Nov. 6-7 is the annual United Catholic Appeal intention weekend in archdiocesan parishes

By Natalie Hoefer

The weekend of Nov. 6-7 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across the archdiocese.

The goal for this year’s appeal is $6.3 million. The money will be distributed to various ministries and organizations throughout central and southern Indiana, providing help that no single parish or deanery could independently offer.

The theme of this year’s appeal is “United in the Eucharist.”

Archbishop Charles C. Thompson cites a prayer attributed to St. Teresa of Avila that captures what he says “we are called to do as Eucharist-centered people.”

Christ has no body now but yours
No hands, no feet on Earth but yours

Yours are the eyes through which he looks
Yours are the feet with which he walks to do good
Yours are the hands with which he blesses all the world
Yours are the hands

United Catholic Appeal

Yours are the feet
Yours are the eyes
You are his body
Christ has no body now on Earth but yours

The archbishop notes how donations to the United Catholic Appeal have brought hope to people throughout central and southern Indiana in the last year, including:

• 867 veterans and 6,641 people with a disability received food, shelter and clothing from the Archdiocese’s Catholic Charities agencies.

See UCA, page 7

Supreme Court keeps Texas abortion law in place, says it will review it

WASHINGTON (CNS) — The U.S. Supreme Court said on Oct. 22 that the Texas abortion law banning abortions after six weeks of pregnancy will remain in effect but that the court will give an expedited review of the law on Nov. 1.

The brief order said the court will specifically examine the way the state’s abortion law was crafted and how it is enforced. The law allows individuals to sue anyone involved in helping a woman obtain an abortion. It also said it would review if the Department of Justice can challenge this law in court.

Justice Sonia Sotomayor, the only justice to file a dissent, said she disagreed with the court for not blocking the Texas law for the second time, saying that the court was declining to protect women in the state seeking abortions “from grave and irreparable harm.”

The court did not agree to a request from Texas officials to use this case as a means to possibly overturn the court’s 1973 Roe v. Wade decision legalizing abortion nationwide.

Texas state officials had urged the Supreme Court on Oct. 21 to leave the state’s current abortion law in place and they also advised the court not to fast-track abortion providers’ challenge to the law that bans abortions after six weeks of pregnancy.

Two briefs, 80 pages total, were requested by the Supreme Court following an emergency request filed on Oct. 18 by the Department of Justice asking the court to block enforcement of the Texas abortion law and the court’s announcement the same day that it was considering taking up the abortion providers’ challenge to the state’s abortion law prior to a lower court ruling.

In papers submitted to the court, Texas officials defended the most recent order issued by a three-judge panel of the 5th U.S. Circuit Court of Appeals allowing the state’s abortion law to go back into effect after a lower court judge had blocked it.

See COURT, page 7

‘It’s changing families’
Hispanic Family Camp offers ‘a chance to encounter Jesus’ and improve families

By Natalie Hoefer

BROWN COUNTY — When Nayeli Vasquez shared with her teenage daughter and her 9-year-old son that the three of them were going to a Catholic Hispanic Family Camp, the news did not go over well with her daughter.

“She did not want to come,” Vasquez admitted.

“She cried all the way here.”

But by midafternoon, her daughter was “having a lot of fun.” Meanwhile, Vasquez was soaking in talks about spirituality and how to best communicate with her children.

The Vasquezes, members of St. Patrick Parish in Indianapolis, were among the more than 180 women, men, young adults and youths who enjoyed the Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Brown County on Sept. 17-19.

The event, now in its third year, is organized by Pastoral de Conjunto, a group of Hispanic leaders from parishes around the archdiocese. The opportunity is co-sponsored by the archdiocese’s Office of Hispanic Ministry and Franciscan Health.

This year’s theme was “St. Joseph, a Vocation of Love.”

The event is now in its third year, and Vasquez wonders if her daughter will return next year.

“The purpose of this camp is to provide the family a good time of prayer, sacraments, fun and prayer. She can’t wait until next year.”

See CAMP, page 8

Photo: Teens take on a rock wall challenge during Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Nashville on Sept. 18.

(Per photo: Natalie Hoefer)
Archbishop Lori: Bishops must teach truth, avoid partisan politics

ARCHBISHOP WILLIAM E. LORI: archbishop@archindy.org

VATICAN CITY (CNS)—The incoming chairman of the U.S. bishops' Committee on Pro-Life Activities hopes his brother bishops will approve a statement on the Eucharist that helps Catholics understand the gift that it is and that invites them back to active Church life.

"I think it would be a beautiful thing if, in November, we were to close ranks and say, 'We are pastors. We love our people. We want to make this an inviting Church and we want to gather people around the altar of the Lord.'" Archbishop William E. Lori of Baltimore told Catholic News Service during a recent visit to Rome.

In discussing and voting on a document on the Eucharist during their meeting on Nov. 15-18, he said, the tone should be pastoral, "not compromising our teaching, not denying that it is possible to exclude oneself from the table of the Lord," but laying the foundation for the bishops' multiyear project of helping Catholics better understand, appreciate and celebrate the sacrament.

"Some bishops want the statement to specifically address the question of Catholic politicians, such as President Joe Biden, who support legalized abortion or other laws at odds with Church teaching.

Biden was scheduled to meet the pope at the Vatican on Oct. 29. Given their roles, "it would be surprising if the pope and the president didn't talk," the archbishop said.

"At the Vatican on Oct. 23, 'It's clear that the pope does not agree with the president about abortion. He said that exceptionally clear. "I don't think that this meeting signals anything about whether the pope's part on the life issues," he said, "but I think there will also be some areas of agreement, and those areas of agreement are broadly shared by the American bishops. It doesn't mean we're in one camp or the other; it just means that there are issues that are guided by our social teaching.""

"As for bishops who want the conference's statement on the Eucharist to make a strong statement about politicians and worthiness to receive Communion," he said, "I promise to pray more and remain up being more focused on what the Eucharist is. "We have to be discerning," he said. "Sometimes you say, well, to be in the middle is the kind of position of weakness. [But] these days the position of strength and courage is often in the middle.

As pastors, the bishops must teach the truth and help all Catholics understand it, no matter what political office or position they may hold, he said.

At the same time, "the Church is called to be the great sacrament of salvation and the great sacrament of unity. And if ever there were a time we needed to live up to that deeply theological description of what the Church is, it's right now in our polarized culture," Archbishop Lori said.

"And so we have to be careful of not allowing ourselves to go down no exit, partisan alleys where there is no life at the end of it, no evangelical life, no spiritual fruit." He said he hopes the bishops and parishes across the U.S. will continue to support and expand the "Walking with Moms in Need" project to identify resources and services available in their local areas to women experiencing a difficult pregnancy, help women access those services and provide resources that may be lacking.

The committee, he said, will continue to educate, advocate and work on "all the issues that deal with the life and dignity of the human person," although abortion will remain the predominant issue because of the number of abortions performed in the U.S. each year and "because of the complete and utter helplessness of the unborn child, whose humanity we must defend.

At the same time, the Church must fight against the death penalty and euthanasia and reach out to assist immigrants and people struggling with poverty.

"We're not exempt from any of that," he said. "By showing compassion at every stage of life, we give credence to our ardent defense of the life and dignity of the unborn." "

Archbishop Lori said among the U.S. bishops there will always be "voices on either side of an issue, and that's fine. They contribute to the discussion. They sometimes call us to things we might be forgetting.

But he hopes the document ends up being more focused on what the Eucharist is.

"We're not exempt from any of that," he said. "As you know, the Holy Father promised to pay close attention to developments on the E.U. human rights concerns and has been assured they will be taken up at the U.N. Human Rights Council in Geneva."

October 29 – 6 p.m.
University of Notre Dame Retiree Gala at JW Marriott, Indianapolis

October 31 – 2 p.m.
Confirmation Mass for the youths of St. Mary Parish, Annville; St. Joseph Parish, Corydon; St. Mary-of-the-Knobs Parish, Floyd County; and St. John Paul II Parish, Sellersburg at St. Mary-of-the-Knobs Church

November 1 – Noon
Mass for the Solemnity of All Saints at SS. Peter and Paul Cathedral, Indianapolis

November 1 – 6 p.m.
Our Lady of Fatima Retreat House Annual Fundraiser Dinner at The Willows, Indianapolis

November 2 – 8 a.m.
Mass for the students of Holy Name School, Beech Grove, at Holy Name of Jesus Church

November 2 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Cardinal: Pope Francis expresses solidarity with Catholic Church in Sri Lanka

COLOMBO, Sri Lanka (CNS)—Pope Francis has expressed his support for the Catholic Church in Sri Lanka in its attempts to seek justice for the victims of the 2019 Easter bombings.

"His Holiness Pope Francis has sent me a letter in his own handwriting in Italian asking what action the Sri Lankan Catholic Church requires from the pope regarding the investigation into the Easter Sunday attack," Cardinal Malcolm Ranjith of Colombo said.

The cardinal described the contents of the letter during an Oct. 24 online briefing of the Australian-based Sri Lankan Justice Forum, which advocates for victims of the attack, ucanews.com reported.

"The pope promised to pay close attention to developments, to pray for the people of Sri Lanka and to extend support to all who seek justice, the correspondence said.

"As you know, the Holy Father is aware of the situation and is very supportive of us," Cardinal Ranjith added. The cardinal read excerpts from the letter in which the pope said the situation "makes me very sad.

"I promise to pray more and remain ready to do whatever you consider opportune. Tomorrow I will speak with the secretary of state about it," the letter said.

"I remember how in those days you were so courageous as to prevent any vengeance by the Christians and you went up with the inam of the Islamic community to meet them so that they may witness the friendship among yourselves. I do not forget that example of a shepherd ... Please count on me and indicate what would be best to be done from here," the pope wrote.

Cardinal Ranjith repeatedly has expressed unhappiness with the lack of progress in law enforcement investigations into the attack and attempts by the government to undermine them.

Catholic officials in Sri Lanka have repeatedly sought transparency in the investigations and judicial process related to the attacks. Cardinal Ranjith earlier informed the Vatican about Church concerns and has been assured they will be taken up at the U.N. Human Rights Council in Geneva.

Pope's prayer intentions for November

• People Who Suffer from Depression—We pray that people who suffer from depression or burn-out will find support and a light that opens them up to life.

See Pope Francis' monthly intentions at archindy.org/popesintentions.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion? E-mail us: criterion@archindy.org

Staff:
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Published weekly except the last week of December and the first week of January.

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Phone Numbers:
Toll free: 1-800-382-9836, ext. 1570
1-317-236-1570
1-317-236-1565

Price: $22.00 per year, 75 cents per copy

Postmaster:
Send address changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367.

E-mail: criterion@archindy.org

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October 29–November 6, 2021

November 1 – 2 p.m.
Visit to Camp Atterbury, Edinburgh

November 4 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

November 4 – 12:30 p.m.
Women's Care Center Board meeting at Archbishop Edward T. O'Meara Catholic Center

November 4 – 3:30 p.m.
Catholic Community Foundation Pre-Renal Conference—Day 1 at the JW Marriott, Indianapolis

November 6 – 6 a.m.
Adriano Pastoral Council meeting at St. Bartholomew Parish, Columbus

November 6 – 10 a.m.
Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

November 6 – 10 a.m.
10/29/21
Msgr. Harold Knueven led parishes across central and southern Indiana

Msgr. Harold Knueven, a retired priest of the Archdiocese of Indianapolis, died on Oct. 17 at his home in New Alsace. He was 98.

The Mass of Christian Burial was celebrated on Oct. 22 at St. Paul Church in New Alsace, which is on one of the campuses of All Saints Parish in Dearborn County. Archbishop Charles C. Thompson was the principal celebrant of the liturgy. Retired Father Francis Eckstein was the homilist.

Burial will follow at the convenience of Msgr. Knueven’s family at St. Paul Cemetery in New Alsace.

Retired Father Francis Eckstein knew Msgr. Knueven for 75 years, from the time both were entering priestly formation as high school freshman just after World War II at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Both were from southeastern Indiana and often rode together to Saint Meinrad. And they were ordained priests with several other men for the archdiocese in 1958. Father Eckstein appreciated how his friend from the start valued fraternity among priests and their families.

“Right after we were ordained, he came up with the idea of having our families get together for a meal two or three times a year,” Father Eckstein said. “Then he also had just the classmate almost monthly for a meal and a chance to sit and talk and share our experiences. He was great in coordinating things like that, keeping people in touch with one another. That love for priestly fraternity remained strong in Msgr. Knueven. Some 30 years after he was ordained, he was serving as pastor of St. Augustine Parish in Jeffersonville when Father Gerald Renn, pastor of St. Michael Parish in nearby Charlestown, was dying of cancer.

“Father Renn had very little family, so Msgr. Knueven saw to it that the priests in the New Albany Deanery took turns sitting with him while he was dying,” Father Eckstein recalled. “He was good at having people be together. He was always working to keep the priests together.”

Father Vincent Lampert, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, served as an associate pastor under Msgr. Knueven from 1994-95 at Our Lady of the Greenwood Parish in Greenwood.

During that time, he saw that Msgr. Knueven didn’t just value community among priests. It also extended to the parishioners that he served.

“He was a very kind and compassionate priest,” Father Lampert said. “He always made time for people who came to him. And he was always willing to help anybody in need, even if it meant taking something out of his own pocket. He didn’t hesitate to do that.”

The care and concern shown by Msgr. Knueven wasn’t limited to him giving of his time and possessions. He also showed people his heart.

“In dealing with other people, he wasn’t afraid to weep and cry, to be emotional with people,” Father Lampert said. “He’d have tears in his eyes just talking with people, whether it was in spending time with a priest or with parishioners. He would cry with the best of them.”

While having a pastoral heart, Msgr. Knueven also had a mind for the practicalities of parish administration. He began the projects of building a new church for Our Lady of the Greenwood and of moving the campus of St. Mary Parish in Greensburg.

“[He] laid a lot of the groundwork for growth in parishes,” Father Lampert said. “He may not have been the one to bring everything to fruition. But he was the one who helped to put the pieces of the puzzle in place, which helped those parishes to grow, move and build.”

Prayer was at the heart of his entire priestly life and ministry, said Msgr. Knueven in a 2008 interview with The Criterion at the time of the 50th anniversary of his ordination.

“The most important thing is to say Mass every day and say the Divine Office every day,” said Msgr. Knueven, who started perpetual adoration chapels at Our Lady of the Greenwood and at St. Mary parishes. “I wouldn’t survive if I didn’t say my prayers.”

Harold Leo Knueven was born in New Alsace on July 21, 1923, to the late John and Leona (Easley) Knueven and grew up in the former St. Paul Parish there.

After graduating from the former St. Paul School, Msgr. Knueven became an archdiocesan seminarian and received his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

He earned a bachelor of sacred theology degree at Saint Meinrad and later a master’s degree in history at Butler University in Indianapolis.


Msgr. Knueven celebrated his first Mass the following day at St. Paul Church in New Alsace. His first pastoral assignment was as associate pastor of St. Pius X Parish in Indianapolis, where he served from 1958-62. At that time, he began ministry as associate pastor of the former St. Catherine of Siena Parish in Indianapolis while also serving as a full-time instructor at the former Latin School of Indianapolis, the archdiocese’s high school seminary at the time.

From 1971-75, Msgr. Knueven served as co-pastor of the former St. Bernadette Parish in Indianapolis while continuing on the faculty of the Latin School.

After leaving the faculty of the high school seminary, Msgr. Knueven ministered as pastor of several parishes for the next 25 years. St. Gabriel Parish in Connersville from 1975-82; St. Simon the Apostle Parish in Indianapolis from 1982-88; St. Augustine Parish in Jeffersonville from 1988-93; and Our Lady of the Greenwood Parish in Greenwood from 1993-2003.

He received the title of monsignor as a prelate of honor in 1997 and served as dean of the Indianapolis South Deanery from 2002-03.

Msgr. Knueven retired from active ministry in 2003, but resumed ministry the following year as administrator of St. Mary Parish in Greensburg, which he led until his retirement for medical reasons in 2014.

Mr. Knueven is survived by a sister, Charlene Rauch of Yorkville, and two brothers, Joe Knueven of Greensburg and Willard Knueven of Sunman.

Memorial contributions can be sent to St. Gabriel School, 224 W. Ninth St., Connersville, IN 47331, or to St. Paul Cemetery in care of All Saint Parish, 25743 State Road 1, Guilford, IN 47022. †

Ecumenical patriarch resumes U.S. apostolic visit after brief hospital stay

WASHINGTON (CNS)—Ecumenical Patriarch Bartholomew of Constantinople was released early on Oct. 25 from George Washington University Hospital where he stayed overnight on medical advice.

He immediately resumed his 12-day apostolic visit to the United States.

On the advice of doctors, the 81-year-old Church leader was admitted to the hospital on Oct. 24 before a scheduled service at the Cathedral of St. Sophia in Washington. He had arrived in the U.S. a day earlier.

But the patriarch “felt unwell due to the long flight and schedule of events upon arrival,” said a statement from the Greek Orthodox Archdiocese of America.

“His doctor, out of an abundance of precaution, advised that he be taken to George Washington University Hospital for observation. Daytime events on his schedule for Oct. 25 included a visit with President Joe Biden at the White House; a meeting with Secretary of State Antony Blinking at the State Department; and a visit to the Turkish Embassy at the invitation of Turkish Ambassador to the U.S. Hasan Murat Mercan. †
Like Bartimaeus, be courageous, open your mind and heart to God

“They came to Jericho. And as he was passing through the city, he looked up and saw a man named Bartimaeus, a blind man, sitting by the side of the road and crying out loud (Mk 10:46).”

The story in the Gospel reading for the weekend of Oct. 23-24 presents us Bartimaeus, a blind man in Jericho, and the courage he had to call out to Jesus to heal him.

As Pope Francis tells us in his reflection on the reading before reciting the Angelus on Oct. 24 at the Vatican, “Bartimaeus had lost his sight, but not his voice!”

And his voice is all the stronger when Christ asks him to have courage and to do for him: “Master, I want to see.”

We see Jesus’ love for Bartimaeus respond to his request quickly. “Go your way, your faith has saved you.” Immediately, he received his sight and followed him on the way.” (Mk 10:52).

Despite the pleas of many in the crowd to not bother Jesus, Bartimaeus ignores their words and is not afraid to approach Jesus because he believes he is the Messiah.

And as Pope Francis tells us, “God always listens to the cry of the poor and is not at all disturbed by Bartimaeus’ voice; rather, he realizes it is full of faith, a faith that is not afraid to insist, to knock on the door of God’s heart, despite not being understood and being reproached. And here lies the root of the miracle. Indeed, Jesus says to him: ‘Your faith has made you well’.” (Mk 10:52).

Bartimaeus’ faith, we see, is centered around prayer. He calls Jesus “the Son of David,” the pope tells us, acknowledging Jesus as the Messiah who would come into the world. And he speaks to Jesus from his heart.

“He does not ask for a favor but presents himself, he asks for mercy on his person, on his life,” the Holy Father said. “It is not a small request, but it is so beautiful because it is a cry for mercy, that is, compassion, God’s mercy, his tenderness.”

The story of Bartimaeus might lead us to ask ourselves: Do we have the courage to call out and knock on the door of God’s heart? And to speak to him from our heart?

Our faith teaches us we have an all-loving God, always listening to us, wanting what’s best for us, eager to speak to us in the silence of our hearts and through others. The questions we must constantly ask ourselves are: Do we speak to God on a consistent basis? Despite the chaos in world in which we live, do we take time to listen to him? Do we see him in others who cross our paths each day?

Bartimaeus did not use many words, Pope Francis reminds us, but says what is important “and entrusts himself to God’s love which can make his life flourish again by doing what is humanly impossible.”

This is why he does not ask the Lord for all but makes everything he sees—his blindness and his suffering which was far more than not being able to see. His blindness is the result of the iceberg; but there must have been wounds, humiliations, broken dreams, mistakes, remorse in his heart,” the pope says. “And what about us? When we ask for God’s grace, in our prayer do we also include our own history, our wounds, our humiliations, our broken dreams, our mistakes and our regrets?”

As people of faith, we believe Bartimaeus regaining his sight was a miracle. But sadly, many people today fail to believe miracles are possible.

Pope Francis says we too should have the courage and faith to ask God for everything because he can give us everything.

Let us remember God has plans for each of us. Although some may find it hard to fathom, we are all called to be saints.

As we approach the Solemnity of All Saints on Nov. 1, may we remember those who have gone before us—officially canonized or not—who lived heroically virtuous lives, offered their life for others, or were martyred for the faith, and who are worthy of imitation. May we each have the courage of Bartimaeus to appeal to God’s compassion, mercy and tenderness.

As St. John Paul II taught us, let us “be not afraid” to turn to God with all our heart.

Mike Krokos

Reflection/John F. Fink

The Roman basilicas

The Church celebrates the dedication of three Roman basilicas during November, including the only basilica in the U.S. If you guess that St. Peter’s, you’re wrong. The dedication of St. John Archbasilica in the Lateran, on Nov. 9, is a major feast while the dedications of St. Peter’s and St. Paul-Outside-the-Walls share a day, on Nov. 18, as an optional memorial at Mass.

It seems an odd coincidence that tourists who visit Rome often spend their time waiting in lines to see St. Peter’s Basilica. You may have heard that it was Jesus of Nazareth, he began to cry out and say, begging. On hearing that it was Jesus of the son of Timaeus, sat by the roadside sizable crowd, Bartimaeus, a blind man, who would come into the world. And he

We are approaching a time one year from the 2022 mid-term elections when we elect those who represent our views and send them to Washington to work for us. It is also time for all Church leaders (cardinals, bishops, priests) to step to the podium to start addressing congregations as Catholics as to what our responsibilities are to obey Church doctrine.

The answer is a call to pray. As Catholics the Church was too late in stepping up to address one of the main issues, abortion. We ended up with the “Devout Catholic” as this country’s leader who has historically supported abortion rights. To advise us to “let your conscience be your guide” is not adequate. It needs to be “let Church doctrine be your guide.”

It’s time to start evaluating candidates position on this issue of abortion if we are ever going to end this tragedy. With the right lawmakers and judges put in place, this issue will change.

But we can’t wait until election day. Work needs to start on it now! It’s not women’s health, it’s a right! I don’t claim to be a devout Catholic because I am not. But I do know the Church.

John Glaub

Letters Policy

Letters from readers are published in The Criterion. Every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters and to edit letters from readers as necessary. 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.
Scripture reminds us to love God and our neighbor. “Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with your soul, and with your strength. ‘Take to heart these words which I enjoin on you today’” (Dt 6:4-6).

The Scripture readings for this weekend, the Thirty-First Sunday in Ordinary Time, call our attention to the most important commandments in the Judeo-Christian tradition. We are to love God absolutely, and also to love one another as we love ourselves. Nothing is more important than this. As St. Augustine famously said, “Love and do what you will” (St. Augustine, “A sermon on love,” #354-430).

The problem, of course, is that the concept of “love” that is essential to the Biblical tradition of Jews and Christians is easily misunderstood, twisted and turned into its opposite. We believe that love is selfless, sacrificial and service-oriented. That’s not what our secular culture teaches, and it’s not what we see and hear in the media or in advertising. The concept of love that is too often presented to us is self-centered, focused on self-fulfillment or self-gratification. This is not love because real love is not focused inward, toward ourselves. True love is always concentrated outward, toward others. It is willing to sacrifice our own fundamental needs, in order to meet the needs of others.

In the sermon on love quoted above, St. Augustine says: “As the Lord himself said: ‘No one can have greater love than this: to lay down his life for his friends’ [In 15:13]. This proved Christ’s love for us, the fact that he died for us. How is the Father’s love for us proved? By the fact that he sent his only Son to die for us. As the Apostle Paul says, ‘He who did not spare his own Son, but delivered him up for us all, how will he not freely give us all things?’” (Rom 8:32)?

We discover what true love looks like by gazing on the crucified Christ. Or by reading the lives of the saints, especially those who freely gave their lives as witnesses (martyrs) to the Gospel of love. We see love in the selfless response of Mary to the Father’s invitation delivered by the archangel Gabriel, and in Joseph’s acceptance of a humble role as guardian of the Redeemer.

In the Gospel reading for this Sunday (Mc 12:28-34), we hear Jesus’ response to the scribe’s question, “Which is the first of all the commandments?” Our Lord’s familiar reply comes straight from the Jewish Scriptures (the Old Testament): “The first is this: ‘Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ The second is this: ‘You shall love your neighbor as yourself. There is no other commandment greater than these’” (Mc 12:29-31).

His questioner compliments Jesus and affirms that he has correctly identified the fundamental meaning of the Mosaic Law: “Well said, teacher. You are right in saying, ‘He is One and there is no one else. And ‘to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself’ is worth more than all burnt offerings and sacrifices” (Mc 12:32-33).

As St. Mark tells the story, this particular scribe “responded with understanding” (Mc 12:34). He was not simply repeating what he had learned as a student of the Law. He takes it to heart and comes to understand deeply the true meaning of the two commandments—to love God and love your neighbor. As a result, Jesus says to him quite simply: “You are not far from the kingdom of God” (Mc 12:34).

This year, the Thirty-First Sunday in Ordinary Time is followed immediately by the Solemnity of All Saints on Monday, Nov. 1. This is the day when we celebrate all of the ordinary women and men who have given extraordinary witness to love of God and love of neighbor. This great feast gathers us together in joyful celebration of the true meaning of love. It focuses our attention on the fact that the holiness to which all of us are called is not necessarily found in dramatic gestures, but is readily accessible through acts of simple self-sacrificing love.

May the intercession of all the saints help us to truly understand the meaning of love. Let us always take to heart the words of Scripture, and may the love of Christ be a life for us, inspire us to love God with all our heart, mind and strength, and to love our neighbor as ourselves. 

Las Escrituras nos recuerdan que debemos amar a Dios y al prójimo “Escucha, Israel: El Señor nuestro Dios es el único Señor. Ama al Señor tu Dios con todo tu corazón, con toda tu alma y con todas tus fuerzas. Grábate en el corazón estas palabras que hoy te mando” (Dt 6:4-6).

Las lecturas de las Escrituras de este fin de semana, el trigésimo primero domingo del tiempo ordinario, destacan los mandamientos más importantes de la tradición judaocristiana. Debemos amar a Dios por completo, y también amarnos unos a otros como a nosotros mismos. Nada es más importante que esto. En las famosas palabras de san Agustín: “Ama y haz lo que quieras” (San Agustín, “Sermón sobre el amor,” #354-430).

El problema, por supuesto, es que el concepto de “amor,” que es esencial para la tradición bíblica de judíos y cristianos, es fácilmente malinterpretado, retorcido y convertido en su opuesto. Creemos que el amor es desinteresado, sacrificado y orientado al servicio, pero esto no es lo que enseña nuestra cultura secular, y no es lo que vemos y oímos en los medios de comunicación. Es algo que subraya con especial evidencia el concepto de amor que se nos presenta con demasiada frecuencia es egocéntrico, centrado en la autoexhibición o la autoflagración, que dista mucho del verdadero amor que no se centra en el interior ni en nosotros mismos. El verdadero amor se veuella siempre hacia fuera, hacia los demás. Ésta es la forma de sacrificar la comodidad, e incluso las necesidades fundamentales, para satisfacer las de los demás.

En el sermón sobre el amor citado anteriormente, san Agustín dice: “Como el mismo Señor dijo: ‘Nadie tiene amor más grande que el dar la vida por sus amigos’ [In 15:13]. Ésta demostró el amor de Cristo cuando murió por nosotros. ¿Cómo se demuestra el amor del Padre por nosotros? Por el hecho de que envió a su único Hijo a morir por nosotros. Como dice el Apóstol Pablo: ‘El que no enajenó ni tu propio Hijo, sino que lo entregó por todos nosotros, ¿cómo no habrá de darnos generosamente, junto con él, todas las cosas?’” (Rom 8:32).

Descubrimos el verdadero amor cuando miramos a Cristo crucificado o al leer la vida de los santos, especialmente de aquellos que la entregaron como testigos (mártires) del Evangelio del amor. Vemos el amor en la respuesta desinteresada y solidaria a la invitación del Padre a través del arcángel Gabriel, y en la aceptación por parte de José de su papel inmenso de guardián del Redentor.


Su interlocutor felicita a Jesús y afirma que ha identificado correctamente el significado fundamental de la Ley mosáica: “—Bien dicho, Maestro—respondió el hombre.—Tienes razón al decir que Dios es un solo y que no hay otro fuera de él. Amarlo con todo el corazón, con todo el entendimiento y con todas las fuerzas, y amar al prójimo como a uno mismo, es más importante que todos los holocaustos y sacrificios” (Mc 12:32-33).

Según relata san Marcos, el mismo maestro en particular “respondió con inteligencia” (Mc 12:34). No se limitaba a repetir lo que había aprendido como estudiante de las leyes, sino que se lo tomaba a pecho y llega a comprender profundamente el verdadero significado de los dos mandamientos: amar a Dios y al prójimo como a uno mismo. En consecuencia, Jesús le dice simplemente: “No estás lejos del reino de Dios” (Mc 12:34).

Este año, al trigésimo primer domingo del tiempo ordinario le sigue inmediatamente la solemnidad de Todos los Santos, el lunes 1 de noviembre. En este día celebramos a todas las mujeres y hombres ordinarios que han dado un testimonio extraordinario de amor a Dios y al prójimo. Esta gran fiesta nos reúne en una alegre celebración del verdadero significado del amor y centra nuestra atención en el hecho de que la santidad a la que todos estamos llamados no se encuentra necesariamente en gestos dramáticos, sino que es fácilmente accesible a través de actos de simple amor abnegado.

Que la intercesión de todos los santos nos ayude a comprender verdaderamente el significado del amor. Tomemos siempre a pecho las palabras de las Escrituras, y que el Espíritu Santo siempre nos guíe libremente su vida por nosotros, nos inspire a amar a Dios con todo el corazón, la mente y las fuerzas, y a amar al prójimo como a nosotros mismos.†
November 1, 15, 22, 29
St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. SoulCore Rosary Workout. 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, soulcore@ yahoo.com or soulcore.com.

November 2

November 3
MCI, Calera, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors. 5:30 p.m., Catholic, educational, charitable and social singlese—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinners. Events Information: 317-796-8605 or 317-243-6777.

November 4
Cardinal Ritter Jr. Sr. High School, 3360 W. 33rd St., Indianapolis. Open House, 6-8 p.m. Information: 317- 988-3333, ext. 426, or ibiston@cardinalrrt.org.

November 4, 11, 18
St. Michael Parish, 519 Jefferson Blvd., Greenfield. The Rosaries of Jesus Bible Study. Thursdays, 1-2:30 p.m., offered by Guadalupe Bible college graduates, bring Bible, online option available, free. Information and registration: ljbarnes@ gmail.com.

November 5
Women’s Care Center, 4901 W. 96th St., Indianapolis. First Friday Mass. 5 p.m., Father Sean Danda, celebrant, optional tour of center to follow. Information: 317-829-6280, www.womenscarecenter.org.

November 5-6
St. Agnes Parish, 1068 McRary Rd., Martinsville. Christmas Bazaar, 9 a.m.-4:30 p.m., gifts, baked goods, decorated Christmas tree and gift basket silent auction, quilt raffle, gaming event, hot dog lunch available, free admission. Information: 812-988-2778, stagernes@nlhvt.net.

November 6
St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. First Saturday Marian Devotion. 8 a.m. rosary, meditation, prayer, 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

November 6
St. Michael Church, 145 St. Michael Blvd., Brookville. First Saturday Marian Devotional Prayer Group, Mass, devotional prayers, rosary. 6 a.m. Information: 765-647-5467.

November 7, 14, 21, 28
Benedictine Conceptionists. Via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocations@thedome.org.

November 8-14
All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. Fall Chicken Dinner, 11 a.m.-5 p.m. (or when sold out), carry out only, adults $13, children 7-11, whole chicken $13, Mega Split-the-Pot. Information: 812-576-4302, emilyclay2asp@gmail.com.

November 9
The Altarium, 3143 Thompson Road, Indianapolis, Gabriel Project Dinner, 6:15 p.m., doors open, 7 p.m. dinner, Father Jerry Byrd speaking, registration required by Nov. 5, free. Information and registration: shefr@ gabrielproject.com or make donations at cff.ly/gabrieldonations.

November 9

November 9
St. Martin’s Parish, 1720 E. Harrison St., Martinsville. Christmas Bazaar, 9 a.m.-3 p.m., local vendors, artisans, baked goods, lunch available, free admission. Information: 765-742-6379 or secretarium@st-mt.net.

November 9
Church of the Immaculate Conception, 1 Sisters of Providence, 10655 Haverstick Rd., Carmel (Lafayette Diocese). Annunciation Meal, 6-8 p.m., Information: tana.donnelly@ whvhd.org.

November 10

November 10, 24
Group Lunio via Zoom. 7 p.m. second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocations@thedome.org.

November 13
Our Lady of the Greenwood Parish, 335 S. Main St., Greenwood. Recharge Women’s Retreat. 9 a.m.-5 p.m., Father Michael Krueger presenting, for women of all ages, prayer, speaker, reflection, 20% suggested donation, includes breakfast and lunch. Registration deadline Nov. 10. Information and registration 317-691-2633 or www.archindy.org.

November 13
Lady of the Greenwood Parish, 335 S. Main St., Greenwood. Cardinal Ritter Jr./Sr. High School. 6:30-7:15 p.m., prayer and meditation, prayer; 8:30 a.m. Mass, St. Martin’s Attic and vendors, St. Martin’s Lawn, 609 E. National Ave., Clay County Courthouse Lawn, 609 E. National Ave., Brazil, Pray USA Prayer Rally, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: janedanlevy@yahoo.com.

November 13
St. Malachy School, 7410 N. County Rd. 1000 E., Brooklyn. Friday Society Christmas Bazaar. 9 a.m.-3 p.m., vendors, food, silent auction available. Information: 317-852-3195 or dhuycsociety@imbolchally.org.

November 13
Mary, Queen of Peace Parish, 1005 W. Main St., Danville. Christmas Bazaar, 9 a.m.-3 p.m., local vendors, artisans, baked goods, lunch available, free admission. Information: 765-742-4874.

November 13
St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. Christmas Bazaar. 9 a.m.-3 p.m., vendors, St. Martin’s Attic and Christmas cookies by the pound, bake shop, raffle tickets, door prizes including handcrafted tea, food and drinks, carry out available. Information: 765-342-6379 or secretarium@st-mt.net.

November 15
All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. Fall Chicken Dinner, 11 a.m.-5 p.m. (or when sold out), carry out only, adults $13, children 7-11, whole chicken $13, Mega Split-the-Pot. Information: 812-535-2795, megadriel@gmail.com.

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November 15

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Court decisions about abortion have “successfully nullified” Supreme Court Roe v. Wade. The Justice Department’s brief asking the court to take up this case, it could not be a thing but an event. It is Jesus’ victory over sin and death by his passion, death and resurrection leading to our transformation.

‘Loving God, serving our neighbor’

During the gathering after Mass, he expounded on the many ways United Catholic Appeal can benefit people who live within the archdiocese, regardless of their faith.

When you support the United Catholic Appeal, you are making it possible for the archdiocese to go and make disciples by bringing others to that personal encounter with the very person of Jesus Christ,” the archbishop said. “All the ministry that is supported by United Catholic Appeal make it possible for us to address the needs and concerns of the life and dignity of so many people throughout the archdiocese. We do this, and did this all through the pandemic.”

Among the things that happened, he included caring for the poor and vulnerable; protecting and educating our children, teaching them to be strong and safe in the faith of Jesus; caring for the good and faithful priests who have dedicated their lives to Christ; and supporting our seminarians. “Everything we need to understand about stewardship is found and rooted in the Eucharist,” Archbishop Thompson said. “Christ freely gave his life for us, so we are all called to respond in gratitude and with grateful hearts to that ultimate gift by loving God, serving our neighbor.”

‘Beyond the scope of just supporting your parish’

Matt and Naomi State, members of St. Jude Parish in Indianapolis, agreed with the archbishop. They chose to give to the United Catholic Appeal because “we want to see the Church flourish for our children and for future generations, and to be a beacon of light in a world that is often uncertain and crazy,” said Naomi.

“When you support the United Catholic Appeal because ‘we want to see the Church flourish for our children and for future generations, and to be a beacon of light in a world that is often uncertain and crazy,’” she said. “We’re all part of the body of Christ.”

“We’re all part of the body of Christ,” he said. “To me, that’s the connection, because the Eucharist is the body of Christ, and [giving to the United Catholic Appeal] is a way to participate in that with our time, talent and treasure.”

(For more information on the United Catholic Appeal, visit www.archindy.org/UCA or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.)

TheCriterion Friday, October 29, 2021
'Está cambiando a las familias'

El Campamento Familiar Hispano ofrece ‘una oportunidad para encontrar a Jesucristo’ y mejorar las familias

Por Natalie Hoefer

CONCIADO DE BROWNSWAMP—Cuando Néiyoyi Vázquez cruzó el puente sobre el río Chadwick y bajó 99 escalones, más de 100 personas estaban esperándola para saludarla. De pie en el fondo, era una de las más altas y de pie en el frente, era una de las más altas. Para muchos de los asistentes, era un momento de alivio y esperanza.

"Es una experiencia muy para mí," dijo Bryan con entusiasmo. "Es como estar en un campamento de verano, pero en un entorno confidencial.\"

Pero para muchos asistentes, era un momento de alivio y esperanza. "Es como estar en un campamento de verano, pero en un entorno confidencial," dijo uno de los participantes.

De hecho, el campamento es una oportunidad para los participantes para encontrarse con Jesucristo y mejorar sus relaciones familiares.

"Es muy divertido," dijo Bryan, quien es de 16 años y está en su segundo año de secundaria. "Es como un campamento de verano, pero en un entorno confidencial.\"

El propósito de este campamento es proporcionar una experiencia de encuentro con Jesucristo, desarrollo espiritual, diversión y actividades, y también apreciar la escena arquidiocesana del Ministerio Hispano. "Muchas de estas actividades son un tiempo de descanso, así que esta es una oportunidad de estar aquí y encontrar a Jesucristo.\"

"Es un momento para uno al principio

El campamento es una oportunidad para encontrar a Jesucristo, mejorar las relaciones familiares y transmitirles.\"

Por Natalie Hoefer

La familia es un elemento esencial en la vida de una persona. Por lo tanto, es importante que se brinde oportunidades para que todos los miembros de una familia puedan aprender y crecer juntos.

Un momento de alivio y esperanza.

Los adolescentes del Campamento Familiar Hispano recurren un encon en el Rancho Francisco del 17 al 19 de septiembre. El objeto es estar en un campamento que les permita encontrar a Jesucristo.

"Es una oportunidad para encontrar a Jesucristo, mejorar las relaciones familiares y transmitirles.\"

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WASHINGTON (CNS)—A group of women looking for sons and daughters who were never heard from again after migrating to the U.S. traveled in mid- to late October throughout the country to plead for better immigration laws.

The Caravan of Mothers of the Disappeared, a project backed by Pax Christi USA and the Sisters of the Mercy of the Americas, helped spotlight the plight of the group of women, who made a stop in Washington on Oct. 19 to meet with members of Congress.

“As I listened to them, the women, it’s heart-wrenching,” said Mercy Sister Anne Marie Miller in an Oct. 20 interview with Catholic News Service. “It touches you to hear the suffering.”

On Oct. 20, the mothers, often only giving their first names, participated in an online event and talked about their family members, how and why their sons and daughters left their home countries, their last whereabouts and the last time they spoke to them. They also shared how they had dropped off samples of their DNA with authorities at the border in hopes of one day finding out what happened to them.

Many of the stories mirrored the one told by Aracely, a mother from El Salvador, who last heard from her son Edwin Alexander Colindres more than nine years ago. He had set off for the U.S. to work. He was in communication with her through part of the journey north, then she never heard from him again.

“I’m here to support the mothers,” she said. “All along the border, there are thousands and thousands of remains. I had to fight for years for the remains of my son. I asked everyone for help, but no one wants to help the poor.”

Like many of the other mothers, she had seen her son leave, looking for work he couldn’t find at home. She called for better paths to enter the U.S., ones that won’t put people in danger.

Sister Anne Marie, who joined the women when they gathered outside the U.S. Capitol on Oct. 19, said it was important to advocate for them in Congress, pointing out that past U.S. policies “have not helped” the situation of certain countries, including root causes that have caused so many to leave.

Karen Morales of Honduras talks about her brother, Aaron Eleazar Carrasco Turcios, who went missing nine years ago in Mexico, while standing with other women with the Caravan of Mothers of Disappeared Migrants on Capitol Hill in Washington on Oct. 19. The women shared stories of family members who have gone missing along migration routes. (CNS photo/Elizabeth Frantz, Reuters)
Parents of Generation Z’ers can offer to help them find a ‘spiritual home’

By Dennis Coday

A couple weeks before my three sons left for college, I took each to supper. They chose the restaurant, reflecting their personalities: a Thai place, a steak house, a premium burger grill. I picked up the tab, but I wasn’t there for dinner. I wanted to talk.

I gave each a copy of a card a cousin friend had given me some years before. Spooning a Monopoly game card, it depicted Pope Francis letting a bird out of a cage and the caption: “Get out of hell free!”

I told each son to put the card in his wallet as a reminder that he could come home any time. Nothing he could ever do, I said, should ever make him feel like he couldn’t come home. No circumstances would close our home or our love to him. I couldn’t promise I wouldn’t be angry or disappointed or saddened by these unknown, unimaginable actions, I said, but I would always welcome him home.

If you ever feel like you’re in hell, use the card and come home, I told them.

I know it all sounded overly dramatic, but I worry about my sons. I know they are not evil young houselings. I can’t imagine them getting arrested or kicked out of school. I know they are fine young men respected by their peers, teachers and bosses.

I wanted them to embrace college life fully. Learning is more than classroom and studies. I told them to explore, to seek out new, different people and experiences. Have fun!

But I also know that exposes them to bad things and bad people. It exposes them to things and events that could hurt them emotionally, mentally and spiritually. Bad things do happen. Sometimes even the best people make bad choices.

I also know they face challenges my generation never faced at the same age. A 2019 study by global health service generation never faced at the same age similar data. The Springtide Research Institute, based in Farmington, Minn., issued an annual “State of the Religion and Young People” report focused on “the lived realities of young people as they navigate shifting social, cultural and religious landscapes.” It’s finding similar data.

Born into an era of personal and social upheaval, Gen Z doesn’t remember a time before the war on terror. They watched families struggle through financial crises in the Great Recession.

They are the leading edge of America’s demographic shift: 48% are non-white. They are more likely to have grown up amid diverse family structures—single parent and multiracial households—at a time when gender roles are blurred. Their lives are integrally entwined with technological innovation and ubiquitous media.

According to the Springtide Institute, “Identity today is increasingly seen as something that each individual personally constructs piece by piece, rather than something handed down from a prior generation or imposed by a community.”

On the Jesuitical podcast of America magazine, Springtide’s executive director Josh Packard was more colloquial: “As they are looking at the detritus of social life around them, [young people] are trying to figure out how to make a meaningful life out of it.”

What’s a parent to do? “You want to be one of the sticks out of which they build their spiritual home. That is a longer play,” Packard said. You do that by forming relationships with them so that you can be part of their conversation with life.

My wife and I—perhaps unwittingly—laid out such a game plan years before. We grounded our boys in our faith tradition through Catholic school, religious education and sacramental preparation. We modeled personal prayer and church attendance for them. We talked openly and honestly about beliefs and practices. This was their foundation. The conversation continued as we prepped them for college.

On campus tours, I made sure we found the Newman Center and tried to meet the staff. Whether my sons joined those activities was up to them—and the dynamics of the ministry staff—but at least introductions were made. It was one resource among many.

My ultimate concern wasn’t whether or not they attended Sunday Mass, as important as that is. I wanted to make sure they made the connections they needed to stay emotionally and mentally healthy.

I encouraged them to join as many extracurriculars as their studies allowed. I suggested they check out campus ministry service projects, but also other activities that matched their interests and are grounded in justice values—Engineers Without Borders, tutoring, choral groups and volunteering at a children’s hospital. I wanted them to meet caring mentors who, in Packard’s words, would continue the conversations we had started.

And then we let them go.

My wife and I phone and text regularly, but not often. We visit only occasionally. And then we let them go.

Students at Northern Arizona University and members of Holy Trinity Newman Center in Flagstaff, Ariz., re-enact the Stations of the Cross on April 19, 2019. Parents can offer help to their college-age children in building their spiritual lives, but ultimately it is their decision to build it or not. (Diocese of Phoenix/Christian Bubba, Catholic Sun)
Perspectives

Faith and Family/Sean Gallagher
Don't just admire the saints, follow them

In filmmaker Terrence Malick’s 2019 movie “A Hidden Life,” there’s a scene in which an artist touches up some paintings in a parish church in Austria. As he works, he speaks with the church’s sacristan, Franz Schrank, who assists him.

The unnamed artist tells Schrank, “I’ve often seen people look up from those pews and dream. And I imagine that, if they lived back in Christ’s time, they would not have done what the others did… I paint all this suffering and I don’t suffer myself. I make a living of it. What we do is just create sympathy. We create beauty. We don’t create followers. I paint a comfortable Christ, with a halo over his head. As I can show you, Christ and his saints, I might have the courage to venture out, but not yet. Someday, I’ll paint a true Christ.”

These words rang true in my memory during the past nearly two years since I saw A Hidden Life with my wife Cindy. Thrice I’ve found myself more loudly rating All Saints Day.

In the past, it’s been a feast that I’ve especially enjoyed because of my interest in the history of the Church. Through the years, I’ve learned about a lot of saints and the times in which they lived. So I’ve enjoyed celebrating all of these holy men and women on one day.

As a husband and father, I can find an easy way out and say that the crosses of a husband are not good for the man to be alone” (Gn 2:18). In fact, I was not alone. My “Eve” was right beside me. But despite the many kindnesses, there is that leper feeling, that spirit alerting us that our ability to survive it and, with him, even thrive in it.

Then, God willing and in his time, he will save them. But despite the many kindnesses, there is that leper feeling, that spirit alerting us that our ability to survive it and, with him, even thrive in it.

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The Sunday Readings
Sunday, October 31, 2021

• Deuteronomy 6:2-6
• Hebrews 7:23-28
• Mark 12:28b-34

The Book of Deuteronomy is the source of the first reading for Mass this weekend. One among the first five books of the Bible, Deuteronomy contains for Jews their basic rule of life, a guide for living from the best source of advice, Almighty God.

Moses is central in these five books. He led the Hebrews from Egypt, where they had been enslaved, and took them across the stark Sinai Peninsula to the promised land. He led them not because they had chosen him, or because somehow had assumed the role of leadership, but rather because God commissioned him.

He not only did Moses lead the people to their own land, the land God had promised them and reserved for them, but he taught them how to live in peace and dignity. Again, the teachings of Moses were not merely his thoughts. They were the very words of God conveyed to humanity by Moses.

In this reading, Moses, speaking for God, reveals the central reality of existence. God, the Creator, is everything Moses, still speaking for God, further reveals that God is one. God is a person.

For its second reading, the Church this weekend offers a selection from the Epistle to the Hebrews.

The loveliest and most powerful symbols and understandings of God and virtue in the ancient Hebrew tradition gleam in the verses of this letter. The exact circumstances of its composition are unknown, but it was obviously intended for an audience very aware of the values and beliefs of Judaism at the time of Jesus.

The high priest was the central figure in ancient Jewish society beginning with the time of Moses’ brother Aaron, the first to hold that office. The high priest’s role extended far beyond officiating at scanty ceremonies or represented God. In turn, he spoke for the people in acknowledging God as supreme.

This epistle sees Jesus as the great, eternal high priest. While the memory of Caiphas and other high priests was less than lustrous among Jews of the time of Jesus, because they allowed themselves to be tools of the Roman oppressors, the high priest envisioned by Hebrews is holy and perfect.

Jesus is the high priest of Calvary. As a human, He represented all humanity. As God, the sacrifice of Jesus was perfect.

St. Mark’s Gospel furnishes the last reading. A scribe, an expert in Jewish religion, asked Jesus to encapsulate the commandments, an understandable request. Jewish law, all seen as emanating from God, had 613 precepts.

In responding, Jesus drew upon two divine statutes well-known to the audience, one from Deuteronomy, the other from Leviticus. God love. God love all others. This mere technique situated the Lord in the process of revelation and defined that Jesus was God’s spokesman.

Reflection

The Church is moving forward to the feast of Christ the King, celebrated only once a year. This feast will conclude its year and close its yearlong lesson, given us in part each of the 52 Sundays when we hear God’s word and pray.

As it approaches this end of the year, the Church, a good teacher, summarizes its teachings.

This is the summary: God is everything. Departing from God or disobeying him brings chaos and doom. God shows us the way, just as he guided the Hebrews to freedom. Jesus is our teacher and leader, as once God sent Moses to teach the Hebrews. The teachings of Jesus are simple but profound: Love God above everything, and love others as oneself.

In the Gospel reading, the active word is “love.” It is instructive and challenging. If true disciples live by God’s law, then they will love God and all others, pure and simple.

Question Corner

Fr. Kenneth Doyle

salvation does not come from one choice but from series of choices over lifetime

Growing up as a Baptist, for us to be saved (gain entrance into heaven), we had to “invite Jesus into our heart and accept him as our personal Savior”—which I have done.

I’ve been a Catholic for 10 years, and when I attend Mass, I’ve never really heard anything about being saved or how to gain entrance into heaven. I would appreciate your shedding some light on this subject. (Indiana)

It is true that Paul says in his Letter to the Romans that “if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Rom 10:9). But that has never been viewed by the Catholic Church as a one-time act that guarantees entrance into heaven.

There are a number of other scriptural passages that indicate, instead, that eternal salvation is based on a lifetime of choices.

In Colossians, for example, Paul writes: “And you who were once alienated and hostile in mind because of evil deeds, he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provoking you to persevere in the faith, firmly grounded, stable, and not shifting from the hope of the Gospel which you heard” (Col 1:21-23).

That proverb clause indicates the Catholic belief that heaven is received as a gift from God by a lifetime of choices and not by a single act. Salvation is not guaranteed by one decision we have made in the past. We continue to have free will and retain the ability to turn away from God if we choose to do so.

My Journey to God

By Greg Hublar

The Good Shepherd

Glad you made it to the end of this journey. I hope you have enjoyed it.

Thank you for protecting my soul,
Thank you for giving me your love,
You left the ninety-nine,
and carried me home.
You picked me up, you helped me light,
and carried me home.
With you now I will always be,
whether here on Earth, or in heaven
where I long to be.

By Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Jesus the Good Shepherd is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. (CNS photo/Gregory A. Shemitz)

Daily Readings

Monday, November 1
Solomony of All Saints
Psalm 24:1bc-4, 5-6
1 John 3:1-3
Matthew 5:1-12a

Tuesday, November 2
The Commemoration of All the Faithful Departed (All Souls’ Day)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
or Romans 6:3-9
John 6:37-40

Wednesday, November 3
St. Martin de Porres, religious
Romans 13:8-10
Psalm 112:1b-2, 4-5, 9
Luke 14:25-33

Thursday, November 4
St. Charles Borromeo, bishop
Romans 14:21-27
Psalm 89:1-4
Luke 16:1-8

Friday, November 5
Romans 15:14-21
Psalm 96:1-2

Saturday, November 6
Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, November 7
Thirteenth Sunday in Ordinary Time
1 Kings 17:10-16
Hebrews 9:24-28
Mark 12:38-44
or Mark 12:41-44

Friday, November 5

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My question regards the John...
Please submit in writing to outside the Republic of Ireland by 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 mentioned in the obituary. The Criterion has two ways to make an obituary: in full or a separate obituary; their are separate obituaries in this page.

BAUMGARTNER, Barbara, 80, St. Joseph, Shelbyville, Sept. 28. Mother of Joanne Mages and John Krause. Grandmother of four.

BEY, John C., 62, Christ the King, Indianapolis, Sept. 20. Son of Joan Bey. Brother of Anna Marie Witt and Joseph Bey.

BONOMINI, John W., 61, St. Teresa Benedicta of the Cross, Bright, Sept. 27. Son of Virginia Volz and Leonard Bononimii. Brother of Mary Foli, Ginny Staubach, Joe and Lenny Bononimii. Jr. Uncle of several.


DIEKER, Dr. John, 88, St. Elizabeth Ann Seton, St. Louis, Mo., 84,


HENKEL, Jane A., 90, Christ the King, Indianapolis, Oct. 9. Mother of Diane, Christopher and Mark Henkel.


WALKER, Hallie, 85, St. John Paul II, Sellersburg, Oct. 5. Aunt of several.


ZIMMER, Terrence, 86, St. John Paul II, Sellersburg, Oct. 5. Aunt of several.

**SUNSET AT THE CEMETERY**

The sun sets over Crown Hill Cemetery in Indianapolis on Aug. 30. (Photo by Natalie Harder)

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**What is love?** Pope Francis, other elders share stories for Netflix

ROME (CNS)—Pope Francis, Martin Scorsese, Jane Goodall and a group of less famous “over 70s” talk to younger people on love in the first episode of a four-part documentary available worldwide on Netflix on Christmas Day.

The episode “Love,” part of the series “Stories of a Generation,” premiered at the Rome Film Festival on Oct. 21. The documentary is based on Sharing the Wisdom of Time, a book in which Pope Francis called for creating “an alliance between the young and old people” by sharing their stories.

Published by Chicago-based Loyola Press in 2018, the book featured an introduction by Pope Francis, the stories of 30 elderly people and reflections by a handful of younger people on “What I learned from an elder.”

Simona Ercolani, director and producer of Netflix Italy, told reporters at the Rome news conference that the streaming service is all about young filmmakers and the viewing audience.

“Besides the incredible access to the Holy Father” that Ercolani had, the series gave Netflix an opportunity “to tell stories that are completely different and touch themes that are central” to the life of every person.

Father Scardina told reporters that Pope Francis agreed to participate in the series on the condition that he would not be “the star of the program” but would simply enter into the conversation like the other elders interviewed, “talking about himself and his personal experiences.”

“The stars are the people the pope likes to refer to as ‘the saints next door,’” he said. “They are normal people who are the heroes of daily life.”

“‘What is love?’ says Pope Francis in the book. ‘What is love?’” Father Spadaro asked Pope Francis.

That, the pope responded at first, would be like asking, “What is air?”

“You can say love is a feeling,” or a series of electrical impulses or something akin to magnetic fields drawing two persons together, he said.

Giovanni Bosco, nonfiction manager for Netflix Italy, told reporters that the streaming service is all about sharing stories, so “besides the incredible access to the Holy Father” that Ercolani had, the series gave Netflix an opportunity “to tell stories that are completely different and touch themes that are central” to the life of every person.

Elders have five continents and speaking four different languages appear in the series’ four episodes:

1. **Love, Dreams, and Work**

   Pope Francis’ commentary on the four themes and reflections from his own life appear in each episode.

   While the series is not “didactic” at all, Bossi said, the elders share important, universal values with the young filmmakers and the viewing audience.

   For the Netflix series, Jesuit Father Antonio Spadaro, editor of La Civiltà Cattolica, interviewed Pope Francis while young filmmakers interviewed the other elders. Francesca Scorcese, 21, interviewed her father, the director and producer, Martin Scorsese. Father Spadaro told reporters that Pope Francis agreed to participate in the series on the condition that he would not be “the star of the program” but would simply enter into the conversation like the other elders interviewed, “talking about himself and his personal experiences.”

   “The stars are the people the pope likes to refer to as ‘the saints next door,’” he said. “They are normal people who are the heroes of daily life.”

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   That, the pope responded at first, would be like asking, “What is air?”

   “You can say love is a feeling,” or a series of electrical impulses or something akin to magnetic fields drawing two persons together, he said.

   But one thing is certain: “Gratitude is key. Love is free, or it is not love.”

   Tango, his grandmother Rosa, helping others and the importance of dreaming of a better world all come up in the papal conversation.

   Speaking via Zoom, Jane Goodall, the primatologist and anthropologist, told reporters at the Rome news conference that the film, like her “Roots & Shoots” program for young people, can sow much needed hope by bringing elders and young people together.

   “To bring the wisdom of the elders alongside the passion of the youth is what it is going to take to change the world,” Goodall said. ""
Investing with Faith
Jolinda Moore

Gifts of stock can have a big impact as a planned giving vehicle

One-third of adults hold stock and mutual fund investments outside their retirement accounts. With high growth in the stock market in recent years, appreciated stock, held for more than one year, can be the ideal choice for individuals who want to donate their charitable gifts to make the biggest impact for the lowest possible cost.

Donors seeking to make an immediate impact in ministry are using this planned giving vehicle to leverage the tax benefits of such a gift. Here is an example:

Suppose Ann gives us 100 shares of stock—purchased 10 years ago for $1,000—with a current fair market value of $5,000. Today, Ann can deduct the full $5,000 on this year’s income tax return if she itemizes. The $4,000 capital gain is not taxed, even though the gain is quadruple the purchase price. Avoiding capital gains tax and receiving an income tax deduction makes it possible to give stock at the lowest possible after-tax cost.

If we have seen such contributions fund the annual tithe to one’s parish, provide support for a capital project and used as a vehicle by which one can increase the support of their favorite ministry program.

As a benefit to all parishes, schools and ministry areas, the archdiocesan Office of Stewardship and Development processes all gifts of stock, passing the total gift received along to the designated beneficiary. Donors should make the office aware of such gifts by visiting www.archindy.org/CCF and completing the secure online form available under the tab “Donate Stock.” The completed link serves as a donor’s letter of intent, and the page also provides all brokerage firm details that can be shared with the donor’s brokerage firm.

Pope calls for an end to forcing migrants back to unsafe countries

VATICAN CITY (CNS)—Pope Francis denounced the “inhumane strategies” waged against migrants, refugees and other displaced peoples in Libya, and called for an end to sending people back to unsafe countries.

“Once again, I call on the international community to keep its promises to seek common, concrete and lasting solutions for the management of migratory flows in Libya and throughout the Mediterranean,” he said after praying the Angelus with visitors in St. Peter’s Square on Oct. 24.

“We must put an end to the return of migrants to unsafe countries and give priority to saving lives at sea, with rescue devices and predictable disembarkation, guaranteeing them decent living conditions, alternatives to detention, regular migration routes and access to asylum procedures,” he said.

The pope said that when people are turned away and forced back to Libya, they face real suffering because “there are real [dangers] there.”

The U.N. Refugee Agency, the UNHCR, recently called on the Libyan government to address the “dire situation” of asylum-seekers and refugees with a humane plan that respects their rights.

Authorities there conducted raids and arbitrary arrests in particular, are complicit by financing and training the Libyan Coast Guard to intercept migrants in the Mediterranean as part of its “containment policy” to strictly limit migration into its borders.

Questions and concerns regarding gifts of stock can be directed to ccf@archindy.org or by calling 317-236-1482.

Business Manager position

The Franciscan Kitchen, located at 748 S. Preston St. in Louisville, is seeking a Business Manager to be responsible for managing the overall financial operations of the 41-year-old organization. The ideal candidate for this part-time position (30 hours per week) will have accounting or bookkeeping experience along with familiarity with Quickbooks or another accounting software. He or she will work collaboratively with the Executive Director and staff, as well as Board members and volunteers, to insure that the mission of serving a daily hot meal to the hungry in downtown Louisville is fulfilled.

Please reach out in advance of sending a transfer if you have questions on whether the ministry you seek to fund is considered a parish, school or agency of the Archdiocese of Indianapolis.

(317) Moore is executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation (CCF). Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time.

We exist to exclusively serve you and your parish in planned giving. For more information on the CCF, visit e-ccf@archindy.org or call 317-236-1482.

For position description, qualifications and application process visit: https://inpea.org/job

Employment

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Principal

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Please submit resume and cover letter to principalsearch@mercyjaguars.com before December 10th, 2021.

Mercy Academy is an Equal Opportunity Employer.

Employment

Institute Non-Public Education

Association (INPEA)

INPEA is accepting applications for a Director of Communications and Member Relations (full time). Director is responsible for all aspects of communications and member relations, including social media, website, data base management.
ROME (CNS)—The coronavirus pandemic has made clear that the family is a “barometer” of challenges facing the global community, but also that it is the place best equipped to help people face those challenges, said Msgr. Philippe Bordeyne, new head of the Pontifical John Paul II Theological Institute for Marriage and Family Sciences.

At the official inauguration of the institute’s academic year on Oct. 22, Msgr. Bordeyne, the former rector of the Institut Catholique de Paris, said the Rome center’s focus on multidisciplinary studies about marriage and family life cannot ignore the impact of the pandemic nor the social pressures and inequalities it laid bare.

“The family is a barometer of global challenges,” he said. “It is deeply touched by the great shocks of our time: unemployment and poverty, mass migration, the digital revolution, the generation gap, the disregard for human life, the ecological crisis.”

At the same time, he said, “the family holds up quite well in these stormy times. Founded on the spousal love of a man and a woman, nourished by affection and mutual respect between generations, the family manages to preserve, against all odds, spaces of peace and joy, of celebration, of solidarity, of gratuitousness, of retreat that allow it to invent new ways of living for the benefit of the home, but also of a broader social life.”

Msgr. Bordeyne’s appointment was seen as the final piece in a process Pope Francis began to overhaul the institute. While the pope has said those it trains to minister to families must have a broader understanding of the challenges families face today, critics worried that he was watering down the focus on passing on traditional Church teaching on marriage and family life.

In his speech on Oct. 22, the monsignor said Pope Francis’ changes indicate that “its mission continues to be principally in the theological field because it draws resources from the Christian faith,” but its offerings have been expanded to include “a more decisive dialogue with all the sciences that touch on marriage and the family.”

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Archbishop Vincenzo Paglia, chancellor of the institute, told staff and students that promoting “the life-giving bond between each individual family” and the whole Church is a pastoral challenge.

“The family is the place of initiation into life as a community, and not simply the appendage of its enjoyment as a couple,” Archbishop Paglia said. It is the “hospitable community that embraces the world. “In Christian understanding,” he added, “no gift, no charism, no blessing of created life is simply ‘for oneself,’” but they are for the edification of the Church and the good of the world.†

The archbishop cited retired Pope Benedict XVI’s encyclical “Spe Salvi” (“Saved Through Hope”), which asked: How could the idea have developed that Jesus’ message is narrowly individualistic and aimed only at each person singly? How did we arrive at this interpretation of the ‘salvation of the soul’ as a flight from responsibility for the whole, and how did we come to conceive the Christian project as a selfish search for salvation which rejects the idea of serving others?”

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Msgr. Philippe Bordeyne

People attend the inauguration of the academic year at the Pontifical John Paul II Theological Institute for Marriage and Family Sciences in Rome on Oct. 22. (CNS photo/courtesy Pontifical John Paul II Theological Institute for Marriage and Family Sciences)