Showing love like Jesus

Birthline provides pregnant women and mothers of infants ‘peace of mind’

By Natalie Hoefer

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.”

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—Irland, 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
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.

“The 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 a 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 that 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 thirsty for acceptance,” she said, “secularism and political activism appear to be the only avenues that grant our migrant young 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 young endures,” 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. †

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 Pharisees 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 encouraging other people to “be 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 Safo al Abbia, a 26-year-old dentist from Iraq, urged the synod to pray for Iraq and support its Christians and churches.

He said he understands the importance of talking about the more common themes in 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 burned.

“I will never forget the face of my friends, I will never forget 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, “Iraq 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 the Church is assisting,” he said.

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

Henniette 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 believe in the lives of those 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.” †
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.

“Somewhere 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, renter 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, Indianapolis.

The United Catholic Appeal begins in late October and early November with mailings and weekend collections in all parishes in central and southern Indiana. The gathering at Our Lady of Perpetual Help Church in New Albany, smiles at Archbishop Charles C. Thompson on Sept. 27 at Our Lady of Perpetual Help Church in New Albany. (Photos by Katie Rutter)

“The faithful should not labor more than they need, supporting Catholic school students and staff, funding catechetical programs and crisis pregnancies, sponsoring seminarian formation 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. As 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 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.

“One day I’m going to be poor, and I’m going to be hungry,” said Barbara Keen, a member of St. Mary Parish.

Participants in attendance explained that generosity was “a basic part of the faith,” and that living this faith was the only way the Church would be passed to the next generation.

“[Christ] had nothing, he survived the world and led the people by example,” summarized Tom Segall, a member of St. Mary Parish.

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)
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 the human person.

“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 so far, even stating that procuring an abortion is wrong, inhumane and like hiring a hit man to solve a problem?” he asked, until the 26,000 people in attendance.

The Holy Father’s message something our world desperately needs.

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 half-way 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 your answers, and for this wonderful work of faith!

The 40 Days campaign runs through Nov. 4, so there is still time for members of the local Catholic 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 Minot at 317-709-1502 or debr@eag engels.org or go to 40daysforlife.com/local campaign/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 Sierker at 812-330-1535 or 812-345-7988, or monica.sierker@ gmans.com, or go to 40daysforlife.com/localcampaigns/Bloomington.

For the 40 Days campaign runs, 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 worthy 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

Pope Francis greeted a child during his general audience in St. Peter’s Square at the Vatican on Oct. 10. ( CNS/Photo/Haraz Ghanbari)
“Jesús suministró y se lo dijeron. ‘Tienen que comprender que los que se reconocen 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 cada uno va a servir a otros. ¿Podéis beber la copa que yo bebo, o ser bautizados con el bautismo de Jesús?’ (Mc 10:40).”

La respuesta de los discípulos demuestra que no eran ni egoístas ni ingenuos. “Concedéndonos que en tu gloria nos sentemos uno a tu derecha y el otro a tu izquierda” (Mc 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 significaba. “¿Podéis beber la copa que yo bebo, o ser bautizados con el bautismo de Jesús?” (Mc 10:38). Y su respuesta es “podemos”. (Mc 10:39). Pero en una vez más, su entusiasmo es ingenuo. El bautismo de Jesús fue una muerte cruel y la copa que bebía 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” (Mc 10:41). Probablemente querían asegurarse de que los hijos de Zebedeo no recibieran ninguno de los lugares de honor y poder que Jesucristo les había prometido. 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. Éste es el camino del mundo, la forma en que a menudo actúan los líderes. Pero entre vosotros no es así, sino que cada uno va a servir a otros. No es de orgullo y soberbia, sino del servicio humilde. Es cierto que posiblemente se requieran valor y determinación, pero solamente como formas de proteger y defender a los vulnerables o a quienes tienen alguna necesidad. Los líderes civiles deben ser valientes y apacibles. Deben estar dispuestos a entregarse todo, especialmente los puestos de honor, para liderar con su ejemplo. Recemos por nuestros líderes: en la familia, en los negocios, en el gobierno, en el ejército y en todos los que se encuentran en puestos de autoridad con respecto a otros asuman esta responsabilidad como líderes y servidores de la comunidad humilde en nuestro liderazgo al servicio. 

**Servant leadership, the only acceptable way to exercise authority**

“In this Sunday’s Gospel reading (Mk 10: 35-45), Jesus gives us a clear, unequivocal 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 serve, “but to serve and give his life as a ransom for many” (Mk 10:45).

This teaching has serious consequences. Anyone who has 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 and 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 positions of honor and wealth. But Jesus’ reply shows that James and John clearly had no idea what they were asking.

“You can 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 to them.

St. Mark tells us that when “...the 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 is 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.

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“Servant leadership, the only acceptable way to exercise authority”
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 Cloven Moons on Wednesday, Nov. 4. The event is for ages 15-25 and is free, but space is limited, so RSVP is required. For additional information, contact Myr Kate Shanahan at 317-236-1447 or mshanahan@archindy.org.

VIPS

November 4-24

November 5-30
Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Peace in the Mourning. Providence Sister Caitlin Critchie presenting, 10 a.m.-3 p.m. $35, includes lunch, register by Oct. 21. Information: 317-352-2952 or prosisters@spsom.org or www.spsom.org/evememorial.

November 8-26

November 9-11

November 16-18

November 16-18
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Silent Self-Guided Day of Reflection. $35 includes room for the day, continental breakfast, lunch, use of common areas, additional $28 extends stay to include the night before and the night after. $9 per day for dinner available. Information and registration: Saint Nazianz, 317-565-7781, ext. 101 or archindy.org/fatima.

November 29

November 20

November 21
New Delhi
Indianapolis.

October 22
Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Foundation Day Mass. Information: 11 a.m. 812-535-2952, procovc@spomw.org or www.spsom.org/events.

Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Serra Club Dinner Meeting. FOCUS Missionary, Dwayne Green and Zoe Houle presenting. 5:45 p.m. followed by rosary, no dinner. Information: 317-748-1478 or smzaduck@holyspirit.com.

October 23
Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, Carmel (Lafayette Diocese.) “The Shepherd Who Didn’t Run Away” by Father “The Shepherd Who Didn’t Run Away” by Father Donald Wolf presenting, 7 p.m., no cost. There will be a closing liturgy with Archbishop Charles M. Balestriere. Information: 812-988-2778.

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

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 Bramington Blvd., in Franklin, at 6:30 p.m. on Oct. 25. Cole is the author of a book called in a short documentary “I Lived on Parker Avenue” about a mother’s agony in choosing what’s best, the joy of a family destroyed, the 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麦克林格 at 317-990-5273 or emailing breekohaskins@gmail.com.

To learn more about the film and how to purchase tickets, go to www.livedonparkerave.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 7:30 p.m. to 10:30 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 freelance counselor who counsels abortion centers, a Rachel’s Vineyard retreat facilitator and a member of the No More Post-abortive Prayer counseling. Banks is also an abortion pill reversal advocate and trainer, and has seen the trend on the local and national radio, at local and national pro-life conferences, and has testified about abortion reversal in the Indiana Statehouse.

Light refreshments will be served at 6:30 p.m. on the evening of the event. There is no charge to attend.

For additional information, call the St. Susanna Parish Center at 317-839-3333.

St. Elizabeth Catholic Charities in New Albany will 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 Bargersville, 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. Purchase 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, for more information, call 317-841-7305 or e-mail info@stecharch.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 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 Lueldke, 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, 500 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.

“Some church buildings, parish halls, homes, property and even their hearts were upended by Michael. In conjunction with Catholic Charities of Northwest Florida, the diocese is accepting cash donations at

“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.”

Donations can also be made to a link to make donations to assist hurricane victims. Donations can also be made to Catholic Relief Services at www.crs.org.

The hurricane rose in intensity quickly. 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, privates 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 National Oceanic and Atmospheric Administration’s National Weather Service has downgraded its forecast for the hurricane to a Category 3 strength. By Monday, it was expected to be a Category 2 storm on its way up the coast, with sustained winds of 130 mph and a dangerous storm surge of 10 to 12 feet.

With many roads closed, contents swept away and communities without power or cell phone service, it was unclear how much damage was done.

“With the current status of the storm still unknown, it was considered prudent to make the decision to temporarily realign Mass schedules,” he said.

The archdiocese issued a statement to parishes asking them to

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/Carlos Alcazar, Reuters)
Volunteers and donations needed for Birthline ministry

Citation 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 pregnant women and mothers of infants.

There are several ways to help the ministry, as a volunteer, by donating items, or by giving money.

Volunteering at Birthline

At least nine volunteers are currently needed. Helpline volunteers work from home and have client calls regarding their home phone or cell phone. Volunteers serve from 9 a.m. to 1 p.m. or 1:40 p.m. on weekdays about every other week. Volunteers receive instructions from the client, enter it into a networked computer program and schedule client visits. Calls usually last from 15 minutes. Volunteers are provided in-home training.

• Volunteers at the Catholic Center: Volunteers work from 9:30 a.m. until 2:30 p.m. on Mondays or Wednesdays.

Donating funds

Monetary donations can be made online at bit.ly/2OqtpAx (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, 1400 N. Meridian St., Indianapolis, IN 46202.

Free breastfeeding clinic available weekly at Catholic Center in Indianapolis

Citation 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 to 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 its 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 about Birthline, contact Jená Hartman by phone at 800-382-9836, ext. 1433, 317-216-1433, or e-mail jhartman@archindy.org. Struggling pregnant women or women with children up to age 2 can call Birthline at 317-635-4808.)

Birthline volunteer Trudy Powell sorts donated toddler clothing on Oct. 10 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.
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. Curter Sneed, the William P. and Hazel B. White Medal director of the Center for Ethics and Culture.

“In its work and witness, the Women’s Care Center embodies the Church’s love and radical hospitality that anchors and sustains a culture of life. It is our privilege to honor them with the Evangelium Vitae Medal,” Sneed 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 centers in 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, Tennessee and Virginia. The center’s efforts have served “to proclaim this precious gift to future generations,” of women in crisis the support they need for themselves and their children before and after birth,” said Holy Cross Father John Jenkins, 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 recognizing “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.”

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, New Jersey’s co-chair of the Bipartisan Congressional Pro-Life Caucus; and his wife, Marie Smith, director of the Parliamentary Network for Critical Issues.

The 2018 Evangelium Vitae Medal recipient was the Rev. Edward (Ted) Glynn, a Jesuit and former president of Georgetown University. Glynn learned hand professor of law at Harvard Law School and former U.S. ambassador to the Holy See.

By Natalie Hofer

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 today.

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 DeRoché, 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 imagine someone else not deserving it more than me. It’s humbling.”

For Duffy, humility has been a big part of prayer life.

“Praying, I believe, is a way 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 so many other people, so I remind myself that this is a very purposeful vocation,” she says. “Nothing God has given me 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 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 small faith sharing group so “I don’t forget them.”

Kathryn Wetzel, a member of the same group, appreciates Duffy’s efforts.

“She listens fully to what other people are saying, and asks questions to get to the heart of what we each think,” 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 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 my role as a mother of two,” at home, at 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”

As she received the call that she would receive the Martha, “Heart of Service” award, Amanda DeRoché says she “felt so honored. I’ve seen so many lovely women get it. When I was called I was absolutely thankful.”

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,” DeRoché says. “I took ownership of my faith in high school.”

She continued to be active in her faith during college at the University of Notre Dame in Muncie, Ind. As an intern for a leadership program through the school’s Newman Center during her senior year, she started a high school ministry program for a local parish. She volunteered with the program during her senior year, and continued in Muncie for a year while continuing to volunteer with the parish program she developed.

The next year, DeRoché 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, chaplain to the students at three National Catholic Youth Conferences, and “just helping in any way they needed,” she says.

“Amada lives beyond her capacity as a leader,” says Sean Hussey, coordinator of young adult and youth ministry for St. Jude. “She spends 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,’” DeRoché says. “I don’t see any other way to live your life.”

“Needing God’s grace has helped me realize I need to be prayerful about what I’m doing,” says. “I’m always willing to give of my time and excitement. [Her desire to serve] clearly comes from a solid foundation of a relationship with Jesus Christ and a love for God.”

DeRoché also spends time serving her community, especially in the Indianapolis area. She is a member of the parish’s faith formation commission, and helps plan and run the annual three-day Christkindl Village festival with faith formation aspects of the event.

“I’m blessed at the time to be single, so my time and resources and relationships are very available if I need, I have to do, it’s 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. More so than having friends can serve,” DeRoché adds.

Rebecca Kover, event and volunteer coordinator at the pro-life organization of Young Adult and College Campus Ministry, has benefited from DeRoché’s service.

“From the first time we met [in college], Amanda was a great support to me in learning how to answer questions about my own faith,” says Kover. “She has dedicated a lot of her time and resources and energy to helping others in whatever way they may need support and encouragement. Amanda embodies the phrase of ‘faith in action.’ ”

The sisters recognize Duffy’s and DeRoché’s devotion and their service to others.

“Amanda DeRoché

Katie Duffy

Katie Duffy

Amanda DeRoché

The Women’s Care Center Foundation.
As he prepares to go to prison again, Father David Link told a 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 events: a deanship of 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.

“You 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 terrible it would be to tell Barbara she was wrong.

“They put me in a room with 65 lifers. They dragged me all there for murder from what I could detect from them. And there was no guard. I’m panicking.”

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

“It became 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, the keynotespeaker 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 you today?

A. “Barbara was the Michael Jordan of spouses. She did everything above the rest of the people in 45 years of marriage, she never asked for anything for herself.

“She would love what I’m doing. I do this because she was 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 prison as I’m advising someone, she talks to me.”

Q. After Barbara died in 2003, what was 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 Holy Cross] 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 deacon. I think you would make a good priest. What is your heart’s desire?’

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 on to prison ministry. Part of my life as a priest is to serve the least, the last, 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 job is to teach them 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.

“The idea of the 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 was going back to his cell and going to pray. He 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 was using, and he’s a completely different person. He’ll be at my Mass on Sunday. He’ll be urging others to get off the drugs and get to God. He’s gone from being a tough guy to being a priest to his fellow prisoners.”

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

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?’

“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 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, ‘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 help?’”

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 near to the hearts 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 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. This year’s theme is, “My Heart Near to Your Heart.” Archdiocesan Corrections Ministry conference will feature 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/concerns.

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Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer an open-access online theology classes:

• Earn certificate in Lay Ministry

(University of Notre Dame and Catholic Distance University)

• 20% discount for all employees, volunteers, and parishioners

• CDU offers classes on Catechism of the Catholic Church

• Earn certificate in Lay Ministry

• 10% discount for all employees, volunteers, and parishioners

• ERTC offers certificate in pastoral ministry

• Earn certificate in Lay Ministry

• 20% discount for all employees, volunteers, and parishioners

• Online courses on Catechism of the Catholic Church

• 10% discount for all employees, volunteers, and parishioners

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

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 REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a priest or if you know of someone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

• Ethics Point

Conduct, Online Reporting

www.archindy.org/archdiocesanethicspoint.com or 800-393-6810

• Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator

O. Box 1410, Indianapolis, IN 46206-1410

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

carahlhill@archindy.org

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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 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.)
Perspectives

Religious misconceptions are rooted in ignorance, half-truths

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

One of the more virulent ones today is “Islamophobia.” It is a fear of any and all things rooted in Islam. Islamophobia 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 was in the forefront of being anti-Catholic—we were the home of the Ku Klux Klan and the K and the Know-Nothings. Exploitation of the lingering fears 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.

One definition of an “ism” is “it is more than 2,000 years old. But it was only coined as such in the late 19th century by German Wilhelm Marx. Like

The Human Side

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, I was reminded of Father Romano Guardini’s book about the unsettling events we are experiencing today.

In 1951, he wrote the book Power and Responsibility. In it, he envisioned the consequences of 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. Then he goes on to spell out the role of the level of its deepest significance.”

At the moment, we are experiencing an age of craziness and the unthinkable. No doubt, the first thing on everyone’s mind is our personal safety. What must we do to protect ourselves? We must fight for inner health and freedom—against the machinations of advertising, the flood of consumerism and the secularism of our time.

But are those who protest ultimately guided by an inner health and freedom focusing on an asceticism to think independently, to resist what they ‘say’. Street, traffic, newspaper, radio, screen and so on—all form in our time. But are those who protest ultimately guided by an inner health and freedom focusing on an asceticism to think independently, to resist what they ‘say’. Street, traffic, newspaper, radio, screen and so on—all form in our time.

Asceticism requires the discipline of contemplation and fighting against noisy, unrighteous constructions. But if this asceticism were employed, I believe we would experience a “higher life of love” and fruitfulness.

(From Eugene Hengrich’s book, “33 Days to Morning Glory.”)
**Daily Readings**

**Monday, October 22**

*Ephesians 2:1-10*

*Luke 10:25-37*

**Tuesday, October 23**

*Ephesians 2:12-15*

*Psalm 85:5-10*

*Luke 12:35-37*

**Wednesday, October 24**

*Psalm 12:1-6*

*Psalm 12:2-12 (Response)*

*Psalm 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 2:16*

*Psalm 12:1-6*

*Luke 12:54-59*

**Saturday, October 27**

*Ephesians 4:7-16*

*Psalm 122:1-5*

*Luke 13:1-9*

**Sunday, October 28**

*Ephesians 3:14-21*

**Twenty-ninth Sunday in Ordinary Time**

*Isaiah 53:10-11*

The Sunday Readings

The first reading for Mass this weekend is from the last part of the Book of Isaiah. Isaiah on several occasions describes, to a loyal and devoted servant of God who endures horrible insults and severe misfortunes. Yet this servant never revolted against his rebel against these unhappy events as they come to him. Furthermore, good prevails through and from these sufferings. It prevails in its 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 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 high priest, sacrifices and victims of victims of our own 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 real. Face it. Limited and short-sighted, everyone is easily prey to the devil. It is not a case of doomsday however, because Jesus provides insight and strength to live holy lives.

We turn uplist, because if we ask for it, God’s help will come. We can survive. We can be safe. We can resist any foe.

Reflection: The Lord came into the world as the Redeemer. His mission was to rescue humanity from its own guilt, a guilt 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 does not last long, however, because with Christ in the fullness, abandoning self, self-interests, and comfort to be like Jesus was, to sacrifice self and indeed give all of self in the sacrifice.

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 kingdoo the 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 give all of self in the sacrifice.

**The Church allows for Christian burial of people who committed suicide**

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

A: 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 life; it is a gravely contrary to the just love of self” (#2281). But among the requisites for mortal sin is an deliberative act 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 killed themselves. But that category is no longer included in the current code (published in 1983). The Church has never definitively said that Judas—or any individual, for that matter—is surely 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, as Jesus said, 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.

Q: I am a divorcée of five years and I am 46 years old. I have met a widower of 77 who was married for 59 years. Two of his daughters have told him that I cannot be married to all because I am “spiritually” married in the eyes of the Church. They say that we cannot even hold hands.

A: 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 could be the concern of the two of them. They 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 and two of them do. (City of origin withheld)

**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, phone 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 tnhunter@archindy.org.**

**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 all to admire 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 breakfast.

(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 Champiro, Wis. The shrine marks the location of the only shrine-approved Marian apparition site in the United States.”)
Supreme Court examines dementia, health issues in death penalty cases

WASHINGTON (CNS) — The U.S. Supreme Court is scrutinizing the role of 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 problem can be executed by a less than perfect method.

These two cases “put the unworkability of the death penalty on full display,” said Kristin 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 avoiding 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 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 of 8-3 is sure to have it tried 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 person.”

But the state saw it differently. Alabama Deputy Attorney General Thomas Covans said the state still deserves to win “retribution for a heinous crime,” and described Madison’s case 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 more injurious 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.

Gerrett Epps, a law professor at the University of Baltimore, wrote in the Sept. 18 issue of The Criterion that however the Bucklew case is resolved, it shows “how fully the court has come to embrace 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 catachism 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 Francis 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 against priests in six Pennsylvania dioceses painted a mixed picture of how he handled some accusations while 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 heart is broken 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 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 credibility 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, and the names of people involved were not made public.

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.†

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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 6, 1965. From left, Leland Polubinsky, eighth grade, left, Donna Kempf, eighth grade, and Fred Ross, sixth grade.

Catholic News Service (CNS photo/Paul Haring)

Homely 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 depicted the Church’s newest saints. They were also emblazoned with their saint’s image or name. Flags, hats or bandanas emblazoned with easy to identify with colorful banners, EZID.

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SAINTS

Each of the new saints lived lives marked by pain and criticism—including coming 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.

Pope Francis used incense to venerate relics as he celebrates the canonization Mass for seven new saints at 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)

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was already a saint when he was alive.”

The McAfees, who live in Omaha, Nebr., 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.

Brescia found themselves once again waiting in line to get into St. Peter’s Square.

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.

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 himself to us as the living bread; giving himself to us as the living bread; giving himself to us as the living bread; giving himself to us as the living bread; giving himself to us as the living bread.

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.

In the crowd was Maria Giovanna Sansoni, 19, 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.

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 1931; Nacaria Ignacia March Mesa, a Spanish nun who ministered in Mexico and Bolivia and died in 1943; Caterina 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.

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