



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



A catalyst for peace

Oct. 25 conversation to mark 50 years of Jewish-Catholic dialogue, page 3.

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Archbishop Cupich urges Illinois, nation to back gun control measures

CHICAGO (CNS)—Archbishop Blase J. Cupich of Chicago, saying it is time to “take meaningful and swift action to address violence in our society,” called for stricter gun control laws in Illinois.



Archbishop Blase J. Cupich

“Recently, the city of Chicago adopted a tough ordinance to tightly regulate gun stores here. I applaud Chicago’s leadership for taking this important step to protect our children and families.”

Archbishop Cupich said in a commentary published on Oct. 9 in the *Chicago Tribune*.

“For this measure to truly be effective, however, the General Assembly must pass a similar law, especially considering how many guns are sold in gun shops located outside of Chicago,” he added.

“Let’s be honest. The Second Amendment was passed in an era when organized police forces were few and citizen militias were useful in maintaining the peace. Its original authors could not have anticipated a time when the weapons we have a right to bear now include military-grade assault weapons that have turned our streets into battlefields,” Archbishop Cupich said.

“The Second Amendment’s original intent has been perverted by those who, as Pope Francis recently commented, have profited mightily. Surely there is a middle ground between the original intent of the amendment and the carnage we see today,” he added, noting that during the pope’s address on Sept. 24 to Congress, many “stood ... to applaud Pope Francis’ call for an end to the weapons industry that is motivated by ‘money that is drenched in blood.’”

Archbishop Cupich called the combination of a ready supply of firearms, the glamorization of crime, “a society where life is cheap” and untreated mental illness “a recipe for tragedy.”

He cited the Oct. 1 massacre at Umpqua Community College in Oregon, where nine people were murdered and another nine wounded because the victims

See CUPICH, page 12

A bridge of faith



The close friendship of Kho Ti, left, and Sophie Albertson—two sixth-grade students at St. Mark School in Indianapolis—reflects the welcome that Burmese refugees have received in the past five years at St. Mark Parish and its school. (Photo by John Shaughnessy)

St. Mark parish, school welcome Burmese refugees with open arms

By John Shaughnessy

Cathy Boyle gets emotional as she recalls watching the friendship develop between two children from different worlds.

The seeds of the friendship were planted last year in her eighth-grade homeroom at St. Mark School in Indianapolis.

At the beginning of that school year, Boyle watched as one of her students who had attended St. Mark’s for eight years made a conscious effort each day to befriend another boy whose family had recently arrived in the United States as refugees from Burma, which is also known as Myanmar.

“He made it his goal to personally welcome the other boy into the group,” recalls Boyle, who teaches middle school social studies. “In the beginning, he would talk about soccer because that’s a big sport for the Burmese. Before long, they were joking and teasing each other. And by the end of the year, they were doing things together and going places together.”

That friendship offers a hint of the remarkable transformation that has taken place in the school and the parish of St. Mark during the past five years—ever since Burmese refugees have become a growing part of both communities.

“It’s changed the whole culture of our school in a positive way,” says Rusty

Albertson, the school principal. “It’s changed us from a school that had a 6 percent minority population to about 38 percent right now. Our Hispanic population has also risen, as well as our African-American. And it’s not just in the school, it’s in the parish. Our students get to see what the real world is like without having to travel around the world.”

Father Todd Riebe, St. Mark’s pastor, beams as he says, “The Burmese are a gift to us. The gift they bring to us is how they treasure their Catholic faith. Many of the adults were persecuted at one time in Burma. When they come here, they come to Mass immediately. They’re so faithful.”

See REFUGEES, page 7

Synod on the family surprises: Universal compassion, inaccurate coverage, couples say

VATICAN CITY (CNS)—Two couples attending the Synod of Bishops on the family said what surprised them most about their first synod in Rome was reading inaccurate media coverage of the closed-door proceedings, the diversity of problems families face around the world, and the synod fathers’ great concern and compassion for the family.

Even though Ketty De Rezende of Brazil studied and lived in the United States and Canada, she said hearing about the diversity of challenges families face in other parts of the world came as a surprise to her.

Ketty, with her husband Pedro, are active in Brazil in the pastoral care of families facing difficulties. But much of what they encountered in the Americas was very different from some of the problems needing attention in Asia and Africa, she said.

Ketty and Pedro De Rezende, professors in mathematics and computer science, respectively, at the University of Campinas, Brazil, spoke to the press on Oct. 12 during a Vatican news conference.

See SYNOD, page 12



Ketty De Rezende, accompanied by her husband, Pedro, speaks at a media briefing following a session of the Synod of Bishops on the family at the Vatican on Oct. 12. The Brazilian couple are observers at the synod. (CNS/Paul Haring)

Nativity sets are at heart of Advent pilgrimage to Dayton

Criterion staff report

An archdiocesan Advent pilgrimage to the University of Dayton in Ohio will give pilgrims an opportunity to view a collection of Nativity sets like no other.



Fr. Gerald Kirkhoff

Father Gerald Kirkhoff, director of the archdiocesan Mission Office and Society for the Propagation of the Faith and vicar for Advocacy for Priests, will lead the one-day pilgrimage on Dec. 9.

The pilgrimage will feature a visit to the International Marian Research Institute at the University of Dayton, where over the past 20 years the institute has collected various contemporary cultural expressions of the Nativity scene. Currently, there are more than 1,300 crèches from different parts of the world in the collection.

“Re-creating the scene of Christ’s birth is one of the most tender and enduring Christmas traditions,” according to the International Marian Research Institute’s website. “It has its origins in the Middle Ages, but came to bloom as popular culture only in the 17th and 18th centuries. Since then, Nativity sets have spread all over the world.”

In the Christ Child’s company in a Nativity set, there is the whole world: his mother and first disciple, Mary; the faithful but struggling Joseph; ox and ass as representatives of the animal realm; and the shepherds and magi, meaning the rich and poor of this world. The star in heaven and the angels hovering over the Child are a constant reminder that the world is one with God, and the Child himself one of the Trinity.

Father Kirkhoff said the pilgrimage will help individuals focus on this special liturgical season, and grow in their lives of faith. “Since Advent is a time of renewal and preparation, viewing these Nativity sets reminds us of the importance of the family and the presence of Christ not just in history but in our own lives today.”

The pilgrimage will leave the Archbishop Edward T. O’Meara Catholic Center at 8 a.m. and stop at St. Mary Church in Richmond, where Father Kirkhoff will celebrate Mass. The group will return to the Catholic Center at approximately 6 p.m.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail cnoone@archindy.org. The pilgrimage fee is \$69 per person, which includes deluxe motor coach transportation, bag breakfast, lunch and admission to the exhibit. Archdiocesan employees may apply Faith@Work credits to cover the cost. The trip will be filled on a first-come basis. To register online, log on to www.archindy.org/pilgrimage.) †



This Nativity scene, titled “Lightness of Being,” Genella Ossi, Italy, is among the 1,300 crèches from different parts of the world in the collection on display at the International Marian Research Institute at the University of Dayton in Dayton, Ohio. (Photo courtesy the International Marian Research Institute at the University of Dayton)



Unique ‘Table of Plenty’ dinner event to benefit NCYC scholarships

Looking for a unique opportunity to learn about cooking, enjoy a delicious meal and wonderful conversation while supporting a worthwhile cause for young people? Then look no further than the special “Table of Plenty” gathering being held at 7 p.m. on Nov. 18 at Nicole-Taylor’s Pasta Market, 1134 E. 54th St., in Indianapolis.

Father Leo Patalinghug of Grace Before Meals ministry and Tony Hanslits, dean of Culinary Education at the Chef’s Academy at Harrison College in Indianapolis, will provide the dinner event.

Known as “The Cooking Priest,” Father Leo is an accomplished chef, blogger and author of the book, *Grace Before Meals—Recipes and Inspirations for Family Meals and Family Life*. He is TV host of “Savoring Our Faith” on EWTN.

Hanslits is a locally renowned chef and instructor, and owner of Nicole-Taylor’s Pasta and Market. Both chefs bring years of experience, and plenty of culinary innovation to



Fr. Leo Patalinghug



Tony Hanslits

this notable “table” gathering.

For \$250 each, 30 individuals will be able to spend an evening enjoying a meal prepared by the cuisine experts. For an additional \$60 per person, individuals can take part in a special “butcher-block” experience. They will arrive an hour early—6 p.m.—to sit at the butcher-block table in the kitchen where the chefs will be preparing the meal. Limited to 10 seats, this experience offers an intimate “first look” at the chefs in action.

All proceeds go toward local youth scholarships for teenagers to attend the National Catholic Youth Conference (NCYC) on Nov. 19-21 in Indianapolis. NCYC is a biennial gathering of high school youths from around the United States.

To register for the “Table of Plenty” fundraiser, go to bit.ly/1GuQQhZ. For more information, contact Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477 or e-mail her at kscoville@archindy.org. †

More volunteers are needed to help with NCYC in November

Are you part of a Christ Renews His Parish (CRHP) group, Men’s Club, Bible Study, choir or another parish-related group? Are you an individual looking for a unique volunteering opportunity through the local Church?

The Archdiocese of Indianapolis will host the National Catholic Youth Conference (NCYC) in November, and help is needed to make the event a success.

Approximately 1,000 volunteers are needed to help support the event, which is expected to draw more than 20,000 young people from across the country at the Indiana Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 19-21. The theme of this year’s gathering is “Here I Am Lord”

(“Aquí Estoy Señor”).

To become a volunteer, log on to bit.ly/1LfZvpD and fill out the online application form. Please note that all volunteers will need to have completed “Safe and Sacred,” the archdiocese’s safe environment training program, or the safe environment program from their diocese in order to volunteer. The volunteer deadline is Nov. 9.

For more information, contact Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477 or e-mail her at kscoville@archindy.org, or Scott Williams, youth ministry program coordinator, at 317-236-1442 or 1-800-382-9836, ext. 1442, or e-mail him at swilliams@archindy.org. †

Special archdiocesan youth choir being formed to sing at NCYC Mass on Nov. 19 at St. John’s

The National Catholic Youth Conference (NCYC) is returning to Indianapolis on Nov. 19-21 at the Indiana Convention Center and Lucas Oil Stadium.

As in years past, Archbishop Joseph W. Tobin will be the principal celebrant at a Mass on Nov. 19 at St. John the Evangelist in Indianapolis with youth delegations from throughout central and southern Indiana. This is usually more than 1,000 young people coming together to

pray and provide a powerful witness.

This year, the music at this liturgy will be led by a specially formed choir comprised of youths who will already be attending NCYC as parish delegates.

Any NCYC participant interested in joining the choir is asked to contact Andrew Motyka, director of archdiocesan and cathedral music, at 317-236-1513, 800-382-9836, ext. 1513, or amotyka@archindy.org. †



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UNITED CATHOLIC APPEAL

Christ Our Hope

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to Charity

Priest retirement fund has been ‘underfunded for some time’; donations to United Catholic Appeal can help

By Natalie Hoefler

Ask a person to describe retirement, and they might talk of lazy days, sleeping in, taking vacations or going fishing.

Not so for many of the 67 retired priests of the Archdiocese of Indianapolis.

Consider Msgr. Joseph Reidman. He served as a parish priest until the age of 80, 10 years past the official retirement age for priests of the archdiocese.

The 86-year-old, who now lives in a small home in Connerville, continues to offer his sacramental services to parishes throughout the archdiocese, even two-and-a-half hours away in Terre Haute.

“I’m happy to help—with Mass, confession, retreats, days of reflection, funerals,” said the octogenarian. “If I get to the point I can’t get around, as long as someone can come pick me up and I can stand through the Mass, I’ll do it.”

Msgr. Reidman is not alone in his continued service past retirement age.

“The phrase ‘retired priest’ is a bit of an oxymoron,” said Ed Isakson, archdiocesan director of human resources. “If you look at the lives of our retired priests, they’re very engaged in ministry. They’re assisting with Masses, active in spiritual direction, in providing counseling and support to people. Without the ministry of our retired priests, the

archdiocese really couldn’t function.”

Whether continuing to serve or not, he said, all priests start receiving monthly retirement checks of about \$2,000 when they reach age 70.

“It’s the just thing to do after all those years of ministry,” said Isakson. “It acknowledges that their service to the Church doesn’t necessarily stop.”

The amount is not extravagant, admits Msgr. William Stumpf, archdiocesan vicar general.

“It’s not about trying to give priests a cushy lifestyle, but to relieve their anxiety and fear of their needs not being met,” he said.

But the number of priests receiving retirement checks is growing. In the next decade, 37 priests of the archdiocese will reach retirement age—23 of those within the next five years.

And priests, like the rest of society, are living longer, said Isakson.

“Our demographics are similar to society’s demographics with the baby boom generation,” he explained. “I think it’s important to recognize that people are living longer. That’s a blessing, but it increases the need. Many years ago, priests weren’t receiving retirement funds for as long as they are now.”

Such demographic realities are putting a strain on the priest retirement fund.

“It has remained underfunded for



Brian Burkert



Ed Isakson



Msgr. Joseph Reidman



Msgr. William Stumpf

some years now,” said Msgr. Stumpf. “We’re able to take care of our priests right now, but we realize that if we don’t do something, we will be in a situation where we won’t be able to assist our retired priests.”

That is why contributions to the priest retirement fund through the United Catholic Appeal: *Christ Our Hope* (UCA) campaign are so crucial, he said. The goal is to raise \$1.8 million through the appeal for the priest retirement fund.

Brian Burkert, archdiocesan chief financial officer and executive director of finance and administrative services, noted that there are also Catholic Community Foundation endowments dedicated to funding priest retirement.

“Bottom line, we will take care of our priests,” said Burkert. “It’s who we are as Catholics. It’s what we do as an archdiocese and as parishioners. Priests don’t need to be concerned about losing their pension or health insurance.”

The topic is close to Burkert’s heart—his uncle, Father Gerald Burkert, is a retired priest of the archdiocese. He resides at St. Paul Hermitage in Beech Grove, owned and operated by the Sisters of St. Benedict of Our Lady of Grace Monastery.

“The archdiocese worked with [the sisters] to set aside the third floor apartments for retired priests,” Burkert explained. “It’s a huge benefit for [the priests]. The nuns take great care of them, and there is the opportunity for daily Mass.”

Most retired priests who do not serve as pastors, however, seek to purchase or rent small homes, condominiums

or apartments.

Msgr. Reidman—who chose to purchase a small home in Connerville in part because “it’s more economical than living in Indianapolis”—said he’s grateful for the retirement check he receives and those who contribute to the UCA to help make the check possible.

“Without it, I don’t think I could pay all my bills,” he said.

Yet Msgr. Reidman still manages to contribute to the UCA himself.

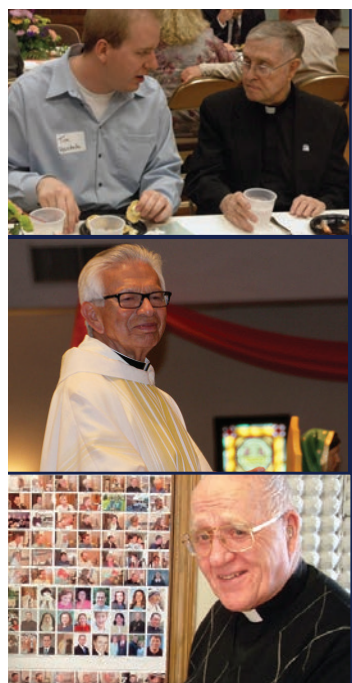
“I try to do what he can,” he said. “I know the priest fund is down, but I don’t give to that specifically because that seems a bit selfish.”

Isakson suggested that when members of the archdiocese consider contributing to the UCA, they think of the priests like Msgr. Reidman who receive retirement checks.

“When you think of the priest who married you, the priest who baptized your child, the priest who presided at your parent’s funeral, the priest who may have counseled you at various times in your life, it puts a personal face on this retirement fund,” he explained. “I would ask [people] to give with the priest in mind who has touched them.”

“This is a way of giving back in some small way for what he has provided and his brother priests have provided. Without them, we wouldn’t have a Church.”

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



There’s no such thing as
RETIRED
Even when you’re a priest

“If you added up all of the weekend Masses in all of the parishes, we couldn’t do them without the help of retired priests.”

Fr. Jerry Kirkhoff, Retired Pastor
Good Shepherd Parish

The UCA Ministry Minute

Scan to watch a one-minute video on the importance of supporting our retired priests.



UNITED CATHOLIC APPEAL

Christ Our Hope

When you’re prayerfully planning your gift to the United Catholic Appeal, please remember the the important support you are giving to our retired priests and keep them in your prayers.

Intention Weekend • November 7-8

www.archindy.org/UCA

Conversation to mark 50 years of Jewish-Catholic dialogue



Archbishop Joseph W. Tobin



Rabbi Michael J. Cook

At 6 p.m. on Oct. 25 in the Laikin Auditorium at the Arthur M. Glick Jewish Community Center (JCC) Auditorium, 6701 Hoover Road in Indianapolis, Archbishop Joseph W. Tobin will enter into a conversation with Rabbi Michael J. Cook, a professor of Judeo-Christian Studies at Hebrew Union College in Cincinnati. The program, titled “Vatican II: Celebrating 50 Years of Catholic-Jewish Reconciliation and Charting the Next 50 Years of Work,” is sponsored by the Indiana Catholic Conference (ICC) and the Indianapolis Jewish Community Relations Council.

“We are pleased to have Rabbi Cook, a national scholar on the topic. Having someone of his reputation and Archbishop Tobin should prove to be an informative and enjoyable evening,” said Glenn Tebbe, executive director of the ICC. “Many in the U.S. today take for granted the cordial relationship between the Catholic and Jewish communities. But that was not the history prior to the Second Vatican Council. “*Nostra Aetate*,” [a document from the Second Vatican Council approved in 1965, which opened up 50 years of dialogue among Christians and Jews] was the catalyst for this change.

“The Jewish and Catholic communities in central Indiana share much in common, and cooperate often, as this dialogue demonstrates,” he added.

The conversation and the dessert reception to follow is open to the public. †

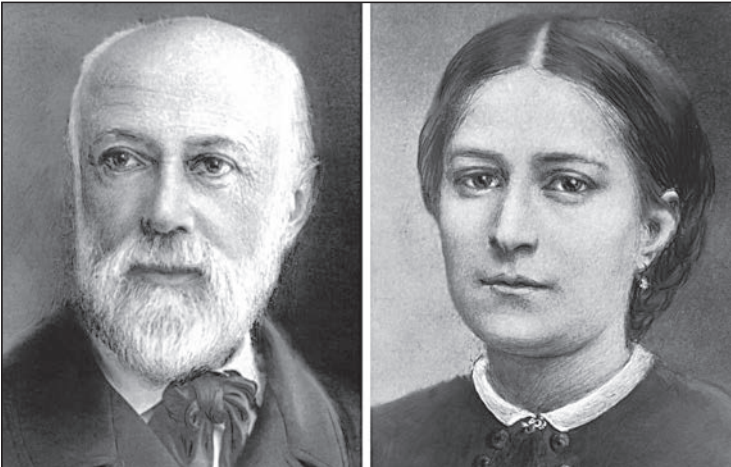
See related column, page 16.



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

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Editorial



Blesseds Louis and Marie Zélie Guerin Martin, the parents of St. Thérèse of Lisieux, are pictured in a combination photo created from images provided by the Sanctuary of Lisieux in France. The couple will be canonized at the Vatican on Oct. 18 during the Synod of Bishops on the family.

(CNS photo/courtesy of Sanctuary of Lisieux)

St. Thérèse of Lisieux's parents' canonization

Could anything show the concern that Pope Francis has for the family more than what will happen this Sunday, Oct. 18? During the meeting of the Synod of Bishops on the family, he will canonize Louis and Zélie Martin, known primarily as the parents of St. Thérèse of the Child Jesus, also known as St. Thérèse of Lisieux.

They are not the first parents of saints to be canonized. St. Basil the Great's parents were St. Basil the Elder and St. Emmelia. They also are not the first married couple to be canonized. St. Isidore the Farmer was married to St. Maria de la Cabeza. However, this is the first time that a married couple will be canonized together in the same ceremony.

Their causes for canonization were introduced separately, but Pope Paul VI united the two causes. They were beatified by the legate of Pope Benedict XVI in 2008 after the miraculous cure of Pietro Schiliro, an Italian child who had lung trouble.

A second miracle attributed to the intercession of the Martins involved a little girl named Carmen in the Archdiocese of Valencia, Spain. She suffered a major brain hemorrhage that should have caused irreversible damage. After her parents prayed for the Martins' intercession, the girl survived and is healthy.

Louis and Zélie Martin lived in France in the 19th century. He was born in 1824, and she in 1832. Both tried to enter religious life, but Louis was rejected because he did not know Latin and Zélie was rejected because she had respiratory problems and frequent headaches. Both eventually discerned that their vocation was to married life. They were married in 1858.

They had nine children—seven girls and two boys. However, two of the girls and both boys died while still infants. Louis and Zélie hoped that their sons would be priests, and naturally were saddened when they died. But their faith was strong enough that they accepted God's will.

They were living in Alençon, which is famous for its lace. Zélie became a lace maker with her own boutique, employing 20 other women. Louis

was a watch maker at the time of the marriage. His business was so successful that he eventually sold it and managed Zélie's business.

The Martins were known for their charity. Zélie would frequently invite the poor for dinner, and Louis founded a Catholic workers' society along the lines of the St. Vincent de Paul Society. The family was also known as a happy family, with time for play.

However, their religious devotion came first. Their days began with Mass at 5:30 a.m., and ended with prayers at home with the children. They prayed that the children would be granted vocations to the religious life, and their prayers were answered when all five of the remaining girls entered religious orders.

But Zélie was not to see that. She contracted breast cancer when Thérèse was only 3. Hoping for a cure, she and three of her daughters made a pilgrimage to Lourdes. There was to be no cure, and Zélie died in 1877 at age 46.

Louis sold Zélie's business and moved his family to Lisieux, where his sister-in-law helped rear the girls. Then the girls began to leave home to join the Carmelite monastery in Lisieux—all except Leonie. She had been a difficult child, frequently sick, and less intelligent than her sisters.

During that pilgrimage to Lourdes, Zélie had prayed that, if she wasn't to receive a cure herself, that the Blessed Virgin would make Leonie more intelligent and make her a saint. Leonie eventually joined the Visitation Order, where she lived a holy life for 42 years. Her cause for canonization was introduced earlier this year.

Louis lived for 19 years after Zélie died. He believed that his life had been such a joyous one that he prayed that God would send him some sacrifice. God answered his prayer in the form of two paralyzing strokes and dementia. He spent three years in a home for those suffering from dementia. He returned to Lisieux, where his daughters Celine and Leonie cared for him until his death in 1894 at age 70.

Louis and Zélie Martin are role models for all of us.

—John F. Fink

Reflection/Sean Gallagher

Backup quarterback's example of selflessness, faith are worth emulating

Like many Indianapolis Colts fans, I watched amazed on Oct. 8 as their backup quarterback Matthew Hasselbeck led the team to a hard-fought 27-20 victory on the road against the



Houston Texans.

His performance during the win—213 yards from 18 completions on 29 attempts, with two touchdown passes and no interceptions—would have been a sight to see if

only because Hasselbeck is 40, usually beyond the age for such feats in the NFL.

But then you add to that the fact that on the day of the game, Hasselbeck was still dealing with the energy-zapping effects of a gastrointestinal infection that had hospitalized him earlier in the week. According to Fox NFL reporter Jaz Glazer, Hasselbeck received 8.5 liters of intravenous fluids on the day of the game itself. That makes his performance during the game legendary.

Interviewed on the field immediately after the win, Hasselbeck fought back tears while sharing his thoughts about the emotional game.

"I didn't know if I could make it through," he said. "For some unknown reason, I was able to finish. I can't explain it. It was amazing. I've got nothing left. It's been an emotional day."

Hasselbeck could have basked in the glory of his outstanding performance under such harsh conditions, especially knowing that he would go back to the relative anonymity of the bench when Andrew Luck, the Colts' starting quarterback, recovers from a sore shoulder. He wouldn't be in the spotlight much longer, so why not soak it up?

Instead, Hasselbeck was selfless in the victory, thinking first of Michelle Bair, a family friend who had died of breast cancer earlier that day. Bair's daughter and Hasselbeck's

daughter, both 12, are on the same basketball team, which is coached by Bair's husband, Brian.

After Hasselbeck received a game ball in the Colts' locker room for leading the team to victory, the quarterback took a photo of it and sent it out on Twitter to nearly 200,000 followers (who retweeted it more than 5,000 times to countless other followers) with the message, "This game ball is in honor of Michelle Bair, who lost her battle with cancer today."

Although Hasselbeck couldn't explain his performance, maybe it was rooted in his knowledge that playing professional football, even when you're pretty sick, is nothing compared to the hardship Michelle Bair bore in her battle with cancer and her family was experiencing in their loss.

Perhaps, too, Hasselbeck's selflessness was in part formed by his faith, which was evident immediately after his on-field interview after the game when he was shown walking to the middle of the field, taking a knee and praying with members of both the Colts and the Texans.

People of faith, inspired by God's grace, do selfless deeds of love for others every day in ways that will never be seen by the broader public. And that's fine. The only audience that really matters for such acts is God alone.

Hopefully, the way Hasselbeck focused his thoughts and subsequently the attention of so many other people on a family dealing with the tragic death of a young mother will inspire others in some small way to think of and act for the good of others before they think of themselves.

This can be a hard thing to do when we're sick and are naturally focused on our own trials. That's in part what makes Hasselbeck's act all the more praiseworthy. Colts fans are blessed to have a team member who gives such a good example. Let's try to follow it with the grace that God provides.

(Sean Gallagher is a reporter for the Criterion, newspaper of the Archdiocese of Indianapolis.) †

Letter to the Editor

Small families are limiting descendants for future generations, reader says

The Sept. 11 issue of *The Criterion* published a piece as a "Be Our Guest" column.

The letter writer begins, "Abortion is the greatest and most tragic injustice our world faces today."

Abortion is a tragic injustice, but think about artificial contraception. It is

practiced in secrecy, allowing Satan to enter into the sanctity of the home.

Consider that if only one person from Adam and Eve in your line of existence had refused to have one child, you would not exist.

Today, small families are limiting descendants for future generations. In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Themes from the Synod on the Family that deserve our reflection

The “*Instrumentum Laboris*” (working paper) for the Synod on the Family proposes many important themes that deserve our reflection as we think about “the mission of the family” today. Because it’s not possible to discuss all of these in a single column, I’d like to highlight several themes that caught my attention as I was reading the synod document.

The first theme that struck me concerns tenderness in the family as a sign of the tenderness of God (“*Instrumentum Laboris*,” #70). Pope Francis invites everyone to reflect on his words: “Do we have the courage to welcome with tenderness the difficulties and problems of those who are near to us, or do we prefer impersonal solutions, perhaps effective but devoid of the warmth of the Gospel? How much the world needs tenderness today! The patience of God, the closeness of God, the tenderness of God” (Homily for Midnight Mass on the Solemnity of Christmas, 2014).

Considering all the challenges facing families today, it’s easy to overlook the importance of opening our hearts with compassion and love to those who are

closest to us. God does not approach his people in an angry or judgmental way regardless of our sins. Our dealings with family members—especially those who are in any trouble—should reflect this same divine tenderness.

The second theme that caught my attention is the need for forgiveness that exists in contemporary families. As the working paper says, “In family relations, the need of reconciliation is practically a daily occurrence for various reasons. Misunderstandings due to the relationships within one’s family, friction because of different ingrained habits, diverse approaches to bringing up the children, anxiety over economic difficulties and tensions arising from a loss of work are just a few of the reasons which presently create conflict. Resolving these situations requires a continual willingness to understand others and forgive each other. The arduous art of restoring calm to relationships calls for not only the support of grace but also the willingness to seek outside help” (#105).

Have you ever found yourself in a family situation that called for “the arduous art of restoring calm”? Most of us know what restoring calm requires—

and how difficult it can be to achieve successfully. That’s why it is so important for us to “be there” for each other, and to trust that God’s grace can help us overcome the most overwhelming family difficulties.

The third theme I wish to highlight from the synod’s working paper is “the great river of mercy.” We find forgiveness in the loving arms of God the Father who, with the Son and Holy Spirit, is the source of all love and mercy. Indeed, “from the heart of the Trinity, from the depths of the mystery of God, the great river of mercy wells up and overflows unceasingly. It is a spring that will never run dry, no matter how many people draw from it. Every time someone is in need, he or she can approach it, because the mercy of God never ends” (#108).

This inexhaustible supply of forgiveness is what allows us to hope that the brokenness that exists in so many marriages and families today can be healed. No sin is so grievous that it cannot be forgiven by God. No wound is so serious that the power of God’s mercy can’t heal it. The great river of God’s mercy is wide and deep. It will

never run dry!

The final theme that has captured my attention in the Synod on the Family’s working paper is especially powerful: God never abandons anyone. It is possible for us to turn away from God, but our faith insists that no matter what we say or do, God will never turn away from us. He always stands before us, revealing to us “the face of a God who never abandons anyone and is always ready to restore strength and hope” (#113).

As we reflect on the great gift of family life, the primary unit of both Church and society, it’s important to keep in mind these fundamental themes: A tender and merciful God offers us strength, hope and the healing power of his grace. God will never abandon us, but will always extend to us his unconditional love.

Let’s open our hearts to receive the great river of God’s mercy. Let’s love, forgive and support one another with the tenderness of Jesus, the Good Shepherd, who searches out all the lost sheep and brings us home, restoring calm to our relationships and bringing peace to our troubled families. †

Temas del Sínodo de la familia que merecen nuestra atención

El *Instrumentum Laboris* (documento de trabajo) del Sínodo de la familia propone muchos temas importantes que exigen nuestra reflexión a medida que ponderamos “la misión de la familia” de hoy en día. Dado que me resultaría imposible explorar todos estos temas en una sola columna, quisiera destacar varios de los que llamaron mi atención mientras leía el documento del Sínodo.

El primer tema que me impresionó tiene que ver con la ternura en la familia como una señal de la ternura de Dios (*Instrumentum Laboris*, #70). El papa Francisco invita a todos a reflexionar sobre sus palabras: “¿Tenemos el coraje de acoger con ternura las situaciones difíciles y los problemas de quien está a nuestro lado, o bien preferimos soluciones impersonales, quizás eficaces pero sin el calor del Evangelio? ¿Cuánta necesidad de ternura tiene el mundo de hoy! Paciencia de Dios, cercanía de Dios, ternura de Dios” (*Homilía con ocasión de la Santa Misa de la Noche en la Solemnidad de la Natividad del Señor*, 24 de diciembre de 2014).

Tomando en cuenta todos los desafíos que enfrentan las familias hoy en día, resulta muy fácil pasar por alto la importancia que tiene abrir nuestros corazones con compasión y amor a aquellos que se encuentran más cerca de

nosotros. Independientemente de nuestros pecados, Dios no se acerca a su pueblo con ira ni prejuicios. El trato con nuestros parientes, especialmente aquellos que atraviesan dificultades, debe reflejar esa misma ternura divina.

El segundo tema que captó mi atención es la necesidad de perdón que existe en la familia contemporánea. Tal como dice el documento de trabajo: “En el ámbito de las relaciones familiares la necesidad de la reconciliación es prácticamente cotidiana, por varios motivos. Las incomprensiones debidas a las relaciones con las familias de origen, el conflicto entre costumbres arraigadas diversas; la divergencia acerca de la educación de los hijos, el ansia por las dificultades económicas; la tensión que surge como consecuencia de la pérdida del trabajo: estos son algunos de los motivos corrientes que generan conflictos, y para superarlos es necesaria una continua disponibilidad a comprender las razones del otro y a perdonarse mutuamente. El difícil arte de la recomposición de la relación no sólo necesita el sostén de la gracia, sino también la disponibilidad a pedir ayuda externa” (# 105).

¿Alguna vez se ha encontrado en una situación familiar que requiriera del “difícil arte de la recomposición”? La mayoría de nosotros sabe lo que implica

recomponerse y lo difícil que es hacerlo bien. Es por ello que es tan importante “estar presentes” para apoyarnos mutuamente y confiar en que la gracia de Dios nos ayudará a superar inclusive las dificultades familiares más abrumadoras.

El tercer tema del documento de trabajo del Sínodo que deseo destacar es “el gran río de la misericordia.” Encontramos perdón en los brazos amorosos de Dios Padre quien, junto con Su Hijo y el Espíritu Santo, son la fuente de todo el amor y la misericordia. En efecto, “desde el corazón de la Trinidad, desde la intimidad más profunda del misterio de Dios, brota y corre sin parar el gran río de la misericordia. Esta fuente nunca podrá agotarse, sin importar cuántos sean los que a ella se acerquen. Cada vez que alguien tendrá necesidad podrá venir a ella, porque la misericordia de Dios no tiene fin” (#108).

Esta fuente inagotable de perdón es lo que nos infunde la esperanza de que los quebrantamientos que existen en tantos matrimonios y en tantas familias de hoy en día puedan llegar a sanar. Ningún pecado es tan grave que no pueda ser perdonado por Dios; ninguna herida está profunda que el poder de la misericordia de Dios no pueda sanar. El gran río de la misericordia de Dios es ancho y profundo ¡y jamás se secará!

El último tema de del documento de trabajo del Sínodo de la familia que llamó mi atención es especialmente cautivador: Dios jamás abandona a nadie. Nosotros quizás nos alejemos de Dios, pero nuestra fe hace énfasis en que sin importar lo que digamos o hagamos, Dios jamás se alejará de nosotros. Siempre se encuentra delante de nosotros, mostrándonos «el rostro de un Dios que nunca abandona y que es siempre capaz de dar nuevamente fuerza y esperanza” (#113).

A medida que reflexionamos sobre el maravilloso obsequio de la vida familiar, la célula básica de la Iglesia y de la sociedad, es importante que no perdamos de vista estos temas fundamentales: Un Dios tierno y misericordioso nos brinda fortaleza, esperanza y el poder sanador de su gracia. Dios jamás nos abandonará y siempre nos extenderá su amor incondicional.

Abramos nuestros corazones para recibir el gran río de la misericordia de Dios. Amémonos, perdonémonos y apoyémonos unos a otros con la ternura de Jesús, el Buen Pastor, que busca a todas sus ovejas perdidas para llevarlas de regreso al hogar, que recompone nuestras relaciones y restablece la paz en las familias atribuladas. †

Traducido por: Daniela Guanipa

Events Calendar

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

October 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "How to Grow Where God Planted You," Gary Varvel, editorial cartoonist, *Indianapolis Star*, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

Marian University Theater, 3200 Cold Spring Road, Indianapolis. **John Crist, comedian**, sponsored by Lumen Christi School, 7 p.m., \$15 general admission, \$10 Marian students and children. Tickets: 317-632-3174 or LumenChristiSchool.org.

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Altar Society, **Fall Rummage Sale**, 8 a.m.-3 p.m. Information: 317-784-6860 or p108cmaster@sbcglobal.net.

St. Charles Borromeo Parish, 213 Ripley St. Milan. **12th Harvest Dinner and**

Raffle, pork dinner, \$10 per adult, \$4 children 5-12, no charge for children under 5, country store, pony rides, 4-7 p.m., Mass, 5 p.m. Information: 812-654-7051 or st.charleschurch@yahoo.com.

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

October 18

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Shooting Match/Festival**, 11 a.m.-6 p.m. Information: 812-843-5713.

October 20

St. Maria Goretti Church, 17104 Spring Mill Road, Westfield, Ind. (Diocese of Lafayette). **Relics of St. Maria Goretti will be on display**, public veneration, 11 a.m.-10 p.m., sung vespers, 7 p.m. Information: smgonline.org/relics.

October 21

Our Lady of Lourdes Church, 5333 E.

Washington St., Indianapolis. **Scecina Memorial High School, Sacred Music Concert**, 7 p.m., no charge. Information: 317-356-6377.

Calvary Cemetery Chapel, 435 W. Troy, Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-574-8898 or smeacham@bhchanangroup.org.

October 23

Knights of Columbus Hall, 624 Delaware road, Batesville. St. Nicholas Parish, **"Verso L'alto" young adult gathering, "What does God want?"** Father Jerry Byrd, presenter, 7-9 .m. Information: versolatoteam@gmail.com.

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "Indiana and the World,"** U.S. Sen. Dan Coats, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775.

October 24

St. John the Evangelist

Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: faithful.citizens2016@gmail.com.

Roncalli High School, 3300 Prague Road, Indianapolis. **"Kick for Kait," Katies Hope foundation, co-ed adult kickball tournament**, 8 a.m., \$120 per team. Information: 317-502-1979 or Kathleen.Lynch@att.net

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Bingo**, 6-10 p.m. Information: 317-333-1032 or drewtorz@gmail.com.

October 25

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Spooky Organ Concert**, 6 p.m., bring canned food items for the needy. Information: 317-356-7291 or parishsecretary@ollindy.org.

October 31

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. Marian Center of Indianapolis and the

Archdiocese of Indianapolis, **Men's Day Retreat, Indiana Catholic Men's Conference**, 8:30 a.m.-4 p.m., \$50 per person, \$25 per deacon and student. Information: 317-888-0873 or mfox@talktotucker.com.

November 1

St. Catherine of Siena Parish, 9995 East Base Road, Greensburg. **Annual turkey/sauerbraten dinner**, 11 a.m.-3 p.m. Information: 812-934-2880 or stcatherine47240@gmail.com.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Legacy Planning, basics of estate planning**, Joanna S. Feltz, J.D., director of Planned Giving for the Catholic Community Foundation, presenter, 1:15 p.m. light lunch, 1:30 p.m., presentation. Reservations: 317-236-1482 or mshepherd@archindy.org.

November 1-4

St. Bartholomew Parish, 1306 27th St., Columbus. **Parish Mission, "We Walk by Faith: A Spirituality for Living Now,"** Passionist Father Paul Fagan, presenter, Sun.

6-8 p.m., Mon.-Tues. following 9 a.m. Mass and 7-9 p.m.; Wed. following 9 a.m. Mass, 7-8 p.m. with Mass at 8 p.m., reconciliation available before and after each session. Information: 812-379-9353 or atylor_stb@yahoo.com.

November 2

The Willows on Westfield, 6729 Westfield Blvd., Indianapolis. **Fatima Retreat House 65th Anniversary, Annual Fund Raiser and Dinner**, 6 p.m. Information: 317-545-7681 or jkleee@bishopchatard.org.

Calvary Cemetery Chapel, 435 W. Troy, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or smeacham@bhchanangroup.org.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or smeacham@buchanangroup.org. †

Science, technology, engineering and math conference for sixth- through eighth-grade girls is Oct. 31 at Saint Mary-of-the-Woods College

Saint Mary-of-the-Woods College will host the eighth annual Expanding Your Horizons Conference for girls in sixth- through eighth-grade—plus their parents, teachers and troop leaders—from 9 a.m.-3 p.m. on Oct. 31.

Presented by Expanding Your Horizons in Science and Mathematics, the conference nurtures girls' interest in science and math courses through hands-on workshops to encourage them to consider careers in science, technology, engineering and math (STEM).

There are 12 workshops available, and participants will have the opportunity to meet with mathematicians, engineers

and scientists who live and work in the Wabash Valley. These local workshop leaders will relate how they use math and science in their careers.

While the focus of the conference is to provide hands-on learning experiences for girls, the conference offers a special session for accompanying adults to provide information on educational and career opportunities involving STEM. Participants will learn how to encourage and motivate girls to remain interested in math and science.

The cost is \$20, and the registration deadline is Oct. 23.

For more information or to register, log on to www.smwc.edu/eyh. †

Nov. 1 deadline to order new CD of college seminarians' hymns to Mary

The Bishop Simon Bruté College Seminary choir "Schola Cantorum" is releasing their second compact disc, titled "Virgin Mother, Hymns to Our Lady." The CD includes newer works such as Franz Biebel's "Ave Maria," Phillip Stopford's "Stabat Mater," and common favorites such as "Holy Is Your Name" and "Immaculate Mary."

The CD also includes bonus tracks, such as the version of "Hail Holy Queen" made popular by the movie

Sister Act, and Dan Forrest's "How Great Thou Art."

Most of the pieces are accompanied by organ, piano, violin and cello.

The cost is \$6, and shipping is available.

For more information or to place an order, contact Corey Bruns at cbruns243@marian.edu.

All orders and payments are due by Nov. 1. CDs will be received prior to Christmas. †

Filipino cuisine to be featured at Intercultural Ministry gathering on Oct. 17

The archdiocesan Office of Intercultural Ministry will feature foods and other aspects of the Filipino culture as part of its Ethnic Dinner Series at the Intercultural Pastoral Institute, 4838 Fletcher Ave., in Indianapolis at 6 p.m. on Oct. 17.

The event provides an opportunity to experience and enjoy the beauty of diversity in the Catholic Church through a culinary, cultural and religious experience.

Future events include the food and culture of Mexico, Dominican Republic, Myanmar and Africa.

The cost is \$20.

To register, log on to secure.acceptiva.com/?cst=f1d3ba or call the Office of Intercultural Ministry at 317-236-1443 or 800-236-9832, ext. 1443. †

Sisters of St. Francis of Perpetual Adoration offer discernment retreat, day of reflection

The Sisters of St. Francis of Perpetual Adoration in Mishawaka, Ind., in the Fort Wayne-South Bend Diocese, will offer two opportunities for prayer for single Catholic women.

The first is a discernment retreat at their Motherhouse, 1515 W. Dragoon Trail, in Mishawaka, for single Catholic women ages 17-30 from 7:30 p.m. on Nov. 6 through 1 p.m. on Nov. 8. The free event includes lodging and meals, as well as confession, Mass, adoration, time for personal prayer and prayer with the sisters, Marian devotions, conferences offered by priests and sisters, and time for sharing with others.

The second is an Advent day of reflection at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, for single Catholic women ages 16-30 from 11 a.m.-5 p.m. on Dec. 5. The free event includes lunch, spiritual conferences, adoration, confession, discussion with the sisters, and concludes with vespers.

For more information or to register for either event, log on to www.ssfpa.org/retreat. †

Holy Name of Jesus Parish to begin first Friday devotion

Most Holy Name of Jesus Parish, 89 N. 17th Ave. in Beech Grove, will begin first Friday devotions in November. Each first Friday of the month, beginning on Nov. 6, the parish will have devotion to the Sacred Heart of Jesus.

The schedule is as follows:

- 5:30 p.m., Exposition of the Blessed Sacrament.
- 5:45 p.m.-6:45p.m., confessions.
- 7 p.m., Mass.
- 7:30 p.m., Litany of the Sacred Heart and prayers for the Holy Father.

For more information, call the parish office at 317-784-5454. †

Session on recent changes to annulment process will be held on Oct. 28 in Indianapolis

An interactive general information session regarding the annulment process and recent changes announced by Pope Francis will take place at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. on Oct. 28.

Presenters include Father Joseph Newton, adjunct judicial

vicar; Benedictine Father Patrick Cooney, defender of the bond; and judge instructors Ann Tully and Nancy Thompson.

There is no cost, and registration is not required.

For more information, contact Ann Tully at 800-382-9836 ext. 1471, 317-236-1471 or e-mail atully@archindy.org. †

'Evangelization in the Black Community' event on Oct. 17 is cancelled

The "Evangelization in the Black Community" presentation by Mary Annette Mandley-Turner at the Intercultural Ministry Institute, set for 8:30 a.m.-2:30 p.m. on Oct. 17, has been cancelled.

For more information, contact Franciscan Sister Jannette Pruitt at 317-236-1474, 800-382-9836, ext. 1474 or jpruitt@archindy.org. †

REFUGEES

continued from page 1

A new wave of American immigration

For Father Riebe, the story of the arrival of the Burmese refugees at St. Mark reflects another chapter in the history of American immigration—the same history that involves his Irish, German and English ancestors who came to this country for a new start, a new life.

“Every once in a while, you’ll hear, ‘What’s going on here?’” Father Riebe notes.

“It’s our history being re-played. At one time, it was our great-grandparents. They shared their stories of why they came here. And where was the one place they felt welcomed and accepted? The Church was the one safe place, with the connection of God and the community. We’re reliving our history, and we have this great opportunity to welcome people.”

Similar to many stories of immigrants and refugees, there have been challenges in the transition.

“A lot of them have been to refugee camps before they came here,” Albertson says. “For some, they may not have had an educational process in Burma because of the civil war. And their native language isn’t English. We had to have a game plan to not only help them with the social language but the academic language. Our teachers stayed after school and worked with the students.”

Boyle and Evelyn Karozos were two of the teachers involved in the language lessons.

“They were lost at the beginning, but then so were we,” Karozos recalls. “It was new to all of us. Their English was so limited, and being thrown into the classroom was difficult. We worked on vocabulary—desk, table, chair, ‘I live with my parents.’ We had them tell us about their family, their village, what their parents do. We had them write essays to prepare them for communicating, for life.”

The essays proved to be eye-opening for Karozos.

“Imbedded in all their essays was their faith in God and helping their family,” she says. “They’re so family-oriented and faith-oriented.”

Those lessons have also given Karozos a deeper appreciation of her own family’s story.

“I understand now what my father experienced when he came here from

Greece at the age of 12. He didn’t know one word of English, and he was thrown into the sixth grade. One of our boys from Burma had never been in school until he came to the United States.”

‘It was like a dream’

At 17, Htoo Thu is living her own immigrant story.

Growing up in Burma, Htoo faced a difficult family situation. When she was in the second grade, her father had to move to the country of Malaysia to work.

“I had a decent life, but my family was separated,” she recalls. “It was really hard on my mom. She had to take care of me and my two brothers.”

Five years ago, her family moved to the United States and Indianapolis as refugees, settling in St. Mark Parish.

“It was like a dream to leave Burma,” she says. “Only here could our whole family be together. And my mom really loves us all being together. That’s why my dad tried so hard to bring his family together. It’s amazing how, after so many years, we’re together in a home.”

As she shares her story, Htoo’s words flow in English—a drastic contrast from when she first arrived at St. Mark School in the eighth grade.

“At first, it was scary because I really couldn’t speak English,” she says. “I studied hard, and whenever I needed extra help, I’d get it from my teachers. By the end of the year, it was surprising to know I graduated with the highest GPA (grade point average.) It was awesome.”

So was the welcome she received from the teachers and students.

“It was like a family,” she says. “They’re very loving. They take care of you. They treated me like one of their friends.”

The friendships and the academic success have continued for Htoo at Roncalli High School in Indianapolis. Now a senior, she has a 4.2 GPA (on a scale of 4.0), two part-time jobs, a plan to major in pre-med in college, and a dream to become a surgeon. She describes Roncalli as a place where “they accept you”—a feeling she and her family have always experienced at St. Mark.

“We go to Mass every Sunday together as a family,” she says. “We don’t take being together as a family for granted. It’s good to see other families together, too, whether they’re Burmese families or American families. I can’t imagine being at a different parish with all the other Burmese families, and being taken care of by the native



As Htoo Thu raises her hand to make her next move in a game of Connect Four, she does it under the careful watch of Jessa Waltz, left, Tilly Waltz and Seth Owen—who are all students at St. Mark School in Indianapolis. Five years ago, Htoo and her family came to St. Mark Parish in Indianapolis as refugees from Burma. Now, Htoo is a senior at Roncalli High School in Indianapolis who works in the after-school program at St. Mark School. (Photo by John Shaughnessy)

families. We’re blessed.”

Kho Ti feels the same way.

She and her family came to the United States and St. Mark Parish five years ago. She felt “scared and kind of shy” to be in a new country and a new school with no friends and no ability to speak English. Now in the sixth grade, she feels at home at the school, and she has friends she confides in and who invite her for sleepovers.

“It’s so fun here,” says Kho, the youngest of five children in her family. “It’s awesome.”

Living life with arms wide open

The challenges and uncertainties that initially marked the arrival of Burmese families at St. Mark have increasingly been replaced by a spirit of acceptance and embrace.

Father Riebe gives much of the credit for that change—at least in its early stages—to one person, Mary Lynn Cavanaugh, the longtime pastoral associate of the parish.

“As the Burmese were relocating here, she welcomed them,” he says about Cavanaugh, who has since died of cancer. “She lived her life with her arms wide open. They came to Mass and found a warm welcome, especially in the arms of Mary Lynn. The parish then formed a committee to see what their needs were, and how they could be helped. Now the school is becoming a bridge in a wonderful way.”

Karozos notices how far that bridge has extended after five years.

“When they first came here, there were six students,” the teacher says. “Now, we have 40. They assimilate easily because of their gentle, friendly nature. They might be shy, but the other students extend a hand, and they’re willing to accept that hand.”

She laughs and adds, “They’re so gentle until you see them on the soccer field. Then they’re so aggressive. They’re fun to watch.”

Boyle has found other joys from watching the Burmese students assimilate to their new world.

“They work very hard in school,” she says. “Education is so important to their culture, and their parents want them to succeed. It’s also very lovely the family connection they have—how the older siblings look out for the younger ones. They’re helping to watch those kids while mom and dad are sleeping because they’ve worked the night shift.

“It’s not like we’re so different anymore. We’re open to their culture. They’ve brought the rest of the world to us.”

The grace of God

That spirit of embrace has also flowed into the worship of the parish.

Albertson noted how 11 Burmese children were baptized during one Mass this past summer. He also described how the Burmese families sat together at Mass when they first arrived, and how they now spread across the church.

“It’s neat they feel comfortable, and other parishioners have made them feel

welcome,” he says.

Father Riebe smiles broadly as he recalls one endearing aspect of their faith.

“They get together in their homes on Friday nights for rosaries and to hear the Gospel in Burmese, so they’ll be ready for Sunday Mass,” the pastor says. “The first time I went to one of these gatherings there was no furniture and wall-to-wall people.

“Another time, one of them was getting ready to buy a house, and he wanted to have his house blessed. They made personal invitations to invite all the neighbors for the house blessing. Some of the neighbors said they had been there for 20 years, and had never talked to some of their neighbors. They were just delighted to be part of the blessing.”

Albertson sees the blessing that has transformed St. Mark in the past five years.

“At some point in our lives, everyone has the propensity to be a refugee—to be in a situation that’s new to us or we have no place to go. Christ’s message is to help those people.

“In their case, they’re trying to get out of a bad situation because of a civil war. What a perfect opportunity to teach our children what is right and what is not right in regard to this. This was dropped in our laps with the grace of God.” †



‘It’s our history being re-played. At one time, it was our great-grandparents. They shared their stories of why they came here. And where was the one place they felt welcomed and accepted? The Church was the one safe place, with the connection of God and the community.’

—Father Todd Riebe, pastor of St. Mark Parish in Indianapolis

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Natural Choice FertilityCare Education

CCF offering free seminars on basics of estate planning

Special to *The Criterion*

The archdiocese’s Catholic Community Foundation, Inc. (CCF) is offering a free educational seminar in both its South and North Deanery on the basics of estate planning.

In addition to estate planning basics, Joanna Feltz, director of planned giving for CCF, will speak briefly about the foundation and opportunities for establishing or supporting funds that help parishes, schools and agencies in the archdiocese.

The seminar will first be held at 1:15 p.m. on Nov. 1 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. A light lunch will be served, and the one-hour program begins at 1:30 p.m.

A second session offering the same material will be held at 6:30 p.m. on Nov. 4 at Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis. Light refreshments will be served, and the one-hour program begins at 6:45 p.m.

For registration or additional information, contact Mary Shepherd by e-mail at mshepherd@archindy.org or by phone at 317-236-1482 or 1-800-382-9836, ext. 1482.

Participants are encouraged to bring friends and family who have an interest in this learning opportunity. †

Providence very evident in young adults' pilgrimage to see Pope Francis

By George Kane

Special to *The Criterion*

At 4:30 on a recent chilly Friday morning in Indianapolis, a group of 90 young pilgrims huddled together in an Indiana University-Purdue University (IUPUI) parking lot in Indianapolis next to the brightly illuminated campus center tower. Their sleepy chatter began as a low murmur, but soon took an excited leap as the deep—*ruga-ruga-ruga* of two big buses rounded the corner. One crowded rush and 90 pillows and lumpy Adidas gym bags later, the buses began their 624-mile trek to Philadelphia.

Father Rick Nagel, pastor of St. John the Evangelist Parish in downtown Indianapolis and leader of the Catholic student organization on the campus of IUPUI, led our group of young adults, college students and missionaries. He helped us focus on the Lord in the midst of the excitement.

"You know," Father Rick said at the end of a group prayer, standing and hanging on a seatback for balance as the bus swayed back and forth, "I want to invite you to make this weekend more than just an awesome road trip. Pilgrimages are ways to journey deeper into our faith. ... Are you open to what God might be getting ready to do in you?"

Father Rick's question hit me between the eyes. Up until that moment, I had been so busy focusing on just making the trip without dropping the ball academically (I'm in medical school and had three exams coming up), I hadn't thought to be prepared for any big things God was getting ready to do in me. At the end of our next group novena, I asked the Lord to help me be aware of him and his Providence throughout the trip.

I didn't need to wait long to see Providence provide.

Without warning, our bus lost power. The lights went off, the engine cut out, and we drifted slowly to the side of road, totally inert.

"Well," said Father Rick as the bus driver hopped out to check on the engine, "let's ask our Blessed Mother for some help." We prayed exactly one Hail Mary, and as we said the word, "Amen," the engine roared back to life!

At first, I thought this bizarre engine difficulty was just harassment from the Enemy, so I wasn't prepared for how the Lord would later use it to bless us the next day.

As we were driving into Philadelphia from our overnight lodgings in West Chester, Pa., on Saturday morning, the engine briefly malfunctioned, setting us back a mere 60 seconds or so. However, as we attempted to merge onto a larger freeway close to downtown, the police

vehicle driving just ahead of us flipped on his lights and stopped our lane of traffic.

What was going on? Was something wrong? A thought occurred to me, and I checked my watch. The pope had landed at the airport in Philadelphia just 20 minutes ago. I checked my maps application on my iPhone. The airport was right next to us, and the on-ramp next to us led right to it. Sure enough, within 10 minutes, an enormous motorcade of squad cars, motorcycles and SUVs flanking a tiny blue Fiat drove right past us, and a small man in white waved through the window!

The whole bus went nuts, some people streaming out of the bus onto the ramp for a better view, the rest of us snapping photos, cheering and even weeping inside. We hadn't even made it into Philadelphia, and we had already seen the pope!

When we reached Philadelphia, our group split up, and we were free to explore as we wished. Some pilgrims visited the Shrine of St. John Neumann, where his remains are interred. Others sought good places to see the Holy Father when he would parade through town later that day. Feeling like a bit of a studious loser, I found a quiet place to study away from the hubbub until the papal parade later that night.

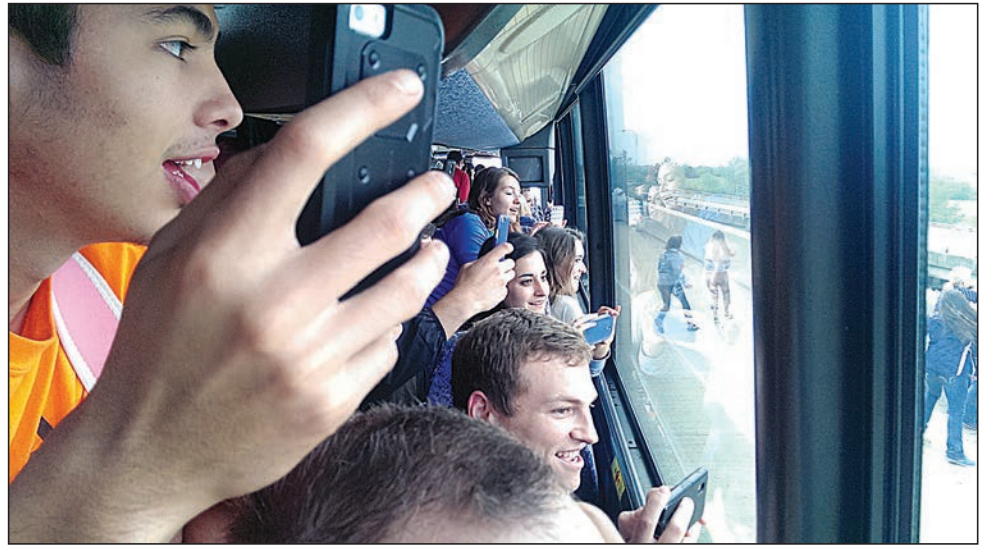
However, when I tried to get through security at 6:30 p.m. (just one hour before the parade), I ran into a serious problem: I needed a ticket for this gate—which I didn't have—and the next nearest gate was many blocks away. I needed a miracle!

No sooner had I begun to pray silently when a nearby usher with a grizzled goatee and a grimy neon coat walked up to me and asked quietly, "You need a ticket?" I nodded. He looked slyly to his right, and with his left hand handed me a bright gold ticket! I was so stunned I could hardly speak. An hour later, I was 15 feet away from Pope Francis, who smiled and waved at me.

If that had been the only time God made a way for me that weekend, maybe it could be written off as a bit of luck.

On Sunday, however, I got into an even bigger bind when I again opted to hang back at a quiet place to continue studying. The lines for the unticketed public to get into the area for Mass had swollen so badly that it took my friend John four hours to make it through the gate. "The tickets for the short lines are long gone," he said via text message. "You're going to need a miracle to get in at this point."

I said a quick prayer, and began searching Craigslist for tickets. Sure enough, some were available, but at \$100 each (minimum!) I finally found a listing where the price hadn't been set. I e-mailed the ticket owner to ask how much he wanted for one ticket, not sure that I'd



The buses that carried the young adults, college students and missionaries from Indianapolis were abruptly stopped by police on Sept. 26 when the papal motorcade made its way from the airport into Philadelphia. The young people were excited to see Pope Francis. Some snapped photos from the bus. Others got off the bus to get a closer look. (Photos by George Kane)



Pilgrims wave to Pope Francis on his way to the closing Mass for the World Meeting of Families on Sept. 27 in Philadelphia.

even get a response. Within 30 minutes, the owner of the ticket had e-mailed the PDF ticket to me for free! Glory to God!

As our band of pilgrims filed onto the bus after Mass, dusty, exhausted and happy, I sank into my seat and grinned. Even though Father Rick had warned me to be ready for what God had in store, I hadn't been ready for such generosity.

I had come into the weekend not thinking much about God, but he had been thinking about me, waiting to take care of me like a good father. Truly, as Pope Francis said in the final homily of his trip: "Our Father will not be outdone in generosity ... for 'love consists in this, not that we have loved God, but that *he loved us*' first (1 Jn 4:10). That love gives us a profound certainty: we are sought by God; he waits for us."



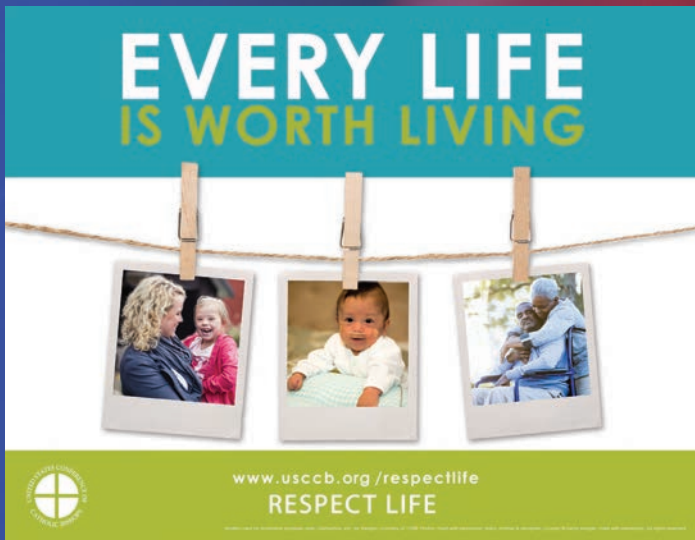
George Kane is a graduate of Indiana University-Purdue University Indianapolis and a former member of St. John the Evangelist Parish in Indianapolis. He is currently a student in the Indiana University School of Medicine in Evansville. †



Young adults, college students and missionaries who traveled with Father Rick Nagel, pastor of St. John the Evangelist Parish and chaplain at Indiana University-Purdue University, both in Indianapolis, pose for a group photo on Sept. 25 on their way to the World Meeting of Families in Philadelphia.

'I had a transformation in my heart'

—Alveda King



Alveda King: from abortion recipient to pro-life advocate

By Natalie Hoefler

The keynote speaker at this year's Right to Life of Indianapolis "Celebrate Life" dinner was Alveda King, niece of the Rev. Martin Luther King, Jr.

King, who works as the director of African-American outreach for Priests for Life, is an author and speaker, and former actress, college professor and state legislator from Georgia.

After having two abortions, King had a conversion experience and has become a pro-life advocate.

She addressed

the crowd of nearly 1,000 at the Right to Life of Indianapolis "Celebrate Life" Dinner on Sept. 29 at the Indiana Convention Center in Indianapolis.

Here are excerpts from her address.

'I am a living dream'

"Young people, I want you to know there's something called courting, and there's something called dating. Only married people should go on a date, because after you go bowling or doing all the fun things you do when you're courting, at the end of that time the married couple can go home and close the door and enter into the beautiful relationship that God designed for married couples for pro-creation. That's what a date is.

"Courting should be all the fun, but the sanctity should only be completed in holy matrimony.

"My dad met my mother when she was in 10th grade. They were allowed to court when they were in the 11th grade. Mama's mama made a big mistake and thought they were two nice young people and they could go on an unsupervised date. Well, guess who showed up on that date? [King pointed to herself.]

"So here's my mama with a dilemma. There was an organization in town called the Birth Control League. Right around that time, they changed their name to Planned Parenthood. They passed out

fliers, especially in African-American schools, saying, 'A woman has the right to choose what she does with her body, and we can help you not have a lot of babies.'

"Now, abortion was not legal, but they advertised a procedure for a 'serious female illness.' They were having the doctors do a procedure called a D & C [dilation and curettage to clear the uterus].

"So mother had the flier, gave it to her mother, and, thank God, she said, 'No, this doesn't sound right. Let's go talk to our pastor.'

"Our pastor was Dr. Martin Luther King, Sr., my granddaddy. He said, 'They're lying to you. That's not a lump of flesh. That's my granddaughter. I saw her in a dream three years ago. She has bright skin and bright red hair, and she's going to bless many people.'

"So I was allowed to be born. They named me Alveda. Al is for Alfred—my daddy's name is Alfred Daniel King. Veda means life. Now that was a family secret I only found out in 2005, all about how I came to be, although I always knew about my granddaddy's dream. So I was not just a lump of flesh—I am a living dream."

'Injustice anywhere is a threat to justice everywhere'

"Margaret Sanger [founder of Planned Parenthood] said colored people like me need to be exterminated. 'But we don't want the word to get out. So let's cultivate some of their leaders' [was Sanger's thinking]. And the way they did that was with awards and grants and giving money to political parties and giving scholarships, teaching [African Americans] to promote that message [that Planned Parenthood is helpful], but they called it 'family planning.' They had to develop these terms so it looked like they were trying to cultivate [African-American] communities.

"So in 1966 they were going to cultivate a man named Dr. Martin Luther King, Jr. They offered him the first-ever Margaret Sanger Award, along with some eugenicists.

"Martin Luther King did not attend



Alveda King, niece of the Rev. Martin Luther King, Jr., left, shares a story with the grandchildren of Cindy Noe, standing at left, before signing a copy of her book at the Right to Life of Indianapolis "Celebrate Life" dinner in Indianapolis on Sept. 29. During the dinner, Noe received Right to Life of Indianapolis' Respect for Life Award. (Photos by Natalie Hoefler)

Top photo, Alveda King, niece of the Rev. Martin Luther King, Jr., addresses the nearly 1,000 people in attendance at the Right to Life of Indianapolis "Celebrate Life" dinner at the Indiana Convention Center in Indianapolis on Sept. 29.

the award ceremony. He did not write the speech. He did not write the thank you letter. It happened this way: His wife was pro-choice. So my Aunt Coretta went to the awards ceremony and read a speech that someone else wrote, and the thank-you letter was written by a secretary.

"Martin Luther King, Jr. said the Negro cannot win if he's willing to sacrifice the future of his children for immediate personal comfort and safety. He said injustice anywhere is a threat to justice everywhere. That led me into the beginning of where I am today."

'That's not a lump of flesh'

"I was walked down the aisle in 1969. My uncle [Martin Luther King, Jr.] was killed in 1968. Tragically, a week after my wedding, my daddy was killed—choked and thrown into a swimming pool. So I was without my daddy now, and my uncle. So the men who had been looking out for me were dead.

"Planned Parenthood was working full force in those days, passing out fliers, teaching a woman has a right to choose. I was ready to do something radical. So I fell for that, fell for the lies. So many women

and men have been tricked, and so was I for a short time in my life.

"So I had two secret abortions. One, the doctor kind of made the decision for me and said I wasn't ready for a baby, and did a D & C right there in his office, then referred me to Planned Parenthood.

"Then on Jan. 22, 1973, on my birthday, abortion became legal. That year, trying to reconcile a troubled marriage, I became pregnant. The doctors at Planned Parenthood said, 'Don't talk to your family. Don't talk to your church. We're your friends, and we're going to give you this procedure.'

"By the mid-70's, I was divorced, which is a sad thing. I was dating—not courting—and I was pregnant. I went to my granddaddy and told him I was going to have an abortion. I said the same thing to the baby's daddy.

"This is what those two men said to me. First, the baby's daddy—he was a medical student at the time—he said, 'I'm a medical student. That's not right. That's 46 chromosomes—23 from me, and 23 from you, and I want mine brought to life.'

"Then I went to my granddaddy.

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WOMEN



Above, in October 2014 and 2015, the pro-life group at St. Bartholomew Parish in Columbus displayed 400 crosses on their campus to represent the number of abortions done every work hour in the United States. (Submitted photo by Karen Snoddy)

Right, in a screenshot from a YouTube video shot in front of the Planned Parenthood abortion facility in Indianapolis in February, 7-year-old Sara Cabrera of St. Ann Parish in Indianapolis reads a letter she wrote to President Barack Obama, asking him to reconsider his stance on abortion. Sara's mother, Maria Hernandez, also filmed and posted her own story of choosing life. Hernandez's videos have received more than 305,000 views, and led to at least one woman changing her mind about having an abortion.



RESPECT LIFE

Parishes, groups across central and southern Indiana help build culture of life

Compiled by Natalie Hoefler

Each year, the U.S. Conference of Catholic Bishops (USCCB) recognizes October as Respect Life Month.

In recognition of this focus, *The Criterion* has compiled pro-life highlights from around the archdiocese over the last 12 months.

It is impossible to list all of the pro-life activities throughout central and southern Indiana during the last year. But this roundup offers a sampling of many of the good works accomplished to embrace life at all stages.

- Americans United for Life ranked Indiana the seventh most pro-life state in the nation.
- Five bills in support of respecting life were passed during the 2015 state legislative session, including one which allows for the development and use of newborn safety incubators for the safe surrender of unwanted babies; one that allows fines for incomplete—or failing to submit—termination of pregnancy reports; and one setting guidelines for the disposal of the remains of aborted children.
- According to an Associated Press article in the June 7 issue of *The Indianapolis Star*, the number of abortions in Indiana has declined by 20 percent since 2010, faster than the 12 percent national rate of decline.
- In its first three months of operation, the new Women's Care Center in Indianapolis served more than 200 pregnant women, 97 percent of whom chose life for their babies.
- Great Lakes Gabriel Project purchased a second recreational vehicle to be customized as a mobile ultrasound unit, which will be present at the Bloomington Planned Parenthood facility on days when abortions are performed.
- The pro-life group at Our Lady of Perpetual Help Parish in New Albany arranged a parish prayer service—including eucharistic adoration, Scripture and a litany for life—on Jan. 22 to mark the anniversary of the Supreme Court's *Roe v. Wade* decision legalizing abortion. Several hundred people participated in the prayer service.
- The pro-life group at St. Agnes Parish in Nashville did a "Spiritual Adoption" program—where an unborn child is prayed for during the course of nine months—with students in fourth through 12th grades starting in September 2014, and ending with a baby shower at the end of the nine months. The gifts from the baby shower were donated to the Brown County Pregnancy Care Center.
- The pro-life group at St. Rose of Lima Parish in Knightstown supported the Henry County Pregnancy Care Center through a baby bottle fundraiser, and by collecting diapers and other baby items through the parish's Advent Giving Tree.
- Once a month, members of the Terre Haute Deanery pro-life group meet for Mass at the Carmelite monastery in Terre Haute, pray in front of the Planned Parenthood facility in Terre Haute, then pray the Divine Mercy Chaplet in St. Patrick Parish's adoration chapel.
- On the third Thursday of every month, the pro-life group at St. Joseph Parish in Indianapolis offers adoration from 11 a.m.-7 p.m. and Mass at 5:45 p.m., all for the intention of women experiencing crisis pregnancies.
- Wabash Valley Right to Life, which is supported by Catholic parishes and other area churches in Clay, Parke, Sullivan, Vermillion and Vigo counties, sponsored and secured more than 600 names to list in a full-page, pro-life advertisement in the Terre Haute *Tribune Star*, taking a stand for life. †



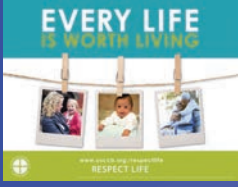
Dr. David Hart, left, looks on as Dr. Eric Trueblood speaks at the Doctors Rally for Life held in front of the Bloomington Planned Parenthood facility on Sept. 26. Nearly 30 doctors supported this event, which was put on by a new organization of the same name. Hart, who recently entered into the full communion of the Church, founded the organization along with Dr. Adam Spaetti. (Submitted photo Marian Leahy)



Susan Swayze gives a speech at the #WomenBetrayed rally in Indianapolis on July 28. The rally was one of 60 held nationwide, including one in Bloomington, calling for an investigation of Planned Parenthood and national defunding of the abortion provider in light of recent videos revealing the organization's selling of body parts of aborted children. Both the Indianapolis and Bloomington rallies had nearly 200 participants. (Photo by Natalie Hoefler)



Betty McKinley, left, and Sherry White, both members of St. Michael Parish in Greenfield, talk with children about the models of babies at various stages of fetal development at the Riley Festival in Greenfield on Oct. 2. The St. Michael pro-life group has provided volunteers for the Hancock County Citizens for Life booth for the past 33 years. (Photo by Natalie Hoefler)



'Celebrate Life' dinner highlights pro-life successes and heroes

By Natalie Hoefler

Two pro-life awards may have been presented at the Right to Life of Indianapolis' "Celebrate Life" dinner on Sept. 29. But as keynote speaker Alveda King pointed out to the nearly 1,000 attendees, "Look at the person next to you. Chances are, you're sitting next to a pro-life hero."

The dinner and fundraiser brought together pro-life advocates from across Indiana to the Indiana Convention Center in Indianapolis to celebrate the successes and heroes of the pro-life cause.

After an opening blessing by Archbishop Joseph W. Tobin, Right to Life of Indianapolis president Marc Tuttle greeted the guests.

"The goal of Right to Life of Indianapolis is to ensure that we're succeeding in building a culture of life here, and confronting the culture of death that has been such a drain on our community," he said. "Just last week, three abortionists in Indiana went before the [Indiana medical] licensing board and were fined [for violations of abortion procedure record keeping]. That would not have happened without the help and support of people like you."

Two of those people, Cindy Noe and Charlene Witka, received special recognition for their pro-life advocacy.

Former Indiana House of Representatives member Cindy Noe, who served from 2001-12, was given the Respect for Life Award for her promotion of pro-life legislation and her years of service on various boards related to the pro-life cause.

Legislation she promoted includes the Indiana Informed Consent Bill, the Pain-Capable Unborn Child Protection Act, safety regulations for chemical abortions, strengthening parental rights, preventing the mandatory administration of the human papillomavirus (HPV) vaccination to teenage girls in Indiana, and putting in place the state's first-ever abortion facility regulations.

"I rejoice that Indiana is a very pro-life state," Noe said in her remarks after receiving the award. "And I'm happy because tonight there are lots of babies and children sleeping peacefully because of the pro-life force in Indiana."

Part of that force was put in place by Witka, who received the Charles E. Stimming, Sr. Pro-Life Award.

More than 10 years ago, Witka helped found and still coordinates the Teens for Life group at Cathedral High School in Indianapolis. Through her leadership, the group holds an annual prom for senior citizens and participates in pro-life events and forums. Students in her group have gone on to be involved in Students for Life chapters on college campuses, and



Top left, Right to Life of Indianapolis director of programming Mary Dougherty, left, presents Charlene Witka, campus minister and Teens for Life coordinator for Cathedral High School in Indianapolis, with the Charles E. Stimming, Sr. Pro-Life Award during a dinner in Indianapolis on Sept. 29. (Photos by Natalie Hoefler)

Top right, former Indiana House of Representatives member Cindy Noe, left, receives a Respect for Life Award from State Sen. Scott Schneider during the "Celebrate Life" dinner hosted by Right to Life of Indianapolis at the Indiana Convention Center in Indianapolis on Sept. 29.

Left, Archbishop Joseph W. Tobin talks with pro-life advocate Alveda King, the keynote speaker at the Right to Life of Indianapolis "Celebrate Life" dinner in Indianapolis on Sept. 29. King is the niece of the Rev. Martin Luther King, Jr.

several of them have won Right to Life Indianapolis scholarships and contests, including this year's oratory contest winner, Teresa Heckman.

Among the crowd were high school and college students, lay people, religious and public officials, including judges, city council members, state representatives and senators, and state Attorney General Greg Zoeller.

While unable to attend this year, Gov. Mike Pence recorded a message for the event.

"My administration remains committed

to protecting the sanctity of life, and supporting the health and well-being of women and the unborn," he said.

"We've ensured that no Hoosier is forced to subsidize abortions through their health premiums. We've enacted the first-ever state tax credit for people who adopt children. And when it was reported the Planned Parenthood, the largest abortion provider in the U.S., was engaged in the trafficking of human remains, my administration stepped in immediately to ensure that these appalling

practices were not taking place in the Hoosier state. ...

"I believe in my heart that a moral re-awakening is happening in our state and our nation on the issue of life."

As proof, he cited the fact that 2014 marked the sixth consecutive year that the number of abortions declined in the United States.

Tuttle affirmed the trend to the nearly 1,000 pro-life advocates in attendance:

"I think it's undeniable at this point that the momentum is on the side of the pro-life movement." †

KING

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He said, 'Baby, they're lying to you. That's not a lump of flesh. That's my great-granddaughter.'

"So women, it's not true that a man has no say in the matter, because there are 46 chromosomes. And all babies are human beings. And because they're human beings, they have civil rights, human rights.

"So for the first time in many years, the words I heard preached in my uncle's church all through my youth began to make sense in a new way because of these two men talking to me about that child.

"So I had that baby. I had some

challenges with my body by then because of all the pills, the shots and devices Planned Parenthood had passed out in my neighborhood.

"Through the mercy, grace and healing of God, I was able to have six live children. I have two in heaven and one miscarriage, and I have many grandchildren."

'I had a transformation in my heart'

"In 1983, the Scriptures began to come back to me, the words of my daddy and my great-granddaddy and my uncle began to come back to me.

"I had an experience like my Uncle Martin Luther had. He was at the dinner table one night, and at midnight he heard a knock on the door. And he heard

Jesus say, 'Martin Luther, stand up for truth and stand up for justice, and know I'll never leave you until the end of the Earth.'

"I was born again in 1983, and no longer was it just my granddaddy saying that's no lump of flesh or the daddy saying that's 46 chromosomes. I had a transformation in my heart, and I repented of all my sins, including those abortions. And I became a different person.

"I was teaching at a college by then. In a law book I was using, there was a section called 'Morals and Ethics Today.' So for 15 of my 19 years teaching at that college, I would have my students write on 'Morals and Ethics Today—Has It Gone Too Far?'

"A woman has a right to choose what to do with her body, but a baby is not her

body. Where is the lawyer for the baby? How can our dreams survive if we kill our children? So that was the name of their school paper. And they had to debate both sides. And I know some of those students were saved because of that experience.

"As the time went on, at the end of the 90s I met [Priests for Life founder] Father Frank Pavone. I went to work for him at Priests for Life, but the first thing I did was get healing at [a] Rachel's Vineyard [retreat]. That's how I became the voice that people know today.

"The first thing we can do is to help save a life, and to support pro-life work through advocacy or research, or volunteering or donating, and everybody can pray." †

Method of teaching about family can alienate people, synod members say

VATICAN CITY (CNS)—Just like a family, the Catholic Church should challenge members to grow and behave better, but also like a family, it should not exclude those who still have some growing to do, said Bishop George V. Murry of Youngstown, Ohio.



Bishop George V. Murry

Bishop Murry and other members of the Synod of Bishops on the family spoke on Oct. 10 about finding a way to affirm Gospel principles and Church teaching while accompanying all Catholics on the path to perfection and holiness.

Irish Archbishop Diarmuid Martin of Dublin spoke later about the Irish referendum in favor of same-sex marriage, about faith and about finding language to share Church teaching with a new generation of Catholics.

The Youngstown bishop told the assembly that while there are many “effective, traditional families” among Catholics in the United States, there are also single-parent families, divorced couples, blended families, families separated by migration and many others. “Many of these adults and children feel left out of

pastoral care,” Bishop Murry said.

“One universal and distinguishing feature of all families is that family members, regardless of how errant they become, are not rejected from the family,” the bishop said. “For them, the light is always on; the door is always open. Good families use ‘tough love’ among themselves to challenge each other to grow, but they never exclude.”

The Catholic Church, he said, must continue to advocate for traditional families and explain the Scriptures that present them as God’s plan for human beings.

At the same time, Bishop Murry said, “we also intentionally should reach out to those families that do not fit into traditional categories. We must help them to see the benefits of following Jesus Christ. That requires that we welcome them, be open to listen to their needs, walk with them and be courageous in inviting them into the fullness of the truth of the Gospel.”

Many of them, he said, will disagree with the Church’s teaching on morality, but Catholics cannot be faithful to the Gospel while allowing “these new families to continue to be alienated from the Church.”

Archbishop Martin told the synod, “What the Irish referendum showed was a breakdown between two languages,” the traditional language of the Church and the

language of an “antagonistic social culture.”

At the same time, he said, the referendum showed “that when the demanding teaching of Jesus is presented in a way which appears to lack mercy, then we open the doors to a false language of cheap mercy.”

Ireland still has a high number of Christian marriages and a low divorce rate compared to the rest of Europe, he said. “Families are strong and generous. That has not changed substantially.”

The Irish referendum, he said, demonstrated how “people struggle to understand abstract moral principles” like those often presented by the Church. “What they do understand is the predicament of individuals whom they wish to see happy and included. It is a very individualistic culture, but not necessarily an uncaring one. Indeed, those in favor of same-sex marriage based their campaign on what was traditionally our language: equality, compassion, respect and tolerance.”

The challenge of the synod, Archbishop Martin said, is to help the Church find language that presents the fullness of its teaching about marriage and family life in a way that touches the reality of people’s experience. For example, he said, few couples would speak of the “indissolubility” of their bond, but “they live fidelity and closeness and care in ways we underestimate.” †

CUPICH

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had “the misfortune of simply being at school,” as well as “nearly a dozen” who had died from gun violence in the Archdiocese of Chicago in a recent two-week stretch, as well as “those injured, maimed and traumatized ... simply too many to count.”

Among those wounded, Archbishop

Cupich said, were “10- and 11-month-old infants. Princeton Chew, the 11-month-old, will not remember his grandmother or his mother, who both died in the Back of the Yards [a Chicago neighborhood] shooting. He will never know the brother or sister his mother carried.”

The U.S. Conference of Catholic Bishops (USCCB) has called for “reasonable regulation and controls for guns, especially handguns,” as well as a ban on assault weapons.

“After the 2012 murders of 20 first-graders and six staff members at a Newtown, Connecticut, elementary school,” Archbishop Cupich said, “the USCCB sent testimony to Congress the following year. ‘This is the moment,’ said the USCCB spokesperson who testified before Congress, ‘to push for better gun controls. We want to build a culture of life and confront the culture of violence.’

“That moment,” Archbishop Cupich added, “came and went without

meaningful action.”

He said, “It is no longer enough for those of us involved in civic leadership and pastoral care to comfort the bereaved and bewildered families of victims of gun violence. It is time to heed the words of Pope Francis, and take meaningful and swift action to address violence in our society. We must band together to call for gun control legislation. We must act in ways that promote the dignity and value of human life. And we must do it now.” †

SYNOD

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The many difficulties facing families, discussed during the first week of the synod, “did surprise us. I think we weren’t quite aware of all these challenges,” she said.

Pedro told reporters what surprised him most was “what the press has been publishing.”

“Many, many times it doesn’t reflect what we see in there,” he said.

The synod proceedings are closed to the press, but synod participants are allowed to be interviewed and to release their written speeches to the public.

Pedro De Rezende said that instead of

objective reporting on what was being said by synod participants, what he was seeing seemed to be suggestions about “what synod fathers should talk about.”

However, he said, the synod discussions are being guided by the 23,000-word working document that was released in June.

“So I was pretty surprised to see what is coming out is not being quite faithful” to the themes in the document and participants’ input, he said.

Penny Bajaj of Mumbai, India, said she was struck by the unanimous expressions of compassion and sympathy from all those attending the synod. Of the more than 360 people attending the synod, 270 are voting cardinals, bishops and men religious. The remaining are

religious and laypeople attending as observers, experts and representatives of other Christian communities.

“All the synod fathers, the bishops expressed their great love and concern for the family,” said Bajaj, who worked for the Catholic Church in India in a variety of capacities for 45 years.

“It was very beautiful to see the great love, the hope, the understanding: How should the family be in today’s day and time knowing that, in all parts of the world, the family is really running into a lot of problems? How do we contain this? How do we change this? How do we make this better? How do we make this in God’s light something beautiful?”

She said every cardinal, bishop and priest in her small working group spoke about their concern, their love for the family, “especially for the families who are in distress.”

Her husband, Ishwar Bajaj, said he was very impressed that the synod was focusing on forgiveness and mercy, even toward those who have separated from their spouse or have sinned against their family or the Church.

“I found that this was a very, very compassionate and loving atmosphere and attitude that the synod was aiming at: to bring the families back into the ... Church and tell them that there was mercy” and that sins would be forgiven “as long as they repented and changed.”

Ishwar Bajaj, who was raised a Hindu but was baptized into the Catholic Church 13 years ago on his 25th wedding anniversary, said he felt the synod’s focus on mercy “has been a very important and dynamic stand that the Church is taking in this current century.” †

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I certify that the statements made by me above are correct and complete.

Mike Krokos
Signed: Mike Krokos, Editor

Citing new rules, Missionaries of Charity to end adoption work

KOLKATA, India (CNS)—The Missionaries of Charity will close their adoption centers in India, citing new regulations that would allow nontraditional families to adopt children, reported ucanews.com.

Founded by Blessed Teresa of Kolkata, the congregation runs orphanages across India, with 18 of them government-recognized centers that offer children for adoption.

But the nuns do not want to run adoption centers in India now, said Sister Mary Prema, the congregation's current superior general.

"The decision of seeking the government's de-recognition status for adoption centers applies only to India," Sister Mary Prema told ucanews.com on Oct. 11.

The nuns decided on this voluntarily after the Missionaries of Charity headquarters in Kolkata was informed about complying with the new Guidelines

Governing Adoption of Children by the federal Ministry of Women and Child Development, said an Oct. 10 statement issued by Sunita Kumar, spokeswoman for the congregation.

"If we were to continue the work set up by Mother Teresa, complying [with] all the provisions would have been difficult for us," the statement said.

The guidelines, issued in July, aim to regulate adoptions nationwide. They require all applications and processing to be done online and based on the seniority of applicants at the time of application.

They say a single woman is eligible to adopt a child of any gender, but that a single man is not eligible to adopt a girl child. They also say parents shall be given an opportunity to view the photographs, child study and medical examination reports of up to six children.

Father Joseph Chinnayan, deputy secretary-general of the national bishops' conference in India, said there are basic

issues with these clauses.

The first clause would mean that unmarried adults in same-sex relationships, couples living together, and those divorced or separated could adopt children, contrary to the Church's thinking about family and parenting, he said.

The guideline also says that those wishing to adopt have an option to choose from up to six children, which "offends the dignity of children," Father Chinnayan said.

According to the government's Central Adoption Resource Authority, India had almost 4,000 in-country adoptions between April 2014 and March 2015. †



A member of the Missionaries of Charity holds orphan children in 2007 at a center in Kolkata, India. The Missionaries of Charity will close their adoption centers in India, citing new regulations that would allow nontraditional families to adopt children, reported ucanews.com. (CNS photo/Anto Akkara)

What was in the news on Oct. 15, 1965? Pope prevents council debate on clerical celibacy law, and an editorial mourns the closing of the *Indianapolis Times*

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. 15, 1965, issue of *The Criterion*:

- **Pope bars council debate on clerical celibacy law**
"VATICAN CITY—Pope Paul VI informed the Second Vatican Council that he intends not only to preserve the ancient law of celibacy of the clergy of the Latin-rite Church, but also 'to reinforce its observance.' The pope thus in effect removed the subject of celibacy from the competence of the council. His decision was revealed in a letter read to the council during its 145th general congregation [on Oct. 11] by the secretary general, Archbishop Pericle Felici. ... In it, the pope said he was aware that some council Fathers had asked to speak on the law of clerical celibacy in the Western Church when the schema on the priestly life and ministry came up for debate. ... 'Public debate

is not opportune on this subject, which is so important and which demands such prudence. Furthermore, it is our intention not only to maintain this ancient, sacred and providential law with all the force of which we are capable, but also to reinforce its observance, calling on priests of the Latin Church to recognize anew the causes and reasons why today, especially today, this law must be considered most suitable. Through it, priests are able to consecrate all their love completely to Christ and to dedicate themselves exclusively and generously to service of the Church and to souls.'"

- **New school being built at Madison**
- **Teachers' Institute slated at Chatard**
- **Deny plans for 2nd papal trip to the U.S.**
- **Council pushed ahead despite complexities of Schema 13**
- **Urges new methods to combat bias**
- **Editorial: A great loss**

"The passing of the *Indianapolis Times* is going to leave a void in the capital city and throughout Indiana that may never be filled. For many years, the *Times* has

been one of the best written, best-edited, most readable newspapers in America. It was a doughty crusader for justice without ever being flamboyant or sensational. Its motto, 'You always get both sides in the *Times*,' was not an idle boast."

- **Pontiff, Greek prelate prayed together in NY**
- **Pope sends Johnson 'get-well' message**
- **Stamp sale provokes 'riot'**
- **Europe planners meet with pope**
- **Shrines give new look to our cemeteries**
- **Catholic agency paces relief work**



Read all of these stories from our Oct. 15, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

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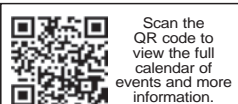
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Leader of Anglican ordinariate for U.S. and Canada visits Indianapolis

By Sean Gallagher

When Msgr. Jeffrey Steenson led the Episcopal Diocese of the Rio Grande, his flock was spread across all of New Mexico and part of western Texas—a large area by the standards of Catholic dioceses in the United States.

Now, as the leader of the Personal Ordinariate of the Chair of St. Peter, he serves Anglicans and Episcopalians across the entire United States and Canada who have been received into the full communion of the Church.

“I’ve gotten really good at packing,” said Msgr. Steenson. “I’ve got a small suitcase that I can get anywhere with now.”

Msgr. Steenson reflected on his life and ministry in leading the ordinariate during a Sept. 6 visit to Our Lady of the Most Holy Rosary Parish in Indianapolis, where members of the St. Joseph of Arimathea Anglican Use Society celebrates the Eucharist according to texts drawn from the Anglican *Book of Common Prayer* tradition that have been approved by the Vatican.

In 2009, Pope Benedict XVI established the possibility of groups of Christians in communities tied to the Anglican communion to be received into the full communion of the Church, and maintain its own spiritual and liturgical traditions.

Msgr. Steenson had been received into the full communion of the Church in 2007. He was ordained a priest of the Archdiocese of Santa Fe, N.M. months before Pope Benedict issued “*Anglicanorum coetibus*,” which allowed for the reception of groups of Anglicans into the Church.

The Ordinariate of the Chair of St. Peter was established on Jan. 1, 2012, with Msgr. Steenson appointed by Pope Benedict to be its first leader—a role known as an ordinary.

Previous members of Anglican or Episcopal communities are the primary people eligible to be members of the ordinariate. The ordinariate can also receive people who were baptized in the Latin Rite of the Church, but have not received all the sacraments of initiation.

Latin-rite Catholics can, however, attend Anglican Use liturgies to meet their Sunday Mass obligation. They can also become associate members of the ordinariate, and give it support through this participation.

As leader of the ordinariate, Msgr. Steenson, although not a bishop, can use items bishops commonly use, such as a pectoral cross, miter, crosier and zucchetto.

“I thought I would be an ordinary parish priest ... until all this happened,” Msgr. Steenson said. “It was wonderful and terrible all at the same time. It’s very demanding.”

Later in the same year that the ordinariate was established, three families with an Anglican background were received into the full communion of the Church at SS. Peter and Paul Cathedral in Indianapolis.

They formed the core of the St. Joseph of Arimathea Anglican Use Society, with Luke Reese as its leader.

They were soon welcomed at Holy Rosary where the Eucharist according to Anglican Use texts began to be celebrated by the pastor of the parish. The society, whose members are spread across the state, numbers approximately 60 members at present.

Reese was glad to welcome Msgr. Steenson to Holy Rosary for the first time.

“This is, as it were, our apostolic touch,” Reese said. “We’re connected here with our ordinary, and then connected with Rome.”

For his part, Msgr. Steenson was impressed by the members of the ordinariate at Holy Rosary.

“I did not realize how well-formed this community is,” he said. “This is a real group of people. It’s a tremendous core that can be built upon to grow a parish.”

He believes that its growth will quicken when Reese is ordained a transitional deacon and later a priest of the ordinariate, making him the first married priest ministering in the territory of the Archdiocese of Indianapolis.

In the ordinariate, married men may be ordained to the priesthood, a practice that St. John Paul II approved in 1980 for ministers from liturgical faith communities, such as the Episcopal Church, who were received into the full communion of the Church.

“Once Luke is ordained, the community will be further stabilized,” Msgr. Steenson said. “I would then think that you’d see more interest.”

Reese has been traveling regularly over the past three years to Saint Meinrad Seminary and School of Theology in St. Meinrad to receive priestly formation. He has also participated in supervised ministry with the assistance of Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis.

Accepted as a candidate for the sacrament of holy orders last year, Reese is expected to be ordained a transitional deacon by Archbishop Joseph W. Tobin this winter, and a priest late next spring or early next summer.

With the permission of a local Latin Rite bishop, a member of the clergy of the ordinariate may minister in a Latin-rite diocese like the Archdiocese of Indianapolis.

Msgr. Steenson appreciates the way the leadership of the archdiocese has helped the Anglican Use society here for the past three years, and helped Reese in his priestly formation.

“They took it to heart,” he said. “They get all the credit for this. I have to say that the Archdiocese of Indianapolis has done everything to make this possible. I don’t think there is any other Catholic entity in the country that has been more involved at this ground level to get the community off of the ground than the Archdiocese of Indianapolis has.”

Reese agreed.

“The biggest experience that we have had is one of welcome. We are a contributing part of the parish,” said Reese, who also serves as music director at Holy Rosary. “Our members really feel that and the connection with everybody. Holy Rosary is a wonderful place.”

Currently, Father C. Ryan McCarthy, Holy Rosary’s pastor, attends to the sacramental needs of the ordinariate members and appreciates their presence in his parish.

“When people are here, I think they get a real feel that the Church is universal, that it’s not tied to one particular ritual or one particular vocation,” said Father McCarthy. “The Church is throughout the whole world. We might have different ways that we might worship. But, as long as they are in accordance with God’s holy Church, they all bring us closer to Christ and one another.”

Holy Rosary offers the regular celebration of the ordinary form of



Msgr. Jeffrey Steenson smiles while speaking on Sept. 6 with Christine Janiec at Our Lady of the Most Holy Rosary Parish in Indianapolis. As the leader of the Personal Ordinariate of the Chair of St. Peter, Msgr. Steenson leads Anglicans and Episcopalians across the U.S. and Canada who have been received into the full communion of the Church, and seek to retain their spiritual and liturgical traditions. Members of the ordinariate in Indiana worship at Holy Rosary, where a Mass is celebrated weekly according to its Vatican-approved texts. (Photos by Sean Gallagher)



Msgr. Jeffrey Steenson holds up the Eucharist during a Sept. 6 Mass at Our Lady of the Most Holy Rosary Church in Indianapolis. The Mass was the weekly eucharistic liturgy at Holy Rosary celebrated according to the Vatican-approved texts for the Personal Ordinariate of the Chair of St. Peter, which consists of Anglicans and Episcopalians across the U.S. and Canada who have been received into the full communion of the Church, and seek to retain their spiritual and liturgical traditions.



‘The biggest experience that we have had is one of welcome. We are a contributing part of the parish. Our members really feel that and the connection with everybody. Holy Rosary is a wonderful place.’

—Luke Reese

the Mass in English, the extraordinary form of the Mass in Latin, and the Anglican Use Mass.

Caren LeMark and her family were members of an ordinariate community in Mobile, Ala., before moving to Indianapolis in the fall of 2012. They appreciate the welcome they received into the ordinariate community at Holy Rosary.

“I love the richness and diversity at Holy Rosary,” LeMark said. “No matter what Mass we come to, it’s reverent and beautiful. It’s all Christ-centered and I love it.”

Msgr. Steenson sees the good relationship between the members of the ordinariate and Holy Rosary Parish as fulfilling the wish of the former Anglicans and Episcopalians.

“We didn’t become Catholic to become a little boutique operation out on the edge,” he said. “We wanted to live right in the center of it all. This is a tremendous inspiration for me to see this.”

(For more information on the Personal Ordinariate of the Chair of St. Peter, visit <http://ordinariate.net>.) †

Deadline to apply for fall grants for schools, parishes and ministries is Oct. 31

The Oct. 31 deadline is approaching for applications for parishes, schools and agencies of the Archdiocese of Indianapolis to apply for grants which will be available from the following three endowments:

- Home Mission Endowment Fund, used to support parishes and schools that qualify as home missions
- Growth and Expansion Endowment Fund, used to support growth and expansion initiatives throughout the archdiocese in our parishes, schools and agencies
- The James P. Scott Endowment Fund, to be used to support capital needs in the

archdiocese.

These funds, awarded in the spring and the fall, have been made possible through the generosity of parishioners of our archdiocese. The grant process is jointly administered by the Finance Office and the Office of Stewardship and Development of the Archdiocese of Indianapolis.

After the Oct. 31 deadline, the next deadline is April 30.

For more information, log on to www.archindy.org then choose Offices, then Finance, or contact Stacy Harris at sharris@archindy.org or at 800-382-9836, ext. 1535, or 317-236-1535. †

Faith *Alive!*

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Material wealth is not evil, but can be turned into an idol

By Marcellino D'Ambrosio

Does being spiritual and being devoted to God mean we have to flee the material world, its wealth, pleasures and our possessions?

It's a question that comes up frequently as we read Church documents, listen to our spiritual leaders or even when we page through the Bible. It may seem, to some, as if wealth is something to be avoided and the wealthy shunned.

In fact, the message about wealth in the Gospel, and in our lives as Christians, is complex and has little to do with the material. It is, in fact, more about the spiritual.

Think back to Adam and Eve. They were given responsibility to care for the Garden of Eden even before sin entered into the story. Work is holy and ought to be productive. And enjoying the fruits of our labor and sharing them with others are some of life's greatest blessings.

Where we humans may run into trouble is in the way we view the material, especially wealth. It is all too easy for some to let money become a substitute for God.

In other words, it is easy to let it become an idol and sometimes a substitute for God. That's what Jesus means when he says you can't serve both God and mammon (Lk 16:13). Those who choose mammon for their master seek their identity and ultimate security in money.

We see this in those such as the rich man of Luke 12. His problem is not that he is excited about a bumper harvest, but that he succumbs to the illusion that this wealth means security. He puts his trust in his warehouses, and they let him down.

We also hear in 1 Timothy 6:10 that love of money is the root of all evil. And yet we hear from those such as St. Augustine, who points out that the wrong kind of love is not restricted to money. Whenever a pursuit of anything leads us away from our love of God, that pursuit becomes idolatry and the root of all evil.

What is your passion? Is it the quest for the perfect mate? A particular job? Is it to win a prestigious athletic championship? To earn a college degree? To flourish in business? The desire for all these things can be good indeed. The avid pursuit of each of these things can actually be a duty, depending on one's state in life. It can bring benefits for a person, or for a family, or for a community, depending on how they are put to use. Achievements can be great and can honor God.

The question, however, is whether these pursuits and perhaps achievements become stepping stones or become impediments on our road to meet God, to carry out his will, to help others and therefore build his kingdom.

Some of those achievements can bring great things, but none greater than what God offers. To all who will accept it, Jesus offers the pearl of great price (Mt 13:45-46). What we don't like about this is that it costs us everything to buy it. We have to surrender the title to all that we have and all that we are. God holds the title, but still allows us to live in



A priest celebrates Mass before the start of the first trading session of 2013 inside the trading floor of the Philippine Stock Exchange in Manila's Makati financial district. Throughout its history, the Church has never said that wealth and material things are intrinsically evil, but that they can be turned into idols. (CNS photo/Cheryl Ravelo, Reuters)

'Avarice is not about spending money; it is about avidly possessing things, finding one's security and identity in things, clinging to things, hoarding things.'

the house.

But for everyone, once in a while, there comes a moment of truth when we find out whether or not we have really, in fact, surrendered that title. Sometimes we don't want to let go of what we have.

Avarice, the love of money, is one of the seven deadly sins. This vice is not a matter of indulging too much in the "good things of life." That's gluttony, which is dangerous, but much less deadly. Avarice is not about spending money; it is about avidly possessing things, finding one's security and identity in things, clinging to things, hoarding things.

Take, for example, the tale of Ebenezer Scrooge. His wealth did not make him happy. It led him to misery (all sin ultimately leads to misery). Does not the Gospel mention that the rich young man went away sad (Mt 19:16-30)?

When we read this story, we are inclined to smile smugly as Jesus condemns all those filthy rich people who own

companies that send us bills each month.

But when Jesus warns the rich, he's not classifying people according to what they have, but how attached they are to what they have. There are many of modest means who will cling fiercely to what little they have. Have you ever tried to get an old bone out of the mouth of a stray dog?

What we read in the Gospel when it comes to wealth is not a condemnation of the rich or of the material. It is a challenge to all of us. It is not aimed at the rich. Most of us are pretty decent and keep most of the commandments. But rich or poor, we can't forget to focus on our loving God with our whole heart, mind and soul.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

Jesus points to a greater treasure in heaven beyond worldly wealth

By Mike Nelson

In Mark 10:17-31, where we read of Jesus' encounter with the rich young man, we learn that he went away sad, more in love with his possessions than he was with the prospect of following Jesus.

The Lord's subsequent observation—that it is easier for a camel to pass through the eye of a needle than for a rich person to enter God's kingdom—has disturbed some would-be disciples ever since.

Are we not supposed to accumulate material wealth? Is it sinful to want and possess items that bring us pleasure and happiness? Should everything we earn go to the poor?

Scripture suggests that wealth in itself isn't the problem, but rather what wealth can represent and what it can lead to. "The love of money is the root of all evils," says St. Paul, "and some people in their desire for it have strayed from the faith and have pierced themselves with many pains" (1 Tm 6:10).

Jesus is equally unequivocal, declaring that "no one can serve two masters. He will either hate one and love the

other, or be devoted to one and despise the other. You cannot serve God and mammon" (Mt 6:24).

One's attitude toward wealth and how one uses that wealth is critical.

In my work, I have written about dozens of Catholic individuals, and some could be referred to as "wealthy." They live in nice houses, drive nice cars and so on. They also regularly donate thousands (in some cases, millions) of dollars to support charitable endeavors in the Church and community, and also donate hundreds of hours of their time.

For these people, their material wealth, which they have labored hard and honestly to earn, is a reminder that they have been blessed abundantly by God. Recognizing that God's gift of faith is more important than their possessions, they give generously, in faith and thanksgiving.

These are happy people—happy, to be sure, that they do not face the day-to-day economic struggles of most, but happier still that they are able to give in ways that make their community stronger.

Their happiness speaks to what the

Book of Proverbs (Prv 23:4-5) suggests in noting that we should not wear ourselves out to gain wealth, and, in fact, we should "cease to be worried about it."

And Jesus, in prefacing his admonition against serving two masters, urges us to store up for ourselves not treasures on Earth but treasures in heaven, safe from decay and burglary. "For where your treasure is," he says, "there also will your heart be" (Mt 6:21).

In other words, let's not forget what truly matters. Remember what else Jesus tells his disciples after the rich young man departs:

"There is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the Gospel who will not receive a hundred times more now in this present age" (Mk 10:29).

Treasure, indeed.

(Mike Nelson is former editor of The Tidings, newspaper of the Archdiocese of Los Angeles.) †



Parishioner William Hall Jr. unloads one of many boxes containing bags of food outside St. Columbanus Church in Chicago, so parishioners and volunteers can pass out turkeys and other goods to feed nearly 600 families for Thanksgiving. Many people of faith give from their wealth to help people in need. (CNS photo/ Karen Callaway, Catholic New World)

From the Editor Emeritus/John F. Fink

Medieval Church: Pope St. Gregory VII claimed secular supremacy

(Tenth in a series of columns)

While writing about the turmoil of the papacy during the 11th century, last week I mentioned the Benedictine monk Hildebrand. He and St. Peter Damian, another Benedictine monk, counseled four popes before Hildebrand was finally elected pope in 1073. He took the name Pope Gregory VII and was canonized in 1728.

(Peter Damian died in 1072.)

Gregory VII is considered one of the great figures of medieval time. As pope, he continued the reform of the Church he had advocated before becoming pope. He especially cracked down on clerical marriage and simony.

Unlike previous popes for centuries before him, Gregory strongly defended the authority of the papacy over the Church as a whole, including secular rulers, at least insofar as their decisions related to spiritual matters.

This brought him into conflict with Emperor Henry IV since the German kings were accustomed to appointing

bishops. In 1075, Emperor Henry defeated the Saxons and proceeded to nominate bishops to sees in Germany and Italy. When Pope Gregory sharply told him that he had no right to do this, Henry convened a synod of bishops that called on Gregory to abdicate the papacy.

Gregory wasn't about to do that. He excommunicated Henry. But that wasn't all. Since his realm was considered part of the Church as a whole, Henry's excommunication put him outside the Church and thus freed his subjects from allegiance to him.

Gregory seemed to win a great victory when Henry walked to the castle of Canossa in northern Italy, where the pope was staying. Wearing penitential garb and barefoot in snow, Henry stood outside the door for three days before he was admitted. He sought absolution from the pope, and promised obedience to him.

If he were a secular ruler, Gregory might have let Henry rot. But as Christ's vicar on Earth, Gregory was bound to give forgiveness to those who sought it from him and so he absolved Henry, who promised to obey him.

For the next three years, Gregory tried to mediate between Henry and his rival, Rudolf of Swabia. Failing

to get anywhere, Gregory again excommunicated Henry and again deposed him, recognizing Rudolf as the lawful king.

This time, Henry was in no mood to humble himself as he had done at Canossa. He called a council of imperial bishops in 1080 that declared Gregory deposed, and elected Guibert of Ravenna as Pope Clement III to replace him.

That's how matters stood for four years. Then, in 1084, Henry seized Rome and Gregory was forced to flee. He went first to Monte Cassino and then to Salerno, where he died in 1085. It was a sad ending for a man who had exerted so much influence on the Church during much of the 11th century.

After Gregory's death, Clement III, Henry's man, ruled as pope in Rome while those loyal to Gregory elected the abbot of Monte Cassino, who reigned as Victor III. Both men had military forces, and each was successful in occupying Rome for various periods of time, but Pope Victor had to spend most of his time as pope at Monte Cassino.

Clement III is considered an antipope. During the next 80 years, there were 11 more antipopes who claimed the papacy at the same time as the same number of popes. †

Our Global Family/Carolyn Woo

'They' is a dangerous, divisive word that must not threaten us

Pope Francis' recent visit to the United States has touched each of us in so many ways through words, gestures



and that indelible twinkle in his eyes whenever he is with people. There is much to unpack in our own journey of faith. I want to begin with the moniker affectionately given to him: the "people's pope."

He is not just the Catholic pope, the Christian pope, the pope of believers, but he is a "holy father" to everyone. He directs his message of God's limitless love and mercy to all, including prisoners, the lowliest in society. There is no "they" in his lexicon. There is only the part in each of us that strays from God's grace, and the part of us that seeks God despite our own hardness.

In our language and conceptual development, the definitions of "we" and "they" emerge quickly. "We" are those who are like us, love us, affirm us and from whom we forge our identity and worth. "They" are different from us, sometimes simply in ways that are neutral and even welcoming (different foods, ethnic dances and festivals, languages).

It doesn't have to be, but somehow

"they" may eventually become threatening.

"These people" take up space in our neighborhoods, schools, workplaces. Soon "they" become competitors over whom we must keep a wary eye, keep in their places, build sturdier fences against.

"They" could require special services, draw on resources that are already scarce. "Their" values can infect our culture and corrupt our children. If "they" are successful, we resent them. If "they" are weak, we find them unworthy and burdensome.

This past summer, I was particularly struck by two individuals who helped me soften these boundaries. Oliver Sacks, who recently died, channeled his inner turmoil and used his expertise to illumine in humorous and humane ways the neurological disorders of his patients in the "mental ward." These stories allowed me to see beyond the "crazy" behaviors to the profound suffering of people, just like me, who have names, families, dreams and longings.

Then there was the photographer who took the picture of Aylan Kurdi, the 3-year-old Syrian boy washed up on the shores of Turkey. It connected us immediately to our emotions from the loss of a child who could be our own. The perils and conflicts were no longer far away in some "other" country where

"they" lived.

Our hearts were opened before our minds could close them. As Pope Francis called for each parish to sponsor a family, we can see how there could be a solution, how feasible that is, and how our own faith and humanity depend on our stepping up.

At his last Mass in Philadelphia, Pope Francis urged us not to be afraid, but to take courage, wander out, seek dialogue, encounter and listen. It must be the Holy Spirit that scheduled readings of the day from Numbers and Luke that specifically address the issue of who is in and who is out of God's circle. To this, Pope Francis preached:

"The disciples, for their part, acted in good faith. But the temptation to be scandalized by the freedom of God, who sends rain on the righteous and the unrighteous alike [Mt 5:45], bypassing bureaucracy, officialdom and inner circles, threatens the authenticity of faith.

"Hence it must be vigorously rejected. Once we realize this, we can understand why Jesus' words about causing 'scandal' are so harsh. For Jesus, the truly 'intolerable' scandal consists in everything that breaks down and destroys our trust in the working of the Spirit!"

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

That All May Be One/Fr. Rick Ginther

Oct. 25 Jewish-Catholic dialogue to feature Archbishop Tobin, Rabbi Cook

There are many historical moments upon which turn the relationship between Christians and Jews. One such moment came during the pontificate of Pius XI.



As anti-Semitism grew in Germany under the Nazis, Pope Pius reflected upon what was taking place, and to a group of pilgrims to Rome in 1938, he said:

"Mark well that in the Catholic Mass, Abraham is our patriarch and forefather. Anti-Semitism is incompatible with the lofty thought which that fact expresses. It is a movement with which we Christians can have nothing to do. No, no, I say to you it is impossible for a Christian to take part in anti-Semitism. It is inadmissible.

Through Christ and in Christ, we are the spiritual progeny of Abraham. Spiritually, we are all Semites" (Holmes, *Papacy in the Modern World*, p. 116).

Twenty-seven years later, the Second Vatican Council—a monumental historical moment—gave to the Church and the world "*Nostra Aetate*" ("Declaration on the Relation of the Church with Non-Christian Religions").

"*Nostra Aetate*" opened up 50 years of dialogue among Christians and Jews. Across the country and the world, we are celebrating this half-century of dialogue.

Historical moments are not isolated. They develop into significance, often through painful lurches and stumbling.

And historical moments are effective. They extend into the future, rich in wisdom and unanswered questions.

Paragraph 4 of "*Nostra Aetate*" directly addresses the Christian and Jewish relationship. This weighty

paragraph in its earliest versions during the Council was a draft of a stand-alone document.

However, given the nearly two millennia of contentious history between Jews and Christians—and that history's effect upon many of the Council Fathers—what began as a solo document in 1960 was worked and reworked. By 1965, it became a part of the broader document we have which addresses the Church's relationship with non-Christian religions.

Paragraph 4 makes five sober statements of great meaning and power.

- There is a special bond that links the Church with the Jewish People.
- The Jewish People have a special position even after Christ (cf. Rom 9:4-5; Rom 11:28-29).
- There is to be a fostering of mutual understanding and respect between

See GINTHER, page 19

Catholic Evangelization Outreach/

Ken Ogorek

'Becoming Catholic?' or 'entering full communion?'

This is the time of year when many parish RCIA processes are up and running. The Rite of Christian Initiation of Adults (RCIA) is how quite a few adults will tell you they "became Catholic."



Is becoming Catholic the best way of articulating the goal of participating in the RCIA process? Might there be an alternate way of putting it (the goal of RCIA) that focuses on long-term

effects more so than a change as one self-identifies ("I'm Catholic.")?

Communion with God

You can know a lot about God and still tend to think of God as an idea more than a personal Being with whom you can and should have a real relationship—including genuine, two-way communication. Each person entering the RCIA process has some degree of communion with God.

Deepening each RCIA participant's relationship with God is a fundamental goal of all effective parish catechetical leaders. Long before being able to say "I'm Catholic," catechumens and candidates—the formal names of those seeking full initiation in to the Church via this rite—should have a growing sense that God is a personal Being who loves them and wants to give them the gift of his life. As the Father, Son and Holy Spirit live in relationship with each other, so too our triune God desires to enfold you in that eternal embrace of love that is the life of the Holy Trinity.

"Am I Catholic yet?" Not quite.

This is the Faith of the Church

Several RCIA efforts (not in our archdiocese, of course!) err to one of two extremes. Either the coordinator runs it like a three-credit graduate school theology class, or prepares folks for initiation into a Church that doesn't exist: a Church with no clear teaching on much of anything, especially the comprehensive moral dimension of our faith.

In order to live in full communion with the Body of Christ—his holy, Catholic Church—a person needs a good sense of the basic doctrinal and moral teaching that Jesus shares with us in the Spirit-guided words of Scripture and tradition. As my relationship with God grows, my hunger for all truth intensifies. Communion with God generally leads to desire for communion with those he makes his adopted daughters and sons (alongside his only begotten Son, Jesus) united by a common faith. I want to learn the teaching of the Church—not necessarily to pass a test—but certainly to grow in knowledge of God, neighbor and myself.

In the Archdiocese of Indianapolis we have doctrinal guidelines for RCIA catechesis, contained in a document called "The Fullness of Truth." Ask your RCIA coordinator to see them or find them online at www.archindy.org.

Why the Eucharist is called holy Communion

The Most Holy Eucharist is both a sign of unity and a cause of unity. When we receive Jesus in holy Communion, we assent to each basic doctrinal and moral teaching of his holy, Catholic Church, as articulated, for example, in the *Catechism of the Catholic Church*.

But conforming our minds and hearts to the teaching of Christ in his Church can be easier said than done. A special grace of the Blessed Sacrament, then, is strengthening the unity of faith and life enjoyed among members of Christ's Body, the Church.

So we seek communion with God. We strive to listen to his Word in sacred Scripture and Sacred tradition. And we invite the grace that flows from the Holy Eucharist into our life, watching it build unity and communion even as we struggle to avoid sin as well as any doubt that the evil one might try sowing in our life.

Communion with God. Knowledge of the Beloved. Grace permeating our life. These are essential ingredients for a life of full communion with the Church. May they also be clearly-identifiable traits of all who proudly bear the name of Catholic.

(Ken Ogorek is director of catechesis for the Archdiocese of Indianapolis.) †

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

Sunday Readings

Sunday, October 18, 2015

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

The first reading for this weekend is from the third and last part of the



Book of Isaiah.

This prophet describes or refers on several occasions to a loyal and devoted servant of God who endures outrageous insults and severe misfortunes, but never desponds or rebels against God as these

unhappy events come to him.

Furthermore, good prevails through and from these sufferings. It prevails in the servant's own faithfulness, and the glory of God shining through all that happens.

While these verses were written many centuries before Christ, the Church has always seen in them a prefiguration of their gentle Savior, the innocent lamb of God, sinless and merciful, good and perfect, but the victim of viciousness and of the indifference of so many.

The Church presents a selection from the Epistle to the Hebrews as the second reading for this weekend.

Typically throughout Hebrews, its author is strong using Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

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

For centuries, however, including the first two-thirds of the first century, these ceremonies, in which priests, a high priest, sacrifices and victims of sacrifices, appeared. These rites of the temple were familiar among Jews young and old, great and small.

With all this in mind, the author of Hebrews not only chronicles Jewish custom and history, but presents Jesus as the great high priest. The perfect sacrifice is the Lord's sacrifice on Calvary. He is the victim, offering true reconciliation

with God.

The reading reminds us that Jesus, the Son of God, also was human as are we. He never sinned, but was tempted. He loves us. He understands us.

St. Mark's Gospel supplies the last reading.

In this reading, the Apostles James and John, the sons of Zebedee, approached Jesus. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, spurred their ambition. They wanted preferred treatment, misunderstanding the true meaning of the kingdom of God.

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

Jesus reminded them that the path to the new kingdom will be neither swift nor smooth. To progress along this path, any disciple must identify with Christ in his fullness, abandoning self-interests and comfort to be as Jesus was, giving all in sacrifice to the glory of God.

Reflection

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

This sin has disordered and weakened human nature, producing death and despair, yet so often sin reigns supreme in the world.

To follow Christ with sincerity means the determination to be true to God despite human weaknesses pointing the other way, requiring an utter rejection of sin and absolute turning to God.

For limited human beings, this conversion is not easy to accomplish. Temptations are many and strong. We live in a world in which sin is strong, and sinners are many. It is a world with little love and with little justice.

We must swim upstream. We achieve true discipleship only by seeking and relying upon God's help. If we ask for it, God's help will come. He never fails.

First of all, we must renounce sin and all that this renunciation entails. We must also critically admit our own weakness. †

Daily Readings

Monday, October 19

St. John de Brébeuf, priest
St. Isaac Jogues, priest,
and companions, martyrs
Romans 4:20-25
(response) *Luke* 1:69-75
Luke 12:13-21

Tuesday, October 20

St. Paul of the Cross, priest
Romans 5:12, 15b, 17-19,
20b-21
Psalms 40:7-10, 17
Luke 12:35-38

Wednesday, October 21

Romans 6:12-18
Psalms 124:1b-8
Luke 12:39-48

Thursday, October 22

St. John Paul II, pope
Romans 6:19-23
Psalms 1:1-4, 6
Luke 12:49-53

Friday, October 23

St. John of Capistrano, priest
Romans 7:18-25a
Psalms 119:66, 68, 76-77, 93-94
Luke 12:54-59

Saturday, October 24

St. Anthony Mary Claret,
bishop
Romans 8:1-11
Psalms 24:1b-4b, 5-6
Luke 13:1-9

Sunday, October 25

Thirtieth Sunday in
Ordinary Time
Jeremiah 31:7-9
Psalms 126:1-6
Hebrews 5:1-6
Mark 10:46-52

Question Corner/Fr. Kenneth Doyle

The Church accepts the moral use of morphine to relieve dying patients' pain

What is the Church's position on the practice of administering morphine to a terminally ill patient until he or she dies? (Indiana)



Morphine, which is a strong opiate, is commonly administered to dying patients to help ease their pain, and this is not only permitted by the Church but encouraged. The answer to your question

has everything to do with intention. The purpose of the drug is not to hasten death, but to help provide comfort in dealing with pain.

Some medical experts have said that, in most cases, the use of morphine may prolong life by relieving anxiety and suffering. But if an unintended consequence of the morphine were to shorten somewhat the patient's life, the medication would still be justified under the traditional moral principle of double effect.

As St. John Paul II said in "Evangelium Vitae" ("The Gospel of Life"): "In such a case ... death is not willed or sought, even though for reasonable motives one runs the risk of it: There is simply a desire to ease pain effectively by using the analgesics which medicine provides" (#65).

I would, though, offer one caution. Many years ago, Pope Pius XII was asked by a group of physicians whether narcotics could be used to remove pain and consciousness at the approach of death, even if that might shorten life.

St. John Paul quotes his response in the same section I noted above. Pope Pius said that such drugs could be administered in such a situation "if no other means exist, and if, in the given circumstances, this does not prevent the carrying out of other religious and moral duties."

So before the morphine might result in rendering a patient comatose, that patient should surely be offered the opportunity to speak with a priest for spiritual counseling or to receive God's mercy and forgiveness through the sacrament of penance. It might also be helpful for a dying person to say final words to his or family and friends.

I am 87 years old, a Catholic all my life, and I have been diagnosed with dementia. My memory is terrible; my wife has to identify even relatives for me by name. How should I handle this problem

in confession with a priest? Should I tell him my problem first? I have always used the commandments of God and the Church in examining my conscience, but now I wonder if I should be wasting a priest's time by going to confession if I can't even remember my sins. I'm looking forward to a response which will let me continue to be a good Catholic. (City of origin withheld.)

You certainly are a "good Catholic," and your devotion to the sacraments is commendable. I would encourage you to continue to go to confession even though you may not be able to remember all of your sins.

Tell the priest that you are 87 years old, have been diagnosed with dementia, that you have difficulty remembering all of your specific sins but that you want to confess what you have recalled. Perhaps you could write down what you want to confess before you meet the priest in the sacrament. At the end of your confession, express your sorrow about anything you have done to offend the Lord.

You surely have the sincere contrition that is required for the sacrament, and the priest will give you absolution for your sins.

The sacrament will bring you grace and blessings; each sacrament is an act of worship because you are thanking God for his goodness. Pope Francis has said that he goes to confession every couple of weeks, and that it helps him to think about the great mercy of the Lord.

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

My Journey to God



In You I'll Abide

By Gayle Schrank

Gayle Schrank is a member of St. Mary Parish in Navilleton. A girl sets a floating candle lantern on a river on Aug. 6 in Hiroshima, Japan, the 70th anniversary of the dropping of an atomic bomb on the city. (CNS photo/Paul Jeffrey)

Those inclinations I possess;
they want to defy
God's holiness.
Lord, I surrender.
I am turning to you.
I repent and ask
for your virtues and truth.
Please be my light.
Cast the darkness aside.
Your love is my refuge.
In You I'll Abide.

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

BACK, Albert, 88, All Saints, Dearborn County, Oct. 4. Husband of Rita Back. Father of Diane Warrenburg, Dale and Daren Back. Brother of Marlene Hoog, Charles, David, Harold, Paul and Victor Back. Grandfather of seven. Great-grandfather of 10.

BACKER, Jerry Paul, 77, St. Rose of Lima, Franklin, Aug. 10. Husband of Patricia (Piercy) Backer. Father of Angela Taylor. Stepfather of Angela Schritter, John Garver and James Muesing. Brother of Jane Backer. Grandfather of seven.

BARANSKI, Bernard R., 85, St. Anne, New Castle, Sept. 22. Husband of Judith Baranski. Father of Andrea Hopkins, Lisa and Christopher Baranski. Grandfather of two.

BAUMANN, Brent Michael, 33, St. Roch, Indianapolis, Oct. 2. Husband of Kristen Baumann. Father of Clara and Cohen Baumann. Son of Gary and Lynn Baumann. Brother of Kyle and Ryan Baumann. Grandson of Therese Meyer.

CLOUSER, Ann G., 106, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 24. Mother of Julie Rusler, Patricia Taylor and Thomas Clouser.

Grandmother of nine. Great-grandmother of 19. Great-great-grandmother of seven.

CROSS, Robert W., 92, Sacred Heart of Jesus, Indianapolis, Oct. 3. Husband of Anna (Langer) Cross. Father of Roberta and Bill Cross.

DAVIS, Irene Emma, 89, St. Anne, New Castle, Sept. 18. Mother of John and Kenneth Davis. Sister of Marlene Brown and Charles Meyer. Grandmother of six. Great-grandmother of eight.

DIERKES, Ronald Lee, 69, Prince of Peace, Madison, Oct. 1. Husband of Shirley (Welch) Dierkes. Father of Carroll Jr. and Joey Hawkins. Brother of Nina Luckett and Larry Dierkes. Grandfather of five. Great-grandfather of three.

DOHERTY, James, 86, St. Paul Hermitage, Beech Grove, July 29. Brother of Eileen Munshower.

ECKRICH, William J., 55, St. Luke the Evangelist, Indianapolis, Sept. 29. Husband of Kathleen Eckrich. Father of Bridget, Helen, Leighann and William Eckrich. Son of Sally Eckrich. Brother of Ann Arnold, Anthony, Christopher and Thomas Eckrich Jr.

EVANS, John D., 70, Sacred Heart, Clinton, Sept. 28. Husband of Mary Ann Evans. Father of Desha Curry, LeAnn Minnick, Daniel and Donald Evans. Brother of Mary Margaret Hess and Don Evans. Grandfather of eight.

FARISH, Donald, 85, St. Mary, New Albany, Sept. 6. Husband of Dorothy Farish. Father of Jo Hall, Tina Thompson and Chuck Farish. Brother of Betty



Protecting the pope

Pope Francis greets Vatican police officers after celebrating a Mass for them at the Vatican on Oct. 3. The Vatican police force, known as the gendarmes, work with the Swiss Guard to protect the pope and provide security at the Vatican. The Mass was celebrated in honor of the gendarmes' patron saint, St. Michael, whose feast day was on Sept. 29. (CNS/Paul Haring)

Hamilton, Merlin and Paul Farish. Grandfather of five.

FUENTES, Sylvia M., 79, St. Louis, Batesville, Sept. 29. Mother of Denise Macdonald, Diane May, Kimberly McGraw, Irene Miller, Catherine Pugh, Christina Fuentes and Gary Fuentes. Sister of Shirley Suttman, Alvin and Richard Dickman. Grandmother of 13. Great-grandmother of 16.

HESS, Dorothy F., 94, St. Ambrose, Seymour, Sept. 28. Mother of Beth Ann Layton, David, Mark and Wayne Hess. Grandmother of 12. Great-grandmother of five.

JAISLE, Richard E., 75, Holy Family, Oldenburg, Sept. 27. Husband of Rita Jaisle.

Father of Maria Keefe, Emily Voegele, Andrew and Daniel Jaisle. Brother of Suzanne Barhorst and Dennis Jaisle. Grandfather of eight.

KEEVER, Rita (Ferrell), 71, St. Lawrence, Indianapolis, Oct. 1. Wife of Karl Kever. Mother of Sara Ferris and Eddie Kever. Sister of eight. Grandmother of seven.

PIERRARD, Dorothy R., 88, St. Paul, Tell City, Oct. 1. Wife of Bill Pierrard. Mother of Cynthia Joyal and Janet Macy. Sister of Julia LeMaire. Grandmother of three. Great-grandmother of three.

PILES, Bob L., 88, St. Mary, Rushville, Oct. 5. Father of

Jay Piles. Brother of Betty Palmer, Forrest and Steve Piles.

RAMER, Mary Ann, 82, Immaculate Conception, Millhousen, Oct. 4. Wife of Melvin Ramer.

RIGGS, Ruby Jane, 84, St. Joseph, Shelbyville, Sept. 26. Mother of Brenda Beard, Linda George, Julie Lamberd, Carl Jr., Jason and Timothy Riggs. Sister of Shari Griffith, Carol Larabee, Betty Robbins, Donald Roberts and Paul Wood. Grandmother of eight. Great-grandmother of 10.

SCHOTTER, Karen Sue, 68, St. Mary, New Albany, Sept. 27. Wife of Larry Parkhill. Mother of Kimberly Vest, Rhonda

Wagner, Evan and Kurt Schotter. Grandmother of seven.

TYLER, Timothy, 61, St. Lawrence, Lawrenceburg, Sept. 25. Husband of Connie (Noll) Tyler. Father of Mackenzie Johnson and Kyle Tyler. Son of William and Betty Tyler. Brother of Lori Becker, Carol Bowling, Jamie Fehr, Kim Hamilton, Rindy Phillips, Lisa, Brad, Chad and Randy Tyler. Grandfather of one.

VICARS, Mark D., 59, Sacred Heart, Clinton, Sept. 12.

VOLZ, Harry C., 95, St. Louis, Batesville, Sept. 28. Husband of Mary Volz. Father of Janet Andrews, Judy Caruso and Timothy Volz. Grandfather of six. Great-grandfather of 10. †

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Church and society must learn from families, pope says at audience

VATICAN CITY (CNS)—Society and the Church have much to learn from the family and, in fact, the bond between the Church and the family is “indissoluble,” Pope Francis said.

Families bring needed values and a humanizing spirit to society and, when they mirror God’s love for all, they teach the Church how it should relate to all people, including the “imperfect,” the pope said on Oct. 7 during his weekly general audience.

While members of the Synod of Bishops on the family were meeting in small groups, Pope Francis held his audience with an estimated 30,000 people in St. Peter’s Square. He asked them to accompany the synod with their prayers.

While the Catholic Church insists that governments and the economy need families and have an obligation to give them greater support, Pope Francis said, the Church itself recognizes that it, too, must have a “family spirit.”

Using the Gospel story of Jesus telling the disciples he would make them “fishers of men,” Pope Francis said, “a new kind of net is needed for this. We can say that today families are the most important net for the mission of Peter and the Church.

“It is not a net that imprisons,” he said. “On the contrary, it frees people from the polluted waters of abandonment

and indifference that drown many human beings in the sea of solitude.”

Families are the place where individuals learn that they are “sons and daughters, not slaves or foreigners or just a number on an identity card,” the pope said. “The Church must be the family of God.”

Pope Francis asked people to join him in praying that “the enthusiasm of the synod fathers, animated by the Holy Spirit, would energize the impulse of the Church to abandon its old nets and start fishing again, trusting in the word of its Lord. Let us pray intensely for this!

“Christ promised—and this comforts us—that even bad fathers do not refuse to give bread to their hungry children, so it is impossible that God would not give the Spirit to those who—even imperfect as they are—ask with passionate insistence,” he said.

The world itself needs “a robust injection of family spirit,” he said. Even the best organized economic, juridical and professional relationships are “dehydrated” and anonymous without concern for people, especially for the weakest members of society.

Family ties, the pope said, teach individuals and society the value of “bonds of fidelity, sincerity, trust, cooperation, respect; they encourage people to work toward a world that is livable and to believe in relationships even in difficult situations; they teach people to honor their word.” †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
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- Employees also receive reimbursement upon course completion

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



Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Hometown birthday celebration at St. Nicholas School

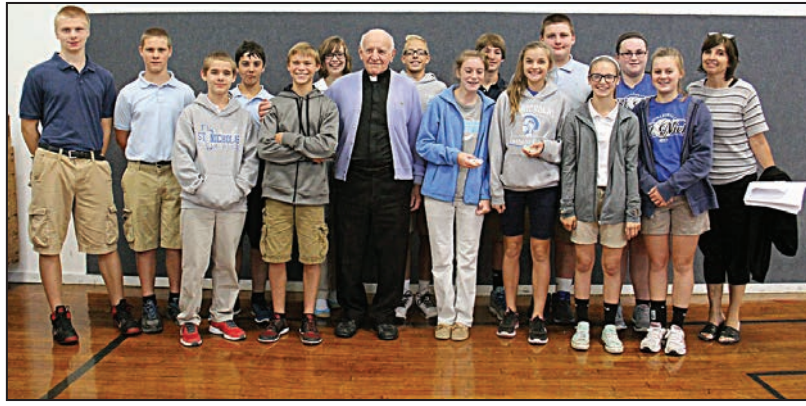
Retired Father Frank Eckstein celebrated his 85th birthday on Sept. 25.

On Sept. 24, Father Eckstein celebrated a morning Mass with the students and faculty at St. Nicholas School in Ripley County, and after the liturgy, a class representative from each grade asked the priest about his childhood at St. Nicholas School and Parish. It was here, he said, that his vocation to the priesthood was realized.

Father Eckstein has consistently celebrated Mass on Tuesdays and Thursdays at St. Nicholas for the last five years. Father Eckstein resides at St. Charles Borromeo Parish in Milan and serves as sacramental minister there.

Top photo, Father Eckstein is pictured with the eighth-grade class at St. Nicholas School and Debbie Gregg, who teaches seventh- and eighth-grade English and language arts, and eighth-grade social studies and religion.

Bottom photo, eighth-grade student Matthew Riehle hands Father Eckstein a poem the class wrote for him and a question that asks, "What was your family life like growing up at St. Nicholas Parish?" (Submitted photos)



(Following is the birthday poem the eighth-grade class at St. Nicholas School in Ripley County wrote in honor of Father Frank Eckstein.)

Father Frank Poem

Father Frank, we love you dearly;
you speak God's word so clearly.

You're a kind and humble man;
your life fulfills God's plan.

Even though you are retired,
you're a priest who is admired.

Thank you for answering God's call with your "yes,"
and for absolving the sins we confess.

We wish you a special birthday blessing;
our thanks and love to you we're expressing!



GINTHER

continued from page 16

Christians and Jews (especially through biblical and theological studies, and dialogue).

• The death of Christ, an historical fact in which some Jews and Jewish leaders participated, "cannot be blamed upon all the Jews then living, without distinction,

nor upon the Jews of today."

• The Church rejects all forms of anti-Semitism. (Vatican II: "Assessments and Perspectives," Volume 3, pp. 282ff)

The truths of paragraph 4, the struggle to bring them to the fore, and their effects yet unfolding, are going to be celebrated in a very special moment on Oct. 25.

At 6 p.m. at the Arthur M. Glick Jewish Community Center (JCC)

Auditorium, 6701 Hoover Road in Indianapolis, Archbishop Joseph W. Tobin will enter into a conversation with Rabbi Michael J. Cook, a professor of Judeo-Christian Studies at Hebrew Union College in Cincinnati. The conversation is sponsored by the Indiana Catholic Conference and the Indianapolis Jewish Community Relations Council.

The conversation, and the dessert reception to follow, is open to the public.

This conversation will be a living example of the wonder of dialogue. And we can witness it! I hope that the JCC auditorium is overflowing with eager listeners.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

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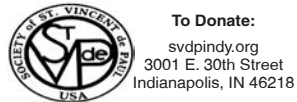
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Employment

Director of Faith Formation / Coordinator of Youth Ministry

Location: St. Anthony Catholic Church
337 N. Warman Ave
Indianapolis, IN 46222

Contact Information: Fr. John McCaslin, Pastor
Phone: 317 543-7675
Email: fr.johnsaht@gmail.com


To apply, please send a cover letter and resumé to Fr. John McCaslin, Pastor of St. Anthony at fr.johnsaht@gmail.com by October 27th, 2015.

Job Description
Saint Anthony is hiring a full time Director of Faith Formation and Coordinator of Youth Ministry. The Primary Objective of this position is to direct of all aspects of St. Anthony's Faith Formation and Sacramental Preparation programs from first grade to Confirmation, as well as working coordinating the high school youth group.

1. Organize, direct and support all Faith Formation programs, including Sunday morning religious education and Tuesday evening religious education.
2. Recruit religious education teachers and train them for service in the parish
3. Plan and coordinate sacramental preparation for 1st Reconciliation/1st Communion, Confirmation, and RCIC in conformance with Archdiocesan standards.
4. Collaborate with school faculty and families in sacramental preparation and other catechetical opportunities.
5. Oversee high school programs, including Ignite meetings (youth group), participation in West Deanery Youth Ministry retreats and programs, The March for Life in Washington, DC, etc.
6. Engage in continuing education in the Catholic Faith by attending workshops, religious courses, seminars, etc.

Job Qualifications

- Active Catholic
- Knowledge and support of all Catholic Teaching.
- Familiarity with and support for Catholic family values.
- Excellent communication skills with children, families and co-workers.
- A college degree and training necessary to coordinate Faith Formation programs.
- The ability and comfort level to work with a variety of ages and personalities.
- Heart for ministry and a desire to pass on the Catholic Faith to everyone.
- The ability to work flexible hours and adapt to changes.
- Bilingual (English and Spanish) strongly preferred, but not required



Director Marketing and Communications

Bishop Chatard High School, the Archdiocesan high school of the North Deanery of Indianapolis, Indiana, is accepting resumes for the position of Director of Marketing and Communications. The director is primarily responsible for overseeing and executing the school's print communications program, electronic communications program, and outreach program. In addition, the Director of Marketing and Communications will help advance the strategic direction of Bishop Chatard's marketing efforts, including all forms of internal and external marketing, communications and event promotions (publications, advertising, public relations, etc.), ensuring the plan is aligned with the school's strategic goal and mission. Strong writing skills and proficiency in InDesign graphic design software and a multitude of social media platforms is preferred. For more detailed information visit www.BishopChatard.org.

Please send samples of portfolio (including writing samples) and references by October 23 to Tyler Mayer at tmayer@bishopchatard.org or by mail:

Tyler Mayer
Bishop Chatard High School
5885 Crittenden Ave
Indianapolis, IN 46220

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