Little Sisters mark 150 years ‘in service to poor, sick and elderly’ in central Indiana

By Natalie Hoyer

In February 1873, four black-cloaked, white-capped religious women of the Little Sisters of the Poor arrived in Indianapolis. They had come to exercise their order’s mission: creating loving homes to care for the destitute elderly by means of begging help from the local community.

Within four months, the sisters built a home on the city’s near-northeast side and named it the St. Augustine Home for the Aged.

As a June 2, 1873, Indianapolis Journal article noted: “The charitable institutions of the city have received a powerful ally in this—one capable of doing a vast amount of good among the aged and infirm.”

The prediction proved true.

On Aug. 26, on the grounds of the St. Augustine Home for the Aged—now located on Indianapolis’ northwest side—about 650 people gathered for a celebratory Mass and picnic as the Little Sisters marked the 150th anniversary of “doing a vast amount of good” for the elderly in need in Indianapolis and beyond.

“For the last 150 years, they have given witness of faith and outreach,” said Archbishop Charles C. Thompson in his homily.

A time for hope: Marian, Notre Dame combine efforts in first college graduation at Women’s Prison

By John Shaughnessy

The barbed wire atop towering fences and the jarring clanging of heavy iron doors at the Indiana Women’s Prison in Indianapolis can define lives marked by crime, failure and loss of freedom.

Yet inside the prison’s chapel on a recent August afternoon, that view of the world was changing for Michelle Williams as she sat in front of a stained-glass image of Jesus that showed him extending his right hand in a gesture of invitation and acceptance.

Moments later, Williams rose from her seat,

Pope, Church in Morocco offer prayers after quake kills more than 2,800

(OSV News)—Rescuers continue to search through rubble in the hopes of finding survivors after a powerful earthquake struck Morocco on the night of Sept. 8, killing more than 2,800 people and causing widespread destruction.

Search and rescue teams continue their attempt to reach those in isolated villages closer to the earthquake’s epicenter.

Previous attempts to help had been delayed by fallen rocks covering roads leading to the hard-hit rural communities.

The deadly quake’s epicenter was reported to be in the High Atlas mountains, about 44.7 miles (72 kilometers) southwest of historic Marrakech, a city of about 840,000 people. The villages in these areas were reported to have suffered the worst destruction, with buildings falling and killing many of the villagers while they were asleep.

Even as some aid was starting to reach the villages on Sept. 9 and 10, media reports shared that survivors were struggling to find food, water and shelter.

The Sept. 8 earthquake struck shortly after 11 p.m. local time, according to the U.S. Geological Survey (USGS), which said its preliminary magnitude was 6.8 and it lasted several seconds, with a 4.9 aftershock hitting the area minutes later.

The quake was the strongest to hit that part of the North African nation in 120 years, according to USGS.

On Sept. 11, Morocco’s interior ministry confirmed the earthquake’s death toll had risen to 2,862. Authorities warned that these numbers are expected to rise. The ministry said there are more than 2,500 people injured, with at least 1,404 in critical condition. According to CNN, state media reported that most of the dead—nearly 1,500—were in the Al Haouz district in the High Atlas Mountains.
New York cardinal: Let us remember 9/11 but not forget the day after

(OSV News) — Cardinal Timothy M. Dolan of New York told OSV News the 22nd anniversary of the 9/11 terror attacks, which was marked with solemn prayers in Washington, likely the U.S. Capitol with Congress in session.

Cardinal Dolan, who became archbishop of New York in 2009, said the date is “nationally recalled with reverence, even internationally, but it’s especially poignant to New Yorkers.”

The damage of that day stretched beyond the city’s borders, Dolan said, because it was an attack “on America.”

“From the perspective of someone who was at ground zero that day—and I am not a first responder, and I’m not a first responder’s family, but I was one of the first ones who came to try to assist the first responders—there are things that you cannot unsee,” Dolan said.

The extent of the suffering was also felt around the world.

“The pope continued expressing his solidarity,” Dolan said. “The pope has met with all of the leaders of the four countries: Britain, Spain, Qatar and the United Arab Emirates.

“Sept. 9 statement from the Archdiocese of Rabat expressed solidarity with the victims, ‘especially for those Moroccan families who are mourning or who have injured family members,’ and urged the faithful to pray and to help those affected.”

Correction

The prayer in the “My Journey to God” section published in the July 28 issue is from the Roman Missal rather than written by Ken Ogerok. He modified it to include Archbishop Charles C. Thompson’s name.†

A woman reacts as rescue workers recover a body from rubble in Ouirgane, Morocco, on Sept. 9 in the aftermath of a deadly magnitude 6.8 earthquake. An aftershock rattled Morocco as that day as they mourned victims of the nation’s strongest earthquake since 2009. (OSV News photo/Hannah McKay, Reuters)
40 Days for Life fall campaign on Sept. 27-Nov. 5 in Bloomington, Ind.

Citation staff report

While Indiana’s new law protecting most unborn life is now in place, there is still a great need for prayer to end all abortion and to change the hearts of those associated with the industry.

40 Days for Life is a campaign of prayer, fasting and peaceful activism held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life and bringing an end to abortion.

The fall campaign runs from Sept. 27-Nov. 5. Two locations in the archdiocese are participating: Bloomington and Indianapolis.

Following is information on the Bloomington and Indianapolis campaigns.

Bloomington: The campaign will take place in front of the Planned Parenthood facility at 421 S. College Ave.

Parking is available at the meters along the street at $1 per hour Mon.-Sat. from 8 a.m.-9 p.m. Do not park in the Planned Parenthood parking lot or other private lots.

To sign up, go to www.40daysforlife.com/en/bloomington.

Indianapolis: The campaign will take place in front of the Planned Parenthood facility at 8590 Georgetown Road. Parking is available along Georgetown Road; do not park in the Women’s Care Center parking lot or at the industrial complex across from the Planned Parenthood facility.

The Indianapolis campaign will have an opening event in front of the facility in Indianapolis at noon on Sept. 27, with guest speaker Ramona Trevino, a former manager of a Planned Parenthood referral center despite being Catholic. Trevino, who now serves on the national 40 Days for Life team, attributes her change to Catholic radio and the prayers of 40 Days for Life participants who prayed outside her clinic.

The Indiana Knights of Columbus will hold a 12-hour overnight vigil in front of the Planned Parenthood facility starting at 7 a.m. on Oct. 6. All are welcome to join.

To sign up for one or more hours during the Indianapolis campaign, go to www.40daysforlife.com/en/indianapolis.

For more information, contact Dacon Russell Woodard at 812-988-6995 or e-mail rjwoodard@ameritech.net.

To find other 40 Days for Life campaigns outside of the archdiocese, go to www.40daysforlife.com and select “Locations.”

Annual Respect Life Sunday Mass and Life Chain events are set for Oct. 1

Citation staff report

Archbishop Charles C. Thompson will be the principal celebrant at the archdiocesan annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10 a.m. on Oct. 1.

During the Mass, the archdiocesan Office of Human Life and Dignity will present its annual pro-life awards. This year’s recipients are Larry and Mary Dougherty, members of Immaculate Heart of Mary Parish in Indianapolis, for the Archbishop O’Meara Respect Life Award, and Sara Cabera of St. Thomas More Parish in Mooresville for the Our Lady of Guadalupe Pro-Life Youth Award.

The Archbishop O’Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 1. They are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death.

The following Life Chain events in central and southern Indiana are listed in alphabetical order by location:

—Bloomington: 2-3:30 p.m. E. Third Street between College Mall Road and Walnut Street. Park at St. Charles Borromeo Church, 2222 E. Third St., in Bloomington. Pick up signs from individuals at street corners along E. Third Street.

—Braz-Israel: 2-3 p.m., Highway 40 at Alabama Street.

—Brookville: 2-3 p.m., Main Street at Courthouse. Information: Jerry Mersch, 513-702-4949.

—Columbus: 2-3 p.m., Second Street in front of City Hall. Information: Bartholomew County Right to Life: 812-350-2731.

—Connersville: 2-3 p.m., meet at 2235 Park Road in front of Showtime Cinema, pick up signs between 1-2 p.m. Information: Judy Sweeney, 765-309-1218.

—Greensburg: 1-2 p.m., Main Street, meet at the corner of Franklin and Main. Information: Patricia Louagie, 812-614-2528.


—North Vernon: 2 p.m., line up along Main Street. Signs available at St. Mary Church. Information: Timothy O’Donnell, 317-372-0040.

—Richmond: 2-3 p.m., S. A Street at 3rd Street. Information: Debbie Sams, 765-969-0254.


While there is no Life Chain event in Indianapolis, there will be a similar event supporting pro-life advocacy from 2-3 p.m. on Oct. 15 on West Street between W. Ohio and W. Washington streets. For more information, go to centralindianalifechain.org.

United in the Eucharist

United Catholic Appeal

Good and gracious God, give us loving eyes to see You at work in the hearts of all who cross our path. In Jesus’ name, Amen.

www.archindy.org/UCA
40 Days for Life allows us to bring healing to a broken world


The above numbers speak volumes to how 40 Days for Life campaigns during the past 15 plus years have borne fruit. And a recent ruling by the Indiana Supreme Court that the state’s new law protecting nearly all unborn babies did not violate the state’s constitution was also celebrated by pro-life Hoosiers.

The new law effectively shuttered abortion centers across the state by mandating that the few abortions that are now legal must take place in hospitals.

The first 40 Days for Life campaign taking place in the archdiocese after the law went into effect will still occur outside of Planned Parenthood facilities in Indianapolis, where abortions were previously performed. The centers are still open and offer services, but they are not performing abortions

The campaign is moving forward in Indiana because there is still much work to be done to move the hearts of Hoosiers to embrace and build up a culture of life.

Planned Parenthood is still the nation’s leading abortion provider, even if it cannot now offer abortion in Indiana. And pro-life advocates praying in front of its flagship facilities in Indiana is an important way to continue asking for God’s intercession to turn the hearts of all Hoosiers toward life.

A campaign of prayer, fasting and peaceful activism, called 40 Days for Life, has been held in the spring and fall since 2007 with the purpose of changing hearts and minds from a culture of death to a culture of life and bringing an end to abortion. This year’s fall campaign will be held from Sept. 27-Nov. 5.

40 Days for Life is an international effort that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

During the campaigns, individuals and groups pray during one-hour time slots in front of abortion centers around the world. The initiative offers us a unique opportunity to plant seeds of faith, hope and love where the unborn and their mothers are concerned, and it is a powerful example having people across the globe pray in unison for the unborn. It provides an opportunity for the Lord to do his work through us and convert hardened or unformed hearts.

The Bloomington campaign will take place along the public right-of-way outside the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at $1 per hour. Do not park in the Planned Parenthood parking lot. To sign up, go to 40daysforlife.com/bloomington. For more information, contact Deacon Russell Woodard at 317-456-7722 or e-mail rwoodard@ameritech.net.

The Indianapolis campaign will take place on the public right-of-way outside of the Planned Parenthood facility at 8590 Georgetown Road. Parking is available along Georgetown Road; do not park in the Women’s Care Center parking lot or at the industrial complex across from Planned Parenthood. To sign up, go to 40daysforlife.com/en/indianapolis. For additional information, contact Linda Kile at 317-213-4778 or e-mail linda@goanselj.com.

The central Indiana Knights of Columbus will host an overnight prayer vigil from 7 p.m. on Oct. 6 to 7 a.m. on Oct. 7 outside the Planned Parenthood center in Indianapolis. All are invited to participate.

To find other 40 Days for Life campaigns outside of the archdiocese, go to www.40daysforlife.com and select “Locations.”

Indiana is not the only state working to build a culture of life. South Carolina and Iowa recently passed pro-life legislation in hopes to build a culture of life. The South Carolina Supreme Court upheld the state’s six-week abortion ban in Aug. 23 ruling, permitting that law to go into effect. Sadly, an Iowa judge issued a preliminary injunction in July temporarily blocking the state’s new “heartbeat” abortion ban, which prohibits most abortions after about six weeks of pregnancy, while a legal challenge to that law moves forward.

The approved division of labor and challenges prove one thing: our work in the pro-life movement is far from over. Our faith calls us to bring hearts to a broken world, and the upcoming 40 Days for Life campaign is another chance to plant seeds and do just that. This fall and beyond, may we be unwavering in our mission to build a culture of life.

Reflecting

God blesses his people through the saints with concrete examples of how, with the help of grace, he can also become saints in their earthly lives.

There are thousands of individual holy men and women who inspire the faith of clergy, religious and lay Catholics from countless walks of life.

It wasn’t until 2015 that a married couple was canonized together. That year, Pope Francis declared saints Louis and Zelie Martin. They lived in France in the 19th century and were the parents of nine children, including St. Thérèse of Lisieux.

Last weekend, God blessed the Church with the first family to be beatified together. On Sept. 10, Cardinal Marcello Semeraro, prefect of the Vatican’s Dicastery for the Causes of Saints, declared the Ulma family of Markowa, Poland, as blessed during a Mass in the southeastern Polish town.

Josef and Wiktoria Ulma, along with their children Stanisława, Barbara, Władysław, Franciszek, Antoni and Maria, were executed on March 24, 1944, by Nazi forces for sheltering members of three Jewish families.

Also included in the beatification was a seventh unnamed Ulma child. Wiktoria was seven months pregnant at the time of her martyrdom. A week after the family’s death when their corpses were exhumed for a more dignified burial than they had received from their executioners, the body of the seventh Ulma child, a boy, was found next to his mother. It is thought that Wiktoria went into labor around the time of her death.

According to the Catholic media outlet PillarCatholic.com, the Dicastery for the Causes of Saints issued a statement noting that, although the child did not receive the sacrament of baptism, he would be eligible for beatification because he had received a “baptism of blood.” This phrase is related to an ancient doctrine in which it is held that those who die for the faith before the baptism are considered to have received the fruits of baptism.

The Ulma family now stands as an outstanding example for Catholic families in the archdiocese and around the world of how God can bring out their faith and become saints themselves.

The Ulma family’s love and respect for the dignity of neighboring Jewish families, powered by their Catholic faith, led them to give them shelter in the attic of their family home, even though they knew that they risked their lives in doing so.

Catholic families here and now are called by their faith to give of themselves in sacrificial service to one another and to others in need. They may not face the threat of death that confronted the Ulma family, but Catholic families in the U.S. today can be scorned by others in society and sometimes even face pressure from employers or government agencies for seeking to serve any number of people, from unborn children and mothers in need to undocumented immigrants.

In any case, mothers, fathers and children are called to do the Lord’s work many times every day in the lives they share with each other. Knowing from our own experience as a husband and father how challenging this can be, having an example like the Ulma family can be a real inspiration to at least give of myself daily for my wife and sons.

In executing the Ulma family, the Nazi’s were trying to instill such fear in the Poles of Markowa that they would refrain from protecting Jews of the area. They failed. The Ulma family and others they faced, the people of Markowa continued to hide their Jewish brothers and sisters until the end of the war about a year later.

The powers that be in our world may believe, like the Chinese communist leader Mao Zedong once said, that power flows from the barrel of a gun. But the Ulma family is a shining witness to the whole world that the greatest and most lasting revolution is fuelled by self-giving love.

May God’s grace flow through the martyrdom of the Ulma family to empower Catholic families in central and southern Indiana to continue offering loving service to each other and to those in need beyond their family homes.

(Sean Gallagher is a reporter for The Criterion.)

Letters to the Editor

Age, wisdom help us understand we are called to care for others

It’s amazing how age can give you a new perspective.

When I was young, I knew I wanted to get to heaven and avoid hell, so I resolved to follow all the rules as closely as possible and avoid doing anything wrong. Now, after many, many years, I realize it’s not the rules your mother taught you; it’s the love and caring that you bring to your life that will make the difference.

Josef and Wiktoria Ulma was not a huge advocate of every rule (just ask the Pharisees), but he was a person who lived a life of love, teaching his followers that loving God and caring for others are what’s important in life.

Before he left this Earth, he gave us his body and blood in the Eucharist as the primary way to change us into the people God wants us to be.

We receive Jesus in the Eucharist, and he becomes one with us; his heavenly food builds up our bodies and energizes us. But we also become one with him; we become his body and blood and his hands and feet and voice to those around us, and with the inspiration of the Holy Spirit to guide us, we do our part, small though it may be, to try to change the world.

We have to turn around the world’s message of caring for yourself first into caring for one another, even if it hurts.

Mike Waido

Reader: Kudos to Criterion staff for their excellence in journalism

Congratulations to The Criterion staff for the numerous awards they received for excellence in journalism.

The Archdiocese of Indianapolis is fortunate to have a very talented staff writing for our Catholic newspaper.

Mary Ann Klein

Indianapolis
May's shares in our sorrow, offers her compassion

Last week, this column focused on the joy that we find in our celebration of the Memorial of Our Lady of Sorrows today. Our Lady of Sorrows, calls our attention to Mary’s suffering.

In St. Luke’s Gospel, Simeon tells Mary: “Behold, this child is destined for the ruin and rising of many in Israel, and to be a sign of contradiction; and your own soul a sword will pierce” (Lk 2:34-35). Mary’s child is destined to experience an acrimonious passion and death, and his mother will suffer along with him. Our reflections on Mary’s suffering do not in any way overshadow the joy that we share with her. The horrors of Christ’s passion and death were overcome once and for all by his resurrection from the dead. But by honoring Mary under the title Our Lady of Sorrows we acknowledge that she was (and still is) the model for what compassion (“suffering with”) means for us as missionary disciples of Jesus Christ.

Many theologians and spiritual writers have joined with artists and musicians throughout the ages in celebrating the traditional image of the Virgin Mary, which powerfully depicts the two aspects of Mary’s suffering—her own sorrow and the suffering of her children.

As Pope Benedict XVI observes: The image of the grieving Mother, we should say, is the image of her compassion and who now holds the dead Christ on her lap, has become especially dear to Christian piety. In the compassionate Mother, sufferers of all ages have found the purest reflection of the divine compassion that is the only true consolation (from the book Credo for Today: What Christians Believe, “Innate of the Virgin Mary”).

Mary’s courage and perseverance in the face of pure evil cannot help but encourage us in times of trouble. Nothing that any of us must endure is beyond Mary’s ability to comprehend and share with us. She who stood at the feet of the cross—faithful until the bitter end—has been given to us by her divine Son to be our consolation and hope. Mary accompanies all of us, her children, in good times and in hard times. I observed that it is impossible to imagine the Catholic Church without her devotion to Mary. The outpouring of love and enthusiasm displayed by the young pilgrims to the shrine of Our Lady of Chiquinchoro, during this summer’s World Youth Day celebration were beacons of hope for every generation. Their songs, their heartfelt prayers and their expressions of confidence in the presence and healing power of the woman of grace who is our spiritual mother are impossible to witness dispassionately. Devotion to Mary brings out the very best in us as individuals and as a Church.

The liturgy for today’s Memorial of Our Lady of Sorrows gives us the option of praying the sequence “Stabat Mater” before the proclamation of the Gospel. This medieval hymn has been set to music by many famous composers because its lyrics are truly profound. It begins: At the cross her station keeping, Stood the mournful Mother weeping, Close to Jesus to the last. Through her heart, his sorrow sharing, All his bitter anguish bearing, Now at length the sword had passed. Oh, how sad and sore distressed Was that Mother highly blessed Of the sole begotten One!

The sorrow is nearly unbearable, but Mary bears it and emerges triumphant with her Son. As Pope Benedict says immediately follows the development quoted above, “It is because human life is at all times suffering that the image of the suffering Mother is of such importance for Christianity. … The Mother’s affliction is Easter affliction which already inaugurates the transformation of death into the redemptive-being-with of love.” This is why we rejoice with Mary. Her Son’s passion (and her compassion) has freed us from sin and death.

“As the joy that stands the test of pain and is stronger than affliction is authentic,” Pope Benedict says. Christian joy, the joy we share with Mary, has withstood the tests of intense pain and suffering. That’s why we rejoice with the martyrs and why we honor Mary as Our Lady of Sorrows.

At the end of the Stabat Mater, we pray, Christ, when you shall call me hence, Be your Mother my defense and certain hope for victory. Our Lady of Sorrows, pray for us. May our souls your goodness praise—safe in heaven eternally!

La columna de la semana pasada se centró en la alegría que encontramos en la celebración de la Natividad de la Santísima Virgen María. Hoy, el memorial de Nuestra Señora de los Dolores enfoca nuestra atención en el sufrimiento de María.

En el Evangelio de san Lucas, Simeón le dice a María: “Tu hija ha venido para que muchos en Israel caigan o se levanten. Será una señal que muchos en Israel caigan o se levanten. Porque cuando quede en calma el cuerpo, vaya mi alma a su eterna gloria.” (Lc 2:34-35). El hijo de María está destinado a vivir una pasión y muerte atroces, y su madre sufrirá junto con él.

No obstante, esta reflexión sobre el sufrimiento de María no enmascara en absoluto la alegría que compartimos con ella. La resurrección de Cristo de entre los muertos supera de manera definitiva los horrores de su pasión y muerte. Pero al honrar a María con el título de Nuestra Señora de los Dolores reconocemos que ella fue (y sigue siendo) el modelo de lo que significa la compasión (“suffer with”) para nosotros como discípulos misioneros de Jesucristo.

Muchos teólogos y escritores espirituales han elevado al arte y músculos de todas las épocas para celebrar la imagen tradicional de la Pietà, una representación poderosa de los dos aspectos del sufrimiento de María: su propio dolor y el sufrimiento de sus hijos.

Tal como señala el Papa Benedicto XVI: La imagen de la Madre doliente, que en su sufrimiento se había convertido en compañía para y que ahora sostiene en su regazo a Cristo muerto, se ha vuelto particularmente entrañable para la piedad cristiana. En la Madre compasiva, los afligidos de todas las épocas han encontrado el reflejo más puro de la compasión divina que es el único consuelo verdadero (del libro El Credo, hoy: “La encarnación de la Virgen María”).

El valor y la perseverancia de María ante el mal más abyecto no pueden sino animarnos en tiempos difíciles. Nada de lo que cualquiera de nosotros debe soportar está más allá de la capacidad de María para comprenderlo y compartirlo con nosotros. Ella, que estuvo al pie de la cruz—fiel hasta el amargo final—nos ha enseñado la manera de soportar está más allá de la capacidad de María para comprenderlo y compartirlo con nosotros. Ella, que estuvo al pie de la cruz—fiel hasta el amargo final—nos ha enseñado la manera de soportarlo con gracia por cazador y compatriota de nosotros.

Mary nos acompaña a todos nosotros, sus hijos, en los buenos y en los malos momentos.

La semana pasada señalé que es imposible imaginar a la Iglesia católica sin la devoción a María. La euforia de amor y entusiasmo que mostraron los jóvenes peregrinos que viajaron a Fátima durante el verano fueron faros de esperanza para todas las generaciones. Era imposible presenciar sus cantos, sus sentidas oraciones y sus expresiones de confianza en la presencia y el poder curativo de la Virgen que es nuestra madre espiritual, sin sentirse invadido por una profunda emoción. La devoción a María hace aflorar la leje de nosotros como individuos y como Iglesia.

La liturgia para la conmemoración de hoy de Nuestra Señora de los Dolores nos da la opción de rezar la sequencia Stabat Mater, antes de la proclamación del Evangelio. Muchos compositores famosos han puesto música a este antiguo himno porque su letra es realmente profunda. Comienza: La madre piadosa estaba junto a la Cruz y lloraba, mientras el Hijo perdió. Cuyas alma triste y llorosa, traspasada y dolorosa, feroce cuchilla tenía. Oh, cuán triste y afligida se vio la Madre escogida, de tantos tormentos llenas. Cuando triste contemplaba y dolorosa miraba el Hijo amado de la pena.

El dolor es casi insuportable, pero María lo resiste y emerge triunfante con su Hijo. Como dice el Papa Benedicto inmediatamente después del pasaje citado: “Esto se debe a que la vida humana es en su verdadero momento sufrimiento, por lo que la imagen de la Madre doliente tiene tanta importancia para el cristianismo. […] La aflicción de la Madre es la aflicción pascual que inaugura y la transformación de la muerte en el ser redentor amoroso.” Por eso nos alegramos con María. La pasión de su Hijo (y la compasión de ella) nos ha liberado del pecado y de la muerte.

“Únicamente la alegría que resiste la prueba del dolor es más fuerte que la aflicción es antética,” afirma el Papa. La alegría cristiana, esa que compartimos con María, ha resistido las pruebas del dolor y el sufrimiento intensos. Por eso nos alegramos con los mártires y por eso honramos a María como Nuestra Señora de los Dolores.

Al final del Stabat Mater, rezamos: Haz que tu Cruz me enamore; y que en ella viva y more, de mí y con amor y dulce. Porque me inflame y encienda y contigo me defienda en el día del juicio. Haz que me ampare la muerte de Cristo, cuando en tan fuerte trance vida y alma estén. Porque cuando quede en calma el cuerpo, vaya mi alma a su eterna gloria.

Amén. (Aleluya.)

Al igual que para María, el sufrimiento es algo que no podemos eludir, pero podemos elegir soportarlo con gracia como una prueba de que somos de Cristo nuestra esperanza segura y la certeza de la victoria. Nuestra Señora de los Dolores, ruega por nosotros. Para que “cuando quede en calma el cuerpo, vaya mi alma a su eterna gloria.” †

Stabat Mater

Christ the Cornerstone

Stabat Mater
Mass at St. Thomas Aquinas in Indy on Sept. 26 will mark Season of Creation

A Mass celebrated by Archbishop Charles C. Thompson to mark the Season of Creation will be held at St. Thomas Aquinas Church, 4625 N. Kenwood Ave, in Indianapolis, at 6 p.m. on Sept. 26.

The Mass, sponsored by the archdiocesan Creation Care Commission, honors the Season of Creation, recognized each year between Sept. 1-Oct. 4.

The Creation Care Commission aims to help Catholics across central and southern Indiana live out Pope Francis’ call to care more deeply about our intertwined relationships with God, people and earth. All are invited, and light refreshments and fellowship will follow the Mass.

For more information, go to ourcommonhome.org/soc. †

Relic of St. Jude coming to Indy

A relic of the arm of St. Jude the Apostle will be available for veneration at St. Jude Church, 5333 McFarland Road, in Indianapolis, from 10-1 p.m. on Oct. 5.

A special Mass will be celebrated at 6 p.m.

Treasures of the Church are sponsoring the tour of the relic throughout the United States through May 2024. It marks the first time the relic has left its home in Italy.

St. Jude is the patron saint of lost causes and desperate situations. Carmelite Community Father Carlos Martins, who is leading the tour, notes that visiting the relic “provides an opportunity for individuals to experience intimacy with someone who dwells in heaven and beholds God face-to-face. It allows devotees to receive a blessing and entrust him with their petitions.”

The relic will also be available for veneration at the following nearby location.
—St. Maria Goretti Church, 17102 Spring Mill Road, in Westfield, Ind.
—Our Lady of Good Hope Church, 7215 Saint Joe Road, in Fort Wayne, Ind.
—Diocese of Fort Wayne-South Bend, on 1-9 p.m. on Oct. 7, with Mass at 4:30 p.m.

Events Calendar

September 20
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. Mass, 2 p.m.
Information: 317-784-4439, catholiccemeteries.cc.

September 21
Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. Mass, 2 p.m.
Information: 317-574-8898, catholiccemeteries.cc.

September 21-23
Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. Fall Festival, Thurs. 5-10 p.m., Fri. 5-10 p.m. with archdiocesan Catechetical Conference from 9 p.m.-1 a.m.; Sat. 2 p.m.-midnight, $5.00 raffle grand prize, pull tabs, Texas Hold’em, poker, car raffle, kids’ games, silent auction, live bands, food, three parking lots. Lot 1 at Our Lady of Lourdes, 5333 E. Washington St., Lot 2 at Oakley Hammond Funeral Home, 5342 N. E. Washington St., Lot 3 at Mundell and Associates, 110 S. Dossney Ave. Information: 317-356-7291, olffallfest@gmail.com.

September 23
Northside Events and Social Club, 2100 E. 71st St, Indianapolis. John’s Jumprunst Foundation Birthday Bash, 6 p.m. scholarship fundraiser, live and silent auctions, heavy hors d’oeuvres, open bar, live music by Six Figures, casual attire, $80 per guest. Information, registration: 317-585-1526.

September 24
Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. Mass, 2 p.m.
Information: 317-574-8898, catholiccemeteries.cc.

September 24-25
St. Malachi Parish, 9833 E. County Road 750 N., Brownsburg. Country Fair and Hog Road, Fri. 4-11 p.m., Sat. 7-11 p.m. rides, drinks, midway, beer tent, silent auction, kids’ games, live music, face painting, Pet’s Playland, Trampoline, Anderson Thompson, Another round and 45 RPM, free admission. Information: 317-952-3195.

September 23-24
Project Joseph Retreat for Men Suffering from Abortion, central Indiana location will be given upon registration. Information, registration: David, 765-860-0006, fbbanquet@ gmail.com. Facebook “Project Joseph Indiana.”

September 22-23
St. Gabriel Parish, 232 W. 9th St., Connersville. Fall Festival, Sat. 3-11 p.m. (Mass 4 p.m.), Sun. 11 a.m.-3 p.m. (Mass 10:30 a.m.), live music, carnival rides, beer tent, raffle, food, drinks, games, magic, petting zoo,, free admission. Information, registration: 765-825-8578, secretary@ stphilippescn.org.

September 24
St. Mark Parish, 5377 Grand Rd., Beech Grove “City of Lights,” 10-4 p.m., ham and beef shoot, raffle, handmade quilts, country store with produce, chili, homemade pies, hamburger, chicken sandwiches, brat, food prices vary, free admission. Information: 812-836-2481, stmark@resci.net.

September 21-23
Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. Mount Saint Francis, 50th Anniversary Reverse Raffle and Silent Auction, $750 table of 10, $525 dinner table, sponsorships available. Information, registration: diocesandiscounts@gmail.com.

September 22
St. Cecelia Church, 3105 Madison Ave., Indianapolis. 50th Anniversary Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: hodrosaryproject@gmail.com.

September 23-24
Project Joseph Retreat for Men Suffering from Abortion, central Indiana location will be given upon registration. Information, registration: David, 765-860-0006, fbbanquet@g mail.com. Facebook “Project Joseph Indiana.”

September 21
St. John the Baptist Basilica, 25743 State Route 1, Guiltford. Married Couples Parenting Retreat, 9 a.m.-3:30 p.m., presented by Michael and Alicia Hennon of The Messy Family Project ministry, includes breakfast and lunch, but free registration required. Information, registration: 812-576-4302, claireckend ASAP@gmail.com.

September 23
St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. 15th Anniversary Reverse Raffle and Silent Auction, 6:30 p.m., $25 ticket for $500 raffle, $50 for $1,500 dinner included, beer and wine available for purchase. Information: Tickets on sale through Ticketmaster.

September 24-25
St. John the Evangelist Parish, 10701 Olcott Ave, St. John, Ind. (Gary Diocese). Divine Renovation Ron Huntley, National Director of Alpha Institute, will present. Information: registra tion@diocesandiscounts.com.

September 24
St. Michael Parish, 11400 Farmer’s Lane NE, Greenville. Annual Chicken and Homemade Dumpling Dinner, 10:30 a.m.-3 p.m., Mass 11 a.m., meal service ends at 2:30 p.m., dine-in or carry-out, fried chicken with homemade dumplings, slow, choice of pie, meal price TBD, raffles, homemade quilts, cake booth, children’s corner, silent auction. Nanna’s Attic, free admission. Information: 317-824-6664, latelbeste michaels@gmail.com.

September 24
St. Michael the Archangel Parish, Lifeatitude Parish Life, 3354 W. 30th St., Indianapolis. International Tastes of St. Michael, noon-2 p.m., for those with past or present connections to the parish, the free sampling of international foods prepared by parishioners by 11 a.m. with Archbishop Charles C. Thompson for parish’s 75th anniversary. Information: 317-926-7359, rectory@ saintmichaelindy.org. †

Wedding Anniversaries

ROBERT AND DOROTHY (EXELBY) ROOT, members of St. Lawrence Parish in Indianapolis, will celebrate their 65th wedding anniversary on Sept. 20.


They have two children: David and Michael Root.

The couple also has 14 grandchildren and four great-grandchildren.

THOMAS AND BETTY (VIA) REESE, members of St. Jude Parish in Indianapolis, celebrated their 55th wedding anniversary on Aug. 17.

The couple was married in St. John the Evangelist Church in Indianapolis on Aug. 17, 1968.

They have two children: Christina Vavra and Matthew Reeve.

The couple also has three grandchildren.

PHILLIP AND ANNETTE (DETTY) DOCKER, members of St. Joan of Arc Parish in Indianapolis, celebrated their 50th wedding anniversary on June 10.

The couple was married on June 10, 1973.

They have two children: Jay and Tony Dockter.

RICHARD AND SUZANNE (TORRANCE) GOSS, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 50th wedding anniversary on Sept. 14.

The couple was married in St. John the Evangelist Church in Indianapolis on Sept. 14, 1973.

They have three children: Rene Childers, Rachelle Hawkins and Rebecca Meisberger.

The couple also has six grandchildren.

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

Our Lady of Good Hope Church, 7215 Saint Joe Road, in Fort Wayne, Ind. (Diocese of Fort Wayne-South Bend), from 1-10 p.m on Sept. 5 with Mass at 5 p.m.

—St. Cecelia Church, 3105 Madison Road, in Cincinnati, Ohio (Archdiocese of Cincinnati), from 1-10 p.m. on Oct. 26, with Mass at 7 p.m.

—SS. Francis and Clare of Assisi Parish in Greenwood, Indiana (Archdiocese of Indianapolis), on the Oct. 5 visit at St. Jude Church, call the parish office at 317-786-4371.

For more information about the tour and tour sites, go to apostleoftheimpossible.com. †
Conference shares truth of ‘total, permanent, exclusive love’

By Natalie Hoefer

Gabriela Ross noticed a trend, something akin to “the blind leading the blind,” but with dire personal, relationship and spiritual consequences.

“From my experience talking with married couples and parents in our archdiocese, there is a great need for better formation on how to accompany young people in the area of God’s plan for love, relationships, chastity and marriage,” said Ross, director of the archdiocesan Office of Marriage and Family Life.

But the problem is exacerbated “when parents have never received that message in their own marriage preparation and formation,” she added, a fact she said became clear through her office’s Natural Family Planning (NFP) outreach.

So, Ross and her team made an effort to enlighten both teens and adults simultaneously. It happened during a conference for both age groups on July 29 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Sixty-eight of the 177 participants were teenagers.

The goal was to share “the message of Theology of the Body and NFP, and to raise awareness of the dangers of the pornography industry and its effects on marriage and pornography addiction,” said Ross.

Internationally-known Theology of the Body speaker and Amor Al Máximo Institute co-founder and director Evan Lemoine led off the conference with a talk on “Love is Love, Except When It Isn’t.”

“Total, permanently and exclusively”

Lemoine spoke about the difference between the “love of ‘use’” offered by modern culture and true love as God intended.

“A love is when you say I want you to be happy,” he explained. “Use” is when you say you want it, and I don’t care about your happiness.

God made humans with sexual impulses, said Lemoine. “And it’s OK for there to be pleasure involved—that’s a good thing.

But as persons, our sexual impulses only satisfy when we learn to channel them as a total gift of self to the other, the deep connection of intimacy and communion with another and the openness to life, to create a family with another.”

This means sexual love as intended by God is only possible with a person of the opposite sex, where sexual love has the possibility of reproduction.

Lemoine defined two primary attitudes toward sexuality that represer a person’s capacity for true, conjugal love as God intended. Both are examples of “using.”

The first of those approaches is for pleasure only with no feeling—and often with no other person, he said.

“It’s more like a compulsion, an escape or release,” he explained. The second attitude is where “there might be a sentimental bond, but it does not give completely of oneself to another,” said Lemoine.

This attitude looks for pleasure and affection, and includes premarital sex, adultery, infidelity and same-sex relations.

True conjugal love as God intended “seeks pleasure, affection and is self-giving,” said Lemoine. “It’s when you give yourself to another person of the opposite sex totally, permanently and exclusively.”

“Total” includes “seeking the greatest good of the other,” he explained. “Permanent” means in good times and bad. “Exclusive” includes “in body, mind, heart and soul.”

“It also means that I’m going to cultivate a growing intimacy with you,” he added. “I’m giving you that privileged place in my heart that’s more central than any hobby, job or other relationship.”

In a breakout session for the teens on dating relationships, Lemoine reminded them that “the sexual act is not meant to only say ‘I love you,’ but ‘I belong to you.’ And that’s only true if I give you my whole self forever. [Conjugal love] is not just only allowed in a marriage relationship—it’s only true in a marriage relationship.”

With NFP, “You take care of your wife’s health”

Love can only be completely self-giving without artificial contraception.

But a married couple might discern a need to space their children, or there might be an issue with infertility.

Enter Natural Family Planning.

Several NFP teaching couples shared about various practices, each working with the woman’s natural fertility cycle to achieve or postpone pregnancy or to address the root causes of infertility.

“I think that one of the best advantages is that you take care of your wife’s health,” said presenter Ernesto Villasenor. He and his wife Georgina are members of St. Bartholomew Parish in Columbus.

“There are no chemicals in the process, no side effects.”

The Villasenors tragically know the impact of those side effects.

“We lost our baby girl because of side effects.”

By Natalie Hoefer

Por Natalie Hoefer

Gabriela Ross observó una tendencia, algo parecido a la metáfora “de un ciego que guía a otro ciego,” pero con nefastas consecuencias personales, relacionales y espirituales.

“A partir de experiencia en conversaciones con matrimonios y padres de nuestra Arquidiócesis, identifiqué con nefastas consecuencias personales, relacionales y espirituales.”

A “partir de experiencia en interacciones con matrimonios y padres de nuestra Arquidiócesis, identifiqué que hay una gran necesidad de tener una mejor formación para poder acompañar a los jóvenes en cuanto al amor, las relaciones, la castidad y el matrimonio desde la perspectiva del plan de Dios,” afirmó Ross, directora de la Oficina de Matrimonio y Vida Familiar de la Arquidiócesis.

Pero el problema se agrava “cuando los padres nunca han recibido ese mensaje en su propia preparación y formación marital—añadió, un hecho que, según comentó, quedó claro a través de las actividades de divulgación que lleva a cabo su oficina sobre la Planificación Familiar Natural (PFN).”

Conferencia sobre la verdad del ‘amor total, permanente y exclusivo’

Por Natalie Hoefer

Evan Lemoine habló de la diferencia entre la idea del “amor como objeto” que ofrece la cultura moderna y el verdadero amor tal y como Dios lo concibió.

“Amor” es cuando dices quiero que seas feliz—explicó—. “Es un ‘objeto’ cuando dices que te quiero pero no me importa tu felicidad. Dios creó a los humanos con impulsos sexuales”—dijo Lemoine—. “Y está bien que esto conlleve placer; eso es bueno. Pero como personas, nuestros impulsos sexuales únicamente nos satisfecho cuando aprendemos a canalizarlos como la entrega total de uno mismo al otro, la conexión profunda de la intimidad y la comunión con otro y la apertura a la vida, para crear una familia con otra persona. Esto significa que el amor sexual tal y como lo concibió Dios solamente es posible con una persona del sexo opuesto, donde el amor sexual tiene la posibilidad de reproducción.”

Lemoine definó dos actitudes primarias hacia la sexualidad que reprimen la capacidad de una persona para el verdadero amor conyugal tal y como Dios lo dispuso. Ambos son ejemplos de “objetos.”

El primero de esos enfoques es apenas por placer, sin que medien sentimientos, y a menudo sin la participación de otra persona.

Según explicó esto “es más bien una complicación, un escape o una liberación.”

La segunda actitud es aquella en la que “puede haber un vínculo sentimental, pero no hay una entrega completa hasta el otro.”

Esta actitud busca el placer y el afecto, e incluye las relaciones prematrimoniales, el adulterio, la infidelidad y las relaciones en el seno de personas del mismo sexo.

El verdadero amor conyugal, tal y como Dios lo concibió, “busca el placer, el afecto y la entrega”—afirmó Lemoine—. “Es cuando te entregas a otra persona del sexo opuesto de forma total, permanente y exclusiva.”


“También significa que hay que cultivar una intimidad cada vez más profunda contigo” —añadió—. “Estoy haciendo ese lugar privilegiado en mi corazón que es más central que cualquier pasatiempo, trabajo u otra relación.”

En una sesión de trabajo para los adolescentes sobre el noviazgo, Lemoine les recordó que “el acto sexual no solamente es una forma de decir ‘te quiero’, sino que quiere decir también ‘te pertenezco’. Y esto último es cierto si te entrego todo mi ser para siempre. [El amor conyugal] no solo está permitido en una relación matrimonial, sino que solo es verdadero en una relación matrimonial.”

Con la PFN, “cuidas la salud de tu esposa”

El amor solo puede ser completamente abnegado sin anticonceptivos artificiales.

Ver CONFERENCIA, página 10
during the outdoor Mass. "We take this opportunity to give thanks, especially to God, for the witness of the Little Sisters here in central Indiana."

A two-fold charism

When the Little Sisters arrived in Indianapolis, their order was only 34 years old. It was founded by St. Jeanne Jugan in the Brittany region of France in 1839.

The order’s charism is two-fold, according to Mother Maria Christine Lynch, the current superior of the Little Sisters of the Poor of Indianapolis.

The religious women immediately took on six elderly in need. Their memory quickly outgrew the small space, so they purchased from the Sisters of Providence of Saint Mary-of-the-Woods a two-and-a-half-acre lot on the city’s northeast side. The sisters and residents moved into their newly constructed home in 1875.

In 1878, construction began on a large, three-story brick home on the same plot. The home’s address was 302 E. Vermont Street, and the St. Augustine Home remained until 1967. The Indiana Historical Bureau erected an historical marker there in 2017.

By 1962, the aging home was no longer able to meet the modern needs of the residents and the sisters.

The old home in Indianapolis on the northeast side. The sisters helped the sisters lease two small homes near the church.

They think St. Augustine Home might have been named to honor him," said Sister Maria Christine.

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effects from the pill,” said Ginna. “We’re using that (loss) to couple knows that, when women are going through the pill could mean no babies in the future.”

Merye Ramirez and Gustavo Serrano, married about 10 months, talked in Indianapolis, shared about the Sympto-Thermal Method of NFP.

“They ask about the intimacy part, about the time of abstinence when a couple is in a moment of seeking to postpone having children. It’s very personal, it’s something that you will not have to intimate,” he said.

“But there are many ways that you can show love to your spouse, like when you’re dating. We’ll take a walk in the park, go out for a nice dinner.”

Jorge Villaseñor, who teaches the Creighton Method with his wife, said the method is supported by low stress, computer-assisted technology, or NaPro Technology.

“NaPro doctors want to get to the bottom line, they asked whether it’s female or male infertility, post-partum depression, pre-menstrual syndrome, polycystic ovary syndrome or endometriosis.”

When it comes to achieving pregnancy when infertility is an issue, the Creighton Method alone “has a success rate of 20-40% of conception just with the chart,” said Ocampo.

And it’s all done in a manner that respects the dignity of women and men.

With porn, “You lose the capacity to love.”

On the opposite spectrum of such respect is pornography, he said. “It’s pervasive in today’s culture—and not just among secular society. Claudia Corona told us about her experience. She is a coordinator of the archdiocesan Office of Marriage and Family Life. She attended a six-hour course on the topic.”

“The cause of 56% of divorces is pornography,” she said, citing a statistic from the American Psychological Association. Pooni began titled “The Effects of Pornography on Individuals, Marriage, Family and Community.”

“Many of the girls who buy pornography “a quiet family killer.”

María Hernández, who enseña the Método Creighton con su marido Daniel Cabrera, dijo que el método se respeta en la tecnología procreativa natural, o Tecnología NaPro.

“Los médicos de NaPro buscan llegar a la raíz del problema,” aseguró Hernandez. “Y todo se hace con naturalidad, por lo que respeta la dignidad de mujeres y hombres.”

Dr. Danila Ahuatl, whom she had very hard periods and that her method are you going to use?” “ said Xochitlatao.

The couple has lived from firsthand the pressure for pregnant or for treating the causes deep of the infertility.

“One of the dominant principal reasons that causes 56% of divorces is pornography,” said Corona. “It’s addictive behavior.”

“And children who access pornography are getting younger and younger. Many of these girls are exposed to pornography at age 11, some as young as 9 or 10.”

In fact, Corona noted that “75% of parents in a survey who thought their child hadn’t seen pornography online, but 53% of their children reported that they had.”

The figures come from a 2019 survey by the British Board of Film Classification. A 2023 Gitnux Digital Strategy report showed that the industry generates up to $14 billion in revenue in the U.S. annually.

Many of the girls who buy pornography “a quiet family killer,” said Corona. “That means there is abuse.”

Pregnancies are likely, which means there are abortions.

“Every time you click on pornography, you are contributing to the industry,” she said. “Every time you don’t, you’re saving a woman.”

One of the “worst effects” of consuming pornography “is that you lose the capacity to love,” said Corona. “It’s as if Lemoine noted earlier, she said, “You cannot love because you are trained to use others.”

(For more information about Natural Family Planning, go to marriageandfamilyarchives.org/ftp. For information on healing from pornography addiction, go to covenate.com. For more information on Theology of the Body and the offerings of Amor Al Máximo Institute, go to www.amaramaximo.com)

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industrialista.

Justo después de tener un bebé, los médicos siempre le pregunto: “¿Cómo va a cuidar? ¿Qué método artesanal va a utilizar?” afirmó Xochitlatao.

Como farmacéutico, José Ocampo es consciente de que la mayoría de los médicos presionan para que las pacientes use la anticoncepción anticonceptiva, y no solo con el fin de evitar embarazos.

“Y muchos médicos solamente me dijo que tenía menstruaciones muy dolorosas y que su médico le había recetado anticonceptivos,” recuerda.

“Es un comportamiento adictivo”—señaló—. “Y los médicos de NaPro buscan llegar a la raíz del problema,” aseguró Hernandez. “Y todo se hace con naturalidad, por lo que respeta la dignidad de mujeres y hombres.”

Con la pornografía “se pierde la capacidad de amor”

En el momento de la fertilidad, el Método Creighton por sí solo “tiene una tasa de éxito de concepción del 20% al 40% solamente con el uso de la tabla”—afirmó Hernandez.

“Es un comportamiento adictivo”, aseguró. “Y todo se hace con naturalidad, por lo que respeta la dignidad de mujeres y hombres.”

Dr. Danila Ahuatl, que años atrás, aseguró, “No se puede amar porque estamos entrenados para usar a los demás.”

Corona citó otras estadísticas alocadoras del estudio, como que casi el 50% de las familias de EE. UU. estuvieron usando anticonceptivos, “incluso en las familias católicas,” indicó.

Recordó que un sacerdote en una conferencia a la que asistió dijo: “No te imagines la cantidad de hombres voluntarios en mi iglesia que mencionan la pornografía en confesión. Es el principal pecado mortal que escucho.”

Su comentario se apoya en otra estadística que compartió Corona: el 68% de los hombres cristianos que van a la iglesia francamente mencionan la pornografía. “Lo que significa que hay abuso. Es probable que muchas de estas chicas que participaron en una encuesta pensaban que sus hijos no habían visto pornografía en Internet, pero el 53% de estos hijos declararon que sí.”

Las cifras proceden de una encuesta realizada en 2019 por la Junta Británica de Clasificación Cinematográfica.

Un informe de 2023 de Gitnux Digital Strategy Consulting mostró que la industria genera hasta $14,000 millones en ingresos en EE. UU. anualmente.

“Muchas de las niñas no tienen esclavas sexuales”—aseguró Corona. “Que significa que hay abuso. Es probable que sean denunciados, lo que significa que hay abusos.”

“Cada vez que usted hace clic en pornografía, está contribuyendo a la industria”—afirmó. “Cada vez que no lo hace, está salvando a una mujer.”

Unos de los “peores efectos” del consumo de pornografía “es que se pierde la capacidad de amar,” dijo Corona. Tal y como señaló Lemoine anteriormente, la doctora expresó: “No se puede amar porque estamos entrenados para usar a los demás.”

(Para obtener más información sobre la Planificación Familiar Natural, visite marriageandfamilyarchives.org/ftp. Para obtener información sobre cómo curarse de la adicción a la pornografía, visite www.covenate.com. Para obtener más información sobre la Teología del Cuerpo y lo que ofrece el Instituto Amor Al Máximo, visite www.amaramaximo.com)
Mother Teresa witnessed to Christ’s presence in the poor and suffering

By Amy Welborn

(OSV News)—The rapid progress of Mother Teresa’s cause from her death to her canonization within two decades came as no surprise.

From the day Mother Teresa rode on a train in India in 1946 and heard Jesus Christ tell her, “Come be my light,” her life was a steady answer to that call until her death on Sept. 5, 1997. Pope Francis canonized her in 2016. With her feast day earlier this month on Sept. 5, the Church honors St. Teresa of Calcutta for committing herself to bring the light of God’s love to the poorest of the poor.

Her response has borne great fruit, as we can see from the continued ministry of the Missionaries of Charity with the dying, the destitute, the orphans and the rejected. But Mother Teresa would not want our reflections on her life to stop with appreciation of what others have done in her name.

As she said many times, God desires to work through each one of us. When we reflect on her life, we are really seeing how any of us—if we allow God to fill our hearts and guide us—can change the world, one life at a time.

She was born Agnes Bojaxhiu on Aug. 27, 1910, in what was then the Ottoman Empire, to Albanian parents. In 1928, she joined the Sisters of Loreto and traveled to Ireland for formation. Soon after, she was sent to India to teach in her order’s school for girls in Calcutta.

In 1946, then-Sister Teresa was traveling to a retreat when she experienced a “call within a call” from God to follow him in a new direction. “The mission was quite clear,” she later told a biographer. “It was an order. I was to leave the convent. I felt God wanted something more from me. He wanted me to be poor and to love him in the distressing disguises of the poorest of the poor.”

Sister Teresa became Mother Teresa, foundress of a new religious order, the Missionaries of Charity. Teresa left her old motherhouse with only a few coins in her pocket, began dressing in traditional Indian attire—a white sari with a blue border—and moved to the poorest section of Calcutta.

She obtained some basic medical training and opened a school. Within a year, she had been joined by several of her former students, and in time, they embraced the ministry for which they are most well-known today: the care of the dying.

At the time of her death, the Missionaries of Charity ministered to the poorest throughout the world, from Calcutta to Baghdad to New York City. They continue to touch the lives of thousands with the love of Jesus, bringing his light to those whom the world would like to forget.

Her ministry to the dying and destitute was tremendously difficult on many levels. The people whom the sisters brought in from the streets were suffering physically, emotionally and spiritually. Why bother with the sisters brought in from the streets were suffering or even deserved. Sometimes we are even tempted to take pleasure in the suffering of others or, at the very least, rest complacently in our belief that suffering was unavoidable or even deserved.

But when we listen to Jesus, when we see how Mother Teresa put flesh onto his words and what joy it brought to the suffering, even if for only the brief moments before they passed from this life, how can we continue to think this way?

By the 1970s, Mother Teresa was famous. Books had been written about her; documentary films had been made about her; and she had received numerous important awards. We live in an age of celebrity, and perhaps some think that Mother Teresa’s importance lay in her fame or in the big things she had done. That is what we value today: huge achievements, powerful institutions and a wealth of attention.

But Mother Teresa’s life and message always stood in complete opposition to this modern sensibility. From the day she took the first dying person into her room in Calcutta, she was a witness to the importance of the small gesture and simple acts of care, performed with great love.

In a world that values productivity, health and usefulness, Mother Teresa’s care for the dying seems kindly, but of doubtful use, perhaps even a “waste.” But that is the way the world sees it. Through the eyes of Mother Teresa, each dying person is a precious child of God in need of love, no matter how close death might loom.

Cleansing a wound, sharing food, pushing a wheelchair or simply being present to another: acts that will not inspire headlines or make a profit, but small acts that are precious because they are, in Mother Teresa’s words, “something beautiful for God.”

The suffering that Mother Teresa and her sisters have dealt with is extreme. Through the years, many have traveled to Calcutta to serve with the Missionaries of Charity, doing valuable work and building up other foundations and ministries of the order around the world.

Mother Teresa, however, always made it clear that there is no need for any of us to travel across the globe to follow Jesus. She said, “You can find Calcutta all over the world, if you have eyes to see. Everywhere, wherever you go, you find people who are unwanted, unloved, uncared for, just rejected by the society—completely alone. That is the greatest poverty of the rich countries.”

There are many kinds of hunger besides physical hunger. Mother Teresa constantly reminds us. Even those who are well fed suffer from loneliness and hurt. There are many kinds of suffering—physical and spiritual—and many kinds of darkness. This is where the love of Christ can shed light and why Mother Teresa said, “Do ordinary things with extraordinary love.”

(Amy Welborn is a freelance writer living in Birmingham, Ala. She is the author of many books on faith and spirituality for children, teens and adults. Her website is AmyWelborn.com.) 
Mourning a musician dedicated to sharing happiness

Joyful Witness/Kimberly Pohovey

Take it all in... It’s as big as it seems. Count all your blessings. Remember your music. Jimmy Buffett sang of the ocean and sang songs like one of my favorite singers left the world for a moment. He passed away on Sept. 1.

Whether you’re a Jimmy Buffett fan or not, you probably know him for his laid-back, beach vibe and his personality. While I was certainly attracted to his music, the first day I grew to appreciate him more for his capacity for joy and sharing it with others. While I remember meeting him the weekend after his death, I noted how many people knew and loved him for the week that he left us. It was evident that he encouraged others, was generous with so many and genuinely lived to the fullest. Another thing I admired about him was his appreciation for the vast beauty of our world, most especially the ocean. As someone who写道 in the ocean in such poetic terms, you can almost feel the ocean breeze brush your cheek.

“I can’t change the direction of the wind, but I can adjust my sails to always reach my destination.” (Jimmy Buffett)

I was especially struck by an online tribute penned by Sir Paul McCartney, who said he received Buffett’s “5-15” track, “Bubba Gump.” This is a common diving term. If you go into trouble deep in the water, follow the buoy, it will take you to the surface. What a fantastic metaphor for looking for God for help.

And I loved a cartoon I saw depicting Jimmy arriving at the Pearly Gates. St. Peter hands him a halo of Hawaiian leis and says, “and here’s a new pair of flip-flops.”

“Wrinkles will only go where the smiles have been.” (Jimmy Buffett)

While his music was sometimes silly and non-sensical, more often than not, I found his lyrics soulful and metaphoric for life’s journey. Yes, a few songs are definitely salty, but overall, he invented a whole genre of laid-back, feel-good, beach and sailing music based on his life lived at the ocean, on the ocean and dreaming of the ocean. For someone who doesn’t live at the beach, his music has always made me wish of returning to the ocean for my next vacation.

“Oh, yesterdays are over my shoulder, so I can’t look back for too long. There’s just too much to see waiting in front of me, and I know that I just can’t go on without him.” (Jimmy Buffett)

After hearing news of his death, I went hunting for a long-forgotten photo from the first Jimmy Buffett concert attended in 1989 at River Bend Music Center in Cincinnati. Three friends and I are piloted in the back of a pick-up truck, dusted out in Hawaiian leis. To my surprise, I’m pictured arm and arm with my friend Mark, whom I married years later. I suppose I have Jimmy to thank for that too! It was just the first of many Buffett concerts I attended through the years in Cincinnati, where, in his heyday in the ‘90s he would sell out five straight nights.

My hometown of Cincinnati is also where the term “Parrotheads” originated, coined to describe Buffett’s fans.

“Some of it’s magic and some of it’s tragic, but I had a good life all the way.” (Jimmy Buffett)

“I can imagine Jimmy will have the heavenly choir singing “Cheeseburger in Paradise” in no time. Rest in peace, Jimmy, and enjoy the new flip-flops.” (Kimberly Pohovey is a member of the St. Jude Parish and Family Life)
The Book of Sirach is the source of the first reading for Mass this weekend. Sirach’s author was Joshua, the son of Jacob. He should not be confused with Joshua, active centuries earlier as a disciple of Moses and leader of the Hebrews as they passed into the Promised Land. (Protestant Christianity)

Christians centuries ago refused to recognize Sirach as inspired by God, presuming that it had been originally written in Greek, not Hebrew. It has been subsequently learned that it was originally written in Hebrew and later translated into Greek.

Evidently Joshua, son of Sirach, or his students, or his immediate followers in Jerusalem and later translated into Greek.

The Sunday Readings

The reading frankly calls upon its listeners to their own destinies. They must in all things take account of and resemble God. Those stingy with forgiveness are not of God. True Christian forgiveness, however, must in all things take account of and resemble God. That is why the preferred term is “declaration of nullity” rather than “annulment”—because the word “annulment” implies that the Church is actively making a union null, whereas “declaration of nullity” makes it clear that first things matter. The people of Maui feel that life could not be worse, as they try to rebuild their lives after the destructive fires that recently ravaged the island. First things are first, their own survival, the survival of loved ones, the future. God loves us. His love is proved by the fact that we still hold the things that matter most. Think about them. Thank God for them.

The Church observes a particular feast day to remember the Christians of Rome who died rather than repudiate Christ. They put first things first. They were rewarded for all believers, visited by disaster or not life makes sense when first things are acknowledged and when in all things, with the help of grace, they see an avenue to discover and meet God.†

Holding her son at last. His head cradled in her arms, She watched John, weeping, Bending over her son, She touched the places Where the thorns had pierced him. She had borne him without pain, Ravaged by this second birthing, became mother of us all, Mother of our many sons, None, ah none, like hers.

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My Journey to God

Mater dolorosa

The sight of him well in open wounds, But she held his gaze fixedly. As tenderly as once she laid Where the thorns had pierced him. She had borne him without pain, Ravaged by this second birthing, became mother of us all, Mother of our many sons, None, ah none, like hers.

My cousin told me I could get an annulment for $1,000. Is that still true? (Washington, D.C.)

If my cousin told me I could get an annulment for $1,000. Is that still true? (Washington, D.C.)

Fees to cover administrative costs

The Church’s canon law has several rules in place to ensure that the process won’t be swayed in one direction or the other for monetary reasons. For example, an L-156 of the Code of Canon Law states: “The judge and all officials of the tribunal are prohibited from accepting any gifts on the occasion of their acting in a trial.” Similarly, canon 1488 §1 states that advocates in a marriage nullity process (who have a role analogous to a “personal attorney” for the parties involved) can face serious consequences—including being forbidden from practicing in a particular tribunal—if they attempt “to resolve the litigation by bribery or to make an agreement for an excessive profit.”}

Question Corner

Jenna Marie Cooper

Canal law tribunals may charge fees to cover administrative costs

Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at CNS News. Send your questions to CatholicQ&A@cnr.com.†
Late afternoon sunlight shines through trees on Sept. 3 in rural Decatur County. (Photo by Sean Gallagher)

Benedictine Sister Marie Oliger served in Catholic schools for 41 years In 1958, Sister Marie was born on Jan. 24, 1928, in North Vernon. She entered Monastery Sisters’ Fund, in care of Our Lady of Grace Monastery in Beech Grove, Ind., in 1944, finished first vows on June 30, 1946, and perpetual vows on Aug. 10, 1949. She later became a founding member of Our Lady of Grace Monastery.

Sister Marie is survived by a sister, LaVerne Young; Sister of Mary Patzer, Annie Urick and John Sercer, and Jerry Stenger. Sister of Sandy Haller and Bruce Lockert. Grandfather of five.

Benedictine Sister Marie Oliger (formerly Sister Frances Mae), a founding member of Our Lady of Grace Monastery in Beech Grove, died on July 25 at the Enivie of Beech Grove in Beech Grove. She was 97. The Mass of Christian Burial was celebrated on July 29 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters’ cemetery. Sister Marie was born on Jan. 24, 1928, in North Vernon. She entered Monastery immaculate Conception in Ferdinand, Ind., in 1944, finished first vows on June 30, 1946, and perpetual vows on Aug. 10, 1949. She later became a founding member of Our Lady of Grace Monastery. Sister Marie earned a bachelor’s degree in education at the former St. Benedict College in Ferdinand and a master’s degree in education at Marquette University in Milwaukee. During her 77 years of vowed religious life, Sister Marie ministered for 43 years in Catholic schools across central and southern Indiana. In the archdiocese, she served at the former St. Paul School in Ellicott City from 1954-57, at St. Mary-of-the-Knobs School from 1957-61 and at St. Pius X, Indianapolis, from 1961-62, at the former St. Mark School in Perry County from 1962-65 and in Indianapolis at St. Barnabas School from 1965-66 and 1976-86 and at Christ the King School from 1966-68.

Sister Marie is survived by a sister, LaVerne Young; Sister of Mary Patzer, Annie Urick and John Sercer. In 1944, finished first vows on June 30, 1946, and perpetual vows on Aug. 10, 1949. She later became a founding member of Our Lady of Grace Monastery.

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walked by the image of the forgiving God she has embraced in her life, and strode up the steps of the chapel's stage to receive her degree from Marian University in Indianapolis.

It was all part of the first commencement ceremony at the prison of the Women's College Partnership, involving Marian and the University of Notre Dame.

As Williams—wearing the blue cap and gown of a Marian—settled in front of a microphone, her thoughts included the memory of a former fellow inmate and graduate who had been released early from prison on good behavior and planned to be a counselor before cancer took her life just a few weeks before the graduation ceremony.

That personal loss was another part of the trials and tears that these women have endured in their degree-pursuing journeys. They all shared with growing hope—a journey that endured in their degree-pursuing journeys. The program is funded through grants and private donations.

Williams said, “It was such an amazing and special day,” McDevitt said later. “We got to see two premier Catholic institutions of higher education coming together to live out the mission of Matthew 25. God was so present in the entire ceremony, start to finish, and it’s so worth putting up with all the paperwork that we did. I’m still so full of joy.

So were the female graduates. With their caps and gowns covering their usual prison clothes, they proudly stepped forward to receive their diplomas from Daniel Elsener, president of Marian University.

In welcoming the graduates as Marian alumni, Elsener told the women earlier that he admired their dedication in earning their degrees. He also challenged them to live out the values of the Franciscan university—to respect “the dignity of every human person,” to strive for peace and justice, to be responsible stewards of your gifts and your talents and education, to be a source of retribution.

Lina Van Morrison strove to live that way following her early release from prison on good behavior, but she lost her fight with cancer just weeks before the graduation. Her cap and gown—and a bouquet of flowers—were placed on a chair among the graduates. That scene led to even more poignant emotions among the graduates and others in the chapel when her parents rose from their seats to receive her daughter’s diploma from Elsener.

After the ceremony, her parents talked about how hard she had worked to achieve her degree, how much she would have savored the ceremony, and especially how proud of her they are.

“Lady Williams will tell them that the feeling of accomplishment is well worth the challenges and the hard work.”

As the director of the college partnership program, Justin McDevitt was among the audience members who rose to cheer Williams, flashing a smile that beamend again and again during the ceremony that celebrated redemption and rehabilitation.

The program’s partnership between Marian and Notre Dame in offering the opportunity to earn associate and bachelor’s degrees and support when they eventually re-enter the world outside the prison is funded through grants and private donations.

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“We would have been thrilled,” said her father, Leon. “She had worked hard. She wanted to be a counselor.” Posing for a few seconds, she lowered her eyes and added, “She was really only sick about three weeks.”

Noting, her dad Leon said, “She had a second chance and really made good use of it. She turned her life around.”

That is the hope for all the graduates.

Embracing a different foundation of success

At the ceremony, their hope and joy were on full display as they posed for photo after photo in front of the stained-glass image of Jesus in the prison chapel, Williams exuded a sense of peace, joy and dignity—qualities that were at the heart of the praying and planning of the graduates that Holy Cross Father Robert Dowd shared at the end of the ceremony.

“Help them to continue growing in awareness of their God-given dignity, the dignity that comes from you and that no one can take away,” prayed Father Dowd, Notre Dame’s vice president and associate provost for interdisciplinary initiatives. “And help them to grow in respect of the dignity of others along the way.”

May your Spirit which sets us free enable us to share it in a way that is even more attentive to the needs of those around us. Help us all to use the gifts we have received, especially the gift of education, to make our communities, our country, our world a better place.

That’s the hope and the plan for Williams.

“I am so overwhelmed and so blessed,” she said. “The reality for me is being 46 years old and just now receiving my associate’s and now working toward my bachelor’s. At first, I thought I could never do it because of my age. And now I know I can do anything I put my mind to. "When I see a graduation ceremony in a movie or on television, I’m bawling my eyes out because it’s something in my life I didn’t get to do. So being here today is like full circle. I finally have accomplished something, and I know who I am today.”

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Above left, students, teachers, staff members and Father Timothy DeCrane recently celebrated the achievement of St. Rose of Lima School in Franklin in the Johnson County Public Library’s Explore Summer 2023 reading program. The school won the competition for “most student participation and finishers” in the program, earning the library’s traveling trophy and $1,000 worth of prizes. Above right, St. Rose of Lima principal Kim Tekippe fulfilled her promise for allowing students to soak with her water if they won the competition. After drying off, Tekippe noted, “Our school is one of the smallest schools in Johnson County, but we have a mighty roar when it comes to competition. The importance of summer reading is critical to retaining all of the information students learned throughout the year. Here at St. Rose of Lima, we work to have excellence in education, therefore it was important for me to encourage the summer reading program, and I was thrilled to hold up my end of the bargain with the soak towels!” (Guaranteed photos)
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