban

WASHINGTON (CNS)—With the Supreme Court’s new term starting on Oct. 2, one person equipped to comment on it—Supreme Court Justice Ruth Bader Ginsburg—hesitated to say too much, but hinted that it would be interesting.

“There is only one prediction that is entirely safe about the upcoming term, and that is it will be momentous,” she told first-year law students on Sept. 20 at Georgetown Law in Washington where she was invited to speak as the school’s 2017 distinguished lecturer.

Ginsburg made her remark about the upcoming term after highlighting a few of its major cases, including the court’s plan, at that time, to hear oral arguments on Oct. 10 on the constitutionality of President Donald J. Trump’s executive order restricting travel from individuals from specified countries into the United States.

Just five days after her address—confirming that the term was already interesting—the Supreme Court announced it was canceling arguments on the president’s order, often described as the travel ban, “pending further order of the court.” That’s because the court wanted to consider the Sept. 24 revision to the ban—its third update—adding three more countries to its list including two that are not majority Muslim, a factor that could protect the order from charges that it showed religious discrimination.

The Supreme Court allowed the president’s order to take effect temporarily in June, blocking some federal appeals court rulings that would have increased the number of travelers exempt from the ban. After the order was revised again, the court asked both sides to file briefs by Oct. 5 to debate changes that could make the case moot or at least sent back to lower courts.

The religious aspect of the initial versions of the travel ban—barring people from some predominantly Muslim countries to the United States—is what the U.S. Conference of Catholic Bishops (USCCB) took primary issue with in its friend-of-the-court brief filed on Sept. 16 along with Catholic Charities USA and the Catholic Legal Immigration Network.

The brief said the president’s order had the purpose and effect of “discriminating against Muslims” because it singled out “the populations of six overwhelmingly Muslim nations for sweeping immigration restrictions that apply nowhere else in the world.”

“Such blatant religious discrimination is repugnant to the Catholic faith, core American values and the United States Constitution,” the brief said. It added that the order also “poses a substantial threat to religious liberty that this court has never tolerated before and should not tolerate now. Having once borne the brunt of severe discriminatory treatment, particularly in the immigration context, the Catholic Church will not sit silent while others suffer on account of their religion as well.”

Another big case, still on the docket, which the USCCB also has weighed in on, centers on Jack Phillips, the owner of the Colorado-based Masterpiece Cakeshop, who refused to make a cake for a same-sex wedding. The case pits anti-discrimination laws against freedom of speech and freedom of religious expression.

The baker in this case says the state should not be able to compel him to bake a cake with a message that celebrates a same-sex wedding, which goes against his religious beliefs. The state argues that businesses open to the public are required to comply with the state’s anti-discrimination law, even if the owners have religious or moral objections to providing certain services.

The USCCB filed a 41-page friend-of-the-court brief supporting the baker on Sept. 7 joined by the Colorado Catholic Conference, Catholic Bar Association, Catholic Medical Association, National Association of Catholic Nurses-USA and National Catholic Bioethics Center.

The brief stressed that “American citizens should never be forced to choose between their religious faith and their right to participate in the public square.” It also said there

was much more at stake than simply a cake, saying it was about the “freedom to live according to one’s religious beliefs in daily life.”

It also said freedom of speech and religious expression applies to institutions and individuals and by siding with the state in this case the court would “would negatively impact the freedom” of institutions to continue their public ministries, specifically pointing out Catholic Charities and other faith-based organizations that provide foster and adoption services to children and “have been forced to shut down rather than comply with government mandates to place children with same-sex couples on the same basis as opposite-sex couples.”

The brief said: “The government should never penalize individuals like Phillips, or organizations like Catholic Charities, for their long-held beliefs about God’s teachings regarding marriage. Instead, the First Amendment, properly construed, protects religiously motivated individuals and organizations who seek to discern the truth and then act on it, including in the public square.” †

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## Cardinal Ouellet denounces 'alarmist' interpretations of 'Amoris Laetitia'

CORNWALL, Ontario (CNS)—Cardinal Marc Ouellet denounced the “alarmist” and “unfaithful” interpretations of Pope Francis’ apostolic exhortation on the family, “*Amoris Laetitia*” (“The Joy of Love”).

The Canadian cardinal, who serves as the Vatican’s prefect of the Congregation for Bishops, told Canadian bishops the document does not signal “changes to doctrine or



Cardinal Marc Ouellet

to sacramental discipline,” but represents a pastoral approach that takes into consideration “the good of the person,” according to his or her circumstances.

“Any alarmist interpretation” that says the document is “a break with tradition,” or a “permissive interpretation that celebrates access to the sacraments” for the divorced and remarried is “unfaithful to the text and to the intentions of the supreme pontiff,” said Cardinal Ouellet.

Speaking on Sept. 25 to more than 80 bishops and eparchs attending the annual plenary meeting of the Canadian Conference of Catholic Bishops, Cardinal Ouellet said contrasting reactions to the document have been “delighting some, worrying others, leaving none indifferent.”

The former Quebec City cardinal said Chapter 8 of the document is a call for a “new pastoral conversion” that can bring comfort to suffering people. He conceded that although many welcome this approach, others see it as a risk, “a break with the traditional doctrine and discipline” of the Catholic Church. Chapter 8 became the “interpretive key” for the document, making people judge it as either “positive and welcome,” or “ambiguous and risky,” he said.

“*Amoris Laetitia*,” the pope’s 2016 apostolic exhortation that followed two meetings of the Synod of Bishops on the family in 2014 and 2015, “deserves more attention in itself than merely the public debate” around “disputed points,” he said.

Late last year, four cardinals wrote to Pope Francis seeking clarification on several questions related to the document. More recently, a group of 62 priests, theologians and lay Catholics sent the pope a letter that they claim corrects alleged heresies contained in “*Amoris Laetitia*.”

Pope Francis identified Chapters 4 and 5 as the “center of the document,” said Cardinal Ouellet. The document “must be read as a whole” to understand the “limits and extent of the pastoral orientations.” †



### Holy Cross Grade School

A class from then-Holy Cross School in Indianapolis (now called Holy Cross Central School) is shown in this photo from 1915. A note on the back of the photo indicates that the teacher of this class was Providence Sister Ursula Marie O’Connell, who taught at the school from 1907-09 and 1914-17. The former Holy Cross Parish was founded in 1895 to serve a growing Catholic population on the east side of Indianapolis. In 1896, a single building serving as the church, school and convent was dedicated. The current school is located on the site of this original building. The parish was well known for its community outreach, especially its production of hundreds of food boxes for needy families at Thanksgiving and Christmas. Holy Cross Parish merged with St. Philip Neri Parish in 2014 as part of the *Connected in the Spirit* initiative. The school, which is part of Notre Dame ACE Academies, remains open.

(Would you like to comment or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; (317) 236-1538; or by e-mail at [jmotyka@archindy.org](mailto:jmotyka@archindy.org).)



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