



The

# Criterion

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## A woman of faith

Hoosier Catholics gain admiration and devotion for St. Theodora on her feast day, page 9.

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## Record \$3 million raised to send children to Catholic schools



Photo by Rob Banagotte

By John Shaughnessy

It was a night to celebrate the record \$3 million raised in the archdiocese to help children receive a Catholic education.

It was a night to also cherish the story of a mother who desperately wanted her child to continue to attend a Catholic school.

Both highlights were part of the archdiocese's 18th annual Celebrating Catholic School Values Awards event on the night of Oct. 8.

Mary McCoy shared the mother's story as the featured speaker at the celebration.

"A mother came to my office asking for help with her tuition payment," said McCoy, the archdiocese's assistant superintendent for Catholic schools, in recalling one of her defining moments as the principal of St. Philip Neri School in Indianapolis.

"The bank was going to automatically withdraw the money from her account in a few days, and she was concerned this would cause an overdraft. It was during the winter when we were having record-breaking low temperatures, and we were concerned that some of our

families did not have heat in their homes. She assured me she had heat and food, but she was so worried about not having the money in her account to pay the tuition."

At that point, McCoy wondered how much money the mother needed to pay her bill.

"When I asked her how much her payment would be, she told me, '37 dollars,'" McCoy said to the 600 people who attended the archdiocesan event at Union Station in Indianapolis. "That's when I did what anyone in this room would have done. I pulled out my checkbook and wrote her a check. I tell you this story because it truly put things in perspective for me. These are the challenges the families are facing. And you are helping to make a difference."

The theme of "making a difference" was a constant one during the event. Noting that the \$3 million in donations nearly tripled the previous record of \$1.1 million that was established in 2012, Archbishop Joseph W. Tobin praised the generosity and commitment of many people in the archdiocese to Catholic education.

"One of the most attractive features of this

See AWARDS, page 8

Speaker Mary McCoy, the archdiocese's assistant superintendent for Catholic schools, shares the importance of a Catholic education for children on Oct. 8 at the 18th annual Celebrating Catholic School Values Awards event.

## Venerating Fatima statue, pope entrusts world to Mary

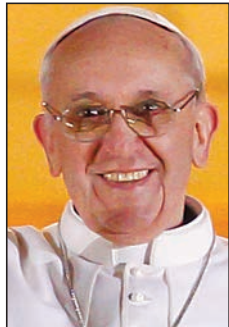
VATICAN CITY (CNS)—Before a congregation of more than 100,000 in St. Peter's Square, Pope Francis formally entrusted the world to Mary.

"We are confident that each of us is

precious in your sight," the pope said on Oct. 13, facing the statue of Mary that normally stands in the shrine at Fatima, Portugal. "Guard our lives in your arms, bless and strengthen every desire for goodness."

The short ceremony was the culmination of

a special Marian Day organized for the Year of Faith. In his homily during the morning's Mass, Pope Francis celebrated Mary as a model of docility, fidelity and gratitude to God.



Pope Francis

See FATIMA, page 10

Photo by John Shaughnessy



## 'Believe me, I understand'

Clem Maga, center, shares a laugh with Bill Bickel and Christina Davis during a break in work at Holy Family Shelter in Indianapolis. After living for a month at the shelter in 1988 with his wife and six children, Maga has spent the past 25 years working at the shelter. Bickel is the shelter's director, and Davis is the shelter's director of operations.

## Former resident and longtime employee exemplifies Holy Family Shelter's mission of serving those in need

By John Shaughnessy

When the drunk, abusive husband showed up at Holy Family Shelter demanding to see his wife, Clem Maga stood his ground, turned the man away and called the police.

When the young, expectant mother went into labor at the Indianapolis shelter in the early morning hours, Maga helped arrange for her to get to the hospital.

When the phone calls come during the middle of the night from someone seeking refuge at the Catholic Charities shelter, Maga answers and does his best to help the person or family find a place to stay as soon as possible.

As an employee of the shelter for 25 years, Maga has added the unofficial job titles of protector, counselor and facilitator to the maintenance and security work that he performs during his shift from 11 p.m. to 7:30 a.m. five days a week.

"What he does is far more than maintenance and security," says Bill Bickel, the shelter's director. "Clem really exemplifies everything good about Holy Family Shelter—compassion, integrity, empathy and a commitment to serve folks in need. That doesn't show up in pushing a mop, buffing floors or cleaning the building. But we are who we are because of Clem."

And Maga would be the first to say that he is who he is today because of the way

that Holy Family Shelter gave him, his wife, Mary, and their six children a fresh start in life 25 years ago.

### 'You feel for them as a human being'

Maga still remembers the pain and the hardship of being evicted from a trailer court with his family when he couldn't pay the rent because he had pneumonia.

"The landlord wouldn't wait on the rent, and we got kicked out. All the kids were little at the time," he recalls, wincing. "I felt real bad. You didn't know where you were going. We couldn't get in the shelter right away, so we stayed with my sister-in-law and her husband until we could."

See MAGA, page 2

# MAGA

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During the month his family stayed at the shelter in 1988, Maga found a job as a busboy in a restaurant. He also helped around the shelter, cleaning the dining room after breakfast and lunch.

"It meant a lot to me to bring my family to the shelter," he says. "My family had a place to stay, and they were safe in the evening when I went to work. Being at the shelter also gave me time to think. It made me a different person."

The experience also made him a more compassionate person—a quality that has shined through repeatedly since he was hired at the shelter a month after his family moved there.

The shelter's director at the time—Daughter of Charity Sister Nancy Crowder—needed someone for a third shift to clean the building. Taking the job, Maga saw his pay increase from the \$2.50 an hour he made as a busboy to \$4.80 an hour. His understanding of what it meant to arrive at the shelter scared and desperate had also increased.

"I understand where people are coming from," he says as he relaxes in the shelter after another night shift. "One lady called here, telling me how hard it was for her. I told her, 'I understand.' She said, 'No, you don't. I'm scared.' I told her, 'Believe me, I understand.' You feel for them as a human being. I don't see them as homeless people. They've just come across bad luck. It's all about trying to help people."

That sense of compassion hasn't faded in Maga's 25 years of work at the shelter.

"Clem is the face of hospitality to our residents in the evening, keeping them safe and feeling comfortable," Bickel says. "About 25 percent of the families that are here are victims of domestic violence. Clem does a great job of knowing who should be in the building and who shouldn't be. We're fortunate that Clem is here to care for the 22 families here. That's a huge responsibility."

Considering that 350 families are helped at Holy Family Shelter each year, Bickel figures that Maga

has been involved in the care and safety of nearly 9,000 families during his 25 years.

Another strong measure of the impact that Maga has made at the shelter is revealed through a story shared by Christina Davis, the shelter's director of operations.

## The favorite part of the job

Five years ago, Davis was at a crossroads in her life, struggling to choose between two jobs—the shelter position and another job that she was leaning toward taking. During that time, she met Maga as he was receiving an award for his 20 years of service to the shelter.

"Being there for that moment made it obvious to me that good things were happening here, and it was something I wanted to be part of," Davis says. "I feel totally blessed to get to work with Clem. He has such a strong passion for the mission of Holy Family Shelter. It comes out in everything he does."

Maga was honored again on Oct. 9 with the 2013 Catholic Charities Summit Award, an award that celebrates staff members "who have gone above and beyond in living the mission and values of Catholic Charities in serving those in need, especially the poor."

The honor touched Maga. Yet it still doesn't compare to what he considers one of his favorite parts of working at the shelter.

"I always like it when residents tell me they're moving out," he says. "I tell them, 'Good luck. I hope everything goes well.' It means a lot to me when I know they got a place to go."

Twenty-five years ago, Holy Family Shelter served as a temporary home for Maga and his family when they desperately needed one. Now, it has become a home for him.

"Every day, I think how blessed I am to be at this shelter," he says. "Twenty-five years ago, I didn't know where we were going to end up, but everything is meant to be for a reason. It was meant for me to get this job."

"Mary says all the time that the shelter is my second home. The people I deal with here and the people I work with are like family. You do everything you can to help them. This place means the world to me." †



Clem Maga receives a 2013 Catholic Charities Summit Award from Archbishop Joseph W. Tobin on Oct. 9. The award honors Catholic Charities staff members who have "gone above and beyond in living the mission and values of Catholic Charities in serving those in need, especially the poor."

## Summit Award winners honored for commitment to serving the poor

Six Catholic Charities workers from across the archdiocese were honored during the 2013 Catholic Charities Summit in Bloomington on Oct. 9.

They each received the 2013 Catholic Charities Summit Award which celebrates staff members "who have gone above and beyond in living the mission and values of Catholic Charities in serving those in need, especially the poor." The six recipients are:

- Stephanie Turpin and Kara Lasher, Catholic Charities Bloomington;
- Clem Maga, Catholic Charities Indianapolis;
- Alaina Mattingly, Catholic Charities New Albany;
- Glenda Gogel, Catholic Charities Tell City;
- Pam Otte, Catholic Charities Terre Haute. †

# Cardinal Dolan, in Rome, lauds pope's 'new strategy' of evangelization

VATICAN CITY (CNS)—Pope Francis' recent warning against overemphasizing moral teachings against abortion, same-sex marriage and contraception means that U.S. bishops should emulate his positive approach to evangelization, not shift the priorities of their public policy agenda, said Cardinal Timothy M. Dolan of New York.



Cardinal Timothy M. Dolan

"What he's saying is that if the perception of the Church is of a scold who's always nagging and always negative and always fearful, we're not going to make many converts because nobody wants to join the Church out of fear or [join a] paranoid group," the cardinal told Catholic News Service on Oct. 8.

"If we emphasize the positive, the gracious, the embracing, the warm, inviting side of the Church, then we're going to attract people," he said. "And that of course is what Pope Francis is saying and doing on steroids."

Cardinal Dolan, president of the U.S. Conference of Catholic Bishops, met with Pope Francis at the Vatican on Oct. 7, along with Archbishop Joseph E. Kurtz of Louisville, Ky., conference vice president; Msgr. Ronny E. Jenkins, general secretary; and Msgr. J. Brian Bransfield, associate general secretary.

The cardinal said the group told the pope about some of the U.S. bishops' "pastoral priorities," including support for immigration reform and objections to the Affordable

Care Act "because it excludes the baby in the womb and the undocumented worker, and also because the implementation of it would place a severe burden on our religious convictions and our consciences" by mandating coverage of contraception, abortifacients and sterilization in violation of Catholic moral teaching.

Pope Francis "was very attentive to that, and he listened very closely," Cardinal Dolan said.

According to Cardinal Dolan, U.S. bishops have a "lot of issues we're hung up on, including immigration, the budget battle, proper health care, world peace, Syria, hunger and the HHS mandates," he said. But the "only one that ever seems to get attention would be any kind of controversial promotion that we would do in defense of life, in defense of marriage and in defense of religious freedom, because they tend to be the more combative issues of the day."

In an interview published on Sept. 19, Pope Francis said that the Church "cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods. ... We have to find a new balance. Otherwise, even the moral edifice of the Church is likely to fall like a house of cards, losing the freshness and fragrance of the Gospel."

Cardinal Dolan said that "when the Holy Father suggested this new strategy, I don't think he got a longer standing ovation from anybody than he did from the bishops in the United States. Because we've been saying for a long time, 'Listen to everything we say, don't just listen to us when we speak about your pet issue.'" †

# Stewart is intern at The Criterion

In this week's issue, Briana Stewart shares her first contribution as a new staff member of *The Criterion*—a "Be Our Guest" column on page 4 about how some song lyrics today share the wrong message, encouraging young people to live only in the present and not worry about the future.



Briana Stewart

A senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, Briana will be an intern for *The Criterion* through the 2013-14 school year. She hopes to focus on youth-oriented stories that will connect with high school students.

At 17, Briana is a staff member on Cardinal Ritter's school newspaper, *The Cardinal Ritter Reporter*. She is also A Promise to Keep mentor; participates in the school's Big Sis/Little Sis program; and is a Service Learning student leader. Briana is also a member of the varsity swimming team.

The daughter of Grant and Naomi Stewart, Briana is a member of St. Michael the Archangel Parish in Indianapolis. She plans to attend Indiana University in Bloomington next fall. Briana wants to pursue studies in journalism, and is excited about being mentored at *The Criterion*, especially to improve her writing skills.

"I am very grateful that my school offers this [internship program] so I can have a test drive of this career before I head off to college."

Briana added, "I feel fortunate to have this opportunity to help me determine if I will pursue journalism in the future." †



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## UNITED CATHOLIC APPEAL:

*Christ Our Hope*



# United Catholic Appeal funds essential to celebrating the sacraments

By Natalie Hoefler

(This is the third in a series of four articles looking at how "United Catholic Appeal: Christ Our Hope" funds are distributed, and how the funds benefit all in the archdiocese.)

In his *Catechism on the Priesthood*, St. John Vianney posed a series of questions:

"Who placed [the Eucharist] there, in that tabernacle? Who was it that received your soul, on its entrance into life? Who nourishes it, to give it strength to make its pilgrimage? Who will prepare it to appear before God, by washing that soul, for the last time, in the blood of Jesus Christ? And if that soul comes to the point of death, who will raise it up, who will restore it to calmness and peace?"

To each question, he answered "the priest," and for some of those questions, one could additionally answer "the deacon."

Without priests, and often nowadays without deacons to assist them, there could be no celebrating of the sacraments—in essence, says St. John Vianney, "there could be no religion."

This week, we focus on how funds from "United Catholic Appeal: Christ Our Hope" benefit all in the archdiocese by aiding in the formation of priests and deacons, and in caring for retired archdiocesan priests.

### 'Freedom to discern without worry'

For Bishop Simon Bruté College Seminary in Indianapolis, the United Catholic Appeal funds are "spread around," says Father Robert Robeson, rector of the seminary.



Fr. Robert Robeson

"It supports us in being able to provide the educational resources that are needed for [college] seminarians in their formation. It helps support our operations, helping with the buildings, doing retreats and formation classes.

"It's not a one-to-one kind of thing where [the appeal funds] pay for a seminarian, but it helps us do what we need to do above other monies we receive so we can provide well-formed

individuals for theological seminaries," says Father Robeson.

Saint Meinrad Seminary and School of Theology in St. Meinrad, however, does provide one-to-one assistance to seminarians with United Catholic Appeal funds.



Fr. Eric Augenstein

"The funds from the United Catholic Appeal go directly toward seminarian education. They pay for tuition, room and board, insurance and other fees related to formation," says Father Eric Augenstein, archdiocesan director of vocations.

"It allows the archdiocese to educate our future priests spiritually, academically and pastorally. Providing for the well-rounded formation of future priests benefits the archdiocese by having priests formed in the history and theology of the Church, but also pastorally to be able to minister in parishes and schools."

The funds also allow archdiocesan seminarians to attend the Pontifical North American College in Rome, as well as for seminarians to participate in summer Spanish language immersion programs in Latin America.



Fr. Joseph Moriarty

Father Joseph Moriarty, who currently serves as vice-rector at Bishop Simon Bruté College Seminary and as associate director of spiritual formation at Saint Meinrad, says having their seminarian formation paid for gives them "the freedom to discern without worry or anxiety.

"Having all these expenses paid for is not so much a 'free ride' as it is freedom for a seminarian to give attention to the call in his heart, to study, to be formed pastorally, spiritually and academically," Father Moriarty says.

"Then the whole Church benefits."

### Deacons provide 'a deeper bench'

Like seminarians at Saint Meinrad Seminary and School of Theology, men in diaconate formation for the archdiocese have their tuition and weekend room and board at various locations in central and southern Indiana paid for by the United Catholic Appeal.

"They do not pay tuition when they enter into formation largely in part because very few deacons will ever draw



Deacon Kerry Blandford

a salary from the archdiocese," says Deacon Kerry Blandford, archdiocesan director of deacon formation and parish life coordinator of St. Andrew the Apostle Parish in Indianapolis.

"[The appeal] pays for the formation of these men, and their service is then sent back at the parishes and around the archdiocese.

"They perform charitable works within their parishes. They assist their pastors in outreach to the community and to the marginalized.

We have guys who work at jails, in hospital ministry, at assisted care facilities, at pregnancy crisis centers. Many of the guys work in different aspects of Catholic Charities," Deacon Blandford says.

Even those in parishes without a deacon benefit from diaconate ministry, he explains.

"Deacon Pat Bower at St. Barnabas [Parish in Indianapolis] works with getting folks at Methodist and IU Health [hospitals] to serve as [extraordinary] ministers [of holy Communion]. He does the training, recruiting and gets folks in to make daily visits and rounds. We have a couple of deacons who assist by going. So even if you don't have a deacon in your parish, you might receive Communion in the hospital through their ministry.

"If a call comes from a parish and the priest isn't there, someone has to go. That's where the deacon can step in," says Deacon Blandford.

"It gives us a deeper bench, and provides a whole different layer of ministry."

### 'They don't want to just sit'

Most people look forward to retirement, a time to do what they want when they want.

On the contrary, "Most retired priests are very interested in the parishes they served," said Father Gerald Kirkhoff, archdiocesan vicar for advocacy for priests. "They don't want to just sit."



Fr. Gerald Kirkhoff

This is a blessing, he said, because "the archdiocese couldn't cover all the scheduled Masses without the help of our retired priests."

And those retired priests—currently 41 of them—are able to serve because they are cared for through United Catholic Appeal funds.

"When priests turn 70, they start drawing retirement," said Father

Kirkhoff. "They don't have to stay in the archdiocese, but many do. Some live in apartments, some in condos, some in private homes or assisted care [facilities].

"Besides providing retirement, the archdiocese also provides health insurance through [United Catholic Appeal] funds. Our health insurance doesn't stop when we retire."

Many priests don't stop when they retire, either.

Take Father William Munshower, 81, who lives at St. Paul Hermitage, a home and assisted care facility operated by the Sisters of St. Benedict in Beech Grove.

"Not only does he help with Mass at the hermitage," says Father Kirkhoff, "but he is part-time sacramental minister at St. Andrew [Parish in Indianapolis]."

Or look at Father John Geis as an example of an active retired priest. Although retired, the 78-year-old priest still serves as part-time sacramental minister at St. Maurice Parish in Napoleon, Immaculate Conception Parish in Millhousen, and St. Denis Parish in Jennings County.

Even the oldest retired priest in the archdiocese, 98-year-old Father Hilary Meny, still celebrates daily Mass for archdiocesan intentions in the home of family members with whom he resides.

"They're really vital," says Father Kirkhoff of the archdiocese's retired priests. "I mean, 41 people who have served many years, and they're still interested, they're active as much as their health allows. The only thing most retired priests don't want to do anymore is go to meetings.

"These guys have been active 40, 50 years. They've collected a certain amount of wisdom, insight and experience they can share. We all benefit from that."

(For more information on the United Catholic Appeal, log on to [www.archindy.org/uca](http://www.archindy.org/uca) or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425.) †

## Outgoing Vatican secretary of state stresses continuity between popes

VATICAN CITY (CNS)—Cardinal Tarcisio Bertone, who as Vatican secretary of state drew rising criticism



Cardinal Tarcisio Bertone

for failures of the Vatican bureaucracy he oversaw, stepped down on Oct. 15 with a speech praising the pontificate of retired Pope Benedict XVI and stressing its continuity with that of Pope Francis.

The cardinal made his remarks

at a ceremony in the Apostolic Palace marking the end of his seven years as the chief aide to two popes. Before his speech, Pope Francis thanked the cardinal for the "courage and patience with which you have lived the adversities you have had to face. They are so many."

The ceremony had also been planned as a welcome to the incoming secretary of state, Archbishop Pietro Parolin, but to the

surprise of most in the room, Pope Francis announced the archbishop had been unable to attend on account of a "small surgical intervention" that would keep him away from work for a "few weeks."

The Vatican spokesman, Jesuit Father Federico Lombardi, said the archbishop had traveled to his native Veneto region of northeastern Italy for the surgery, whose nature the spokesman declined to specify. The new secretary of state, who until the end of September served as papal nuncio to Venezuela, could be in Rome by the end of October, Father Lombardi said.

In his remarks, Cardinal Bertone paid tribute to Pope Benedict, whom he served for more than six years as secretary of state, and for more than seven years at the Vatican's doctrinal office under then-Cardinal Joseph Ratzinger.

"What stirred our passion with Pope Benedict XVI was to see the Church understand itself deeply as a communion, and at the same time speak to the world, to the heart and to the intelligence of all with clarity of doctrine and a high level of thought," the cardinal said.

The retired pope "suffered greatly on account of the ills that plagued the Church, and for this reason he gave her new legislation in order to strike out decisively the shameful phenomenon of pedophilia among the clergy, without forgetting the initiation of new rules in economic and administrative matters," he said.

"I see today in Pope Francis not so much a revolution but a continuity with Pope Benedict XVI even with their differences in style and personal life," the cardinal said, noting in particular the strong devotion to Mary—and particularly Our Lady of Fatima—that he said united the two pontiffs.

Cardinal Bertone, who once wrote a book on the so-called Third Secret of Fatima, also emphasized his own devotion to the manifestation of Mary, who appeared to three Portuguese shepherd children in 1917.

Pope Francis' speech recalled a dream of St. John Bosco, founder of the Salesian order to which the cardinal belongs, in which the saint walked

through rose bushes full of thorns with the guidance of Mary.

"Dear Cardinal Bertone," the pope said, "in this moment I like to think that even if there have been thorns, Our Lady Help of Christians has not withheld her aid, and will not withhold it in the future."

In September, the cardinal defended his controversial record as secretary of state, telling journalists that he saw "these seven years as positive on balance," but also acknowledging "many problems, especially in the last two years."

In an apparent reference to the 2012 "VatiLeaks" of confidential documents that pointed to corruption and mismanagement inside the Holy See, Cardinal Bertone blamed a "tangle of crows and vipers" for "throwing accusations at me."

Under the current constitution of the Roman Curia, the Church's central administration at the Vatican, the Secretariat of State oversees both the Holy See's international relations and internal affairs and coordinates the work of other curial offices. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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## Editorial



Pope Francis watches as a family carries offertory gifts to the altar during a Mass for catechists in St. Peter's Square at the Vatican on Sept. 29.

## Pastoral care of marriage

As we reported in a Catholic News Service story in last week's issue of *The Criterion*, Pope Francis has called an extraordinary session of the Synod of Bishops a year from now to discuss the "pastoral challenges of the family in the context of evangelization."

Notice that word "pastoral." Pope Francis uses it frequently.

For example, during that now-famous press conference on the plane after World Youth Day in Brazil, he said that the next synod would explore a "somewhat deeper pastoral care of marriage." He apparently was already planning to call the synod.

He went on to say, during that press conference, that Church laws governing marriage annulments have "to be reviewed because ecclesiastical tribunals are not sufficient for this. It is complex, the problem of the pastoral care of marriage."

If anyone should be pastoral, it should be a pastor, or any priest. The word itself, of course, denotes the idea of shepherding sheep, and Pope Francis stuck with that metaphor during his chrisom Mass during Holy Week when he told priests that they should be "shepherds living with the smell of the sheep." They should understand their people's problems, and try to help them solve them.

One of the problems that the pope knows well from his years as head of an archdiocese is that of divorced and remarried Catholics. The Church encourages them to continue to practice their faith by attending Mass and participating in parish affairs, but they are forbidden to receive Communion unless they have received a declaration of nullity (an annulment) for their previous marriage or marriages from a Church tribunal.

The practice has sprung up in many parishes, at Communion time, for those who have not received an annulment to approach the priest or extraordinary minister of holy Communion to receive a blessing. Unfortunately, though, some Catholics who have remarried have stopped practicing their faith altogether since they are denied Communion.

Perhaps that is what the pope has in mind when he speaks of pastoral challenges of the family "in the context of evangelization." In all that he has done since his election, Pope Francis has been trying to make membership in the Catholic Church appealing, and a modification of those rules for remarried Catholics may do that.

At the same time, it's good to remember that studies done by such

organizations as the Pew Research Center suggest that relatively few Catholics—in the United States at least—who have joined another faith community, or who simply identify now with no religion, rarely identify divorce and remarriage as a reason for their change.

Before he makes any changes in Church law, Pope Francis wants to get the advice of bishops from throughout the world. That's why he has called the extraordinary session of the synod, only the third extraordinary session since Pope Paul VI reinstated synods in 1965.

The announcement of the extraordinary session came on the heels of a meeting with the Council of Cardinals, the eight cardinals that Pope Francis appointed to advise him in his governance of the Church. We know that one of the things they discussed was the reform of the Synod of Bishops.

That, in turn, appears to have come out of the meeting of all the cardinals that took place before the conclave during which Francis was elected pope. Exactly what happened during that meeting is clothed in secrecy, but we know that there had been dissatisfaction among bishops with the way past popes used the Synod of Bishops as merely an advisory group rather than a decision-making body.

In his interview published in the Jesuit periodicals, Pope Francis said that perhaps it is time to change the methods of the Synod of Bishops because "the current method is not dynamic." Therefore, we strongly suspect that, during the year before the extraordinary session is held, the pope will announce changes in the synod, perhaps giving the body decision-making powers as long as its decisions are promulgated by the pope.

Our article last week reported that the announcement of the meeting of the synod came amid news that the Archdiocese of Freiburg, Germany, has issued new guidelines making it easier for divorced and remarried Catholics to receive Communion. This issue has been discussed in many dioceses in Europe, not only in Freiburg, and we suspect without knowing for sure that it was among the things discussed by the cardinals in that meeting prior to the conclave. It just seems that the Archdiocese of Freiburg is jumping the gun.

However, the pope has also spoken about giving local bishops' conferences more authority and, during the Mass in late June in which he gave the pallium to Archbishop Joseph W. Tobin and 33 other metropolitan archbishops, he spoke about the need for collegiality.

—John F. Fink

Be Our Guest/Briana Stewart

## Don't stop thinking about tomorrow

"Tomorrow's way too far away; But we young right now; So get up right now; 'Cause all we got is right now."—lyrics from the song "Right Now" by Rihanna

Whenever I hear Rihanna's immensely popular song, "Right Now," the only



thing I can think to do is switch the station *right now*. The upbeat remix from David Guetta is all right, but the message and lyrics of the song are all wrong.

Actually, most songs on the radio today are sending similar, corrupt messages to the youth. *Live today, forget tomorrow, the future can wait.*

Now I find this idea of "living for the moment" to be one of the most blatant double standards in our society, possibly ever.

As a student, I am constantly being told by my superiors to plan for my future, but the media tell me quite the opposite.

The "live for now" mindset is appalling and contradictory to everything I have been taught by my family and the Catholic faith. As stated in the *Catechism of the Catholic Church*, "We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls" (#2280).

Having the mindset to live only for the current day, hour or even minute conflicts with the Church's belief in the longevity of one's life.

Christ gave us life so we could *live*: take our children to school, discover our vocation in life, love others with the selflessness portrayed by Jesus. Basically, most people today only care about the present, and indirectly themselves, when in fact the future is what their focus should be.

Whenever I think of this mindset, I

## Letter to the Editor

### Loss of religious freedom, erosion of morals will continue unless we stand up for our faith

Father Tad Pacholczyk's "Making Sense of Bioethics" column and the editorial in the Oct. 11 edition of *The Criterion* share a common theme during this Respect Life Month: We need to be vigilant in protecting what we, as a Church, believe and fight against secular government influences.

Father Pacholczyk points out that we often don't know where our charitable dollars are spent. He describes how the Susan G. Komen Foundation for breast cancer grants money to Planned Parenthood, the largest single abortion provider in the country.

The editorial discusses the Church's fight against the U.S. Department of Health and Human Services' (HHS) mandate for providing contraception, abortifacients and sterilization through the Affordable Care Act (also known as Obamacare), a practice that undermines religious freedom.

Behind the scenes of both of these issues was Planned Parenthood's intimate involvement with the Obama administration. The Komen Foundation had originally withdrawn its grant support

am reminded of a day not too long ago when I learned that most people are stuck believing the future is "way too far away."

While at lunch with my best friends at Cardinal Ritter Jr./Sr. High School in Indianapolis, the topic of class rings came up.

A good friend, Emily, happened to be wearing her beautiful lavender ring, and we inquired why she decided to buy hers.

As we went around the table, people were saying things like "Everyone else got one," and "It would be good for graduation." Finally, it was my turn to explain my reasoning.

I told my friends that I was first interested in the memorabilia because my cousins had once shown me theirs; I thought it was the coolest thing ever.

With that experience in mind, I told my friends that I bought my class ring so that when I grow up, my children will be able to see it and share the same wonder that I did when I saw my cousins' rings. It would be a piece of my past for them to cherish.

To my surprise, my three closest friends just stared at me, dumbfounded. They did not understand how I could even fathom thinking about my children yet, and how my decisions today will affect their tomorrow.

The future is what holds mystery and entices and inspires all kinds of people. In this day and age, the future is forgotten because the present preoccupies all thought and action.

But is that how we are to live? Should we not be planning ahead, not only for our earthly life, but our heavenly one as well? Life is all about advancement—in society, relationships and faith.

As Fleetwood Mac's Stevie Nicks and Lindsey Buckingham have said, "Why not think about times to come?"

So become unstuck in time. The present is fleeting; the future is waiting.

(Briana Stewart, an intern for *The Criterion*, is a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis.) †

for Planned Parenthood, but reversed that decision under withering pressure from the administration and the complicit media which supports him.

Also, the CEO of Planned Parenthood was on the advisory council that pressured President Barack Obama to keep the contraception mandate in the health care law, a provision that benefits them financially and tramples religious freedom. Obama had told Cardinal Timothy M. Dolan that the religious institutions would be exempt. He was not truthful.

Respect Life Month is more than petitions at Mass and life-affirming symbols of solidarity. These are good, but not enough.

It is a time when we need to decide what we, as a Church, will do to stand up to those who promote the anti-life, abortion-on-demand culture, and those who wish to impose statist principles which trod upon religious liberties.

Our leaders, the bishops and priests, need to proclaim loudly in the media and from the pulpit that we will no longer tolerate a society that considers human life expendable, nor a government that intrudes in our practice of religion.

We, the people who are the Church, need to wake up to the fact that unless we become more proactive in whom we vote for and what we donate to, we will find more and more of our religious freedoms taken away and continue to witness the erosion of morals in our society.

Dr. Stephen O'Neil  
Indianapolis

# St. Mary Magdalene Parish to celebrate final Mass on Oct. 27

By Sean Gallagher

History will in a sense repeat itself on Oct. 27 when the members of St. Mary Magdalene Parish in New Marion will worship together for the last time in the church of their Batesville Deanery faith community.

St. Mary Magdalene Parish was one of 12 parishes in the deanery that was selected earlier this year to be merged with nearby parishes. The decision was the result of the "Connected in the Spirit" planning process that involved Catholics across southeastern Indiana over the past two years.

But this won't be the first time that the parish in New Marion has been closed. In 1941, the federal government took over the land on which the parish sat when it established the Jefferson Proving Grounds, a military installation where armaments were manufactured and tested.

For the next six years, many St. Mary Magdalene parishioners were members of St. Maurice Parish in Napoleon. But in 1947, a group of them petitioned then-Archbishop Paul C. Schulte to re-establish St. Mary Magdalene Parish. Their hopes were fulfilled when the archbishop re-founded the parish, and the archdiocese purchased a former bank in New Marion to serve as the parish's church.

Sandra Meisberger, 73, has been a St. Mary Magdalene parishioner since the late 1960s when she and her husband, Melvin, who was born and raised in the parish, moved back to the area.

She understands how members who have always called the parish their spiritual home are finding the latest closing of the parish difficult. But Meisberger thinks the decision was "common sense."

"There are no young people left in the [parish] anymore," said Meisberger of the parish, which has 62 registered households. "There are just two families that have teenagers. I don't think that there are any children younger than that."

Deacon Michael Gardner, parish life coordinator of St. Mary Magdalene Parish, praised the many members of the faith community for recognizing the reality of their situation. He noted, however, that closing the parish is still difficult for many of its members.

"This has been their parish," he said. "Their grandparents and great-grandparents were buried in the cemetery. Their kids were baptized and married there. It's very painful for many of them. But they're dealing with this with such grace. It has very much impressed me."

Although some St. Mary Magdalene parishioners are choosing to join other parishes, many will become members of Prince of Peace Parish in Madison, which was designated in the "Connected in the Spirit" process as the parish into which the New Marion faith community would be merged.

When they join the Madison parish, they will not be far from deceased relatives and friends from New Marion. When St. Mary Magdalene Parish was closed in 1941, its cemetery was moved to the grounds of then-St. Patrick Parish in Madison. St. Patrick Parish was later merged with two other Madison faith communities to form Prince of Peace Parish.

On Nov. 2, All Souls Day, St. Mary Magdalene parishioners will travel in a caravan to St. Patrick Chapel, which is adjacent to the cemetery, Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School.

Led by Deacon Gardner, they will bring the Blessed Sacrament from their previous parish's church and place it in the tabernacle at St. Patrick Chapel. Deacon Gardner will also bless the graves of St. Mary Magdalene Cemetery in an All Souls Day prayer service.

The group will then travel to Prince of Peace Church in Madison to participate in the parish's 6 p.m. Mass, where they will be welcomed by their new fellow parishioners.

"I think what we're doing really gets down to the heart of our faith," said Deacon Gardner, who also ministers at Prince of Peace Parish. "So much of our faith is passed on by our ancestors. The cemetery has always been an important aspect of St. Mary Magdalene."

"I think that coming here and focusing our celebration around the cemetery and around their ancestors, blessing their graves, kind of embraces the whole reason that they have decided to merge



Pictured is the inside of St. Mary Magdalene Church in New Marion. Parishioners will celebrate their final Mass there at 2 p.m. on Oct. 27.



*'This has been their parish. Their grandparents and great-grandparents were buried in the cemetery. Their kids were baptized and married there. It's very painful for many of them. But they're dealing with this with such grace. It has very much impressed me.'*

—Deacon Michael Gardner, parish life coordinator of St. Mary Magdalene Parish

with us here [at Prince of Peace]. It also points out to the folks here in Madison the importance of that cemetery and their history to them."

(Former members and priests who have served as pastors at St. Mary Magdalene

Parish in New Marion are invited to participate in the final Mass at the Batesville Deanery faith community at 2 p.m. on Oct. 27. A dinner will follow. If they would like to come, they should call St. John the Baptist Parish in Osgood at 812-689-4244 by Oct. 23.) †

## What was in the news on Oct. 18, 1963? The Council turns to the role of laity, and the United States will soon see one of its own beatified

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the

pages of *The Criterion*.

Here are some of the items found in the Oct. 18, 1963, issue of *The Criterion*:

- Council Fathers probe the role of the laity

"VATICAN CITY—The role of the layman in the Church was brought under the scrutiny of the Fathers of the ecumenical council for the first time as they voted to take up debate on the third chapter of the schema 'On the Nature of the Church.' The Fathers voted on

October 15 to terminate their discussion of the second chapter of the schema, dealing with the hierarchical structure of the Church, and to pass on to the third chapter, which treats of the laity. An eye-witness of the standing vote by the Fathers reported: 'It seemed that only those remained seated who were too feeble to rise.'

- Jesuit priest is freed in prisoner exchange
- American is beatified by Pope Paul

"VATICAN CITY—Pope Paul VI hailed the beatification of John Neumann—the first U.S. male citizen to be declared a blessed—as evidence of the sanctity of the American people. The pope's words climaxed a day which was full of emotion and rejoicing for the thousands of Americans present at the ceremony and for the Church throughout the world. Bishop Neumann, fourth bishop of Philadelphia (1852-1860), was of Sudetan-German extraction—born in Prachtitz, Bohemia, now part of Czechoslovakia. He was a pioneer priest in the Church in the United States. He opened a special school for the city's Negro

children in pre-Civil War Philadelphia; he learned Gaelic so he could hear the confession of Irish immigrants."

- Teachers' Institute scheduled
- Marian slates annual 'Day of Information'
- Deny pope refused audience to Red
- Consecration set for 14 bishops
- Church and State: A Roman Catholic view
- Why the U.S. Jewish community is interested in the council
- Report progress on study of U.S. parochial schools
- Rural Life group backs wheat sale to Red bloc
- Hierarchical conference idea rapped
- Vatican II poser: How do bishops share in the pope's authority?
- Treatment at council surprises POAU official
- Undefeated teams face stiff tests
- Family Clinic: Unwed girl expecting; mother asks guidance
- Elimination of poverty seen as challenge to U.S.
- Lauds record of Cuban refugee children in U.S.
- Perry, Spencer counties to lure tourists
- UN Assembly president is alert to encyclicals
- Newmanites study modern problems
- Woods choir schedules concert

(Read all of these stories from our Oct. 18, 1963, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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## Events Calendar

### October 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Why Catholics Give-Why They Should," Kerry Robinson, executive director, National Leadership Roundtable on Church Management, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. Charismatic Mass, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

Indianapolis First Friends Church, 3030 Kessler Boulevard E. Drive, Indianapolis. **Respect Life presentation, Journey of Hope tour**, 7 p.m. Information: 317-255-2485.

### October 19

St. Philip Neri Parish, Msgr. Busald Hall, 545 Eastern Ave., Indianapolis. **PhilipFest 2013**, Mass, 5:30 p.m., dinner and social following Mass, \$30 per person includes dinner, \$35 at the door. Information: 317-631-8746 or [stphilipneri-indy.org](http://stphilipneri-indy.org).

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **10th Annual "Harvest Dinner,"** 4-7 p.m., \$10 adult, \$4 children 5-12, children 4 and younger no charge, games, pony rides, Mass 5 p.m. Information: 812-654-2009.

Codiano Field, Brookville. **Oldenburg Academy, pre-game tailgate party**, 4 p.m., football game, 6 p.m. Information: 812-934-4440, ext. 228.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Servants of God Ministries, Evangelization Conference**, Peter Herbeck, presenter, 9 a.m.-4 p.m.,

free-will offering, bring a sack lunch, drinks provided, attendees 16 years-adult. Information: 812-623-4450 or [servantsofgod@etczone.com](mailto:servantsofgod@etczone.com).

Knights of Columbus, 624 Delaware Road, Batesville. **Oldenburg Academy Students in Sports (OASIS) all-you-can-eat chicken dinner**, 4-7 p.m., \$10 adults, \$6 children 3-12 years of age. Information: 812-933-0737, ext. 244 or [kwessling@oldenburacademy.org](mailto:kwessling@oldenburacademy.org).

### October 20

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person. Information: 317-631-2939.

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Fall Festival**, 11 a.m., food, games, shooting match. Information: 812-843-5713.

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer**

**group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

### October 25

Knights of Columbus #3433, 2100 E. 71st St., Indianapolis. **St. Joan of Arc Parish, Holy Family Ministry**, social, 6 p.m., \$25 per person includes dinner. Information: 317-283-5508.

### October 26

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

### November 1

St. Martin of Tours Parish, Sexton Hall, 1720 E. Harrison St., Martinsville. **Christmas holiday bazaar**, 9 a.m.-3 p.m., crafts, cookies by the pound, food. Information: 765-342-4504.

### November 1-2

St. Augustine Home, 2345 W. 86th St., Indianapolis.

**Little Sisters of the Poor, Christmas bazaar**, Fri. 10 a.m.-7 p.m., Sat. 10 a.m.-3 p.m. Information: 317-415-5767.

### November 2

St. Malachy School, gym, 330 N. Green St., Brownsburg. **Christmas bazaar and craft show**, 9 a.m.-3 p.m., 30 vendors, gift baskets, food. Information: 317-852-3195.

St. Therese of the Infant Jesus (Little Flower), 4720 E. 13th St., Indianapolis. **All class reunion**, school tours, 4:15 p.m., Mass, 5 p.m., dinner and program, Marriott East, 7202 E. 21st St. Information: 317-357-8352 or [tom@littleflowerparish.org](mailto:tom@littleflowerparish.org).

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

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

**All Souls Day Mass**, noon. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Italian gala and social**, 5:30 p.m., \$25 per person. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

Kordes Retreat Center, 841 E. 14th St., Ferdinand. **"Exploring the Well of Grief,"** Benedictine Sister Kathryn Huber, presenter, 9:30-11:45 a.m., \$30 per person, registration due on Oct. 30. Information: 812-367-1411, ext. 2915 or [thedome.org/programs](http://thedome.org/programs).

### November 6

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "Literally or Literarily: How do Catholics interpret the Bible?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or [tracaneli\\_stb@yahoo.com](mailto:tracaneli_stb@yahoo.com). †

## Retreats and Programs

### October 18-20

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Rembrandt's Remembrance: An Artistic Exploration**, Benedictine Fr. Noël Mueller, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Sisters of St. Benedict, 802 E. 10th St., Ferdinand. **Come and See Weekend with a Twist**, single Catholic women 18-40. Information: 800-734-9999 or [vocation@thedome.org](mailto:vocation@thedome.org).

### October 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Reflection on Brahms Requiem, "O Death, Where is Thy**

**Sting,"** Julie Paavola, presenter, 9 a.m.-1 p.m., \$35 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lumen Gentium: The Dogmatic Constitution on the Church,"** session three, 7-9 p.m., \$20 per person, document available in book form for \$5.95 or bring your own copy. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Sisters of St. Benedict, 802 E. 10th St., Ferdinand. **Monastery Immaculate Conception and Saint Meinrad Archabbey, Benedictine Hills Pilgrimage**, high school youth and young adults, six-mile prayerful walk from Saint Meinrad to Ferdinand, \$7 per pilgrim. Information: [www.thedome.org](http://www.thedome.org). †

## Archdiocese offers German tradition pilgrimage to Ferdinand on Nov. 15-16

The archdiocese is sponsoring a pilgrimage to southern Indiana to visit various churches, a grotto and the Monastery Immaculate Conception of the Sisters of St. Benedict in Ferdinand, Ind., in the Evansville Diocese. The trip will also celebrate the opening of—and offer opportunities to shop at—Ferdinand's Christkindmarkt. The pilgrimage will take place on Nov. 15-16.

Dinner on Nov. 15 will take place at the opening ceremony for Christkindmarkt. It will include good German food, as well as other traditions surrounding the event, such as an appearance by the Christmas angel, choirs and singing, trumpeters and a bell choir of nuns, all taking place at the beautiful

Monastery Immaculate Conception.

The unique Christkindmarkt tradition began in 14th-century Germany. This 16th annual event in Ferdinand features lavishly decorated booths selling Christmas wares, antiques, gifts, delicious regional food, live entertainment, a free concert, free tours and more.

The cost of the trip—\$269 per person for a double-occupancy room and \$299 for a single-occupancy room—covers two breakfasts, one lunch, two dinners, transportation and lodging. For more information on the pilgrimage, contact Carolyn Noone at 317-236-1428, 800-382-9836, ext. 1428 or e-mail her at [cnoone@archindy.org](mailto:cnoone@archindy.org). To register online go to [www.archindy.org/pilgrimage](http://www.archindy.org/pilgrimage). †

## 1st Choice for Women to sponsor 5K run/walk in Westfield, Ind.

1st Choice for Women of Indianapolis, a pregnancy center operated by Great Lakes Gabriel Project, is sponsoring a fundraiser 5K run/walk at St. Maria Goretti Church, 17104 Springmill Road in Westfield, Ind., in the Lafayette Diocese on Nov. 2.

Tickets are \$25 for adults, and \$15 for students. Registration is available online at [www.goangels.org/bornTORun.html](http://www.goangels.org/bornTORun.html), and includes a goody bag, T-shirt and prizes. Strollers are welcome, but pets are not allowed.

Great Lakes Gabriel Project (GLGP) is a network of churches with volunteers

trained and ready to offer assistance to women and families facing crisis pregnancies. GLGP provides relationship and material resources, along with spiritual and emotional support during pregnancy and after the baby is born.

At 1st Choice for Women of Indianapolis, women receive free services including pregnancy tests, peer counseling, and ultrasounds.

For those who would like to contribute but are unavailable the day of the event, donations can be mailed to GLGP-5K, PO Box 1612, Columbus IN, 47202. †

## Movie Closure to kick off National Adoption Month on Oct. 30

To kickoff November as National Adoption Month, the movie *Closure* will be shown at AMC Castleton Square 14, 6020 E. 82nd Street in Indianapolis, at 7:30 p.m. on Oct. 30.

The movie is presented by adoption advocate Whitney Norris, with sponsorship by Bethany Christian Services, an adoption agency in Indianapolis.

The movie journeys with Angela, an adopted African American, as she spends

more than two years to find her birth parents and family.

Tickets are \$10 and can be purchased online at [www.tugg.com/events/5403](http://www.tugg.com/events/5403). The deadline for purchasing tickets is Oct. 23.

The same link also provides a movie trailer and information on the film.

For more information on the event, or to see if tickets are available after Oct. 23, contact Whitney Norris at 317-480-6285 or [whitneyanorris@gmail.com](mailto:whitneyanorris@gmail.com). †

## Retreat for mothers of miscarried, stillborn or early infant loss offered in Indianapolis on Nov. 9

The Jeremiah Project is offering a healing retreat for mothers who have experienced loss due to miscarriage, stillbirth and/or infant loss in the St. Augustine Room at St. Monica Parish, 6131 N. Michigan Road in Indianapolis, from 8:30 a.m.-12:30 p.m. on Nov. 9.

The event will include peer ministry, discussion, self-reflection and prayer.

To register, contact Liz Escoffery at 317-446-4248 or [elizabethannejamison@gmail.com](mailto:elizabethannejamison@gmail.com). Registration is due on Nov. 5. Indicate if baby-sitting will be required when registering. †



## Terre Haute Life Chain

Chad, left, Nathaniel, Natalie and Chrislette Arkenberg from West Union, Ill., participate in the 22nd Terre Haute Life Chain in front of the Vigo County Court House on Oct. 6, Respect Life Sunday. Sixty people participated in the event to draw attention to issues affecting respect for life.

# Pilgrimage, rosary connect Catholics with Mary, one another

WASHINGTON (CNS)—Carmen Dupuy, a native of Venezuela, waved the American flag with excitement along with more than a thousand other pilgrims to honor Mary and the universal Church.

Dupuy, who now lives in Alexandria, Va., is a member of Queen of Apostles Parish. She described the atmosphere inside the Basilica of the National Shrine of the Immaculate Conception as one that allowed her the best opportunity to have the connection she has felt in her heart through Mary.

"[You have] the connection through Mary, our mother, directly to Christ," she said. "There, he tells us, 'Go be Apostles to all nations.'"

Dupuy and many other worshippers came to Washington's national shrine for the Diocese of Arlington pilgrimage on Oct. 12. The northern Virginia diocese's pilgrimage, which takes place every two years, had as its

theme this year "Mary, Star of the New Evangelization, Increase our Faith."

The pilgrimage also was part of an overnight vigil in Rome to honor Mary on Oct. 12-13.

The day's events included a Holy Hour, Mass with Arlington Bishop Paul S. Loverde and the papal rosary, which was simulcast live from the Shrine of the Divine Love in Rome, and involved nine other global Marian shrines.

Pilgrims from all over the world waved back at worshippers in Washington from a projection screen. International shrines participating in the rosary included Israel's Basilica of the Annunciation, France's Sanctuary of Our Lady of Lourdes, India's Shrine of Our Lady of Good Health, Poland's Sanctuary of the Black Madonna, Kenya's Shrine of Mary, Help of Christians, Belgium's Shrine of the Virgin of the Poor, Japan's Sanctuary of Our Lady of Akita, Argentina's Basilica of Our Lady of Lujan and Brazil's National Shrine of

Our Lady of Aparecida.

Before the rosary, Pope Francis encouraged all to pray for the peace of the world. He said Mary looks upon believers the way a mother does.

"When we are tired, discouraged, overwhelmed ... we look at Mary," he said. "She looks upon us the way a mother does—with love."

In his homily during the morning Mass on Oct. 13, Pope Francis celebrated Mary as a model of docility, fidelity and gratitude to God.

In Washington, Tom Howard, a pilgrim from St. Michael Parish in Annandale, Va., said he appreciated the opportunity to worship with other pilgrims during the rosary.

Howard said Mary is among God's greatest creations.

"It's a special blessing to pray toward our Blessed Mother and to recall the dignity of women," he told Catholic News Service.

Pilgrims Theresa Du and her mother, Anh Nho, came from



Karen Cruz Leal of the Diocese of Arlington, Va., holds a rosary and U.S. flag on Oct. 12 at the Basilica of the National Shrine of the Immaculate Conception in Washington. Worshippers gathered at the shrine for a global rosary as Catholics participated simultaneously in Rome and at 10 Marian shrines around the world, including Argentina, Poland, Japan, Israel, Mexico, Kenya, Belgium, India and France.

Woodbridge, Va. Du and Nho, who are Vietnamese-American Catholics, described participation in the rosary as a way toward evangelization.

"For [my mother], it's the responsibility of everyone in the Catholic Church to bring the good news to everyone," Du said, translating for her mother. †

## Archdiocesan staff receive distinguished alumni awards from Marian University



Gina Fleming



David Bethuram

### Criterion staff report

In a tradition of honoring alumni for individual achievements, Marian University in Indianapolis annually recognizes six former graduates for their contributions in areas reflecting the university's core values and mission.

This year, two archdiocesan staff members were among the six recognized at the Marian University Dillon Family Distinguished Alumni Dinner held at the university's Steffen Music Center on Oct. 4.

David Bethuram, associate executive director for the Secretariat for Catholic Charities and Family Ministries, received the St. Francis and St. Clare Award for Distinguished Achievement in Peace and Social Justice.

Bethuram, a 1978 graduate of the university, has worked for the archdiocese since 1997. He holds two masters degrees, serves on numerous community boards, places Marian University students in internships with Catholic Charities, and has served as a facilitator at the

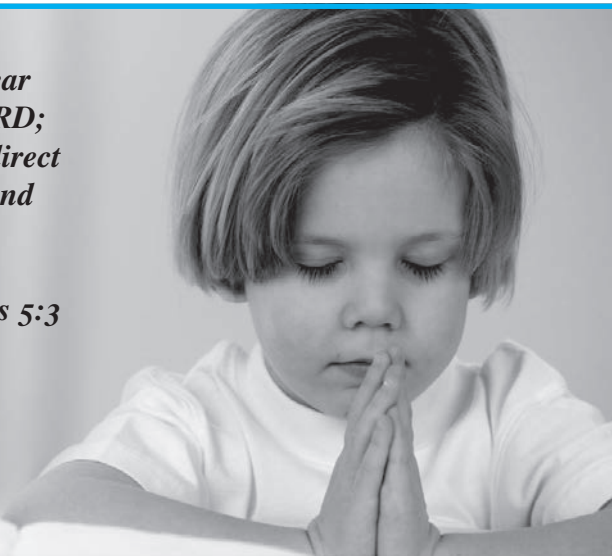
Marian University Retreat for Busy People.

Gina Kuntz Fleming, archdiocesan superintendent of Catholic schools, received the Mother Clarissa Dillhoff Award for Distinguished Achievement in Mentoring.

A 1993 graduate, Fleming has worked in public and Catholic education for 20 years, including six years as principal of Holy Name School in Beech Grove. She holds two masters degrees, and has received numerous awards recognizing her efforts as an influential educator in Indiana. †

My voice shalt thou hear  
in the morning, O LORD;  
in the morning will I direct  
my prayer unto thee, and  
will look up.

—Psalms 5:3



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YEAR OF FAITH 2012-2013

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### Annual Day of Reflection on the Psalms November 11th • 9 am - 2:30 pm

Fr. William Munshower will lead us in his annual Day of Reflection on the Psalms. Looking at the stories of Mary, Zacharias and Simeon, you will learn how the Psalms were used in moments of grace in the New Testament. We hope you will join us for a new and exciting journey with the Psalms.

\$39 per person includes continental breakfast, lunch, and program

### Examen Prayer November 18th • 9 am - 2:30 pm Presented by Mary Schaffner and Fr. Jeff Godecker

One way to pray is to look for God's presence in your daily life. This day of reflection will look at St. Ignatius of Loyola's Examen prayer which invites you to "see God in all things." With time for processing and reflection on the presentations, you will have the opportunity to experience the graces of this prayer throughout the day, as well as to have an understanding of how to continue the prayer in your daily life at home.

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## An Evening with Most Reverend Joseph W. Tobin, C.Ss.R.

October 28, 2013

This event will be hosted at the  
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6729 Westfield Blvd.  
Indianapolis, 46220

**Gathering & Social**  
6:00 PM

**Dinner & Program**  
7:00 PM

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# Honorees help shape students' paths to life of generosity, love and service

By John Shaughnessy

One of the great gifts of a Catholic education is the way it “sets a child on a lifelong path of generosity, of love and of service.”

Those words from Archbishop Joseph W. Tobin capture the lives of the four people who were honored during the 2013 Celebrating Catholic School Values event on Oct. 8 at Union Station in Indianapolis.

As this year's recipients of the Career Achievement Awards, Julie Bowers and Dr. David Wolf have lived that way of life. So have John and Sarah Lechleiter, this year's recipients of the Community Service Award.

Humbled by the award, David Wolf views it as an extended tribute to all the people who helped him and his family when he was growing up—the parishioners who gave them clothes, the religious sisters who shared food, and the man who became like a father to him after his dad died.

“Growing up, the Church was there for us over and over,” Wolf recalls. “I was able to go to Catholic schools because of others. Now, I'm one of those *others*. I feel an obligation to help.”

He does it with a faith and a focus that he describes as “full throttle.”

He is a past president of the board of directors at Roncalli High School in Indianapolis, where he has been involved with the building of a new chapel, a fine arts center, the athletic stadium and an administrative wing.

He is a founding member of SS. Francis and Clare of Assisi Parish in Greenwood, where he has done everything from coach basketball to lead baptism classes with his wife, Anne.

He set up a dental clinic in Haiti, volunteers as a dentist for poor children in Romania, and provides free dental care for people in need in Indianapolis and Greenwood.

“It's just a way of giving back,” he says. “You see Christ in others.”

Wolf says that core belief was ingrained in him through his Catholic education, a gift that he and his wife have shared with their three children.

“They get something different at a Catholic school,” he says. “They get the reinforcement of the faith and how God is in their life. In good times and bad times, that faith will get you through anything. That constant reminder of Christ in your life is what makes Catholic education invaluable.”

Julie Bowers was honored for her deep commitment to Catholic education in a variety of ways.

Besides her 17 years in Catholic education as a teacher and principal, the mother of two grown children has been a catechist, a youth group leader and a confirmation preparation leader at St. Patrick Parish in Terre Haute. She has also been the coordinator of a capital campaign for the parish, and has served on its school commission and parish council.

Now, she is the “animator” of the strategic restructuring plan for the Terre Haute Deanery, helping the parishes there collaborate in their ministries. Her efforts include a plan for St. Patrick School to “ensure an affordable and accessible Catholic education to children in the deanery.”

One story shows the impact that Bowers had as a Catholic educator.

“I had taught this student in first grade, and then he was a student when I was the principal,” Bowers recalls of her time at St. Patrick School. “His mother withdrew



An archdiocesan celebration of Catholic education on Oct. 8 honored four individuals whose Catholic values mark their lives. Sitting, from left, are honoree Sarah Lechleiter, featured speaker Mary McCoy and honoree Julie Bowers. Standing, from left, are honoree John Lechleiter, Archbishop Joseph W. Tobin and honoree Dr. David Wolf.

him from our school one year because of financial reasons. About a year later, his grandfather called and said he wanted him back in our school. Msgr. Larry Moran and I found some school funding to provide a scholarship for him.

“I mentored the boy a lot as he stayed through the eighth grade. When he graduated from high school, he sent me a letter and said he was going into education because of me. He's now a senior in college, and he's going to be a music education teacher. When he saw me recently, he gave me a big hug.”

For Bowers, working in Catholic education is a vocation.

“A vocation is something you do out of love for the Lord,” she says. “What you do in service to him is a gift.”

John and Sarah Lechleiter received the Community Service Award. It honors their belief that “the hand of God is in everything,” and part of their purpose in life is to extend God's reach through their efforts.

Sarah's purpose in life has included serving as a volunteer at the St. Augustine Home for the Aged in Indianapolis, and with Birthline, an archdiocesan effort to help pregnant women in crisis and low-income young mothers who have recently given birth.

She also did just about everything a volunteer parent can during the years her three children attended St. Matthew School and Brebeuf Jesuit Preparatory School, both in Indianapolis.

John has helped with the Boy Scouts, coached basketball and football in the Catholic Youth Organization and served on the board of education at St. Matthew and as the chairman of the board of trustees at Brebeuf.

Their involvement and influence also continue to make an impact at Xavier University in Cincinnati, Marian University in Indianapolis and Providence Cristo Rey High School in Indianapolis, as well as their home parish, St. John the Evangelist in Indianapolis.

“Living our life and living as people of faith are just integrated into who we are and what we try to do,” says John, the president, chief executive officer and chairman of the board of Eli Lilly & Co. in Indianapolis. “We try to be good spouses, good parents, good siblings and good friends. We try to give back to the community.”

The tight weave of promoting Catholic education and the Catholic faith binds their volunteer commitments.

“Catholic education was so strong in my life and in John's life,” Sarah says. “As I grew older, I realized that many people didn't have that amazing opportunity and grounding, and I realized my blessings. It's helped our children become the people they are. So we couldn't be more grateful.”

The award recipients were praised by Harry Plummer, executive director of Catholic education and faith formation for the archdiocese: “Through their witness, we catch a glimpse of just how great an impact Catholic education has on so many lives in our community.” †

## AWARDS

continued from page 1

archdiocese from the get-go for me has been the commitment to Catholic education,” the archbishop told the audience. “Not simply providing a quality education, but with the actual experience of daily formation in the Gospel of Jesus Christ.

“Many of you have received gratefully the gift of Catholic education. And now you give back. So I thank you. I thank you for the gift you are giving to children and their families.”

Archbishop Tobin saluted the four people who were honored during the event for the way they represent the values of Catholic education. Julie Bowers and Dr. David Wolf received Career Achievement Awards while John and Sarah Lechleiter were honored with the Community Service Award.

The archbishop also praised this year's event chairman John Gause, development chairman Mike McGinley and their committees for their fundraising success. A total of nearly \$8.7 million has been raised in the 18 years of the event.

Those contributions are even more

significant, McCoy stressed, considering just how crucial a Catholic education is to children from low-income families.

“Research has shown that people who attend Catholic schools are more likely to vote, to earn higher wages, to be civically engaged, and to be more committed to service as adults than other graduates,” McCoy told the audience. “Latino and African-American students who attend Catholic school are more likely to graduate from high school and college than their peers.

“Research also shows that the poorer and more at-risk a student is, the greater the relative achievement gains in Catholic schools. And a study about two of our own urban Catholic high schools a few years ago found that their graduates were seven times as likely to attend college as others in their surrounding neighborhoods.”

McCoy witnessed that impact during her seven years as an administrator at St. Philip Neri School.

Once staffed by the Sisters of Providence who taught mostly poor Irish immigrants, the school now serves mostly immigrants from Mexico. Most of the families live in poverty. Most of the students speak English as their second language. Most of the parents

dream of a better life for their children.

“I learned from my families that a Catholic education is important to them,” McCoy said. “In Mexico, only the rich can afford a Catholic education. So when families come to the United States, they are surprised to learn a Catholic education is even a possibility. And thanks to contributions from tax credit scholarships and our state vouchers, more and more minority families are able to receive a Catholic education.”

This year's event focused on promoting the importance of Indiana tax credit scholarships as a way to make a Catholic education possible for children from lower- and moderate-income families.

The \$3 million record amount this year was raised mostly through the Education CHOICE Charitable Trust for Tax Credit Scholarships, according to G. Joseph Peters, special consultant to the archdiocese's Office of Catholic Education.

“Many things changed in the school choice laws this year, but the most important allowed for Tax Credit Scholarships to apply to income-eligible students already in our Catholic schools from kindergarten through 12th grade,” Peters said.

“A Tax Credit Scholarship of at least \$500 per child, given for one year, allows an eligible student to receive the state school voucher the following year and for up to 12 years of education in a Catholic school—a potential of \$60,000 in state voucher assistance.”

This year, 4,742 of the more than 23,000 students in the archdiocese are able to attend Catholic schools through the educational choice program, according to Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

McCoy has seen how those efforts have made a difference. In closing her speech, she offered one more example of the impact of a Catholic education.

“A former student from St. Philip Neri School will graduate this year from one of our outstanding Catholic high schools, thanks to several of you sitting in this room tonight,” she said. “He is an Indiana 21st Century Scholar and plans on studying at the University of Indianapolis next year.

“He will not only be the first in his family to go to college, he will be the first to have a high school diploma. I plan to be at both his high school and college graduations.” †



# Hoosier Catholics gain admiration, devotion for St. Theodora on her feast day

By Natalie Hoefler

**ST. MARY-OF-THE-WOODS**—On Oct. 22, 1840, the 41-year-old French nun of fragile health felt small and intimidated among the towering trees in the area of western Indiana known as St. Mary-of-the-Woods.

With so dense a forest, in so remote a location, at her age and with her inability to eat anything but soft, bland food or liquids, Mother Theodore wondered how she would establish the motherhouse and institute for learning she was expected to build with the five sisters who joined her from France.

But she threw the weight of her faith upon God and Providence, and encouraged her companions to do the same.

Walking among many of the same trees, now spaciouly spread out 173 years later, Jim Huser considered the landscape.

“You come here in Indiana on Oct. 22—that’s the hard fall of the year. That’s a heck of a time to start building. That’s pretty remarkable,” said the member of St. Roch Parish in Indianapolis.

He and 27 other archdiocesan Catholics participated in a day trip sponsored by the Benedict Inn at Our Lady of Grace monastery in Beech Grove to the Sisters of Providence motherhouse in St. Mary-of-the-Woods on Oct. 3, the feast day of the founder of the order.

The outing was the first in a series of trips to women’s religious communities around Indiana offered by the Sisters of St. Benedict to help raise funds to refurbish the Benedict Inn Retreat and Conference Center.

“It was an easy decision [to start the series at St. Mary-of-the-Woods], with St. Mother Theodore Guerin’s feast day falling on Oct. 3,” said Annie Endris, director of programs for the Benedict Inn. “What a wonderful way to start the trail [of women’s religious communities of Indiana]!”

Mother Theodore, Indiana’s first saint, was canonized as St. Theodora by Pope Benedict XVI in 2006. Permission was granted to the Sisters of Providence to call her “St. Mother Theodore” in honor of the name by which the sisters have always referred to their founder.

Among other activities, the day included Mass and a guided tour by Providence Sister Jan Craven through the grounds and church at St. Mary-of-the-Woods.

Through a video, anecdotes and details from St. Theodora’s journals, Sister Jan shared the inspirational story of the holy woman who founded her order.

Bearing hardship with faith seemed to be the constant story of St. Theodora, who was born Anne-Thérèse Guérin in Etambles, France, in 1798.

She lost two siblings at a young age, and her father was murdered by bandits when she was 15. With her mother’s need for financial help in raising Anne-Thérèse’s remaining sister, she put off her desire to join the Sisters of Providence in Ruille-sur-Loir, France, until the age of 25.

During her novitiate, she became ill. The medicines that cured her illness severely damaged her digestive system. For the rest of her life, Mother Theodore could only consume bland food or liquids.

Despite her frail health, she was chosen to lead a missionary group of Sisters of Providence to the U.S. to establish a motherhouse, open schools and evangelize the residents of the Diocese of Vincennes in the state of Indiana. Feeling incompetent and unsure, she nevertheless obeyed.

The hardships Mother Theodore and her sister companions endured during the journey and once settled in St. Mary-of-the-Woods were almost constant. Harsh conditions, language barriers, the politics of being women at a time when only men owned property, health issues, financial stress, fires, even severe challenges from an early bishop—through them all, Mother Theodore encouraged her sisters that, “if you lean with all your weight upon Providence, you will find yourselves well supported.”

Love for God and devotion to the Blessed Sacrament sustained Mother Theodore. By the time of her

death in 1856, she had opened 11 schools and two orphanages in Indiana, and the independent congregation had grown to 67 professed sisters, nine novices and seven postulants.

“I admire her spirit,” said Benedictine Sister Carol Falkner, administrator of the Benedict Inn. “I do think the spirit of women can bring so much to the Church.

“She had great courage because she suffered so much. But she stayed true to her seeking of God, and that in turn led to the Sisters of Providence founding the motherhouse and all the influence they’ve had around the world.”

Elaine Davidson of St. Barnabas Parish in Indianapolis was glad for the opportunity to visit St. Mary-of-the-Woods for the first time. But she walked away with much more than checking the site off of her list of places to visit.

“[St. Theodora] was an ordinary lady who did extraordinary things. She was human and real, a real woman. I have more respect for her having spent the day here and learning about her. I didn’t have devotion to her before today, but I probably will now,” she said.

Huser, whose birthday falls on St. Theodora’s feast day, attended the trip with his wife, Barbara, as a birthday present from his parents.

He was particularly impressed with the two round-trips the Hoosier saint made between France and the United States, the second excursion for the purpose of raising desperately needed funds.

“To make that trip twice back then—I wouldn’t even want to do it once,” he said.

The image pictured in the painting of St. Theodora currently popularized around the archdiocese gave Chris Guedel of St. Mark the Evangelist Parish in Indianapolis the impression that the saint was “a hard woman.”

“I grew up with the Sisters of Providence through Catholic grade school, and they were always so fun and vibrant,” she said. “Then I’d look at this picture and think, ‘She’s their mother?’

“But after being here, I was touched by the love she had for all the nuns and knowing the challenges they were forced to live with. She kept their faith up, kept them spiritually up. That was not what I envisioned her to be like!

“And after she came back [from France] the second time, she said she knew she was home—she called Indiana ‘home’! I love that!” Guedel said.

Work on the permanent shrine for the Hoosier saint will begin on Nov. 1, with plans for dedication to take place in October 2014.

Meanwhile, the temporary shrine to St. Theodora resides in the Church of the Immaculate Conception near the motherhouse at St. Mary-of-the-Woods.

The shrine is centered around a locally-made wooden box containing her remains, with the banner displayed in St. Peter’s Square at the Vatican for her 1998 beatification hanging behind the box.

Guedel said she appreciates that at the temporary shrine “you can actually go up and touch the coffin. I like that they put her out there because she is ours.”

Finding that St. Theodora is an “accessible” saint was a goal Endris had for the participants on the trip.

“What I hope the participants received from the day was [realizing] how accessible St. Mother Theodore Guérin is for us, especially those who live in Indiana.

“We hear and read about the lives of the saints, and they sometimes seem so remote. But St. Theodore Guérin lived, worked, and prayed with her community in Indiana. She experienced the changing of the seasons here.

“How awesome is it to be able to go for a short drive to visit and walk the grounds where she lived and prayed.”

*(The next trip to an Indiana religious community will occur in the fall of 2014, with a visit to the Sisters of St. Benedict in Ferdinand and the Saint Meinrad Archabbey in St. Meinrad. For more information on other events sponsored by the Benedict Inn, log on to [www.benedictinn.org](http://www.benedictinn.org).) †*

Photos by Natalie Hoefler



Members of the Sisters of Providence choir, joined by the Saint Mary-of-the-Woods College Chorale, sing during the Mass celebrating the feast of St. Theodora at the Church of the Immaculate Conception in St. Mary-of-the-Woods on Oct. 3. The wooden box in front of the choir director contains the remains of St. Theodora, and the hanging banner was the one displayed in St. Peter’s Square at the Vatican when the founder of the Sisters of Providence was beatified in 1998.



Danette Sierle of St. Lawrence Parish in Indianapolis, left, Benedictine Sister Bernardine Ludwig of Our Lady of Grace Monastery in Beech Grove, Mary Holman of Holy Spirit Parish in Indianapolis, and Elaine Davidson of St. Barnabas Parish in Indianapolis sing during the Mass celebrating the feast of St. Theodora at the Church of the Immaculate Conception in St. Mary-of-the-Woods on Oct. 3.



Above, Providence Sister Jan Craven describes the Church of the Immaculate Conception on the grounds of the Sisters of Providence at St. Mary-of-the-Woods to a group traveling from the Benedict Inn in Beech Grove on Oct. 3, the feast of St. Theodora—or St. Mother Theodore, as the Sisters of Providence have been granted permission to call their founder.



The interior of the St. Anne Shell Chapel is decorated with shells from the Wabash River, which flows about two and a half miles southeast of the Sisters of Providence motherhouse. Shells were used to form designs along the walls, including the Sacred Heart of Jesus, the Immaculate Heart of Mary, the state of Indiana indicating the various locations of schools started by the Providence sisters at that time, a ship and other designs.

Right, participants on the day trip to St. Mary-of-the-Woods enter the congregation’s St. Anne Shell Chapel on Oct. 3. Upon departing from France for the U.S. after raising funds in 1843, St. Theodora asked for the intercession of St. Anne, mother of Mary and patron for Breton sailors. She promised that if she survived the trip, she would have a chapel built in St. Anne’s honor. The chapel was constructed in 1844.



# FATIMA

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“Let us invoke Mary’s intercession,” he said. “May she help us to be open to God’s surprises, to be faithful to him each and every day, and to praise and thank him, for he is our strength.”

Many in the crowd held small replicas of the crowned statue of Our Lady of Fatima, which had arrived in Rome the previous afternoon on a TAP Portugal airlines flight from Lisbon.

An Italian air force helicopter transported the statue, inside an ivory-colored triangular container resembling a musical instrument case, to Vatican City. The statue was then brought to the residence of retired Pope Benedict XVI at the Mater Ecclesiae monastery, where he briefly venerated the statue in the monastery’s small chapel. Afterward, Pope Francis welcomed the statue at the Vatican guesthouse where he lives.

At the beginning of an Oct. 12 prayer vigil in St. Peter’s Square, four attendants carried the statue on a litter through the crowd and brought it up to the front of the basilica. Pilgrims waved white handkerchiefs in a traditional gesture of devotion as the statue passed.

Pope Francis led the vigil, which included a recitation of the seven sorrows of Mary. In a catechetical talk, the pope said that all believers can emulate the mother of God by giving “human flesh to Jesus” when they assent freely to his call.

“Believing in Jesus means giving him our flesh with the humility and courage of Mary, so that he can continue to dwell in our midst,” the pope said. “It means giving him our hands, to caress the little ones and the poor; our feet, to go forth and meet our brothers and sisters; our arms, to hold up the weak and to work in the Lord’s vineyard; our minds, to



CNS photos/Paul Haring



Above, the original statue of Our Lady of Fatima arrives in procession for a Marian vigil led by Pope Francis in St. Peter’s Square at the Vatican on Oct. 12. The statue was brought from Portugal for a weekend of Marian events culminating in Pope Francis entrusting the world to Mary.

Left, Pope Francis touches the original statue of Our Lady of Fatima after entrusting the world to Mary at the end of a Mass in her honor in St. Peter’s Square at the Vatican on Oct. 13.

think and act in the light of the Gospel; and especially our hearts, to love and to make choices in accordance with God’s will.”

Later that night, Pope Francis sent a video message to the faithful gathered at 10 Marian shrines around the world, stressing Mary’s role as a bridge to her son.

“Mary points to Jesus,” he said. “She asks us to bear witness to Jesus, she constantly guides us to her son Jesus, because in him alone do we find salvation.

He alone can change the water of our loneliness, difficulties and sin into the wine of encounter, joy and forgiveness. He alone.”

Pope Francis has signaled his strong devotion to Mary from the first morning of his pontificate, when he made a brief pilgrimage to the Basilica of St. Mary Major, Rome’s principal Marian shrine. He later asked the bishops of Portugal to dedicate his pontificate to Our Lady of Fatima.

Oct. 13 is the anniversary of the last apparition of Mary to three shepherd children at Fatima in 1917. Two of the visionaries, Blessed Jacinta Marto and her brother Blessed Francisco Marto, were beatified by Blessed John Paul II in 2000. Their cousin, Sister Lucia de Jesus dos Santos, died in 2005, and three years later Pope Benedict exempted her from the usual five-year waiting period between a death and the start of a beatification cause. †

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Janet Sullivan Whitaker (pronounced Janette) is a veteran pastoral musician, cantor, keyboardist, percussionist, composer, concert performer, and clinician. She has presented workshops on cantor dynamics, lector formation, youth music mentoring, parish repertoire, song of the assembly and keyboard improvisation. A native of Northern California, Janet has served for 30 years in active parish music ministry in the Diocese of Oakland, California, and currently serves as full-time director of music and liturgy for St. Joan of Arc Parish in San Ramon.

As a cantor, Janet has led the assembly song at major liturgical events, including National Association of Pastoral Musicians conventions and the Los Angeles Religious Education Congress. She holds a B.A. in music from California State University at Hayward (1999) and an M.T.S. in Liturgical Theology from the Jesuit School of Theology at Berkeley, California (2007). Janet’s liturgical compositions are published by both OCP and WLP Publications.

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## Terrorism's ultimate defeat will only come through love

By Marcellino D'Ambrosio

Most of us can remember exactly where we were when we heard the news of a terrible, defining moment of national terror.

For some, it was the assassination of President Kennedy in 1963, the 50th anniversary of which will occur next month.

For the younger generations, it was the morning an airliner crashed into one of the towers of the World Trade Center in New York. When a second plane took out the second tower, we knew it was no accident.

Since then, we've come to call it simply 9/11. We wondered on that day how many more planes had been turned into flying bombs and where they would strike next. Shock and awe, horror and terror: That's the brutal and arrogant goal of terrorism.

We declared war on it. We made new laws and opened new government agencies to combat this new threat. But terrorism is nothing new. It's probably as old as the human race.

In fact, the cradle of civilization, now Iraq, was the home of the most infamous terrorists of antiquity, the Assyrians. Their goal was to conquer their neighbors in a way that would minimize initial resistance and subsequent rebellion. To do this, they knew fear would be their greatest weapon.

A simple threat of death for those who resisted was not enough because many would prefer death to slavery. So the Assyrians developed the technology to produce the maximum amount of pain for the longest amount of time prior to death. It was called crucifixion. This ingenious procedure proved to be a very effective terror tactic.

It was the policy of the Roman Empire to adopt from conquered people whatever appeared useful. They found crucifixion an excellent tool of intimidation. The humiliation of being stripped naked to die in a public spectacle was particularly loathsome to Jews for whom public nudity was an abomination.

Incidentally, crucifixion was deemed so horrible that Roman law strictly prohibited it from being carried out on a Roman citizen, even a traitor. It was reserved for slaves and conquered people alone.

Non-Christians have often asked a good question: Why do Christians adorn their churches, homes and necks with a symbol of abasement, terror and torture? Three days after Sept. 11, the Catholic Church observes the feast of the Exaltation of the Holy Cross. This day provides the answer.

St. Anselm, a theologian and philosopher of the 12th century, explained it this way: Our first parents' sin was all about pride, disobedience and self-love. Deceived by the serpent, Adam and Eve ate the forbidden fruit in defiance of God because they wanted to exalt themselves as his equal.

The results were catastrophic—loss of communion with God, each other and the created universe. This led to a snowball effect of sin and violence starting with Cain's murder of Abel and escalating from there.

The history of the human race has been a story in which each one of us, weakened by the impact of this sin, have followed its pattern, proudly refusing to obey God and love our neighbor.

Anselm pointed out that sin constitutes an infinite offense against the goodness and honor of God. Having been created free and responsible, bound by the law of justice, our race is obliged to offer acts of love, humility and obedience to God that are powerful enough to cancel out the long legacy of disobedience, pride and selfishness and restore our friendship with him.

The problem is that our wounded race could not begin to attempt such a task. So the Father sent his Son to become man and accomplish the task in our place, to substitute for us.

For the immortal, infinite God to empty himself and unite himself to a limited, vulnerable human nature was already a feat of unimaginable love and humility. But for redemption to be complete, the hero would have to withstand the greatest fury that hell and fallen humanity could hurl against him: the terror of the cross.

Surely, after the crowds he had healed and fed yelled "crucify him" and his own Apostles fled, Jesus would realize it wasn't worth it. Surely he would curse the ingrates and use his divine power to free himself as many suggested in their taunts.



The twin towers of New York's World Trade Center on 9/11 is depicted in a stained-glass window at Our Lady of Lourdes Church in the New Dorp Beach section of the Staten Island borough of New York. The Church's centuries-old reflection on the death and resurrection of Christ shows that the evil of terrorism will only ultimately be overcome through love.

*'Only total love can overthrow [terrorism] and turn its very acts back upon its ugly head.'*

But his was love to the end, love to the max. His death was the clear and undeniable manifestation of the triumph of obedience over disobedience, love over selfishness, humility over pride, self-giving over terrorism.

Good Friday was the D-Day of the human race. Since then, the power of Christ's obedient, humble, unstoppable love has been made available to all who are willing to share it, producing martyrs and saints who have triumphed over terrorism in every generation, down to saints of our own era, such as

St. Maximilian Kolbe, who volunteered to die in place of a stranger at Auschwitz.

Nations should take legal and military measures to combat terrorism, but such measures will never fully defeat it. Only total love can overthrow it and turn its very acts back upon its ugly head. That is exactly what the Lord accomplished on Good Friday and shared with us on Pentecost.

*(Marcellino D'Ambrosio writes from Texas and guides pilgrimages to Rome and the Holy Land.) †*

## Catholic teaching asserts that war cannot be motivated by revenge

By Fr. Lawrence E. Mick

Through the centuries, the Catholic tradition has struggled with the question of the Christian response to aggression. The *Catechism of the Catholic Church*, quoting the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World," summarizes current teaching this way:



A man prays as Pope Francis leads a vigil to pray for peace in Syria in St. Peter's Square at the Vatican on Sept. 7. In its teaching on just war, the Catholic Church says that desire for revenge must never be the motivation for armed conflict.

"All citizens and all governments are obliged to work for the avoidance of war. However, 'as long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed'" (#2308).

Catholic theology has developed principles for a "just war" which must apply for a war to be considered justified, says the catechism.

At the same time, the Church has from its earliest days allowed room for people who embraced pacifism. An early document called "The Apostolic Tradition of Hippolytus of Rome," for example, says that "catechumens or believers who want to enlist as soldiers are to be sent away, for they have treated God with contempt."

Jesus did not directly address the issue of war, though he did warn that "all who take the sword will perish by the sword" (Mt 26:52).

Other elements of his teaching, however, give us guidance on how we are to respond to injury against us.

In the Sermon on the Mount, he teaches, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well" (Mt 5:38-39).

In the same sermon, Jesus also rejects limits to our

love: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you" (Mt 5:43-44).

And, of course, he gave powerful witness to his own teaching when he was being nailed to the cross and prayed, "Father, forgive them, they know not what they do" (Lk 23:34).

Some people turn to the Old Testament to find justification for war, and it is true that God is often portrayed there as supporting Israel in its wars against its enemies. But there are also several times when the prophets denounced war, and call on Israel to trust in God rather than in military force.

The Bible does not give us an absolute basis for either war or complete pacifism. But it is clear that we must never respond to injury by seeking revenge. If war is necessary, it must be for defense, not for vengeance.

As St. Paul reminds us in Romans: "Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath; for it is written, 'Vengeance is mine, I will repay,' says the Lord" (Rom 12:17-19).

*(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †*

From the Editor Emeritus/John F. Fink

## Year of Faith: Abortion and Communion

The Catholic Church has not done a good job of convincing all Catholics either of the evil of abortion or the seriousness of receiving Communion only when one is in the state of grace. The evidence for that statement is the controversy that comes up whenever bishops tell politicians that they may not receive Communion if they support abortion.

This is not a national election year, so the issue isn't as prominent at this time. Nevertheless, we should understand what is involved.

It boils down to this: Catholics have an obligation to respect life, and it is a mortal sin to encourage abortion. Those with any mortal sin on their souls are unworthy to receive Communion. Therefore, those who encourage abortion are unworthy to receive Communion.

This is not just a rule for politicians; it applies to everybody. It also isn't a matter of the bishops getting involved in partisan politics. They are defending what the

Church has consistently taught about the Eucharist ever since St. Paul warned the Corinthians that people may not receive Communion "unworthily," which it has defined as being in the state of mortal sin (1 Cor 11:27). It's a sacrilege to do so.

Any mortal sin—adultery, skipping Sunday Mass, stealing a large amount of money, defaming someone's good name, etc.—is incompatible with going to Communion. In the matter of abortion, anyone who votes for a politician precisely because he or she supports abortion rights, while knowing that that is grievously wrong, is committing a mortal sin and may not receive Communion.

The U.S. bishops have not agreed on whether priests should *refuse* Communion to pro-abortion politicians. There's agreement that such politicians should not present themselves for Communion, but not on whether they should be refused if they do.

Meanwhile, we have to face the fact that the Church in the United States still has a serious need to educate the faithful about the seriousness of the issue of abortion. Those states with the highest percentage of Catholics are those with the most

pro-abortion politicians—Massachusetts, for example, or Rhode Island.

As much as the popes and bishops have emphasized life issues, they apparently have not been able to convince most Catholics. And it's not just abortion, but also euthanasia, embryonic stem-cell research and capital punishment, too. I discussed those issues last week.

The *Catechism of the Catholic Church* clearly teaches, "Anyone who desires to receive Christ in Eucharistic Communion must be in the state of grace. Anyone aware of having sinned mortally must not receive Communion without having received absolution in the sacrament of penance" (#1415). This is hardly new teaching.

Perhaps Catholics are no longer aware of what mortal sin is. The catechism again: "For a sin to be mortal, three conditions must together be met: Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent" (#1857). Again, the same thing the Church has always taught.

Unfortunately, many Catholics seem to have rejected the whole concept of what comprises grave matter and therefore is mortal sin. †



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Catholic Education Outreach/Gina Fleming

## Further choice for students with special needs

In the Archdiocese of Indianapolis, the face of Jesus is seen in each of our students. Our 68 schools are committed to meeting the spiritual, academic, social, and emotional needs of every child we serve. We are thrilled that more families who desire a quality Catholic education can become a part of our school communities through the



Indiana Choice Scholarship (voucher) law.

This year, the law was expanded to include siblings of students already receiving a Choice scholarship, students who otherwise would have attended a failing public school who are income-eligible, and students who qualify for special services through an individualized education plan (IEP) or individualized service plan (ISP) who are income-eligible.

The majority of our school students affected by the addition of a "special education voucher" were enrolled prior to the 2013-14 school year. Last year, more than 670 students in third through eighth grade identified as having special needs were enrolled in our schools. The state attorney general ruled that "CHOICE" is permitted in the law, meaning that parents have the right to select the provider for special services to their child.

In cases where the local public school,

also known as the local education agency (LEA), is able to provide sufficient services, parents may choose such services in addition to placement in a Catholic school. Schools have the right to determine whether or not they will be (or can be) a service provider. The intent of the legislation was to increase educational opportunities for students with identified special needs.

Generally speaking, when a non-public school student qualifies for special services, his or her parents reject FAPE (free, appropriate public education), and a service plan is implemented at the non-public school.

For example, if a child attends St. Mary's and is eligible for speech/language services as identified through an IEP, that child's parents may reject FAPE and an ISP is implemented. If the child is eligible for a Choice scholarship, speech services may be provided through the public school LEA at St. Mary's or through St. Mary's directly.

By rejecting FAPE, there are some services that may not be provided through the LEA. However, most schools in the archdiocese have developed their own resource programs in an effort to support the learning differences and God-given uniqueness of all students in their schools. In doing so, many are prepared to provide equal, if not more comprehensive, services to their students than those which could be provided through the LEA.

We are grateful to our LEAs for partnering with us to serve our students

over the years. This partnership has allowed for students to receive speech services, occupational therapy, physical therapy, and much learning support throughout numerous archdiocesan schools. In many cases, however, our Catholic schools already provide significant support to students with learning differences outside of any benefits and services provided through the LEA.

With the expansion of the Indiana Choice Scholarship program to include special education, parents of students with IEPs or ISPs who also qualify for the Indiana Choice Scholarship may select the provider of services, determining who receives the state monies that are linked to the identified disability. This additional choice option gives many of our schools greater flexibility with providing benefits and services that they may not have been able to previously provide.

LEAs will continue to provide services (through an ISP) for parentally placed non-public school students who are not receiving Choice scholarships, and students who qualify for the Choice scholarship and designate the LEA as their service provider.

To learn more about the specific services provided through your parish school or local Catholic high school, please contact the school principal.

(Gina Fleming is superintendent of Catholic schools for the Archdiocese of Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

## Goodbye to a bishop and a friend who looked forward in life

"Gene, what's new in your neck of the woods?"

Chicago Bishop Timothy J. Lyne's question wasn't just meant to make

conversation when I stayed with him at Holy Name Cathedral. He was truly interested in me and in my work. His true concern was deeply moving, and, I must confess, made me feel important.

A month before his Sept. 25 death, I stayed with him and remember driving back to Washington, D.C., feeling especially touched by our last conversation.

Here was a man, age 94, whose interests had not waned. He was connected to daily events and the many friends he had made over the years. He was officially retired, but he hadn't retired from life.

There is the saying that "familiarity breeds contempt." It also breeds boredom, apathy and indifference, three of the deadliest enemies to our ability to relate meaningfully with one another. This never happened to Tim. He kept interest—the one thing that researchers credit with keeping marriages together—in those of us who were lucky enough to know him.

Tim was concern personified. When I asked about a classmate who was suffering from cancer, and whom I hadn't seen in years, Tim slipped, within the hour, a note with his number under my door.

When I called my classmate, he said, "Oh, I was just on the phone with Tim and he told me you were with him." Tim cared that we connected and took action to make sure it happened.

When my best friend, the first African-American priest ordained in Chicago, who was living in Albuquerque, N.M., began having health problems, I called Tim. Within a few weeks, he worked

out a way of getting him back to Chicago and into a retirement home for priests.

In an interview on the elderly between then-Cardinal Jorge Mario Bergoglio (now Pope Francis) and Rabbi Abraham Skorka, the two discussed the problem of isolation that occurs. The elderly have fewer friends who are alive, and they also noted that we tend to look back rather than forward as we age.

As true as this may be, Tim was forever forward-looking and surrounded himself with people. Although we had much to reminisce about, the present and what the future holds were his primary interests, as were people who needed help.

As a caring God came among us and taught us how important we are to God, so, too, did God bless us with a man who modeled himself after God's loving interest in us.

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

For the Journey/

Effie Caldarola

## The stranger in our pew

On the feast of the Assumption, I had a morning meeting and couldn't make it to my parish Mass. I looked online to find a late Mass nearby, and headed out before dinner.

I was tired, hungry and leaning a bit on the "obligation"

part of that "holy day of obligation" phrase. Let's just say I was acting more on the letter of the law than its spirit. My lousy attitude led me into the last pew, a back-row Catholic for sure that evening.

Before the Mass began, the priest introduced himself and then asked us to turn to those nearby and greet one another. I was not in my parish and didn't know anyone. I smiled, shook hands, and when the man sitting next to me with his wife introduced himself, I followed his example and told him my name.

How many people could remember—not now, but on the spot—the names of people who introduce themselves to you at Mass? Or is it usually in one ear, out the other?

At the greeting of peace, my pew mate turned to me, offered me peace, and said, "Effie. That's an unusual name but very pretty." Well, there I was, clueless to remember his first name or his wife's. Suddenly, my fellow Massgoer had challenged my attitude about the evening's worship.

Here was someone who actually understood and practiced the communal aspect of our shared liturgy. Here was someone who was engaged with those around him. He made me feel welcome. As a stranger in a different parish, I suddenly felt recognized, an individual, not just an invisible part of the crowd.

Years ago, I worked in a parish where we attempted to become more welcoming. Of course, like many parishes, we focused on having a trained group of greeters, "hospitality ministers," and we planned events like "name tag" Sundays where people might learn the names of fellow parishioners.

These are good tactics, but they only go so far. To be a truly welcoming Church community, everyone must be invested in the process of hospitality and understand that Mass is not a private devotion.

Some parishes invite all ministries to a workshop on hospitality—not just the greeters and ushers. Everyone is encouraged to make their parish a place of welcome. This includes the parish secretary and other staff.

Parish secretaries and receptionists are the first face of a welcoming parish. Their open and generous smile behind the desk, and the way they take phone calls, speaks volumes about the parish to the newcomer.

Another aspect of a welcoming parish is when people move to the center of the pew, rather than cling to seats on the aisle. This makes it easier for people coming later to find seats, and easier for the ushers to assist them. Unless you have a disability requiring you to be near the aisle, move over.

And then, of course, there's the lesson I learned. Even though we often don't know those around us at Mass in big parishes, we share the same faith, we become the same body. The least we can do is prayerfully and consciously be aware of those who worship with us.

(Effie Caldarola writes for Catholic News Service.) †



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

# Sunday Readings

Sunday, October 20, 2013

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8

The Book of Exodus is the source of this weekend's first reading. One of the first five books of the Hebrew Bible, its concepts are attributed to Moses himself. As such, it is part of the Torah, or fundamental document of Judaism. As its title implies, its focus is upon the flight of the Hebrew people from Egypt, where they had been enslaved, to the land promised them by God as a haven and as their own homeland, a land "flowing with milk and honey" (Ex 33:3).

The journey from Egypt to the Promised Land was not at all easy. First, the natural elements themselves seemed often to assail the refugees. Then, the fleeing Hebrews encountered hostile human forces. Dissidents among them sowed seeds of confusion and alarm. Armies pursued them.

This weekend's reading is about one such encounter. The Hebrews had to fight. Only when Moses held aloft the staff given him by God did the people prevail. After a while, Moses, by this time old and weary, could no longer lift his hands. So his brother, Aaron, the first high priest, and Hur, another faithful disciple, held up his arms with the staff.

For the second reading, the Church turns to St. Paul's Second Epistle to Timothy. As was the case in past readings, Paul in this weekend's selection reassures Timothy, and challenges him, in his task of discipleship and of serving as a bishop. The reading stresses that Jesus alone is the hope of the redeemed, indeed of all people.

St. Luke's Gospel furnishes the last reading. Widows were very vulnerable in the first century in Palestine. Poverty was rampant. There was no "social safety net." Since women could not inherit from husbands under the law, they had to rely upon their children to survive. Virtually nothing was available to a woman to make

her own living.

Therefore, the woman in this story surely was desperate. It is easy to assume that, frantic before her circumstances, she boldly confronted this judge. It also was a time when women were not expected to speak, indeed rarely to be seen.

The judge is hardly admirable. Evidently, he was a minor judge, and not a very observant Jew. The Torah would have required him to be particularly solicitous about widows, yet he was not at all interested in this widow. He was more interested in polishing his own image than in responding to her plight.

Jesus uses the story to illustrate a lesson about God. Constant, loud pleas will not finally weary God. Unlike the judge, God is merciful. To ask God for mercy, anyone must believe in God and in his power of supplying mercy to those in need.

## Reflection

The readings from Exodus and St. Luke's Gospel this weekend easily can create several rather simplistic, childish, and incorrect views of God. Exodus might give the impression that some seemingly foolish and unrelated gesture, such as holding arms aloft, will guarantee God's help in a crisis.

It smacks of magic, instead of illustrating a trusting relationship with Almighty God. At times, devotion to God requires us to act in ways not understood by our world.

St. Luke's Gospel then can be construed to suggest that people must flood the kingdom of heaven with thundering calls to obtain God's mercy.

Instead, these two readings call us to develop an attitude about prayer that is both humble and trusting. In humility, we realize we can do little on our own. We can do some things, but we cannot fully control our destiny. As did Moses, we must depend on God.

Sustaining this trust, come what may, always is difficult for humans. We trust ourselves too much.

We must rely on God in moments of great concern. Human reasoning well may have no solution. †



## Daily Readings

### Monday, October 21

Romans 4:20-25  
(Psalm) Luke 1:69-75  
Luke 12:13-21

### Tuesday, October 22

Romans 5:12, 15b, 17-19,  
20b-21  
Psalm 40:7-10, 17  
Luke 12:35-38

### Wednesday, October 23

St. John of Capistrano, priest  
Romans 6:12-18  
Psalm 124:1-8  
Luke 12:39-48

### Thursday, October 24

St. Anthony Mary Claret,  
bishop  
Romans 6:19-23  
Psalm 1:1-4, 6  
Luke 12:49-53

### Friday, October 25

Romans 7:18-25a  
Psalm 119:66, 68, 76, 77, 93, 94  
Luke 12:54-59

### Saturday, October 26

Romans 8:1-11  
Psalm 24:1-6  
Luke 13:1-9

### Sunday, October 27

Thirtieth Sunday in  
Ordinary Time  
Sirach 35:12-14, 16-18  
Psalm 34:2-3, 17-19, 23  
2 Timothy 4:6-8, 16-18  
Luke 18:9-14

## Question Corner/Fr. Kenneth Doyle

# Compassion and moral principles guide the Church's ministry to infertile couples

**Q** We are a young couple who have been married for just over two years.



We want to have children and, of course, bring them up in the faith. But recently, we learned that it is very unlikely that we will be able to conceive children naturally, which leads us to this question:

What is the Church's teaching on artificial insemination and *in vitro* fertilization? We are very conscious of wanting to do God's will, and wondering whether God might be telling us that we should not be parents. (Louisville, Ky.)

potential (e.g., lower tubal ovum transfer and gamete intrafallopian transfer).

More can be learned about such techniques through the Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Neb. ([www.popepaulvi.com](http://www.popepaulvi.com)), and you might also inquire from local Church representatives whether there are infertility specialists in your area who would be sensitive to the Church's moral teachings.

Finally, I don't believe that God is telling you that you should not be parents. Perhaps a morally acceptable infertility treatment can help you to conceive. If not, there are many children available for adoption who would benefit greatly from a loving home.

**A** Studies show that in the United States, one in six couples of child-bearing age is infertile. For most couples, this is clearly a heavy burden. The Church senses the pain in questions such as yours, and for that reason encourages scientific research to help reduce infertility.

However, there are some fundamental moral principles as to which techniques the Church allows. The *Catechism of the Catholic Church* notes that "techniques that entail the dissociation of husband and wife, by the intrusion of a person other than the couple [donation of sperm or ovum, surrogate uterus] are gravely immoral" (#2376).

The reason is that every child has the right to be born of a father and mother who are known to the child and married to each other. The more difficult moral issue comes with techniques that involve only the married couple (i.e., the couple's own sperm, ova and uterus). One's natural instinct is to leap to assist a loving, committed couple trying to conceive their own biological, genetic child.

But at the same time, not only do such techniques often involve the destruction of multiple embryos (thus snuffing out many lives in the zeal to produce one), but they may deny the child's right to be born from the loving marital act of his parents, rather than as a product of laboratory genius.

There are, however, some techniques of reproductive technology that are viewed by many Catholic moral theologians as permissible because they simply help marital intercourse to reach its procreative

**Q** Because of chronic pain, I have trouble getting the good restorative sleep that everyone needs. And due to the fact that I cannot tolerate medications, the only possible relief that I have from pain is sleep. Is there some saint to whom I could pray to help me? (Glen Burnie, Md.)

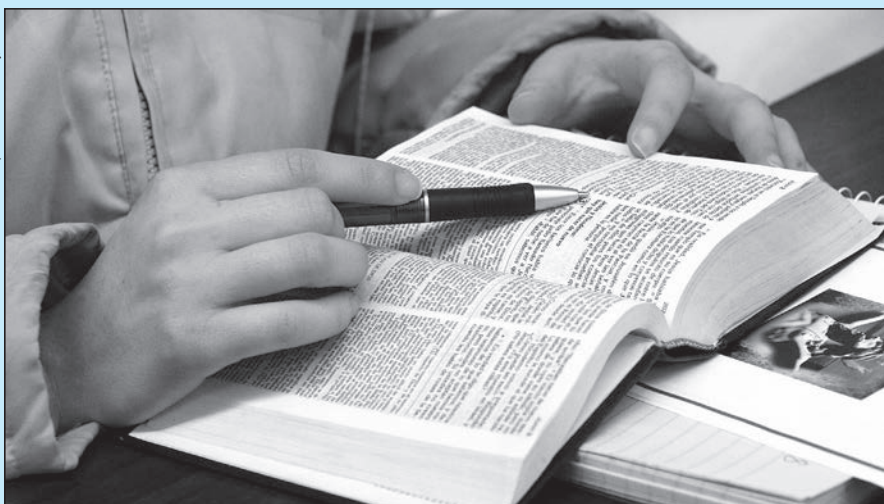
**A** There are many saints who experienced considerable physical suffering in their lives. One of them is St. Gemma Galgani, an Italian mystic who died in 1903 at the age of 25 and was canonized in 1940.

She was one of eight children whose father was a prominent pharmacist in the Tuscan city of Lucca. Orphaned at 18, Gemma took over the responsibility for raising her younger siblings. At 20, she developed spinal meningitis, which required her to wear a heavy iron back brace and eventually confined her to bed. At 21, she began to display signs of the stigmata, the crucifixion wounds of Christ.

Several months before her death, she was diagnosed with tuberculosis, which brought constant pain during her final days. Through it all, she maintained her prayerfulness and her trust in the Lord. She is widely venerated in Italy and Latin America, especially by those who are ill and suffering greatly.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.) †

## My Journey to God



## The Word By Dr. C. David Hay

The pen is a mighty weapon  
With power to punish or save;  
A legacy of the ages  
That teaches beyond the grave.

It opens the eyes to see,  
And frees the lips to speak,  
Exalting the hope and justice  
Denied the mute and meek.

Nations rise and nations fall,  
And armies fade to dust  
But eternal is the written word  
Conceived in truth and trust.

Pray the time is near  
When books replace the gun  
And man will live in harmony  
Together with God as one.

(Dr. C. David Hay is a retired dentist and a member of St. Joseph University Parish in Terre Haute. A young woman studies the Bible at St. Mary of Celle Parish in Berwyn, Ill.)

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**BAER, Rose Marie**, 88, St. Patrick, Terre Haute, Aug. 11. Wife of Robert Baer. Mother of Anne Newport, Bill, Charles, Chris, John, Robert and Tom Baer.

**BAGLEY, J. William**, 99, St. Joseph, Shelbyville, Oct. 8. Father of Sara Moody, Nancy McNeely, Kathie Scherrer, Margaret Tedrowe, Richard Harris, Russ, Scott and Vincent Sanders. Brother of Holland Oates. Grandfather of 24. Great-grandfather of several.

**BUENING, Alvin C.**, 74, St. Mary, Rushville, Oct. 2. Husband of Thelma Buening. Father of Joyce Willoughby, Kim and David Buening. Brother of Millie Busch, Ruth, Jerome, John, Joseph, Phil, Ray and Robert Buening. Grandfather of nine. Step-grandfather of three. Step-great-grandfather of four.

**COMASTRI, Irene**, 78, St. Michael the Archangel, Indianapolis, Sept. 18.

**COVERDILL, Ethel Orlean**, 88, Holy Spirit, Indianapolis, Sept. 30. Sister of Wilma Coward and Wendell Ratcliff.

**DRING, Mary M. (Schneider)**, 87, Holy Spirit, Indianapolis, Oct. 3. Mother of Susanne Dring. Grandmother of one.

**GIGAX, Elizabeth**, 65, St. Matthew the Apostle, Indianapolis, Oct. 4. Wife of Kenneth Gigax. Sister of Paula Kelly.

**HEATON, Elizabeth**, 95, St. Andrew, Richmond, Oct. 6. Sister of Anna Brinker, Pauline Brown and Charles Schroeder.

**HESSION, Mary**, 81, St. Malachy, Brownsburg, Sept. 23. Mother of Maureen Parker, Diane Vaughan and David Hession. Sister of Patricia Denton. Grandmother of four.

**LEWIS, James Frederick**, 49, St. Malachy, Brownsburg, Sept. 29. Son of Edward Lewis. Stepson of Edith Lewis. Brother of Kathleen Burynski, Jani, Daniel and Edward Lewis.

**LINNE, H. Joseph**, 76, Annunciation, Brazil, Sept. 5. Husband of Mary Linne. Father of Andrew, Gus and Leo Linne. Brother of Margaret Boggs, David, Jeff, Mike and Steve Linne. Grandmother of three.

**LINNE, Linus F.**, 82, St. Pius V., Troy, Oct. 2. Husband of June Linne. Father of Jenny, Kay, Bob and Mike Linne. Grandfather of nine. Step-grandfather of one. Great-grandfather of 13.

**LUNDSTROM, Charles Vincent**, 82, St. Patrick, Terre Haute, Aug. 15. Father of Veronica Schmidt. Brother of Cecilia Lundstrom.

**McHUGH, Patricia L.**, 77, Holy Spirit, Indianapolis, Sept. 27. Mother of Bonnie Coslett, Brenda Jones, Catherine Tabor and Marvin Persinger Jr. Sister of Gladys Lookebill, Judy Pero-Reed, Betty Poynter and Alice Roska. Grandmother of 14. Great-grandmother of 31. Great-great-grandmother of three.

**MELTON, Fred, Sr.**, 62, Holy Spirit, Indianapolis, Sept. 26. Husband of Barbara Joe Melton. Father of Danny and Freddy Melton Jr. Brother of Anna Petty, Charles and Eddie Melton. Grandfather of six.

**MESSMER, Robert**, 87, St. Andrew, Richmond, Oct. 1. Father of Jayne Thompson. Grandfather of five. Great-grandfather of three.

**OLIVERA, Marsha Kay**, 67, St. John the Apostle, Bloomington, Sept. 28. Mother of Frank and Tony Olivera. Daughter of Jean Baltierra. Stepdaughter of Mike Baltierra. Sister of Lymon Koger. Grandmother of two.

**RADI, Josephine**, 87, Holy Trinity, Indianapolis, Sept. 7.

**ROBERTS, Anna V. (Vaughn)**, 92, St. Michael the Archangel, Indianapolis, Oct. 5. Mother of Carrie, Judy, Patty, Bill and Mike Roberts. Sister of Eileen Priest. Grandmother of 14. Great-grandmother of 37. Great-great-grandmother of one.

**VLADOIU, Robert J., D.D.S.**, 71, Holy Trinity, Indianapolis, Sept. 20. Father of Stephen Vladioiu. Grandfather of two.

**WANICKI, Joan L. (Padgett)**, 84, St. Rose of Lima, Franklin, Oct. 4. Mother of Janet Alexander, M. Susan Ertel, Kathy Mackey, Cheryl Majewski, Sharon Richards, Jeff, John Jr. and Tom Padgett, Steve and Tony Wanicki. Grandmother of 26. Great-grandmother of 36.

**WERNER, Margaret Theresa**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 25. Mother of Virginia Edens, Elizabeth, Chester, Christopher and Philip Werner. Grandmother of two. Great-grandmother of one.

**YOST, Mary Frances**, 88, St. Paul, Sellersburg, Sept. 24. Mother of James II and Mark Yost. Sister of Virginia Trump. Grandmother of two. Great-grandmother of two. †

## Franciscan Sister Catherine Raters ministered in education in Archdiocese of Indianapolis

Franciscan Sister Catherine Raters, formerly Sr. William Cecile Raters, died on Oct. 5 at the Motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 84.

The Mass of Christian Burial was celebrated on Oct. 9 at the Motherhouse Chapel at the motherhouse. Burial followed at the motherhouse cemetery.

Sister Catherine was born on Aug. 21, 1929, in Indianapolis.

She entered the Sisters of St. Francis on Sept. 8, 1947, and professed final vows on Aug. 12, 1953.

During 66 years as a Sister of St. Francis, Sister Catherine ministered as an educator for several decades in Catholic schools in Indiana, Kentucky,

Missouri and Ohio.

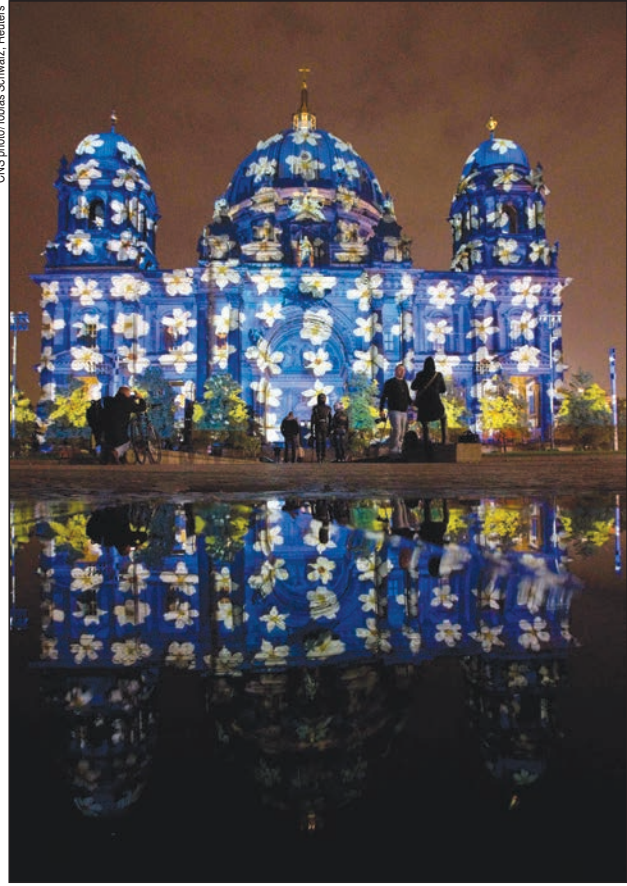
In the archdiocese, she served at Our Lady of Lourdes School and the former St. Bernadette School, both in Indianapolis. Sister Catherine also taught at Martin University in Indianapolis and ministered at St. Mary Child Center in Indianapolis.

She was also known for developing programs for developmentally disabled children.

Sister Catherine is survived by her siblings, Cecilia Strigari and Michael Raters, both of Indianapolis.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100 or online at [www.OldenburgFranciscans.org](http://www.OldenburgFranciscans.org). †

## Festival of Light



People look at a light installation at the Berlin Cathedral during the opening day of the Festival of Light in Berlin on Oct. 9. Several landmarks and tourist spots in the German capital will be illuminated from Oct. 9 to Oct. 20.

## Faith, harmony, universality make Church 'catholic,' pope says

VATICAN CITY (CNS)—Professing that the Church is “catholic” means accepting its teachings, accepting the gifts it offers to help one grow in holiness, and accepting the fact that it is composed of different people with different gifts and opinions, Pope Francis said.

“Let’s ask ourselves: Do we live in harmony in our communities? Or do we fight among ourselves?” the pope asked on Oct. 9 as he focused his weekly general audience talk on the meaning of the creed’s profession that the Church is “catholic.”

“Is there gossip” in the parish or movement, do people “accept each other, accept that there is a correct variety” or “do we tend to try to make everything uniform?” Pope Francis asked the estimated 60,000 visitors and pilgrims who braved the rain to join him. Many in the square had umbrellas, but Pope Francis spent almost 30 minutes in the rain, riding among the crowd in an open popemobile.

“We are not all the same, and we shouldn’t all be the same,” he said. Each person has his or her own gifts, qualities and character, which “is one of the beauties of the Church—everyone brings what God has given him or her to enrich the others.”

“When we try to impose uniformity, we kill the gifts of the Holy Spirit,” the pope said. He asked people at the audience to pray that the Spirit would make all Church members more “catholic.”

While the word “catholic” literally means universal, it is not first of all a matter of geography, but of unity in faith, Pope Francis said. “The Church is catholic because it is the space, the home in which the faith is proclaimed in its entirety, where the salvation Christ brought us is offered to all.” †



Pope Francis

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# Rosary Day

Students at St. Michael-St. Gabriel School in Indianapolis marked World Missionary Rosary Day on Oct. 4 by praying the rosary at St. Michael the Archangel Church in Indianapolis. At right, eighth-grade student Jennifer Zapata prays with her "church buddy" Celine Mbe, a kindergarten student at the school. Below, third-grade students Jarrod Reddix, left, Nathan Martin and Joseph Estifanos are all smiles before the praying of the rosary. Below right, Daughters of Mary Mother of Mercy Sister Loretto Emenogu tells the students about World Missionary Rosary Day and the organization that sponsors it, Missionary Childhood Association. "The first Friday of October is meant to be a day of adoration for children all over the world," says Sister Loretto, the mission educator for the archdiocesan Mission Office. "They say the rosary for children all over the world who are suffering."

Photos by John Staughnessy



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# Faith, fellowship are staples of annual New Albany Deanery youth Mass

By Leslie Lynch

Special to The Criterion

LANESVILLE—Thirty miniature hot air balloons brightened the overcast night sky in rural southern Indiana on Sept. 29—one for each year that Pete and Joan Schickel have hosted the New Albany Deanery's fall youth Mass at their family farm.

This year's Mass was celebrated by Franciscan Father Robert St. Martin, pastor of St. Mary Parish in Lanesville, with the assistance of Deacon Rick Cooper, also of St. Mary Parish. Rain ended just as Mass began, allowing umbrellas and rain gear to be stowed.

Youths and their families from nine parishes came together for the celebration of the Mass. A youth choir from St. Mary Parish in Navilleton led an estimated 300 participants in song. Prior to Mass, nine-year-old Emma Campbell, a member of St. Mary Parish in Lanesville, led people in "The Pledge of Allegiance."

The fall youth Mass tradition started in 1983 when Father Joseph Sheets proposed the idea. The Schickels, known for their strong faith and their commitment to youths as well as the larger community, embraced the plan.

They saw it as an opportunity for youths to gather and meet other faith-filled teenagers from the larger Catholic community, which dovetailed with the deanery's vision of quarterly youth Masses. Initially, the focus was limited to teens and youth ministers, then grew to include siblings, families and friends.

Spurred by their faith, and in keeping with their commitment to community, the Schickels open their farm year after year as a labor of love.

"We are stewards of this land, and we are glad to share it in this annual event," Pete said. "This binds the deanery together, especially the youths. And they enjoy being in a rural area."

Joan agreed: "The young people just love God's creation. It's elating to us to be able to do this."

She added, "We are morally obligated to use our gifts, our talents, in the service of others."

This attitude of service is as much a family tradition as the Mass at the Schickel farm. The couple's son, Robert, and their grandson, Matt Schickel, took over the hayride duties this year, driving a John Deere tractor, and grandsons Michael and Patrick Hardy, both of Louisville, Ky., directed the parking.

The inaugural deanery Mass at the Schickel Farm drew about 50 participants. Essentially unchanged through the years, the evening begins with Mass. Chili, hot dogs and desserts follow, along with hayrides, basketball and fellowship.

What has changed is the level of involvement by the youths. Robert Schickel, a lifelong catechist, remembers the early years when the event was planned and executed by adults.



Above, Joan and Pete Schickel, who have hosted the New Albany Deanery's fall youth Mass at their family farm since 1983, enjoy dinner.

Left, Franciscan Father Robert St. Martin, right, pastor of St. Mary Parish in Lanesville, and Deacon Rick Cooper, left, also of St. Mary Parish, distribute Communion during the New Albany Deanery's fall youth Mass on Sept. 29 at the Schickel family farm in Lanesville.



A youth choir from St. Mary Parish in Navilleton leads the singing during the Sept. 29 New Albany Deanery Mass.

Young people and adults enjoy a hayride after Mass and dinner on the Schickel family farm on Sept. 29.

"Now, I see the youth being more involved. They are learning how to serve," he said. "They are taking more responsibility now—helping with setting up chairs and tear down afterward, staying to make sure all the trash is picked up."

He echoed his parents' sentiments in talking about the meaning the annual liturgy at the family farm holds in his heart.

"No matter where we celebrate Mass—in a church, on a military field, in a barn—it shows us that God is with us, healing our divisions," he said. "We can honor God in all areas of our lives."

Leah Cissell, coordinator of programming for the New Albany Deanery, noted that of the quarterly youth Mass opportunities supported and

promoted by the deanery, the liturgy at the Schickel farm is the only one to retain its location and character over the years.

"This is the epitome of the Catholic community here in southern Indiana. It's young people, it's families, it's people who came when they were in high school and are bringing their kids," she said. "It's an opportunity, first, to share our faith, and then for great fellowship. You might not see people for the whole rest of the year, but you'll see them out here at the Schickel farm."

Leigh Ann Campbell echoed these sentiments.

"I've been coming for 21 years, about half as a youth, and now as a youth minister," said Campbell, the youth minister at St. Mary Parish in Lanesville.

"When I was a teenager, it was all about coming together with my friends. Now that I have a family, it's a chance to share faith, community, prayer, and fun as a family."

The anniversary of the deanery youth Mass at the Schickel farm ended with the launch of the miniature hot air balloons, and a spectacular fireworks display.

First-time attendee Emily Purdy, 15, said, "It was a lot of fun. It's a regular Mass except that it was outside. It brought everyone together—everybody felt so close—especially the kids. I really enjoyed it, and I hope they keep doing it for a very long time."

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †

## Archbishop says synod theme shows importance of family for pope

VATICAN CITY (CNS)—Pope Francis' decision to call an extraordinary Synod of Bishops on the family in 2014 demonstrates how important he believes the family is, and the urgency he sees in responding to problems Christian families face, said the head of the Pontifical Council for the Family.

Archbishop Vincenzo Paglia, council president, said it is obvious that the pastoral challenge of divorced and civilly remarried Catholics will be part of the synod's discussions, just as it is obvious they were part of his private discussions with the pope in mid-September.

"You don't talk about a lunch without speaking of the food,"

Archbishop Paglia told reporters on Oct. 10 when asked if the theme of divorced and remarried Catholics was something he discussed with the pope.

"It's obvious with the Holy Father I spoke about these themes, and I think it's particularly important that the

pope chose to make one of his first important magisterial acts the convocation of a synod on this theme," the archbishop said.

The Vatican announced on Oct. 8 that Pope Francis called for an extraordinary synod on Oct. 5-19, 2014, to discuss the "pastoral challenges of the family in the context of evangelization."

"This demonstrates how quick the pope is in responding to the important problems that exist in our families," Archbishop Paglia said.

The archbishop was also asked about his reaction to Pope Francis' statement in a September interview that the Church does not have to speak always about abortion, gay marriage and contraception—themes that are part of the Pontifical Council for the Family's brief.

"As president of the Pontifical Council for the Family—and I emphasize 'pontifical'—I can only agree fully with the pontiff," the archbishop said. "I think Pope Francis is underlining a journey we all must set out on with great wisdom, intelligence and boldness, standing alongside him."

Archbishop Paglia spoke to reporters about preparations for the Oct. 23-25 plenary assembly of his

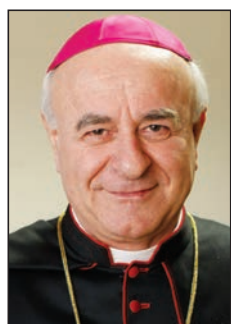
council, and for the Oct. 26-27 family pilgrimage to the Vatican as part of the Year of Faith.

The family pilgrimage and participants' meetings with Pope Francis both days are designed "to say that despite everything, families are society's most important resource, but more importantly, they are the most beautiful thing in the world," the archbishop said.

Conventual Franciscan Father Gianfranco Grieco, a council official, also announced on Oct. 10 that in time for the plenary, the council will publish—in Spanish and Italian—a collection of 35 speeches, homilies and texts by the former Cardinal Jorge Mario Bergoglio on family-related themes. The material from 1999 up until his election as Pope Francis demonstrates how his teaching method hasn't changed, Father Grieco said.

The texts are marked by "clear, immediate and direct concepts that sensitize hearts, shake dozing consciences and provoke people's intelligence," he said. It's a step-by-step process that "starts from people's hearts, from wanting to touch hearts."

The council, he said, will try to have French and English translations of the book available in time for the synod in 2014. †



Archbishop Vincenzo Paglia