



The

Criterion

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'It was in God's plan'

Former law school dean living out 'purpose' ministering in prison, page 10.

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Young people want leaders who are fathers, not Pharisees, observer says

VATICAN CITY (CNS)—The Catholic Church must be a place of justice and mercy, and its members must be catalysts for change, some young observers said at the Synod of Bishops on Oct. 11.

"In order to teach justice and mercy to our young people, the Church must first be a place of justice and mercy for our young people," said Joseph Moeono-Kolio from Samoa, who was representing the Caritas Internationalis Youth Forum and young people from the Pacific Islands.

He asked the synod what young people could do about uprooting injustice from the world "when we can't do it within our own churches?"

The problem of clerical sexual abuse and corruption are present in his region, he said, but "reporting it or even speaking of it here is professional and cultural suicide."

"Young people are tired of Pharisees, we need fathers," he said.

Moeono-Kolio used an analogy for how he would like to see young people and elders live and work together. When his ancestors would sail from island to island, he said, strong young people were put in charge of paddling while the elders onboard were in charge of reading the stars in the sky and the ocean currents in order to guide the boat to their common destination.

Whether it is the Pacific Ocean or today's sea of challenges, he said, "until we start paddling together by way of listening and equipping our young people with the tools to navigate the inevitable storms, our canoe will only float into irrelevance."

"But if you, our elders, set the right course and steer this canoe in the right direction, we the young faithful are ready to help you power it through the challenges" and bring the light of faith to the ends of the world, he said.

Nicole Anne Perez, who is a catechist in the Philippines, voiced her concerns to

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Showing love like Jesus



Birthline volunteer Barbara Lemen, left, China Jones, middle, and Janeane Jones admire a hand-crocheted blanket for China's 6-week-old son at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 10. (Photo by Natalie Hoefler)

Birthline provides pregnant women and mothers of infants 'peace of mind'

By Natalie Hoefler

Six-week-old Prince Harry Orion Jones cooed in the lap of his mother, China Jones. The infant was unaware of the gifts that surrounded him, but his mother was aware, and grateful.

"I definitely appreciate this ministry, because I didn't know what to expect with a baby," says Jones, 21. "The support is the best. The people here help with stuff I need and give me peace of mind."

The ministry is Birthline, and the people are the many—but room for more—volunteers who keep the archdiocesan outreach going.

Birthline is housed at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis and resides under the umbrella of the archdiocesan Office

of Human Life and Dignity. Through donated clothes, bottles, blankets, diapers and other items, it provides assistance to struggling pregnant women and mothers of infants.

Before Jones arrived, Birthline coordinator Jená Hartman scanned the list of women scheduled to come in that day.

"We've got a full schedule," she says. "One [appointment] every 15 minutes, and today we've got someone signed up for each slot."

Birthline is open on Mondays with 22 slots, and on Wednesdays with 26 slots. Even being open just two days a week, the ministry still served nearly 1,450 families last year.

The process began for Jones as it does for each person in need of assistance—with a call to the Birthline helpline. Calls

are then routed to the home or cell phone of a volunteer, like Laura Petraits.

"We gather basic demographic and contact information, sizing of clothing and diapers," says Petraits, a 34-year-old mother of two who works as a part-time nurse at St. Vincent Women's Hospital in Indianapolis.

"We can help with babies a family already has or, if the mother is expecting, we can put together a layette that includes diapers and clothes and blankets. Birthline provides up to size 2T for kiddos. If they need a larger size, we have information we can share with them on where to go [for further assistance]."

"We also have other items like strollers and toys that people donate that we can give out if we have them."

See BIRTHLINE, page 8

Seven new saints risked all for the love of Jesus, Pope Francis says at canonization Mass on Oct. 14

VATICAN CITY (CNS)—Carrying Pope Paul VI's pastoral staff and wearing the blood-stained belt of Archbishop Oscar Romero of San Salvador, Pope Francis formally recognized them, and five others, as saints of the Catholic Church.

Thousands of pilgrims from the new saints' home countries—Italy, El Salvador, Spain and Germany—were joined by tens of thousands of others on Oct. 14 in St. Peter's Square to celebrate the universal recognition of the holiness of men and women they already knew were saints.

Carolina Escamilla, who traveled from San Salvador for the canonization, said she was "super happy" to be in Rome. "I don't think there are words to describe all that we feel after such a long-awaited and long-desired moment like the 'official' canonization, because Archbishop Romero

See SAINTS, page 16



The banners of new saints Oscar Romero and Paul VI hang from the facade of St. Peter's Basilica as Pope Francis celebrates the canonization Mass for seven new saints in St. Peter's Square at the Vatican on Oct. 14. (CNS photo/Paul Haring)



Visiting bishop

Archbishop Charles C. Thompson, second from left, poses with Bishop Jude Paulraj, fourth from left, retired bishop of the Diocese of Palayamkottai, India, on Sept. 13 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Also posing are, from left, Father Thomas Sengole, pastor of St. Michael Parish in Cannelton and St. Pius V Parish in Troy; Father Joseph Feltz, archdiocesan vicar for clergy, religious and parish coordinators; Msgr. William F. Stumpf, archdiocesan vicar general and Father Jegan Peter, pastor of St. Martin of Tours Parish in Martinsville. The Diocese of Palayamkottai has had a partnership for several years with the Archdiocese of Indianapolis in which the archdiocese assists with the priestly formation of some of Palayamkottai's seminarians. After they are ordained, they spend some years ministering in the Church in central and southern Indiana. Father Sengole and Father Peter are both priests of the Palayamkottai Diocese ministering now in the archdiocese. (Photo by Sean Gallagher)

Harsh rhetoric, policies in U.S. cause migrants more pain, observer says

VATICAN CITY (CNS)—One U.S. observer warned Pope Francis and the Synod of Bishops that the current immigration system in the United States “blatantly threatens” and disrespects the lives and dignity of migrants.



Yadira Vieyra

The Church must step up and expand the ways it protects and cares for migrant youths and families, or else young migrants will come to believe secular and political activist groups are the only ones helping them speak out against racism and push for change, Yadira Vieyra said.

The 29-year-old observer attending the synod on youth, faith and discernment is a specialist in child development and works in Chicago, helping migrant families.

She told synod participants on Oct. 11 that “the global issue of migration is a humanitarian crisis today.”

What she has witnessed in the United States is “how the hateful rhetoric and policies in my country are forcing families to experience sustained distress that warps the daily lives” of all migrants, whether they are unauthorized, legal or U.S. citizens from mixed status families.

She spoke about the Trump administration's actions in separating and detaining undocumented adults and children, even infants, and the impact it was having on families.

“Our current immigration regime has proven to be an institution that blatantly threatens and disregards the life and dignity of the migrant person,” she said.

The Church must take a more active role in promoting “pro-immigration policies that promote respect and strengthen the family unit, especially when distressed families are fleeing violence, poverty and, in some cases, terrorism,” she said.

Many of these families are receiving psycho-social support from the Church, she said, but they have other challenges the Church can help with, such as the stigma of mental health and counseling, becoming more resilient and developing healthier responses to adversity.

For young migrants who are “already thirsting for acceptance,” she said, “secularism and political activism appear to be the only avenues that grant our youth a voice against systemic racism and a clear pathway to change,” she said.

“As a Church that values life at every stage, we must listen attentively and sincerely to the stories of pain our migrant youth endure,” she said, which means the Church must also go to detention centers, U.S. borders and wherever “fear embraces” migrants and where their “safety and family unity are threatened.”

Youth ministries, in particular, must become very creative and practical in how they can help young migrants before they become convinced “that political secularism values their lives more than our Church,” Vieyra said. †



Public Schedule of Archbishop Charles C. Thompson

October 20 - 30, 2018

Oct. 20 — 11 a.m.

Confirmation for youths of St. Mary-of-the-Knobs Parish in Floyd County and St. Joseph Parish in Corydon, at St. Mary-of-the-Knobs Church

Oct. 21 — 2 p.m.

Confirmation for youths of St. Augustine and Most Sacred Heart of Jesus parishes in Jeffersonville and St. Anthony of Padua Parish in Clarksville, at Most Sacred Heart of Jesus Church

Oct. 23 — 9 a.m.

Clergy and parish life coordinator business meeting at St. Joseph Parish, Jennings County

Oct. 23 — 2 p.m.

Council of Priests meeting at St. Joseph Parish, Jennings County

Oct. 24 — 5:30 p.m.

Our Lady of Providence High School (Clarksville) Student Assistance Program Recognition Dinner at Huber's Orchard and Winery Plantation Hall, Borden

Oct. 25 — 10:35 a.m.

Mass at Our Lady of Providence High School, Clarksville

Oct. 25 — 1 p.m.

Visit to St. Elizabeth Catholic Charities, New Albany

Oct. 25 — 6 p.m.

Archbishop's Dinner with Seminarians at Saint Meinrad Seminary and School of Theology, St. Meinrad

Oct. 27 — 11 a.m.

Confirmation for New Albany Deanery, Our Lady of Perpetual Help Church, New Albany

Oct. 28 — 11 a.m.

Mass for 150th anniversary of St. Louis Parish at St. Louis Church, Batesville

Oct. 29 — 4:30 p.m.

Mass for Indiana Non-Public Education Association Conference at St. John the Evangelist Church, Indianapolis

Oct. 30 — 11 a.m.

Mass and lunch for retired priests at St. Paul's Hermitage, Beech Grove

Oct. 30 — 5 p.m.

Notre Dame ACE Academies Xtravaganza fundraiser at Crane Bay Event Center, Indianapolis

(Schedule subject to change.)

SYNOD

continued from page 1

the synod about how Catholics in youth ministry can be catalysts of change and find solace, guidance and love in a region with so many huge problems.

The breakdown of families, parents focused more on money than their children, predators taking advantage of children's poverty for sexual exploitation, inauthentic online relationships and casual sex all leave “ordinary” people wondering what they can do to solve these problems, she said.

Her answer, she explained, is found in Jesus telling the Pharisee that the greatest commandment of all is love—loving God and loving one's neighbor as oneself.

Perez said she looks inside herself to make sure she is being “a spark of light in the dark,” spreading that spark to others and leading other people to “the true light.” “Let us be Jesus to others, letting them see the source of true light in our own lives and relationships,” she said.

Chaldean Catholic Safa al Abbia, a 26-year-old dentist from Iraq, urged the synod participants to pray for Iraq and support its Christians and churches.

He said he understands the importance of talking about the more common themes at the synod—the family, sexuality and social media—but the main challenge for young people in Iraq is “peace and stability and their right to live in dignity.”

Young people are struggling to remain faithful as witnesses to Jesus and hold onto their traditions, values and liturgy, he said. But they have grown up seeing many of their brothers and sisters martyred and their churches bombed.

“I will never forget the face of my friends after the Mass when they said, ‘See you next week,’ and I never saw them again because they were burned under the fire of the bombed car” near their church, said al Abbia.

Young people also are leaving the country because of diminishing opportunities in employment and education as well as a breakdown in values and the law, he said. As a result, “Iraqi youth are questioning the impact of being Iraqis on their life, the role of God and the role of the Church in spite of all the good effort of the Church in assisting.”

Al Abbia told Pope Francis that he had a message for him from young people, “They hope one day to see you in Iraq.”

Henriette Camara, a member of the Catholic scouts in Guinea, told the synod that the scout movement “is deeply permeated with Gospel values,” and it helps young people deepen their faith and love for Christ and the Church.

Catholic scouts can help those young people who have given up on life or are headed down errant paths, she said, because “we are young optimists who face life's daily problems with stamina, courage and wisdom.” †

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Annual appeal helps lay the foundation for future generations

By Katie Rutter

Special to The Criterion

NEW ALBANY—As she sat in the basement community room of Our Lady of Perpetual Help Parish in New Albany, parishioner Jean Vaughn expressed her gratitude for those who laid the building's foundation.

"Wherever we have been, even in foreign countries, there has been a Catholic church that somebody else had built," Vaughn began.

Her husband, Tom Vaughn, finished her thought.

"Somebody did it for us; we need to do it for the next ones coming up," he said.

This, they explained, was why they were gathered with about 100 others on Sept. 27 to support the annual, archdiocesan-wide United Catholic Appeal.

To these people, the United Catholic Appeal strengthens and establishes the Church for the next generation just as much as a physical building.

The theme chosen for this year's appeal is "All for the sake of others." To each person in the room, that "other" may have been someone different: school children, the homeless, seminarians, mothers, young people, teachers, retired priests. Yet all were united in the common mission to support that "other" through whatever challenge they were facing.

"You have to help educate [seminarians] so we can have them there for the rest of the parishioners that are younger than us, so they'll have somebody when we're gone," explained Brenda Baylor, a member of St. Mary Parish in Navilleton.

The United Catholic Appeal begins in late October and early November with mailings and weekend Mass collections in all parishes in central and southern Indiana.

The gathering at Our Lady of Perpetual Help, however, sought to thank and honor the appeal's most dedicated supporters.

Those present were members of the appeal's Miter Society—people who give \$1,500 or more annually—and others who might be interested in that level of support.

"We raise over 40 percent of our income of the appeal from 1,000 people," explained Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development.

"Without members of the Miter Society, we would struggle terribly to hit our United Catholic Appeal goal, which means we cannot have an impact in

the community of central and southern Indiana," she said.

This year's United Catholic Appeal goal is \$6.6 million. Money raised goes to dozens of causes, such as providing shelter and food support for those in need, supporting Catholic school students and staff, funding catechetical programs and young adult ministries, providing counseling and material assistance for crisis pregnancies, sponsoring seminarian formation and sustaining retired priests.

"I'm taking care of family," explained Carolyn Woolton, a member of the Miter Society and of St. Matthew the Apostle Parish in Indianapolis. She and her husband Richard made the more than two-hour trip from Carmel, Ind., to New Albany to be present.

"We're a universal Church, so when you're giving to more than just your parish you're helping everybody," said Barb Rainbolt, a member and parish secretary of St. Michael Parish in Bradford.

"It's a worldwide thing, it's not just here in our county or our towns," she added.

The evening began with a Mass celebrated by Archbishop Charles C. Thompson. In his homily, he outlined three practices lived out by Trappist monks: prayer, silence and labor.

Archbishop Thompson emphasized that these practices must be central elements of the upcoming appeal, just as they are central elements of Christian life.

Christians need silence, "to hear the voice of God, to be attentive to where we're being called," he said. He then explained that the faithful should not labor for material goods, but rather "labor for our communities ... our parishes ... those in need," and concluded that, "prayer reminds us that we belong to something greater than ourselves."

Archbishop Thompson then turned to the clergy sexual abuse crisis that, in scandals uncovered over the summer, has rocked the Church. The archbishop insisted that prayer, labor and the silence of listening to God's voice will also bring the Church through the crisis, bring healing, and help Catholics build a stronger foundation for the future.

"We will work through these challenges, we will work through the process of healing and reconciliation, building and restoring trust. But most importantly, we will know, I believe, the grace of purification and grow to what we're called to be: holy people of God," he said.

At the dinner that followed, Moore explained that, especially in the midst of the crisis, Catholics need to focus on others.

"Now more than ever, our community needs to see our strength and our goodness. Your support of the ongoing



Archbishop Charles C. Thompson begins his homily with an anecdote as he speaks to members of the archdiocesan Miter Society and other supporters of the United Catholic Appeal during a Mass on Sept. 27 at Our Lady of Perpetual Help Church in New Albany. (Photos by Katie Rutter)

ministries of our Church makes this possible," she said.

Participants nodded in agreement. In earlier interviews, committed donors were the first to emphasize that being a faithful Catholic meant more than just attending Mass on Sundays: it required a generous heart ready to give to others, no matter what.

"If somebody next door to you is suffering or has a problem, are you just going to say, 'Well sorry, I went to Mass this morning, didn't eat meat on Friday, so I'm good?'" asked Linda Smith, a member of St. Michael Parish in Bradford.

Sitting across from Smith, Baylor added, "If you pass somebody that's got a flat tire, and they need help, you need to stop and help those people. That's what Christ would do."

Others in attendance explained that generosity was "a basic part of the faith," and that living this faith was the only way the Church will be passed to the next generation.

"[Christ] had nothing, he survived because people gave," said Richard Wooton, "and I feel it's necessary—it's the only way we continue—to share what we have, make people better off by it."

Funds collected in the upcoming appeal are destined to support specific ministries under three large categories: families,



Mary Kay Wolford, a member of Holy Family Parish in New Albany, smiles at Archbishop Charles C. Thompson during an event for members of the United Catholic Appeal's Miter Society on Sept. 27 at Our Lady of Perpetual Help Parish in New Albany.

those in need, and seminarian formation and clergy care.

"We've been blessed. We've got a roof over our heads, we have homes, we're in relatively good health," summarized Smith. "It's our responsibility to help."

(To learn more about the United Catholic Appeal, visit www.archindy.org/uca.) †



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Editorial



Pope Francis greets a child during his general audience in St. Peter's Square at the Vatican on Oct. 10. (CNS photo/Paul Haring)

Pope's catechesis reminds us God loves every human life

Pope Francis is not one to parse words when he wants to make a point about tenets of Christianity and how many in society fail to recognize, respect and follow God's laws as given to us through his holy word.

And he did just that during his general audience in St. Peter's Square at the Vatican on Oct. 10.

The Holy Father continued his series on the catecheses of the commandments and focused on the Fifth Commandment, "You shall not kill," saying it was a wall of defense, protecting the most fundamental value in human relationships—the value of life.

"One can say that all the evil done in the world can be boiled down to this: contempt for life," Pope Francis said.

The pope's strong language went even further, stating that procuring an abortion is wrong, inhumane and like hiring a hit man "to fix a problem," according to a story published by Catholic News Service.

The Holy Father said it is a contradiction to allow for killing a human life in a mother's womb "in the name of protecting other rights."

"How can an act that suppresses the innocent and defenseless budding life be therapeutic, civilized or simply humane?" he asked the more than 26,000 people in attendance.

"Is it right to snuff out a human life to solve a problem?" he asked, until the crowd shouted loudly, "No!"

"Is it right to hire a hit man to solve a problem? No, you can't. It's not right to take out a human being, a small one, too, in order to fix a problem. It is like hiring a professional killer," he said.

These heinous actions, the Holy Father noted, are the result of fear.

"The acceptance of the other is a challenge to individualism. Let us think, for example, of when we discover that a nascent life is the bearer of a disability, even a serious one," he said. "The parents, in these dramatic cases, need true closeness, true solidarity, to face reality overcoming the understandable fears. Instead, they often receive hasty advice to interrupt the pregnancy, which is a figure of speech: 'interrupt the pregnancy' means to 'do away with' someone, directly."

The Holy Father continued, "A sick baby is like any needy person on Earth, as an elderly man who needs help, as so many poor that struggle to go on: he or she who appears as a problem is, in reality, a gift of God that can draw me out of egocentrism and make me grow

in love. Vulnerable life points out to us the way out, the way to save us from an inward-looking existence and to discover the joy of love."

Our world, the pope has noted time and time again during his pontificate, has become a "throwaway culture." The value of human life has taken a back seat for too many in society who have allowed idols like power, success and money to become their guiding principles.

"The only authentic measure of life" is love, Pope Francis said. God loves every single human life.

As we continue marking Respect Life Month and the ongoing worldwide 40 Days for Life campaign, we find the Holy Father's message something our world desperately needs.

The halfway point of the fall 40 Days for Life prayer effort was on Oct. 15, and campaign organizers noted that 153 babies have been saved thus far from abortion through our prayers. We thank God for prayers answered, and for this wonderful witness of faith!

The 40 Days campaign runs through Nov. 4, so there is still time for members of the local Church to volunteer to sign up to pray outside abortion facilities.

The Central Indiana 40 Days for Life campaign takes place on the public right-of-way outside of the Planned Parenthood abortion facility, at 8590 Georgetown Road, in Indianapolis. For more information or to sign up to pray, contact Debra Minott at 317-709-1502 or debra@goangels.org or go to 40daysforlife.com/local-campaigns/indianapolis.

In Bloomington, the 40 Days for Life campaign is taking place on the public right-of-way outside of the Planned Parenthood abortion facility at 421 S. College Ave. For more information or to sign up to pray, contact Monica Siefker at 812-330-1535 or 812-345-7988, or monica.siefker@gmail.com, or go to 40daysforlife.com/local-campaigns/Bloomington.

For other 40 Days for Life locations, go to 40daysforlife.com and click on "Find a Campaign."

Every child is a gift from God. Pope Francis is imploring humanity never to forget this.

"It is worth welcoming every life because every person is worth the blood of Christ himself," Pope Francis said. "You cannot scorn what God has loved so much."

—Mike Krokos

Be Our Guest/Greg Erlandson

In praise of middle children

There's something new to worry about these days: the disappearance of the middle child.



One of the side effects of shrinking family size is that middle children are disappearing. With more and more people having only one or two children, society is losing one of its great assets.

When Jesus said, "blessed are the peacemakers" (Mt 5:9), he may have been referring to middle children. Born between the older and the younger children, the mini-adult oldest and the baby-of-the-family youngest, middle children grow up negotiating a complicated family dynamic.

Middle kids are stereotyped as being resentful of their lack of status and power. They have a birth order chip on their shoulder about the glory hogs above them and the spoiled babies below. Think Jan Brady from "The Brady Bunch." That has not been my experience, however, and it's not what researchers are finding.

Indeed, middle children, one expert said, are "social beings and great team players." According to Katrin Schumann, co-author of *The Secret Power of Middle Children*, a majority of our presidents have been middle kids. She identifies other positive traits of the middle child as independence, cooperation, heightened empathy and principle-driven rather than ambition-driven.

It sounds like society could use a few more middles these days. Alas, the demographics are moving in the opposite direction. According to data from Gallup, in the 1970s three children was the ideal U.S. family size and only 20 percent of families had two children. In 2014, the ideal has become two, with 60 percent of families having one or two children. (Only 20 percent have three, and 10 percent have four or more.)

I grew up in a family of seven, which I considered "average." I knew several

families with more than seven, and being a competitive oldest child, I thought my parents weren't trying hard enough.

Being seven, it fell to one of my sisters to be exactly middle. Her lot in life was to be too old for the youngest quadrant and too young for the oldest. She was the one who stayed home to babysit when the "big kids" got to go out. At the same time, the grandparents often doted on the younger or older, not necessarily the unfortunate middle.

Yet being put in a situation where she had to maneuver between the big kids and the babies, she became a peacemaker, a leader, a negotiator. Her empathetic skills are darn near legendary, making her an effective caregiver.

According to Schumann, middles "can see all sides of a question and are empathetic and judge reactions well. They are more willing to compromise," and "since they often have to wait around as kids, they're more patient." On top of all that, they score high on marital happiness surveys and tend to stick with monogamous relationships when their other sibs are throwing in the towel.

All of which sounds like traits currently in short supply. We are worried about global warming, trade wars, refugee crises and race relations. Maybe what we need to be worried about is the lack of middle children to help us find solutions to all these challenges. And the shortage is not just ours. Europe, Russia and China all have a middle child shortage.

The list of middle children who made it big is significant: Abraham Lincoln, Susan B. Anthony, Martin Luther King Jr., Anwar Sadat, Lech Walesa. I'm not sure how many saints were middles, but that is research just begging for a doctoral student.

So America, the challenge is clear: If we want to make our country great again, we've got to grow the middle.

(Greg Erlandson is director and editor-in-chief of Catholic News Service. He can be reached at gerlandson@catholicnews.com.) †

Letter to the Editor

A vote for pro-life or pro-birth? Reader says there is a difference

Several days ago, I passed a Planned Parenthood facility. As usual, several protesters were out front with anti-abortion signs.

It got me to thinking about the upcoming election and how many of us are single-issue voters.

For example, many choose a candidate based upon his/her stance on abortion. This seems to be true for some Catholic voters. This concerns me and makes me question whether we are voting as pro-life believers or pro-birth believers.

Is there a difference? I think so. So many times, I hear how we are anti-abortion, but I don't hear any clamor when children are separated from their parents, as they cross our southern borders.

Where is the continued outcry as these children are kept in detention centers? I don't hear any heated discussions/actions about cutting federal budgets for school lunches.

What I do hear is praise for the unrestricted right to bear arms, even as mass shootings happen on a regular basis in our schools and almost daily in the streets of our cities.

I do not often hear pro-lifers objecting to the death penalty. The continuum of life needs to be respected, nurtured and protected from conception to death.

Do we need to examine what pro-life means? Does it incorporate life from conception through natural death? If this is the case, does pro-life mean quality

accessible prenatal care for those who need it? Does it mean support for good nutrition for everyone, even low-income families?

Does it mean quality education regardless of one's zip code? Does it mean elevating minimum wage to a living wage? Does it mean affordable, accessible and humane health care for everyone, including the elderly?

Is our choice simply to advocate and to legislate for the birth of babies, or do we embrace the broader definition of pro-life?

Let's think about and pray about this before casting our votes this November.

Which is it? Pro-birth or pro-life?

LaVerne Anderson
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.



Christ the Cornerstone

Servant leadership, the only acceptable way to exercise authority

“Jesus summoned them and said to them, ‘You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all’ ” (Mk 10: 42-44)

In this Sunday’s Gospel reading (Mk 10: 35-45), Jesus gives us a clear, unqualified statement on the way authority is to be exercised among his followers. No one is to “lord it over” others, or to “make their authority over them felt.” Rather, in the Christian community all authority is to be exercised in the form of service.

Jesus gave us a powerful example of this principle when he washed his disciples’ feet at the Last Supper. This powerful gesture—doing the dirty work of servants—was not lost on his followers who protested that it was an action unworthy of Jesus, the Lord and Master. Jesus refused to accept that viewpoint. As demonstrated in this Sunday’s Gospel, he insisted that his mission was not to be

served, “but to serve and give his life as a ransom for many” (Mk 10:45).

This teaching has serious consequences for those of us who have been given authority over others whether in the family, in business, in government or in the Church. Sometimes called “servant leadership,” the Christian way of leading others is uncommon. It presumes a degree of humility and unselfishness that is especially hard to achieve in leadership positions. We naturally assume that leaders should be bold and assertive, and this is often an essential requirement for people in authority. But there is an equally important leadership quality that demands meekness and a willingness to set aside one’s ego in order to serve the needs of others.

St. Mark tells us that two of Jesus’ disciples, James and John, the sons of Zebedee, came to Jesus with a request that was bold indeed: “Teacher, we want you to do for us whatever we ask of you” (Mk 10:35). Jesus does not take offense at the presumptuous request. He simply asks, “What do you wish me to do for you?” (Mk 10:36)

The disciples’ response shows that they were either egotistical or naïve.

“Grant that in your glory we may sit one at your right and the other at your left” (Mk 10:37). They were asking for places of honor and influence in the kingdom yet to come, and Jesus’ reply shows that James and John clearly had no idea what they were asking.

“Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?” (Mk 10:38) Their answer is “We can” (Mk 10:39), but once again their eagerness is naïve. Jesus’ baptism was a cruel death, and the cup that he drank was a bitter one. Jesus affirms that James and John will share in his suffering, but like most of the disciples, they were not destined for worldly honors but for whatever places their Father in heaven would assign them.

St. Mark tells us that when “the [other] ten heard this, they became indignant at James and John” (Mk 10:41). (Presumably they wanted to make sure that the sons of Zebedee didn’t get special treatment.) It’s precisely this kind of in-fighting or jealousy among his followers that causes Jesus to summon the disciples and explain to them exactly how authority should be exercised among them.

“You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt,” Jesus says. This is the way of the world, the way that leaders often act. “But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all” (Mk 10: 42-44).

Greatness comes not from bold aggression, but from humble service. It’s true that courage and decisiveness may be required, but only as a means of protecting and defending those who are vulnerable or in any kind of need.

Servant leaders must be both courageous and mild-mannered. They must be willing to give up everything—especially places of honor—in order to lead by example.

Let’s pray for our leaders—in the family, in business, in government and in the Church. May all who are given authority over others carry out this responsibility as trusted servants. And may the words and example of our Lord show us when to be courageous and when to be humble in our servant leadership. †



Cristo, la piedra angular

Liderazgo al servicio: la única forma aceptable de ejercer autoridad

“Y llamándolos junto a sí, Jesús les dijo: ‘Sabéis que los que son reconocidos como gobernantes de los gentiles se enseñorean de ellos, y que sus grandes ejercen autoridad sobre ellos. Pero entre vosotros no es así, sino que cualquiera de vosotros que desee llegar a ser grande será vuestro servidor, y cualquiera de vosotros que desee ser el primero será siervo de todos’ ” (Mk 10:42-44).

En la lectura del Evangelio de este domingo, (Mk 10:35-45), Jesús efectúa una declaración clara y sin reservas en cuanto a cómo se debe ejercer la autoridad entre sus seguidores. Nadie debe tratar con prepotencia a nadie, ni hacer sentir su autoridad sobre nadie. En vez de ello, la autoridad en la comunidad cristiana debe ejercerse en forma de servicio.

Jesús nos dio un poderoso ejemplo de este principio cuando lavó los pies de sus discípulos durante la Última Cena. Este poderoso gesto (desempeñar el trabajo de los sirvientes) no pasó desapercibido entre sus seguidores quienes reclamaron que se trataba de una acción indigna de Jesús, el Señor y Maestro. Jesús se rehusó a aceptar esa perspectiva. Tal como se demuestra en el Evangelio de este domingo, insistió en que su misión

no era ser servido “sino para servir, y para dar su vida en rescate por muchos” (Mk 10:45).

Esta enseñanza tiene fuertes repercusiones para quienes nos encontramos en una posición de autoridad con respecto a otros, ya sea en una familia, en un negocio, en el gobierno o en la Iglesia. El “liderazgo al servicio,” como a veces se lo llama, es la forma cristiana e inusual de liderar a otros. Implica un determinado grado de humildad y solidaridad que resulta particularmente difícil de lograr en puestos de liderazgo. Suponemos que los líderes deben ser naturalmente personas audaces y asertivas, y estos son requisitos a menudo esenciales entre las personas en posiciones de autoridad. Pero existe una calidad de liderazgo igualmente importante que requiere mansedumbre y la disposición de hacer a un lado el ego propio para atender las necesidades de los demás.

San Marcos nos dice que dos de los discípulos de Jesús, Jacobo y Juan, hijos de Zebedeo, acudieron a Jesús con una solicitud verdaderamente audaz: “Maestro, queremos que hagas por nosotros lo que te pidamos” (Mk 10:35). Jesús no se ofende ante esta solicitud pretenciosa y sencillamente les pregunta: “¿Qué queréis que haga por vosotros?” (Mk 10:36)

La respuesta de los discípulos demuestra que no eran ni egoístas ni ingenuos. “Concedenos que en tu gloria nos sentemos uno a tu derecha y el otro a tu izquierda” (Mk 10:37). Pedían un sitio de honor e influencia en el reino venidero, y la respuesta de Jesús demuestra que Jacobo y Juan evidentemente no tenían idea de lo que pedían.

“¿Podéis beber la copa que yo bebo, o ser bautizados con el bautismo con que soy bautizado?” (Mk 10:38). Y su respuesta es “podemos” (Mk 10:39), pero una vez más, su entusiasmo es ingenuo. El bautismo de Jesús fue una muerte cruel y la copa que bebió fue amarga. Jesús afirma que Jacobo y Juan compartirán su sufrimiento, pero, al igual que la mayoría de los discípulos, no estaban destinados a recibir honores mundanos, sino que ocuparían el lugar que su Padre celestial les asignara.

San Marcos relata que “al oír esto, los diez comenzaron a indignarse contra Jacobo y Juan” (Mk 10:41). (Probablemente querían asegurarse de que los hijos de Zebedeo no recibieran ningún tratamiento preferencial). Es precisamente este tipo de luchas internas o celos entre sus seguidores lo que ocasionó que Jesús convocara a sus discípulos para explicarles exactamente cómo debían ejercer la autoridad.

“Sabéis que los que son reconocidos como gobernantes de los gentiles se enseñorean de ellos, y que sus grandes ejercen autoridad sobre ellos,” dice Jesús. Este es el camino del mundo, la forma en que a menudo actúan los líderes. “Pero entre vosotros no es así, sino que cualquiera de vosotros que desee llegar a ser grande será vuestro servidor, 44 y cualquiera de vosotros que desee ser el primero será siervo de todos” (Mk 10:42-44).

La grandeza no proviene de la agresión atrevida, sino del servicio humilde. Es cierto que posiblemente se requieran valor y determinación, pero solamente como formas para proteger y defender a los vulnerables o a quienes tienen alguna necesidad.

Los líderes serviciales deben ser valientes y apacibles. Deben estar dispuestos a entregarlo todo, especialmente los puestos de honor, para liderar con su ejemplo.

Recemos por nuestros líderes: en la familia, en los negocios, en el gobierno y en la Iglesia. Que todos los que se encuentren en puestos de autoridad con respecto a otros asuman esta responsabilidad como sirvientes de confianza. Y que las palabras y el ejemplo de nuestro Señor nos enseñen cuándo debemos ser valientes y cuándo humildes en nuestro liderazgo al servicio. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

October 22

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Foundation Day Mass**, 11 a.m. Information: 812-535-2952, provctr@spsmw.org, www.spsmw.org/events.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, FOCUS Missionaries Craig Novak and Zoe Houle presenting, 5:45 p.m. rosary followed by dinner, \$15, guests free. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

October 23

Our Lady of Mt. Carmel Church, 14598 Oak Ridge Road, Carmel (Lafayette Diocese.) **"The Shepherd Who Didn't Run: Walking with Blessed Stanley Rother,"** Father Donald Wolf presenting, 7 p.m., no cost, attendees will receive a blessed medal of Blessed Stanley Rother. For more information, call 317-430-3448 or e-mail diane.conover@sbclglobal.net.

October 24

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Marriage Nullity Process: What the Catholic Church Teaches"** **Informational Session**, hosted by the archdiocesan Office of Marriage and Family Life, judicial vicar Father Joseph Newton presenting, 6:30-9 p.m., free, reservations not required. Information: Deb VanVelse, 317-236-1586, dvanvelse@archindy.org.

October 25

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Father Thomas Scecina Memorial High School Sacred Choral Concert**, 6-7 p.m., free admission. Information: critchie@scecina.org, 317-352-3225.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Biblical Walk with Mary**, Benedictine Sister Carol Faulkner and Patty Moore presenting, 7-8:30 p.m.,

\$25. Information and registration: 317-788-7581, www.benedictinn.org.

October 25-26

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Mother of Mercy Messengers presenting **"The Spark from Poland Ignites the World: The Life and Mission of Saint Faustina Kowalska,"** Oct. 25, 6:30 p.m.; Oct. 26, 9:10 a.m. grades K-5, 10:30 a.m. grades 6-8. Free, all are welcome to both events. Information: 317-353-9404.

October 26

A Caring Place, 4609 N. Capitol Ave., Indianapolis. **Colts Ticket Package Raffle**, sponsored by Catholic Charities Indianapolis, includes two Dec. 23 tickets Colts vs. New York Giants, Lucas Oil Stadium, \$200 St. Elmo gift card, overnight accommodations and breakfast at JW Marriott, Indianapolis, 3:30 p.m. drawing, \$50 per ticket, 500 sold. Tickets and additional information:

archindy.org/cc/indianapolis/caringplace.html, Amy Sczesny, 317-466-0015.

October 26-27

Renditions Fine Art Gallery, 6935 Lake Plaza Dr. #8, Indianapolis. **All Saints/All Souls Exhibit:** "2 Artists, 2 Perspectives, 2 Sacred Days," featuring the art of Catholic converts Jill Metz and Ron Wise, Fri. 6-9 p.m., Sat. 10 a.m.-4 p.m. Information: ron@renditionsfineart.com, 317-253-5754.

October 27

St. Bartholomew Church, 1306 27th St., Columbus. **13th Annual Concert Series, Timeless: Songs for the Heart and Soul**, featuring bass-baritone Everett Greene and Jazz Combo, 7 p.m., freewill offering. Complete list of all concerts: www.saintbartholomew.org (choose Music Ministry) or bminut@stbparish.net.

November 2

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis.

All Souls Day Mass, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeys@indy.rr.com.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Sean Danda presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Calvary Mausoleum Chapel, 435 W. Troy Ave.,

Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 2-3

Little Sisters of the Poor Home, 2345 W. 86th St., Indianapolis. **St. Augustine Guild Christmas Bazaar**, Fri. 9 a.m.-6 p.m., Sat. 9 a.m.-3 p.m., kitchen and home items, garden and nature center, baked goods, holiday décor and gifts, painted children's furniture, dolls. Information: Colleen Yeadon, 317-514-8122, cayeadon@gmail.com.

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas Bazaar**, Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-4:30 p.m., Christmas gifts and décor, crafts, cookies by the pound, baked goods, coffee, tea, vendors, quilt raffle, free admission and parking, elevator accessible. Information: www.stagneschurchnashville.org, stagnesnashville@gmail.com, 812-988-2778. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

November 2-4

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Pardon My Perfection**, Benedictine Father Vincent Tobin presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 3

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Peace in the Mourning**, Providence Sister Connie Kramer presenting, 10 a.m.-3:30 p.m., \$45 includes lunch, register by Oct. 29. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

November 6-8

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Pray Your Way to Happiness**, Benedictine Brother Maurus Zoeller presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 9-11

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Creative Grieving: Confronting Loss**, Benedictine Father Noël Mueller, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 16-18

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **The Birth of Jesus According to the Gospel of Luke**, Benedictine Father Eugene Hensell, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter Weekend**. Information and registration: Mark and Jill Levine at 317-888-1892 or www.wvme.org.

November 20

Benedict Inn Retreat & Conference Center,

1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org.

November 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, \$35 includes room for the day, continental breakfast, lunch and use of common areas, additional \$28 extends stay to include the night before or night after day of silence, \$9 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or archindy.org/fatima.

November 29

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Living the Liturgical Year**, Benedictine Sister Marie Therese Racine presenting, 6:30-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org. †

VIPs



Michael and Mary Catherine (Durrett) Lotti, members of Immaculate Heart of Mary Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 19.

The couple was married in St. Martin of Tours Church in Martinsville on Oct. 19, 1968.

They are parents of two sons: Joseph and Patrick Lotti.

The couple also has three grandchildren. †

Right to Life of Johnson and Morgan Counties to host banquet and speaker in Franklin on Oct. 25

Melissa Cole is the featured speaker at a banquet hosted by Right to Life of Johnson and Morgan Counties at Beeson Hall, 396 Branigin Blvd., in Franklin, at 6:30 p.m. on Oct. 25.

Cole is the birth mother featured in a short documentary "I Lived on Parker Avenue" about a mother's agony in choosing what's best, the joy of a couple starting a family, and a young

man's search for where his life began."

The cost to attend is \$25 per person.

Tickets will be available at the door. However, advance purchase is requested by contacting Emily McNally at 317-697-2441 or emailing ebrookehaskins@gmail.com.

To learn more about the film and how to request screenings, visit www.ilivedonparkerave.com. †

Howard County Right to Life president to speak at St. Susanna Parish in Plainfield on Oct. 25

Howard County Right to Life president David Bangs will speak at an event planned by the St. Susanna Parish Respect Life Ministry at the St. Susanna Parish Center, 1210 E. Main St., in Plainfield, from 7-8 p.m. on Oct. 25.

Bangs has been involved in pro-life advocacy for many years. He is the past chair of 40 Days for Life in Indianapolis and has served as director of communication for the Great Lakes Gabriel Project. He is a sidewalk counselor outside of abortion centers, a Rachel's Vineyard

retreat facilitator and a member of Silent No More post-abortion peer counseling. Banks is also an abortion pill reversal advocate and trainer, and has spoken on the topic on local and national radio, at local and national pro-life conferences, and has testified about abortion pill reversal at the Indiana Statehouse.

Light refreshments will be served at 6:30 p.m. and after the program.

There is no charge to attend.

For additional information, call the St. Susanna parish office at 317-839-3333. †

Archdiocesan Youth Ministry to host 'Make Some Noise' event in Indianapolis on Nov. 4

The archdiocesan Office of Youth Ministry is hosting an event called "Make Some Noise" at Clowes Memorial Hall on the campus of Butler University, 4602 Sunset Ave., in Indianapolis, from 8 a.m.-6 p.m. on Nov. 4.

The conference will begin with registration and entertainment from 8-9 a.m., and will conclude with a 5 p.m. closing liturgy with Archbishop Charles C. Thompson as the principal celebrant.

The event will include time for prayer, the sacrament of reconciliation, keynote addresses, and the option to

attend two sessions choosing from: Christian Dating, Who Am I?, Finding Faith in Music, Love Your Neighbor, and Pray, Hope, Don't Worry.

The cost to attend is \$60 and includes lunch.

The deadline to register is Oct. 27.

The event schedule and parish registration information can be found at www.archindyym.com/makenoise.

For more information, including scholarship opportunities, contact Mary Kate Shanahan at 317-236-1447 or mshahan@archindy.org. †

St. Elizabeth Catholic Charities in New Albany to host annual dinner, reverse raffle on Nov. 10

St. Elizabeth Catholic Charities in New Albany will host its annual dinner and reverse raffle at Huber's Orchard and Winery, 19816 Huber Road, in Borden, on Nov. 10.

The doors will open at 5:30 p.m. Dinner will be served at 6 p.m. with the

reverse raffle to follow.

Dinner tickets are \$25 per person. Raffle chances are \$25, \$50 or \$100, with a total jackpot of \$12,775.

To purchase dinner or raffle chances, or for more information, call 812-949-7305 or e-mail info@steccharities.org. †

Men's conference on Nov. 10 to feature three popular speakers

By Sean Gallagher

The 2018 Indiana Catholic Men's Conference will feature three speakers known for promoting the Catholic faith



Fr. Dwight Longenecker

online, in writing, on television and in retreat ministry.

The speakers are Father Dwight Longenecker, a priest of the Diocese of Charleston, S.C.; Father Ben Luedke, who is a sought-after retreat master, speaker and spiritual director; and Tom Peterson,

founder of VirtueMedia and Catholics Come Home.

The conference will begin at 8 a.m. on Nov. 10 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis, and will conclude by 4:30 p.m.

Conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis, has been involved with the annual event since it began in 2006. He is excited about the speakers for this year's gathering.

"We are fortunate to have such a great lineup of speakers this year that will touch on a variety of topics that will relate well with our theme, 'Walking with Christ and the Cross,'" Fox said.

"These three internationally known speakers will enlighten those men who attend, and I know the men will walk away excited about their faith, but also grow in their understanding of the blessing of their Catholic faith and Church."



Fr. Ben Luedke

Registration for the conference, which is sponsored by the Marian Center of Indianapolis, is \$50 per person, \$45 per person in groups of 10 or more and \$30 per person

for deacons and students. Priests and seminarians may attend free of charge. Registration fees will increase after Oct. 29.

Also included in the conference will be a midday Mass at nearby St. John the Evangelist Church in Indianapolis,

followed by a eucharistic procession and lunch. Opportunities for eucharistic adoration and the sacrament of penance will also be available throughout the conference.



Tom Peterson

Father Todd Riebe, pastor of Christ the King Parish in Indianapolis, will be the principal celebrant and homilist for the Mass. Father Douglas Hunter, administrator

of St. Roch Parish in Indianapolis, will be the master of ceremonies for the conference.

Father Longenecker was raised as an evangelical Christian before settling in Great Britain and becoming a member and later priest of the Church of England. In 1995, he and his family were received into the full communion of the Church. He was ordained a priest of the Charleston Diocese in 2006. An author of several books with an active online presence in blogging and social media, Father Longenecker is pastor

of Our Lady of the Rosary Parish in Greenville, S.C.

Father Ben Luedke was ordained a priest in 1982 by St. John Paul II and has ministered in Brazil, Canada, Italy and the U.S. He is known for retreat ministry, parish missions and spiritual direction. He previously worked in the theater and credits the Blessed Virgin Mary for his conversion and his call to the priesthood.

Tom Peterson worked for 25 years as an award-winning corporate advertising executive before experiencing a profound conversion while on retreat. In response, he founded two media apostolates: the pro-life VirtueMedia and Catholics Come Home, which has reached more than 250 million viewers in the past 20 years through commercials inviting inactive Catholics and others to take a closer look at the Church today and to learn more about it. He also hosts the "Catholics Come Home" series on the Eternal Word Television Network.

(To learn more about the 2018 Indiana Catholic Men's Conference or to register for it, log on to www.indianacatholicmen.com or call 317-888-0873.) †

Diocese moving from prayer to action in wake of Hurricane Michael

PENSACOLA, Fla. (CNS)—In the wake of Hurricane Michael, which left 18 known dead and more than 1 million without power two days after it ravaged the Florida panhandle, the Diocese of Pensacola-Tallahassee, whose territory was smack in the path of the Category 4 storm, is moving from prayer to action.

The diocesan website still urged prayer for the hurricane's victims, quoting two verses from Psalm 107, and also encouraged people to donate much-needed items to those whose lives were upended by Michael.

In conjunction with Catholic Charities of Northwest Florida, the diocese is accepting cash donations at bit.ly/1kRR0Er (case sensitive).

Goods urgently needed include water, tarps, nonperishable food items, cleaning supplies and gloves, pet supplies, and baby food and diapers.

"So many people have lost everything: homes, property and even their livelihood. The scenes of destruction are heart-wrenching, knowing that when we see a place where there once was a house, a family used to live there and are now homeless," Bishop William A. Wack of Pensacola-Tallahassee said in an Oct. 12 letter to the diocese.

He said the priests and employees of the diocese have been accounted for, and "personal injury seems to have been kept to a minimum given the size of the storm." Some church buildings, parish halls, rectories, schools and other buildings may

be a total loss, but the damage was still being assessed, he added.

Insurance will help with the rebuilding but it will be a long-term recovery project, Bishop Wack said. "But I know that we will come together and do what we need to pull through this."

He asked those who are able to donate supplies or funds to help with the recovery. In the meantime, the bishop said, the diocese was working hard to arrange temporary places to celebrate the upcoming weekend Masses to accommodate parishioners whose church buildings are lost or have been deemed unsafe. "Obviously, if it is not safe—or possible—to attend Mass on a Sunday, you are not obligated to go. Your safety is most important," Bishop Wack said.

Hurricane Michael retained hurricane-force winds up to 200 miles inland as it tore through Georgia before dumping heavy, windy rains onto North and South Carolina and part of southern Virginia, then headed back out to the Atlantic Ocean.

An early estimate of losses from the hurricane was set at \$4.5 billion by CoreLogic, based on the replacement cost of the houses and other buildings that would be in the storm's path. The company's numbers do not include flood damage.

Catholic Charities USA is a member of National Voluntary Organizations Active in Disaster, and is a "trusted source" by the Federal Emergency Management Administration, where people can make

contributions. The homepage of its website, www.catholiccharitiesusa.org, has a link to make donations to assist hurricane victims. Donations can also be made to Catholic Relief Services at www.crs.org.

It is the first time on record that a hurricane of this intensity hit the Florida panhandle. Those who surveyed the damage to the towns in Michael's path said the destruction appeared to them to be more like that from a tornado, as building after building had been flattened.

While a Florida military base in the hurricane's trajectory was evacuated and

its planes flown hundreds of miles away, prisoners were not evacuated, and many of the region's poor people found they had nowhere to go until it was too late to get out.

The hurricane rose in intensity quickly before making landfall on Oct. 10. Those who stayed behind may have expected Michael to remain a tropical depression. However, fueled by abnormally warm water in the Gulf of Mexico, it rose from a tropical depression to a Category 2 hurricane on Oct. 9, before gaining Category 4 status early on Oct. 10. †



First responders and residents walk amid debris and destroyed homes on Oct. 11 after Hurricane Michael swept through Mexico Beach, Fla. The Category 4 storm raged through the Florida Panhandle into Georgia on Oct. 10 as the most powerful storm to hit the continental United States in decades, turning homes into piles of lumber and flooding subdivisions. (CNS photo/Carlo Allegri, Reuters)

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BIRTHLINE

continued from page 1

Phone volunteers work a roughly four-hour shift once about every other week to cover the helpline's Monday through Friday, 9 a.m.-4:30 p.m. schedule.

"That makes it easier to volunteer if you have kiddos," says Petraits, a member of St. Malachy Parish in Brownsburg. "It's not like I need to find child care for them in order for me to volunteer."

She even involves her 4- and 2-year-old children, adopting the idea of another volunteer to "light a candle at the start of my volunteer time, and let the kids know that this is a sign of Jesus. And when the phone rings, [they're to] look at the candle and be quiet, because we're helping babies."

Even though calls last only 5-15 minutes, "sometimes it's hard for my kids to be quiet," Petraits says with a laugh. "But in the end, I feel like God is helping us all learn a lesson."

Using a networked computer program, helpline volunteers schedule an appointment for the mother to receive their items at the Catholic Center. They finish by reminding the mother to bring a referral from a doctor or social worker as proof of need.

Once at the Catholic Center, Jones, like all those who benefit from Birthline, was greeted and taken to the Birthline area by a volunteer, like Ryan or Chris Coglianese.

Greeting mothers is one of the many ways the father-son team helps the ministry. When asked what each does for Birthline, both men answer, "Whatever needs to be done."

Hartman calls Chris, 58, her "God-sent handyman." He spends most of his time fixing and cleaning the donated strollers, highchairs, bouncy seats, pack-and-plays and other items.

"I just like fixing things, I always have," says the member of St. Christopher Parish in Indianapolis.

Ryan, 24, and also a member of St. Christopher, cares for the donated toys, stocks shelves, sorts donations and does "the heavy lifting for Jená."

But escorting mothers to and from the Birthline area is one of his favorite tasks.

"I just like knowing I'm helping people," he says. "When I walk clients back out, they tell me they're very happy, and that makes me feel good."

Different volunteers have different tasks they prefer, says Trudy Powell, 70, of St. Mark the Evangelist Parish in Indianapolis.

"Everyone does what suits them," she says. "Some like to work with the clients,



On Oct. 10, Birthline volunteer Ryan Coglianese, left, and coordinator Jená Hartman restock the many bins of clothes used to create layettes for infants to be given to mothers in need. Birthline is located at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Photos by Natalie Hoefler)

some like to pull outfits together from the donated clothes, some like to put the layettes together, some like to sew, knit or crochet blankets and baby clothes. I like to sort the clothes.

"There's job security here, because the need and the donations never end," she adds with a laugh.

In her 15 years volunteering for the ministry, Powell has a plethora of touching tales to tell. But one that sticks out to her is a woman who needed clothes for her 4-year-old.

When it comes to clothes, she says, "We don't go over age 2. But one day, someone just happened to donate a bag of clothes for a 4-year-old."

"A mom came in and got stuff for her baby, and then she said, 'I feel so bad because I don't have anything for my 4-year-old.' I said, 'Have I got something for you!'"

"God works in mysterious ways. We say we need something, and it shows up."

And that's how it worked for Jones. Holding her son and talking with volunteer Barbara Lemen, she offhandedly comments about something she needed, but had not been able to find.

Lemen, a member of Immaculate Heart of Mary Parish in Indianapolis, hurries out of the room then returns in a matter of seconds with a bag in her hands—it was exactly what Jones had been looking for.

Jones expresses her appreciation to Lemen with a compliment.

"I know you've been doing this all day," she tells the volunteer. "There's

been so many people you've helped, and yet it seems like I'm the first one."

The bags for Jones contain clothes to fit her son now, and in the weeks to come. And she can return to Birthline for up to three months.

"It's exciting to know that I don't have to worry about what I'll do for the next three months," says Jones. "They've got my back here."

Jones has also benefited from the walk-in breastfeeding clinic offered by Kathy McCoy, a nurse and certified lactation specialist. Though not part of Birthline, the two ministries work hand-in-hand, says Hartman.

"Kathy told me her own story, and that really helped," says Jones of McCoy, a member of Our Lady of Lourdes Parish in Indianapolis. "She told me not to give up, and that positive reinforcement is so good. I just want to do what's best for my baby."

As she talks, baby Prince Harry, has his eyes fixed on Lemen. A smile shines on her face as she beams down at him.

"Because the babies come back, I get to watch them grow," says Lemen, 64. "It's such a blessing!"

There is one final item all of the mothers receive: a rosary—handmade by a group of parishioners at St. Michael Parish in Greenfield—with instructions on how to pray the mysteries.

"Even if it is not their religious tradition, it is sharing ours," says Hartman. "I tell them, 'When Jesus came to the Earth, he was a baby just like your



Birthline volunteer Trudy Powell sorts donated toddler clothing on Oct. 10 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

baby. All of his tears and hurts were on his mother's heart just like they are on yours with your baby."

"We show our love for Jesus by showing our love for our clients. It means the world to me that we can help them."

(For more information about Birthline, contact Jená Hartman by phone at 800-382-9836, ext. 1433, 317-236-1433, or e-mail jhartman@archindy.org. Struggling pregnant women or women with children up to age 2 can call Birthline at 317-635-4808.) †

Volunteers and donations needed for Birthline ministry

Criterion staff report

Birthline, a ministry of the archdiocesan Office of Human Life and Dignity, is located on the bottom floor of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Through donated clothes, bottles, blankets, diapers and other items, Birthline provides assistance to struggling pregnant women and mothers of infants.

There are several ways to help the ministry: as a volunteer, by donating items and by donating funds.

Volunteering

- Helpline: At least nine volunteers are currently needed. Helpline volunteers work from home and have client calls routed to their home phone or cell phone. Volunteers serve from 9 a.m.-1 p.m. or 1-4:30 p.m. on weekdays about every other week. Volunteers gather information from the client, enter it into a networked computer program and schedule client visits. Calls usually last from 5-15 minutes. Volunteers are provided in-home training.

- Volunteers at the Catholic Center: Volunteers work from 9:30 a.m. until 2:30-3 p.m. on Mondays or Wednesdays. Tasks available include sorting donated

clothes, creating outfits from donated clothes, creating layettes of needed items for expecting mothers, greeting and helping clients. Volunteers must be able to navigate up and down stairs and to stand for much of their shift. Those wanting to make layettes must be able to lift 15-20-pound containers of clothes.

Donating items

Birthline accepts new or gently used maternity and baby items. Donated items can be dropped off on Mondays and Wednesdays from 9 a.m.-3 p.m. on the north side of the Catholic Center building. Enter the alley on the north side of the building via N. Meridian Street. There is no need to call prior to coming.

The following items are most needed: maternity clothing, boy's and girl's clothing from newborn through size 2T, diapers, baby formula, portable baby beds (no full-size cribs) and strollers. All donations are tax deductible. Birthline staff and volunteers have researched and compiled a list of the most economical stores to purchase items needed for Birthline. To see the recommended list, go to bit.ly/2OsE4j0 (case sensitive).

Donating funds

Monetary donations can be made online at bit.ly/2Op7lv3 (case sensitive), or checks or money orders can be made out

to the Office of Human Life and Dignity and mailed to Archdiocese of Indianapolis, Attention: Birthline, Jená Hartman, 1400 N. Meridian St., Indianapolis, IN 46202. †

Free breastfeeding clinic available weekly at Catholic Center in Indianapolis

Criterion staff report

Kathy McCoy, a registered nurse and lactation specialist certified by the International Board of Lactation Consultant Examiners, offers a free breastfeeding clinic on Wednesdays at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 4:30-8 p.m.

The clinic is run on a drop-in basis—no registration is required. Participants sign in at the front desk of the Catholic Center and will be directed where to go for the clinic.

McCoy, a member of Our Lady of Lourdes Parish in Indianapolis, has been a lactation consultant since 1987. For her many years of service and for creating and running the drop-in breastfeeding clinic, now in its 10th

year, she was awarded the 2014 Lifetime Achievement Award from the Indiana Perinatal Network.

"I started this [clinic] because none of the downtown hospitals at that time had any kind of support for breastfeeding after women were discharged," she says. "I wanted it to be centrally located and on a bus line, but I get people from all over central Indiana."

"What's unique besides the fact that it's free is that moms can bring anyone with them they want: children, dads—we frequently have dads—sisters, moms, whoever they want."

(For more information, visit the "Indy's Downtown Breastfeeding Drop-In Center" Facebook page, e-mail kathyrnibcl@hotmail.com, or call Kathy McCoy at 317-902-9105.) †

Benedictine sisters honor young women with Mary, 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. 28 at the monastery, will honor Katie Duffy, 29, with the "Mary, Heart of Prayer" award, and Amanda DeRoche, 29, with the "Martha, Heart of Service" award.

'Keep a mindfulness of God's presence'

When Katie Duffy learned that she was chosen to receive the "Mary, Heart of Prayer" award, she felt "humbled, and not necessarily worthy of it. I can't just go off and pray like I used to," she says.



Katie Duffy

Duffy can name two reasons her dedicated prayer time is now more limited: 21-month-old Therese, and 7-month-old Dominic.

In June of 2017, Duffy made the switch from working as a teacher at

St. Joan of Arc School in Indianapolis to becoming a stay-at-home mom.

So how does she work prayer into her busy life?

"Sometimes I think not very well," she admits. "Going from all the freedom and time in the world and having quiet prayer when you want, and now having to work for it is challenging.

"But it's also beautiful. I've learned to keep a mindfulness of God's presence

throughout the day. That's been very important."

Duffy finds herself now "invoking God's grace and asking for his presence" throughout her day.

"Going from a career to staying at home is definitely against the grain of society, so I remind myself that this is a very purposeful vocation," she says. "Needing God's grace has helped me realize I need to be prayerful about what I'm doing."

As one might surmise from her daughter's name, Duffy has a devotion to St. Thérèse of Lisieux, also known as the "Little Flower." She turns to that saint for an example of praying throughout the day.

"Her little way of trying to see God in little things has been very influential in my life," she says. "That carries into trying to be prayerful as a mother of two."

And for the times Duffy does manage to find quiet time for prayer at home or elsewhere, she keeps a small journal at the ready.

"I can write things out, and that helps me from getting distracted," she says. Plus it allows her to write down prayer intentions of those in her small faith sharing group "so I don't forget them."

Kathryn Wetzel, a member of the same group, appreciates Duffy's effort.

"She listens fully to what other people are saying, and asks questions to get to the heart of what we each need," says Wetzel. "I am inspired by her to commit more to my own faith life, and I learn from the wisdom she shares. ... She is a model for all young adults about how anyone can commit to prayer and be present to others through prayer and action, regardless of career or vocation."

While Duffy feels humbled to receive the award, she also says she is grateful "because it has helped me reflect on what it means to have a heart of prayer and how I can improve my prayer life.

"It's helped me realize that being prayerful is not necessarily going to

adoration every single day. Even just 10 minutes in the morning before the babies wake up centers your heart and mind on Christ and what the purpose of your daily life is.

"It's given me a resurgence, so I'm very grateful."

'Service can be lots of things'

When she received the call that she was to receive the "Martha, Heart of



Amanda DeRoche

Service" Award, Amanda DeRoche says she "felt so honored. I've seen lovely women get it. When I was called I was absolutely touched."

Most of her service in the last five years has been spent volunteering for the

Life Teen program at St. Jude Parish in Indianapolis.

"That [program] is how my faith life got fired up as a teen," DeRoche says. "I took ownership of my faith in high school."

She continued to be active in her faith during college at Ball State University in Muncie, Ind. As an intern for a leadership program through the school's Newman Center during her junior year, she started a high school ministry program for a local parish. She volunteered with the program during her senior year, then worked in Muncie for a year while continuing to volunteer with the parish program she developed.

The next year, DeRoche took a job with Salesforce and moved to Indianapolis. It wasn't long before she was involved with the Life Teen group at St. Jude, serving as a small group leader, chaperoning the students at three National Catholic Youth Conferences, "and just helping in any way they need," she says.

"Amanda lives beyond her capacity as a leader," says Sean Hussey, coordinator of young adult and youth ministry for St. Jude. "She spends time

getting to know the female students [of the Life Teen program] not just during the Sunday meetings, but also on her own time.

"She has a servant's heart. She is always willing to give of her time in any way she can, and she does it with joy and excitement. [Her desire to serve] clearly comes from a solid foundation of a relationship with Jesus Christ and a love for God."

DeRoche also spends time serving her own parish, St. John the Evangelist in Indianapolis. She is a member of the parish's faith formation commission, and helps with marketing for the parish's annual three-day Christkindl Village festival and with faith formation aspects of the event.

"I'm blessed at the time to be single, so my time and resources and relationships make all this service possible—I don't have to seek out serving as much as it seeks me," she says with a laugh.

"And service can be lots of things—how you treat others and how you use free time. Meeting with friends can be service," DeRoche adds.

Rebecca Kovert, event and volunteer coordinator for the archdiocesan Office of Young Adult and College Campus Ministry, has benefited from DeRoche's servant attitude toward her friends.

"From the first time we met [in college], Amanda was a great support to me as I was wrestling with some questions about my own faith," says Kovert. "She has dedicated a lot of her time and energy to helping others in whatever way they may need support and encouragement. Amanda embodies the phrase of 'faith in action.'"

"I live by the mantra of 'we're called to serve,'" DeRoche says. "I don't see any other way to live your life."

(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. 28. Coffee and light refreshments will be served. All are invited.) †

Network of pregnancy resource centers to receive *Evangelium Vitae* Medal

SOUTH BEND, Ind. (CNS)—The Women's Care Center (WCC), a nationwide network of pregnancy resource centers that began in 1984 with one location near the University of Notre Dame's campus, has been named the recipient of the 2019 *Evangelium Vitae* Medal bestowed by the university's Center for Ethics and Culture.

The recipient is announced annually on

Respect Life Sunday, which this year was on Oct. 7. The award, which comprises a specially commissioned medal and \$10,000 prize, will be presented at a Mass and banquet on April 27, 2019, at Notre Dame.

"The Women's Care Center sets the standard nationwide for compassionate and comprehensive care for mothers, babies and families," said O. Carter Snead, the William P. and Hazel B. White

director of the Center for Ethics and Culture.

"In its work and witness, the Women's Care Center embodies the unconditional love and radical hospitality that anchors and sustains a culture of life. It is our privilege to honor them with the *Evangelium Vitae* Medal," Snead said in a statement.

The Women's Care Center opened its first location immediately south of the Notre Dame campus. In the past 24 years, it has grown to 28 pregnancy resource center locations in 11 states and serves more than 26,000 women annually, making it the largest network of pregnancy resource centers in the United States.

The Women's Care Center provides free, confidential counseling and education to women facing unplanned pregnancies, as well as ongoing support, including parenting classes and referrals for mother and baby wellness care. The center has locations in Florida, Illinois, Indiana (including in Bloomington and Indianapolis), Kentucky, Maryland, Michigan, Minnesota, North Dakota, Ohio, Pennsylvania and Wisconsin.

"The Women's Care Center gives women in crisis the support they need for themselves and their children before and after birth," said Holy Cross Father John Jenkins, who is president of the University of Notre Dame and a board member of the Women's Care Center Foundation.

He added: "The WCC provides compassionate, nonjudgmental, loving

care to women most in need. They are a beacon of hope—here in South Bend and in every community they serve."

Named for St. John Paul II's 1995 encyclical on life issues, the Notre Dame *Evangelium Vitae* Medal is a lifetime achievement award given to "heroes of the pro-life movement." It honors individuals whose efforts have served "to proclaim the Gospel of human life by steadfastly affirming and defending its sanctity from its earliest stages."

Ann Manion, volunteer president of the Women's Care Center Foundation, said the center is "grateful to the University of Notre Dame for including us" among its "heroes of the pro-life movement."

"On behalf of our counselors, nurses, sonographers and the entire Women's Care Center family, we are deeply grateful for this recognition, which will advance our life-saving mission to pregnant women in 11 states," she said.

The 2018 *Evangelium Vitae* Medal recipient was Mary Ann Glendon, the Learned Hand professor of law at Harvard Law School and former U.S. ambassador to the Vatican.

Previous recipients include the Jerome Lejeune Foundation; Richard Doerflinger, now-retired associate director of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities; Helen M. Alvaré, professor of law at George Mason University; Mother Agnes Mary Donovan and the Sisters of Life; U.S. Rep. Chris Smith, R-New Jersey, co-chair of the Bipartisan Congressional Pro-Life Caucus, and his wife, Marie Smith, director of the Parliamentary Network for Critical Issues; Supreme Knight Carl Anderson and the Knights of Columbus; and the Little Sisters of the Poor. †



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INDIANA

'Crazy' suggestion leads to God's purpose for his life

By John Shaughnessy

As he prepares to go to prison again, Father David Link shares the story of the "crazy" suggestion that led him to discover God's purpose for his life.

The suggestion was made before he became a priest, back in the time when his life was marked by these achievements: dean of the law school of the University of Notre Dame for 24 years, founding president of Notre Dame Australia, and co-founder of the Center for the Homeless in South Bend, Ind., that has helped many people change their lives.

At dinner one night, his wife of 45 years Barbara suggested that he give a talk to prisoners at the Indiana State Prison in Michigan City.

"I thought it was crazy," he recalls. "I told her, 'I spent my whole life training prosecutors, and you want me to talk to people who had been successfully prosecuted. Why would I do that?' In her wonderful way, she said, 'I think you'll like it.' I went over to the prison thinking how horrible it would be to tell Barbara she was wrong.

"They put me in a room with 65 lifers. They were all there for murder from what I could detect from them. And there was no guard. I'm panicking."

Yet as he left the prison, he knew that Barbara had been right. He enjoyed the experience and wanted to do more.

It was the beginning of a journey of nearly 20 years—and counting—in prison ministry, a journey which also led him to be ordained a priest, five years after Barbara died in 2003.

Now 82, Father Link will share the story of that journey as the keynote speaker during the archdiocesan Corrections Ministry conference that will be held at St. Paul Catholic Center in Bloomington on Nov. 3.

In anticipation of the conference, *The Criterion* interviewed Father Link, a father of five and grandfather of 15. Here is an edited version of that conversation.

Q. You and your wife Barbara were married for 45 years. Considering your life now, what are your thoughts of her, and what do you think she would think of your life now?

A. "Barbara was the Michael Jordan of spouses. She did everything above the rim. In 45 years of marriage, she never asked for anything for herself.

"She would love what I'm doing. She would think this is exactly what the Holy Spirit and she wanted me to be doing. I love being a priest, and I love working with prisoners.

"She's still talking to me. In the prison as I'm advising someone, she talks to me."

Q. After Barbara died in 2003, what were the circumstances—and what was in your heart—that led you to become a priest at the age of 71?

A. "It was a conspiracy. It was a combination of my late wife, [Holy Cross] Father Ted Hesburgh [then president emeritus of the University of Notre Dame], the Holy Spirit and my bishop. The four of them got together and decided they wanted me to become a priest. Barbara talked to me about it. Father Ted talked about it. Bishop [Dale] Melczek [of the Gary Diocese] said, 'I need a chaplain for

the seven northern Indiana prisons. Would you be interested?' I said I thought about becoming a deacon. He said, 'I thought about you becoming a priest. I will ordain you to the priesthood and assign you to prison ministry.'"

Q. You've been a priest for 10 years. You have joked that every time you look in the mirror in the morning, you think, "What's that priest doing in my bathroom?" Seriously, how would you describe this part of your life as a priest?

A. "I've now figured it out. He's getting ready to go to prison. This part of my life as a priest is to serve the least, the last, the lost and the lonely. I'm a servant."

Q. Including your time in seminary, you've been working in prison ministry now for about 20 years, often in the Indiana State Prison in Michigan City where many of the men are there for violent offenses. What have you learned about the people you meet through your prison ministry?

A. "I don't want to be sappy about it, but they're all children of God. They're not all bad people. Many of them are good people who made some horrible decisions in life. But as I read Scripture, they're all subject to redemption. And my job is to tell them what redemption is all about. My relationship is one of friendship. I tell them to keep their heads up, and God will come to their assistance."

Q. Could you share one or two specific situations of working with people in prisons that has had a lasting impact on you?

A. "There is a prisoner who ran one of the most violent gangs in the country. He's a tough guy with all the tattoos you can imagine. He spent most of his time in solitary confinement, but he got a family visit. His brother and sister came. And his sister came with his two nieces.

"In the course of that conversation, one of the nieces said, 'Are you going to try to be good so we can come back and visit you again?' This big, tough guy said he went back to his cell, got on his knees and cried. He prayed to God, 'Make me the kind of uncle my nieces deserve me to be, and me into the kind of man that God created me to be.'

"He completely turned his life to God. He's gotten off of the drugs he used, and he's a completely different person. He'll be at my Mass on Sunday. He'll be urging others to give their life to God. He's gone from being a tough guy to being a prison minister to his fellow prisoners."

Q. What would you tell people about the importance and value of ministering to those in prisons?

A. "They need help. Most of the people in prison have no idea of their life's purpose. They don't know where they're going. Most people share that. They don't think, 'Why did God put me here on Earth?'

"God put me here to serve the poor, the homeless and the incarcerated. That's my purpose in life. Your vocation is what you do to make a living. Your purpose in life is what you do to make



Father David Link has dedicated his life to prison ministry for nearly 20 years. He will be the keynote speaker at a corrections ministry conference in the Archdiocese of Indianapolis on Nov. 3. Here he is pictured outside the South Bend Community Re-Entry Center in South Bend, Ind.

(Photo courtesy of Santiago Flores, South Bend Tribune.)

living worthwhile. It causes me to ask that question whenever I'm one-on-one with prisoners. 'Why did God put you here? He has a purpose for you.'

"God wants us to help others. I subscribe to the theological theory that when we go to heaven, God isn't going to ask us, 'What did you do with your life?' He already knows. He's going to ask, 'Did you try to fulfill the purpose for which I sent you?' And, 'Who did you bring to heaven with you?' Barbara can say, 'I brought David along.'"

Q. The theme of the Corrections Ministry Conference for the Archdiocese of Indianapolis is "My Heart Near to Your Heart." How does that theme align with and reflect your approach to prison ministry?

A. "My heart is next to the heart of those prisoners. No question about it. When I started this, I assumed that these are bad people. They're not bad people. They're children of God, and I'm their friend. This is why God has put me on

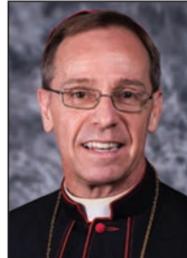
Earth—to be their friend, their mentor, to let them know someone cares about them. God cares about them, and he uses me to express that care."

Q. You were the dean of the law school of the University of Notre Dame for 24 years. You were the founding president of Notre Dame Australia, and you co-founded the Center for the Homeless in South Bend that has helped numerous people change their lives. Even with all these accomplishments, when it comes to prison ministry, you say, "This is why God has put me on this Earth." Please expound on that statement.

A. "It was all just preparation for what I'm doing now. If you would have predicted that my wife would pass, that I would go to seminary, that I would end up serving maximum security prisoners, I would have thought that was a sign of a mental breakdown you had. And I would have tried to find you a good doctor. None of that was in my plan. But it turns out it was in God's plan." †

Nov. 3 Corrections Ministry conference in Bloomington, register by Oct. 22

The archdiocesan Corrections Ministry conference will take place at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington on Nov. 3. Check-in will start at 8:30 a.m., and the conference will be from 9 a.m. to 3:30 p.m.



Archbishop Charles C. Thompson

This year's theme is, "My Heart Near to Your Heart." Archbishop Charles C. Thompson will offer a welcome at the beginning of the conference. The day will also

include keynote speaker Father David Link, breakout sessions, networking with successful programs across southern and central Indiana, and the opportunity to hear directly from people re-entering society and from their families.

The conference is geared toward clergy, lay volunteers and those considering becoming involved in corrections ministry.

There is no charge, although freewill offerings will be accepted. A complimentary lunch will be included.

Registration is required by Oct. 22 and is available at www.archindy.org/corrections. †

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Sacred music adds beauty, depth to the Church's liturgy

By Fr. Vincent Ferrer Bagan, O.P.

When I was a musician preparing to enter the Order of Preachers, a wise old priest encouraged me by saying that he thought preaching and music were the two things that needed the most improvement in the Church.

While preaching at Mass is reserved to the bishop, priest or deacon, music is something in which we all can play an active role. So, what exactly can we do to improve our musical situation?

First, we must realize the importance of music in the liturgy. The Second Vatican Council's 1963 "Constitution on the Sacred Liturgy" (*"Sacrosanctum Concilium"*) states that "the musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art" (#112).

St. Augustine and St. Thomas Aquinas, two of the Church's greatest theologians, encourage the use of singing in church so that the souls of the fainthearted may be moved to grow in their devotion to God.

Second, based on that importance, we should ensure the training of our musical leaders.

If the priest who preaches undergoes several years of formations for ordained life and ministry, including special attention to preaching and to the celebration of Mass, doesn't it seem a bit strange for us to think that anyone, regardless of training, can lead the music at Mass, music that often occupies a greater amount of time of our experience of Sunday Mass than does preaching?

A music director at a Catholic church should be skilled as a singer, a conductor and an organist and should also be formed in the Church's musical tradition.

In many parishes, music simply doesn't receive the attention or funding it ought to have. Where possible, a parish should find some way to employ its music director full time.

And where possible, a parish should also have a pipe organ (or at least a high quality electronic organ), which "adds a wonderful splendor to the Church's ceremonies, and powerfully lifts up man's mind to God and to higher things," as well as providing firm support for the singing of an entire congregation (#120).

These things can require a significant investment, especially in smaller faith communities, but as Mother Teresa would remind us, it is not a waste to do something beautiful for God.

Any Catholic worshiper can express support for music and gently and charitably suggest that it receive more



Jared Lamenzo, organist at the Basilica of St. Patrick's Old Cathedral in New York City, plays the parish's 1868 Henry Erben Pipe Organ for an audience of appreciative youngsters on July 26, 2017, during the parish's five-day music camp titled "Pipes, Pedals & Peals." The Second Vatican Council taught that "the musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art." (CNS photo/Chris Sheridan)

attention and funding, and even offer to provide financial support for music if possible. Pastors often hear plenty about what people don't find helpful, so it's good to let them know what you do find helpful and are willing to support.

Third, we should consider what music is sung in church.

The council first promotes the "treasure of sacred music," of which it gives two particular examples: Gregorian chant, which should have principal place, and other kinds of sacred music, including polyphony (#114). And yet, in many of our parishes, music that was written before the time of the council is rarely heard.

Incorporating more of this music will connect our worship with that of Christians throughout time and space. Many Latin and English chant resources, designed for various groups and levels of ability, are available in both print and online resources, allowing us to sing and hear these texts that are inherent to the liturgy.

The council, though, also encourages composers to add to the treasure

of sacred music.

Because this kind of music is what we most frequently hear at Mass, it is helpful to ask whether the music sung in your faith community best satisfies two further directions the council gives about new music: first, that it should have the qualities proper to genuine sacred music (sanctity, goodness of form and universality), and second, that the text should be in conformity with Catholic doctrine and drawn chiefly from holy Scripture and from liturgical sources.

Tell your musicians and your pastor about your support for both the beautiful music of the tradition and the best of newly composed liturgical music. Be particular in your examples.

If you have questions or concerns about a text that you are singing at Mass, ask your pastor or someone else who knows the faith well. Allow what you sing at Mass to make you more devoted to God. Foster religious singing, too, in the home and in other social gatherings.

Finally, we should support choral and congregational singing, both of which the Church heartily encourages.

If you think you might be able to contribute as a singer or as an organist, you should speak to your music director at your earliest opportunity. If musical performance is not one of your particular gifts, ask what you can do to support your musicians, and make sure that you sing as part of the congregation.

Good music, even if it's simple, is possible at any parish.

Let's give it the attention and funding it deserves, sing the most beautiful music we are capable of, and then allow both choirs and all of the faithful to worship God not only with the spoken word, but with the word of praise clothed in the beautiful music that is both God's gift to us and our gift, in return, to him.

(Dominican Father Vincent Ferrer Bagan is a member of the Province of St. Joseph. He has worked as a school music teacher and church music director, and currently teaches theology and music at Providence College in Rhode Island.) †



Members of the Sister Thea Bowman Diocese of Rockville Centre Gospel Choir sing during a special Mass in 2009 at St. Agnes Cathedral in Rockville Centre, N.Y. While preaching at Mass is reserved to the priest or the deacon, music is something in which everyone can play an active role.

(CNS photo/Gregory A. Shemitz, Long Island Catholic)

Coming of Age/Maria-Pia Negro Chin

Grandma's birthday brings back memories of gift of rosary

My grandmother's birthday is coming up, and she does not live in this country, so my family will not be able to see her. We will call her—she has not figured out how to Skype yet—and we will talk and laugh, talk about her great-grandchildren and her sisters, and wish we could celebrate together. This year, I also want to thank her for everything we have learned from her example—including her faith in Christ through Mary.

Years ago, when she was visiting us back in Maryland, I caught a glimpse of her with her eyes closed and her hands going through her rosary beads, praying.

It took me back to her house in Peru and memories of her singing lullabies to my younger sister, her cooking, her checking her notebooks with tricky words for her daily crossword and her praying the rosary every morning.

I imagine her reciting all of the intentions people have asked her to pray

for and naming every single aunt, uncle and cousin before she starts to pray.

The rosary is a simple, yet deep tool to pray. It allows time to reflect on the mysteries, events in the lives of Jesus and Mary. Because the joyful, luminous, sorrowful and glorious mysteries are prayed on certain days of the week, a daily rosary only focuses on one set of mysteries and takes about 20 minutes to complete.

In the book *33 Days to Morning Glory*, Marian Father Michael Gaitley writes that “praying the rosary does something to the soul. It allows Mary to share and form us according to the image of her son.” He points out how the Church-approved apparitions of Mary often encourage the praying of the rosary for us to experience peace in our societies, families and nations.

When I think of people like my grandma who pray the rosary daily and hear their testimonies, I really feel like I should start praying it consistently.

While searching for gifts for my grandma, I found a book called *The Rosary: The Prayer That Saved My Life*. In it, Immaculée Ilibagiza talks about how, to save her from rape and murder

during the Rwandan genocide of 1994, Immaculée's father gave her a rosary and told her to run to a local pastor for protection.

Immaculée and seven other women hid in a 3-by-4-foot bathroom for 91 days. There she “discovered how to pray the rosary, find the Blessed Mother and talk to the Lord.” Prayers that had seemed repetitive and never made an impact before became her spiritual compass.

She says that in the midst of unbearable sufferings, she discovered the beauty and power of the rosary and that meditating on its mysteries delivered her from evil and helped her let go of the anger she had toward the men who killed her family. Talk about the power of prayer!

My grandma praying the rosary was one of those things I just assumed was “nice, but not for me” instead of being a great gift. Now that I am older, I am starting to realize otherwise. When I call her, I want to thank her for her example and ask her if I could join her in praying for the family.

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

Worship and Evangelization Outreach/Erin Jeffries

Rediscovering wonder through the eyes of faith

If you ever need to hear how immensely precious you are, read Psalm 139. Just ponder for a moment



the image—the reality—of someone who knows you so thoroughly and loves you so completely and unreservedly.

We live in a society that has largely lost its sense of wonder at the unrepeatability and unique

gifts of each person. And yet, this is the root of our dignity, of our identity and the foundation for how we are to love and respond to one another. Each person is created out of love—a child of God destined for heaven. Now that is something to wonder at!

Wonder is rapt attention or astonishment at something awesomely mysterious or new to one's experience. I think the key is that word “mystery.” A mystery, far from being some dark and sinister thing, simply means that there are things we cannot fully understand and so we cannot fully explain, which includes ourselves.

The mother of a little girl who has Down syndrome put it beautifully: a child is “like a gift that you carefully open over time and allow him or her to reveal themselves.” In this way, wonder respects the mysterious reality, not trying to fit it into an understandable box, or needing to have all the answers.

Once we begin to do this, there is one thing we can be sure of: prepare to be surprised! Those around us will do and say things we could never predict—no matter how long or well we know him or her.

My mom shared a great example recently. She and my dad awoke one morning to find that my sister (an adult who has physical and intellectual/developmental disabilities) had made herself cozy on the couch, with a blanket and a fresh Coke, and for the first time, had used the remote to turn on the TV.

Each of us needs support. We need each other, we need the community of the Church and above all we need the sacraments if we are to journey along the path to holiness and develop to our fullest potential spiritually, emotionally, intellectually, morally and physically. And our bishops urge us not to overlook the contribution of individuals who have disabilities, reminding us that “... out of their experience they forge virtues like courage, patience, perseverance, compassion and sensitivity,” which can be a model and encouragement for anyone. (U.S. Bishops' Pastoral Statement on Persons with Disabilities, #13).

How many times have we heard stories of someone “beating the odds” or achieving something against all expectation? I wonder sometimes if our expectations are too low.

Perhaps we are too bound to the definitions, to what we see on the surface, to a diagnosis, and have forgotten that the person before us is in many respects an unknown with their own gifts and potential to be revealed and developed. In this case, our work becomes to learn, to nurture, and finally to simply gaze in wonder at what flowers.

(Erin Jeffries is archdiocesan Coordinator of Ministry to Persons with Special Needs and can be reached at ejeffries@archindy.org or 800-382-9836, ext. 1448, or 317-236-1448.) †

That All May Be One/Fr. Rick Ginther

Religious misconceptions are rooted in ignorance, half-truths

(This column is the first in a two-part series.)

There seem to be a growing number of “isms” and “phobias” in our world today. Many are based in ideologies. They are often “anti” something, someone or some group.



One of the more virulent ones today is “Islamophobia.” This is a fear of any and all things rooted in Islam. As all “phobias,” it is rooted in misconception, half-truths, faulty facts and ignorance.

I know what that is like. I grew up in a predominately Protestant neighborhood in Indianapolis. My family was a part of the Catholic minority. Indianapolis had a reputation of being anti-Catholic—we were the home of the Ku Klux Klan and the Know-Nothings. We experienced the lingering effects in the 1950s and 1960s.

I was reminded of this recently as I sat at a symposium on anti-Semitism. The day was sponsored by the Jewish Community Relations Council (JCRC) and other Jewish and non-Jewish organizations.

Anti-Semitism is an “ism.” It is more than 2,000 years old. But it was only coined as such in the late 19th century by German Wilhelm Marrs. Like

Islamophobia or anti-Catholicism, it is fraught with misconception, half-truths, faulty facts and ignorance.

For centuries, Jews have been demonized, even to the point of being depicted in art as devils. Some of the early Church fathers insisted Jews were in concert with evil.

By the medieval period (when Church and State were inextricably bound), limits were imposed upon Jews by the Church as to what they could do for a living, what they should wear, the style of their hat. They were “other,” or marginalized.

A stereotype of “the usurer” was created, portraying the Jew to be a rapacious profiteer who amassed money at the expense of the common people. This stereotype would find expression in Shakespeare's 17th century work “The Merchant of Venice,” and again in anti-Semitic writings of the late 19th and early 20th centuries.

Jews were accused of “ritual murders” and were executed. They were said to be the cause of the Black Death in the mid-14th century. Three-quarters of Jews in Western Europe were expelled between the 13th and 17th centuries to Eastern Europe.

Is Christianity the creator or cause of anti-Semitism? History bears out that in part.

But official Church teaching and popular caricatures were often at odds.

And by the end of the 17th century, Jews began to return to Western Europe

with the blessing of the Church and the removal by governments of past exclusions. Violence against Jews markedly dropped. They slowly became more of the fabric of society.

Caricatures, however, persisted. By the second half of the 19th century, the rise of nationalism in Europe took hold. Jews were said to be incapable of being good Germans. They were demonized as “other,” accused of causing economic hardships, or of working to overthrow the government.

The Dreyfus Affair in France (1884-1906) was a prime example of fear of Jews being traitors, incapable of being French. After Monsieur Dreyfus was shown to be innocent, negative suspicions and throughs persisted toward Jews.

The mass emigration of 3 million Jews from Russian persecution (1880-1914) swelled Western Europe's Jewish population. Of these Jews, 1.5 million subsequently emigrated to the United States. The visible presence of so many Eastern European Jews was menacing.

And when World War I erupted into years of loss of life, untold cost, and fear that a few had profited from the war, the popular mindset once again chose the Jews as the cause, the scapegoat.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Author's book offers advice on keeping it together in trying times

Listening to shouting protesters at the Supreme Court and U.S. Capitol during and even after the hearings for Judge Brett



M. Kavanaugh got me wondering what Father Romano Guardini would say about the unsettling events we are experiencing.

In 1951, he wrote the book *Power and Responsibility* in which he envisioned such experiences. To maintain balance in the midst of mindlessness, he called for the age of the “ascetic man.”

He starts by pointing us to ourselves and first recognizing the wrongs within ourselves and setting about righting them.

He then goes on to spell out the role of the ascetic man.

“He must regulate his physical as well as his intellectual appetites and educate himself to hold his possessions in freedom, sacrificing the lesser for the greater. He must fight for inner health and freedom—against the machinations of advertising, the flood of loud sensationalism, against noise in all its forms.

“He must acquire a certain distance from things; must train himself to think independently, to resist what ‘they’ say. Street, traffic, newspaper, radio, screen and television all present problems of self-discipline, indeed of the most elementary self-defense—problems we hardly suspect, to say nothing of tackling.

“Everywhere, man is capitulating to the forces of barbarism. Asceticism is the refusal to capitulate.”

Finally, Father Guardini states the end result of asceticism is to hold “life high in honor so that it may be fruitful on the

level of its deepest significance.”

At the moment, we are experiencing an age of craziness and the unthinkable. No doubt some would object to Father Guardini calling our age barbarous, arguing this is democracy at its best with people airing their sentiments on what is right for our country.

But are those who protest ultimately guided by an inner health and freedom founded on asceticism? Do they reflect the discipline, time and sweat it takes to study and think through their convictions at the deepest level possible?

Asceticism requires the discipline of contemplation and fighting against noisy, useless distractions to judge prudently. If this asceticism were employed, I believe we would experience a “higher life of honor” and fruitfulness.

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

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

The Sunday Readings

Sunday, October 21, 2018

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

The first reading for Mass this weekend is from the last part of the Book of Isaiah.

Isaiah on several occasions describes, or refers to, a loyal and devoted servant of God who endures horrible insults and severe misfortunes. Yet this servant never desponds, nor does he rebel against these unhappy events as they come to him.



Furthermore, good prevails through and from these sufferings. It prevails in his own faithfulness. And the glory of God shines through all that happens.

While this passage was written many centuries before Christ, pious Christians always have seen in them a prefiguration of their gentle Savior, the innocent lamb of God, sinless and merciful, good and perfect, but the victim of viciousness and of the indifference of so many.

As its second reading for this weekend, the Church presents a selection from the Epistle to the Hebrews.

Typical throughout Hebrews, the reading is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

In 70 AD, the Romans destroyed the temple as a reprisal after the Jews unsuccessfully attempted to revolt against Rome. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

However, for the first two-thirds of the first century, these ceremonies in which priests, a high priest, sacrifices and victims of sacrifices figured, the rites of the temple were familiar to Jews young and old, great and small.

Hebrews is more than a chronicle of Jewish custom and history. It sees Jesus as the great high priest. The sacrifice is his sacrifice on Calvary. Christ is the victim. His sacrifice brings about true reconciliation with God.

The reading also reminds us that Jesus, the Son of God, also was human as are

we. He never sinned. He was tempted, however. He loves us. He understands us.

St. Mark's Gospel supplies the last reading.

In this reading, two Apostles approach Jesus. They are James and John, the sons of Zebedee. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, have intrigued them. Yet they misunderstand the true meaning of this kingdom.

Presuming it has earthly properties, they want to have privileged places in this coming, glorious kingdom. They ask the Lord to give them these high places in it.

Jesus replies, reminding them that the path to the new kingdom will be neither swift nor smooth. To progress along this path, any disciple must identify with Christ in the fullness, abandoning self, self-interests, and comfort to be like Jesus was, to sacrifice self and indeed to give all of self in the sacrifice.

Reflection

The Lord came into the world as the Redeemer. His mission was to rescue humanity from its own plight, a plight created by willful sin, voluntary rejection of God, and by powers beyond any human's control.

Last summer's volcanic eruptions in Hawaii and storms in the Atlantic and Pacific oceans remind us vividly of the vulnerability of humans before powers utterly beyond them. Sin also is powerful. It disorders and weakens human nature, beginning with original sin. Sin is the most vicious of dangers. It leads to eternal pain and death.

In many cases, sin reigns supreme in human lives.

These readings call us to face all these realities. We are weak. Face it.

Limited and short-sighted, everyone is easily prey to the devil. It is not a case of doom however, because Jesus provides insight and strength to live holy lives.

We swim upstream, but if we ask for it, God's help will come. We can survive. We can be safe. We can resist any foe. †

Daily Readings

Monday, October 22

St. John Paul II, pope
Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

Tuesday, October 23

St. John of Capistrano, priest
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, October 24

St. Anthony Mary Claret, bishop
Ephesians 3:2-12
(Response) Isaiah 12:2-6
Luke 12:39-48

Thursday, October 25

Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, October 26

Ephesians 4:1-6
Psalm 24:1-6
Luke 12:54-59

Saturday, October 27

Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

Sunday, October 28

Thirtieth Sunday in Ordinary Time

Jeremiah 31:7-9
Psalm 126:1-6
Hebrews 5:1-6
Mark 10:46-52

Question Corner/Fr. Kenneth Doyle

The Church allows for Christian burial of people who committed suicide

There's a question that has occurred to me from time to time, and I would appreciate your answer. I was always led to believe that suicide is a mortal sin, so someone who takes his own life cannot go to heaven.



It makes me wonder what fate awaited Judas when he betrayed Jesus. Is he condemned to hell, or

would he be forgiven for the role that he played, since Jesus had to be betrayed to save mankind? (Indiana)

Objectively, of course, suicide is a mortal sin. The *Catechism of the Catholic Church* is quite clear: "Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self" (#2281). But among the requisites for mortal sin is also sufficient deliberation that would allow for full consent of the will. And on that, the catechism goes on to say: "Grave psychological disturbances ... can diminish the responsibility of the one committing suicide" (#2282).

Interestingly, the Church's former *Code of Canon Law* (published in 1917) included—in the list of those who should not be given Christian burial—persons who deliberately kill themselves. But that category is no longer included in the current code (published in 1983). The Church now regularly celebrates funeral Masses for suicide victims, because the Church gives the deceased the benefit of the doubt as to whether psychological factors may have impeded a full and deliberative act of the will.

As for Judas, the Church has never definitively said that Judas—or any individual, for that matter—is surely in hell. It's conceivable, I suppose, that at the last moment Judas, filled with remorse, could have repented and sought the Lord's forgiveness.

At the same time, Jesus did say: "Woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born" (Mt 26:24). While these words do not definitively confirm that Judas is in hell, they can serve as a warning for us today to seek to always be faithful to the Lord with the help of his ever-present grace.

I am a divorcee of five years and I am 66 years old. I have met a widower

of 77 who was married for 59 years. Two of his daughters have told him that he cannot be with me at all because I am "spiritually" married in the eyes of the Church. They say that we cannot even hold hands.

We are not interested in marriage—we just want to be friends and companions. What does the Church think about this? I know that it cannot be a sexual relationship, as that would truly be a mortal sin. Please answer quickly. This is dividing his family—since four of his children don't see a problem, but two of them do. (City of origin withheld)

Actually, I can see both sides of the argument. It's fine for you to maintain a friendship with this man, and I'm sure that his companionship is comforting to you. But friendship can quickly blossom into romance, and that seems to be the concern of the two daughters.

Why not speak with a priest and look into the possibility of an annulment for your first marriage? (Sometimes even long-standing marriages can be annulled when there were danger signs from the start.) With an annulment, you'd be free—with the Church's blessing—for wherever life might take you.

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

My Journey to God

The Arms of Our Lady

By Sam Bunch



At the Nativity of Our Lord it was the arms of Our Lady that cradled Him in the moments of his first breaths.

At the Epiphany of Our Lord it was the arms of Our Lady that held Him up in the air for the Magi to adore Him.

In the temple of Our Lord it was the arms of Our Lady that carried him to the priests after forty days.

In the household of Our Lord it was the arms of Our Lady that carried the daily bread for his morning's broken fast.

(Sam Bunch is a member of Annunciation of the Blessed Virgin Mary Parish in Brazil. Photo: A statue of Our Lady of Good Help stands in the back of the church at the National Shrine of Our Lady of Good Help in Champion, Wis. The shrine marks the location of the only Vatican-approved Marian apparition site in the United States.) (File photo by Natalie Hoefler)

At the death of Our Lord it was the wood of the Cross that held Him up in the air for all to mourn Him.

At the death of Our Lord it was the veil of the Temple that was torn into two pieces for all to know Him.

At the death of Our Lord it was the flesh and blood that was broken and poured for all who sinned against Him.

At the death of Our Lord it was the arms of Our Lady that cradled Him in the moments after His last breath.

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

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.

BAUERLA, Patricia, 78, St. Augustine, Jeffersonville, July 17. Mother of Lisa Lone, Susan Shepard, Greg and Larry Bauerla. Sister of JoAnn Leuthart. Grandmother of six. Great-grandmother of eight.

BRATTON, Maria C. (Garcia Rueda), 55, St. Malachy, Brownsburg, Sept. 19. Wife of David Bratton. Mother of Cristina, Gabbi and Nicholas Bratton. Daughter of Ramón García and María Victoria Rueda Villamizar. Sister of Carlos Fernando García and Jorge Enrique García.

CARDWELL, Susan J. (Hutchinson), 77, SS. Francis and Clare of Assisi, Greenwood, Oct. 2. Mother of Julie Cardwell-Roe, JoAnn Raitano and Joe Cardwell. Sister of Jon Hutchinson. Grandmother of seven. Great-grandmother of three.

CATES, David M., 79, St. Pius X, Indianapolis, Sept. 30. Husband of Mary Cates. Father of Carolyn, Patricia, Stephanie, Jim and Michael. Grandfather of seven.

CAVALLARO, Orlando, 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 1. Father of Rita Chapman and Linda Vandagriff. Brother of Pete Cavallaro. Grandfather of three. Great-grandfather of two.

COUGHLAN, Douglas J., 36, St. Augustine, Jeffersonville,

Aug. 17. Husband of Megan Coughlan. Father of Rebecca Coughlan. Son of John and Margaret Coughlan. Brother of Sophie Coughlan.

CROWELL, Anthony H., 98, St. Gabriel, Connersville, Oct. 4. Uncle of several.

CURRAN, Marion M., 91, All Saints, Dearborn County, Oct. 9. Mother of Sherry Crissen and Darla Schmitt. Grandmother of four. Great-grandmother of three.

GILLIN, Richard E., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 2. Father of Theresa Bundy, Dan and Thomas Gillin. Brother of Bill Gillin. Grandfather of seven. Great-grandfather of nine.

GUTZWILLER, John L., 82, St. Barnabas, Indianapolis, Oct. 8. Husband of Dorothy

Gutzwiller. Father of John and Joseph Gutzwiller. Brother of Vivian Reinhardt. Grandfather of 13. Great-grandfather of three.

HERBERT, Marjorie K., 90, Immaculate Conception, Millhouses, Oct. 9. Mother of Ann Kunz, Gary and Richard Herbert. Sister of Leo Wenning. Grandmother of eight.

JAMES, Dorothy, 87, St. Pius X, Indianapolis, Sept. 27. Mother of Kevin James. Grandmother of four. Great-grandmother of two.

LESPERANCE, Steven P., 59, SS. Francis and Clare of Assisi, Greenwood, Oct. 5. Husband of Paula Lesperance. Father of Rachel De Oliveira, Eliza Karlgren and Emily Lesperance. Son of Jeanine Lesperance. Brother of Linda, Kevin and Wayne.

MEIER, Marjorie, 95, St. Michael, Brookville, Sept. 21. Mother of Donna Meyer, Susan Moeller, Ann and Irene Selm and Robert Meier. Sister of Delores Garver and Marcella Kocher. Grandmother of 15. Great-grandmother of 32.

MILLER, Florence M., 72, St. Roch, Indianapolis, Sept. 16. Wife of Richard Miller. Mother of Carole Paster, David and Seth Miller. Grandmother of two.

REED, Dana K., 69, St. Christopher, Indianapolis, Oct. 1. Sister of Gene and Jim Reed. Aunt and great-aunt of several.

SCHOLL, George R., 61, Most Sacred Heart of Jesus, Jeffersonville, Aug. 21. Husband of Vickie Scholl. Father of Elizabeth Stetar and Jeremy Scholl. Son of Susan Cotter. Stepson of Leo Cotter.

Brother of Cindy Arias, Theresa Gagel, Beth Ohlmann, Debbie Thompson, Patricia White, Bruce, Michael, Patrick and Tom Scholl. Grandfather of six.

SELL, Judith, 71, St. Elizabeth Ann Seton, Richmond, Oct. 3. Wife of Bobby Sell. Mother of Rachel Harvey and Robert Sell. Grandmother of four.

SHOEMAKER, Eileen (Drew), 93, St. Mark the Evangelist, Indianapolis, Oct. 5. Mother of Margaret Happ, Donald and Robert Shoemaker. Grandmother of 11. Great-grandmother of 23.

STORZ, Conrad F. III, 81, St. Augustine, Jeffersonville, July 14. Husband of Judy Storz. Father of Cathy Garret, Ginny Wilson, Conrad IV and Joseph Storz. Brother of Barbara Cox and Mary Tucker. Grandfather of eight.

WAGNER, Hettie (Frale), 71, St. Gabriel, Connersville, Oct. 3. Wife of Neal Wagner. Mother of Snookie Dalrymple. Sister of Carla Redelman and Phillip Fraley. Grandmother of two.

WELCH, Mary I., 101, Christ the King, Indianapolis, Oct. 1. Mother of Patricia Bates, Mary Lou Durham, Teresa Ann Knue, Carol Welch McAliley and Eugene Welch. Grandmother of five. Great-grandmother of three.

WOOLSEY, Margaret M., 87, St. Barnabas, Indianapolis, Oct. 4. Mother of Dawn Surber. Sister of Pauline Ponto, Veronica Sword, James, Jerry and Paul LaFord. Grandmother of eight. Great-grandmother of four. †



Celebrating Columbus Day

Bishop Nicholas DiMarzio of Brooklyn, N.Y., rides a diocesan float on Oct. 8 during New York City's Columbus Day Parade. (CNS photo/Ed Wilkinson, *The Tablet*)

Supreme Court examines dementia, health issues in death penalty cases

WASHINGTON (CNS)—The U.S. Supreme Court, no stranger to death penalty cases, is looking very narrowly at two aspects of capital punishment this term: if an inmate with dementia should be executed if he has no memory of the crime he committed three decades ago, and if a death-row prisoner with a specific health



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problem can be executed by a less painful manner because of his condition.

These two cases “put the unworkability and inhumanity of capital punishment on full display,” said Krisanne Vaillancourt Murphy, executive director of Catholic Mobilizing Network, a group that champions restorative justice and an end to the death penalty.

She said state prison systems are increasingly “faced with the question of how to execute people with severe mental and physical health problems,” particularly since America’s death-row populations are getting older and the average death-row inmate spends 15 years awaiting execution.

“Harsh living conditions, including solitary confinement, only further exacerbate physical and mental illness,” she added.

The court heard oral arguments on Oct. 2, the second day of its new term, about the pending execution of Vernon Madison, an Alabama man who killed a police officer 30 years ago. He has

suffered strokes in recent years that left him blind and with vascular dementia and significant memory loss. He cannot tell what season or day it is, nor does he remember committing the crime.

This case, *Madison v. Alabama*, was argued before eight judges while Justice Brett Kavanaugh’s confirmation was on hold. The court has already held that states may not execute the mentally ill or the intellectually disabled, but has not ruled on those with dementia. This case also examines whether someone can be executed if they were mentally capable when they committed the crime, but later developed cognitive impairments.

During arguments, the judges appeared to lean in Madison’s favor, but this also is a new bench without Justice Anthony Kennedy, who in recent years played a key role in the court’s opposition to the death penalty. He wrote the majority opinion in the court’s 2007 decision saying people who cannot understand their punishments cannot be executed and in its 2005 ruling that juvenile offenders could not be executed. Both decisions had 5-4 votes.

Kavanaugh will not vote on the Madison case, but the court could decide to have it retried if it reaches a split vote.

During arguments, Bryan Stevenson, founder and executive director of the Equal Justice Initiative, a nonprofit organization for prisoners’ rights based in Montgomery, Ala., told the court that it is simply not humane to execute someone who is disabled, confused or fragile. He also put it this way: “No penological justification or retributive

value can be found in executing a severely impaired and incompetent prisoner.”

But the state saw it differently. Alabama Deputy Attorney General Thomas Govan said the state still deserves to win “retribution for a heinous crime,” and described Madison’s claim as “unprecedented.”

Justice Stephen Breyer, who has been the court’s leading death penalty opponent, said Madison’s numerous impairments are not unusual since death-row prisoners are older on average than they used to be and have been awaiting execution for 20 to 40 years.

“This will become a more common problem,” Breyer said, adding that a narrow ruling in Madison’s favor might prevent similar cases from flooding the courts.

The other death penalty case before the court is *Bucklew v. Precythe*. Russell Bucklew is on Missouri’s death row for a 1986 murder. He suffers from a rare medical condition that causes blood-filled tumors in his head, neck and throat, which can easily rupture. His attorneys have argued that the state’s lethal injection protocol would be more gruesome and cause more suffering than if he were put to death by lethal gas, which the state does not have the protocol to use.

Kavanaugh will hear the oral arguments in this case before the court on Nov. 6, but how he will vote on a death penalty case is still pretty much unknown since, as a federal appeals court judge, he rarely heard capital punishment cases.

Garrett Epps, a law professor at the

University of Baltimore, wrote in the Sept. 18 issue of *The Atlantic* that however the Bucklew case is resolved, it shows “how fully the court has become enmeshed in the sordid details of official killing. As the population of death row ages, issues of age-related disease and dementia will become more important in assessing individual death warrants, and the court will be the last stop for those challenged.”

Vaillancourt Murphy said it is not likely that many Catholics are paying attention to either of these cases before the court, but she said there has been an increased interest among Catholics to understand what capital punishment means in modern society particularly since the catechism was revised in early August calling the use of the death penalty “inadmissible.”

“This added clarity in Catholic teaching is a welcome validation of the Church’s pro-life stance. We are called to uphold the sacred dignity of every human person, no matter the harm someone has caused,” she said in an Oct. 9 e-mail to Catholic News Service.

She said Catholics “should pay attention to these cases because they serve as important measures of how the highest court in the land is working to defend or disregard human life.”

“As believers and as U.S. citizens, we should be prepared for more cases resembling these to go before the court in coming years,” she added. “The conundrum of America’s aging death rows is not going to go away.” †

Pope accepts Cardinal Wuerl's resignation as Washington archbishop

VATICAN CITY (CNS)—Pope Francis has accepted the resignation of Cardinal Donald W. Wuerl as archbishop of Washington, but did not name a successor.

When the pope's decision was announced on Oct. 12, the Archdiocese of Washington released a letter from Pope Francis to the cardinal, making clear his support for Cardinal Wuerl's ministry and leadership, but also praising the cardinal for putting the good of the Church first.

"You have sufficient elements to 'justify' your actions and distinguish between what it means to cover up crimes or not to deal with problems, and to commit some mistakes," the pope wrote. "However, your nobility has led you not to choose this way of defense. Of this, I am proud and thank you."

The archdiocese also announced the pope has named Cardinal Wuerl as apostolic administrator to oversee the archdiocese until a successor is named.

Cardinal Wuerl had been facing pressure to resign after an Aug. 14 grand jury report detailing sexual abuse claims in six Pennsylvania dioceses painted a mixed picture of how he handled some of the cases when he was bishop in Pittsburgh from 1988 until 2006.

The 77-year-old cardinal, the sixth archbishop of Washington, had submitted his resignation, as is mandatory, to the pope when he turned 75, but it had not been accepted until now.

After his resignation was announced

on Oct. 12, Cardinal Wuerl said in a statement: "Once again for any past errors in judgment, I apologize and ask for pardon. My resignation is one way to express my great and abiding love for you the people of the Church of Washington."

The cardinal also thanked Pope Francis for what he had expressed in his letter, saying, "I am profoundly grateful for his devoted commitment to the well-being of the archdiocese of Washington, and also deeply touched by his gracious words of understanding."

In early September, Cardinal Wuerl told priests of the archdiocese that he would meet with Pope Francis and ask him to accept his resignation "so that this archdiocesan Church we all love can move forward" and can experience "a new beginning."

The Vatican announcement that the pope accepted his resignation came more than two months after the announcement that Pope Francis accepted the resignation of retired Washington Archbishop Theodore E. McCarrick from the College of Cardinals. Archbishop McCarrick faces credible allegations of sexual abuse, including two that involved minors. Pope Francis ordered him to maintain "a life of prayer and penance" while awaiting a trial or other canonical process on the charges.

Cardinal Wuerl has said until the Archdiocese of New York began investigating the claims that Archbishop McCarrick abused a minor, he was never informed of such accusations or even the rumors of Archbishop McCarrick's sexual



Pope Francis greets Cardinal Donald W. Wuerl during the pontiff's 2015 visit to the United States. The pope has accepted the resignation of Cardinal Wuerl as archbishop of Washington but did not name a successor. (CNS photo/Gary Cameron, Reuters)

harassment of seminarians.

In a letter on Aug. 30 to the priests of the archdiocese, Cardinal Wuerl apologized for not being as close to his priests as he could or should have been in the wake of all the abuse-related scandals.

Cardinal Wuerl asked the priests "for prayers for me, for forgiveness for my errors in judgment, for my inadequacies and also for your acceptance of my contrition for any suffering I have caused, as well as the grace to find, with you, ways of healing, ways of offering fruitful guidance in this darkness."

"Would you please," he told the priests, "let the faithful you serve know of my

love, my commitment to do whatever is necessary to right what is wrong and my sincere solidarity with you and them."

Cardinal Wuerl has been archbishop of Washington for the past 12 years. He earlier served as an auxiliary bishop of Seattle from 1986 until 1988, when he was named bishop of Pittsburgh, where he served for 18 years.

The Archdiocese of Washington is home to more than 655,000 Catholics, 139 parishes and 93 Catholic schools located in the District of Columbia and in the five surrounding Maryland counties of Calvert, Charles, Montgomery, Prince George's and St. Mary's. †

Employment

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St. Michael the Archangel Catholic Church is seeking a full-time Office Manager to work 35-40 hours per week. This position is responsible for maintaining the parish office in an efficient and professional manner, handling all correspondence on behalf of the parish and pastor, preparing the weekly ministry schedule, establishing recordkeeping and filing systems, maintaining sacramental records, helping to coordinate parish events, preparing the weekly parish bulletin, and other duties.

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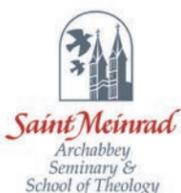
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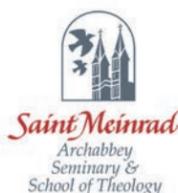
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Our Lady of the Greenwood progress fair

This photo shows the junior high winners of the “progress fair” held at Our Lady of the Greenwood School in Greenwood on March 7, 1965. They are Clifford Polubinsky, eighth grade, left, Donna Kempf, eighth grade, and Fred Ross, sixth grade.

(Would you like to comment on 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.)

Hometown saints: Pilgrims at canonization support their local ‘heroes’

VATICAN CITY (CNS)—As the sun rose over the Tiber River, seven banners hanging on the facade of St. Peter’s Basilica depicting the Church’s newest saints were illuminated by the new day.

Pilgrims from all over the world had lined up behind metal barricades on the outer perimeter of the square until members of the Swiss Guard, security officers, police at metal detectors and volunteers wearing blue bibs got into position and ready for the tens of thousands of people attending the canonization ceremony and Mass on Oct. 14.

“Good morning, Brescia!” shouted one volunteer steering a large group from the Italian province, where St. Paul VI was born, through the maze of barricades to get into the square. Many pilgrims were easy to identify with colorful banners, flags, hats or bandanas emblazoned with their saint’s image or name.

In the crowd was Maria Giovanna Cimoli from Concesio, the small hometown of St. Paul VI. “I am so excited, so proud to be here. We live on the same street [St. Paul VI] lived on growing up,” she told Catholic News Service (CNS).

“I was living here in Rome when he was elected,” she said. “I was in the square when they said his name. It was a shock.”



Father Andreas Fuchs holds a banner of new St. Catherine Kasper before the canonization Mass for seven new saints celebrated by Pope Francis in St. Peter’s Square at the Vatican on Oct. 14. Among those canonized were St. Paul VI and St. Oscar Romero.

(CNS photo/Paul Haring)

Forty-two years after they were married, Lucia Bescotti and Giovanni Ballini from Brescia found themselves once again waiting in line to get into St. Peter’s Square.

St. Paul VI had greeted them and given them his blessing in Rome after they were married in 1976 “when we were young,” Bescotti said.

One U.S. mom, Jessica McAfee, 33, said a group of nuns formed an impromptu protective shield around her, her husband, Shaun, and their three small kids so they wouldn’t get lost or bumped into. Their fourth child, a 3-month old girl, was safely strapped to her mom’s chest in a baby carrier.

The McAfees, who live in Omaha, Neb., but are based temporarily in Vicenza, Italy, were at the ceremony for St. Paul VI, whom she credits with her conversion to Catholicism.

Her husband wanted to be a Catholic, she said, and she was attending the RCIA classes with him “just supporting him” on his journey. But after her risk of miscarriage brought her to medical professionals and the Pope Paul VI Institute in Omaha, Neb., she was struck by the beauty of the icons at the facility and the loving care of the doctors.

“They opened the doors for me. They met me where I was at and gave dignity to our unborn baby,” which was something that she had not encountered with other doctors, she said.

Now a FertilityCare practitioner at the institute, McAfee said she thinks the pope’s 1968 encyclical “*Humanae Vitae*” on human life and married love has much to offer people today.

Andrew Pandorf and Louisa and Sandra Schlemmer were in Rome from the small German town where St. Catherine Kasper lived. The new saint worked with the poor and needy and founded a religious order in the 19th century.

“My grandfather was a big fan” of St. Catherine, Louisa said, and he claimed to have had a vision of her while in the hospital near death. The now-saint told him to get water from a particular fountain and when his wife did so, “he was cured,” the granddaughter said.

“It was his big wish to be here, but he died this January so it’s important for us to be here for him,” she added. †



Pope Francis uses incense to venerate relics as he celebrates the canonization Mass for seven new saints in St. Peter’s Square at the Vatican on Oct. 14. Among the new saints are St. Paul VI and St. Oscar Romero. (CNS photo/Paul Haring)

SAINTS

continued from page 1

was already a saint when he was alive.”

Each of the new saints lived lives marked by pain and criticism—including from within the Church—but all of them dedicated themselves with passionate love to following Jesus and caring for the weak and the poor, Pope Francis said in his homily.

The new saints are: Paul VI, who led the last sessions of the Second Vatican Council and its initial implementation; Romero, who defended the poor, called for justice and was assassinated in 1980; Vincenzo Romano, an Italian priest who died in 1831; Nazaria Ignacia March Mesa, a Spanish nun who ministered in Mexico and Bolivia and died in 1943; Catherine Kasper, the 19th-century German founder of a religious order; Francesco Spinelli, a 19th-century Italian priest and founder of a religious order; and Nunzio Sulprizio, an Italian layman who died in Naples in 1836 at the age of 19.

“All these saints, in different contexts,” put the Gospel “into practice in their lives, without lukewarmness, without calculation, with the passion to risk everything and to leave it all behind,” Pope Francis said in his homily.

The pope, who has spoken often about being personally inspired by both St. Paul VI and St. Oscar Romero, prayed that every Christian would follow the new saints’ examples by shunning an attachment to money, wealth and power, and instead following Jesus and sharing his love with others.

And he prayed the new saints would inspire the whole Church to set aside “structures that are no longer adequate for proclaiming the Gospel, those weights that slow down our mission, the strings that tie us to the world.”

Among those in St. Peter’s Square for the Mass was Rossi Bonilla, a Salvadoran now living in Barcelona. “I’m really emotional, also because I [received] my [first] Communion with Monsignor Romero when I was 8 years old,” she told Catholic News Service.

“He was so important for the neediest; he was really with the people and kept

strong when the repression started,” Bonilla said. “The struggle continues for the people, and so here we are!”

Claudia Lombardi, 24, came to the canonization from Brescia, Italy—the Italian province in which St. Paul VI grew up. Her local saint, she said, “brought great fresh air” to the Church with the Second Vatican Council, and “has something to say to us today,” particularly with his 1968 encyclical “*Humanae Vitae*” on human life and married love, especially its teaching about “the conception of life, the protection of life always.”

In his homily, Pope Francis said that “Jesus is radical.”

“He gives all and he asks all; he gives a love that is total and asks for an undivided heart,” the pope said. “Even today he gives himself to us as the living bread; can we give him crumbs in exchange?”

Jesus, he said, “is not content with a ‘percentage of love.’ We cannot love him 20 or 50 or 60 percent. It is either all or nothing” because “our heart is like a magnet—it lets itself be attracted by love, but it can cling to one master only and it must choose: either it will love God or it will love the world’s treasure; either it will live ‘for love or it will live for itself.’”

“A leap forward in love,” he said, is what would enable individual Christians and the whole Church to escape “complacency and self-indulgence.”

Without passionate love, he said, “we find joy in some fleeting pleasure, we close ourselves off in useless gossip, we settle into the monotony of a Christian life without momentum where a little narcissism covers over the sadness of remaining unfulfilled.”

The day’s Gospel reading recounted the story of the rich young man who said he followed all the commandments and precepts of Jewish law, but he asks Jesus what more he must do to have eternal life.

“Jesus’ answer catches him off guard,” the pope said. “The Lord looks upon him and loves him. Jesus changes the perspective from commandments observed in order to obtain a reward, to a free and total love.”

In effect, he said, Jesus is telling the young man that not doing evil is not enough, nor is it enough to give a little charity or say a few prayers. Following Jesus means giving him absolute first place in one’s life. “He asks you to leave behind what weighs down your heart, to empty yourself of goods in order to make room for him, the only good.”

“Do we content ourselves with a few commandments or do we follow Jesus as lovers, really prepared to leave behind something for him?” the pope asked the people gathered in St. Peter’s Square, including the 267 members of the Synod of Bishops and the 34 young people who are observers at the gathering.

“A heart unburdened by possessions, that freely loves the Lord, always spreads joy, that joy for which there is so much need today,” Pope Francis said. “Today Jesus invites us to return to the source of joy, which is the encounter with him, the courageous choice to risk everything to follow him, the satisfaction of leaving something behind in order to embrace his way.” †



A woman and young man hold a banner of St. Oscar Romero on Oct. 13 in San Salvador, El Salvador. Pope Francis celebrated the canonization Mass for St. Oscar Romero and six other new saints in St. Peter’s Square on Oct. 14 at the Vatican. (CNS photo/David Agren)