



The

Criterion

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Respect Life Month

A single mom's message of love to her unplanned child, page 9.

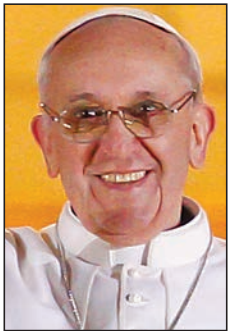
CriterionOnline.com

October 30, 2015

Vol. LVI, No. 5 75¢

Final synod report urges 'accompaniment' tailored to family situations

VATICAN CITY (CNS)—While not specifically mentioning the controversial proposal of a path toward full reconciliation and Communion for the divorced and civilly remarried, members of the Synod of Bishops on the family handed Pope Francis a report emphasizing an obligation to recognize that not all Catholics in such a situation bear



Pope Francis

the same amount of blame.

The 94-paragraph report approved on Oct. 24, the last working day of the three-week synod, highlighted the role of pastors in helping couples understand Church teaching, grow in faith and take responsibility for sharing the Gospel. It also emphasized how "pastoral accompaniment" involves discerning, on a case-by-case basis, the moral culpability of people not fully living up to the Catholic ideal.

Bishops and other full members of the synod voted separately on each paragraph, and the Vatican published those votes. The paragraph dealing specifically with leading divorced and remarried Catholics on a path of discernment passed with only one vote beyond the necessary two-thirds.

Austrian Cardinal Christoph Schonborn of Vienna told reporters on Oct. 24 that the key word in the document's discussion of ministry to divorced and civilly remarried people is "discernment." I invite you all to remember there is no black or white, no simple yes or no." The situation of each couple "must be discerned," which is what was called for by St. John Paul II in his 1981 exhortation on the family, he said.

The cardinal told *Vatican Insider*, a news site, that although St. John Paul called for discernment in those cases, "he didn't

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An archdiocesan celebration of Catholic education on Oct. 26 honored four individuals whose Catholic values mark their lives. Sitting, from left, are honorees Tom Dale, Dr. Marianne Price and Dr. Frank Price. Standing, from left, are honoree Dave Gehrich, Archbishop Joseph W. Tobin and keynote speaker, Holy Cross Father Timothy Scully. (Photo by Rob Banayote)

Value of Catholic schools to country and Church is indispensable, speaker says

CELEBRATING CATHOLIC SCHOOL VALUES:

Scholarship and Career Achievement Awards

By John Shaughnessy

The compelling question came in the midst of a celebration—a celebration in which the archdiocese continued to move closer to its goal of raising \$5 million this year to help children receive a Catholic education.

The question was posed by Holy Cross Father Timothy Scully, the featured

speaker during the 20th annual Celebrating Catholic School Values Awards event at Union Station in Indianapolis on Oct. 26.

"Sometimes, it's interesting when you're thinking about the value of something to think about what our life would be like without it," said Father Scully, the co-founder of the University of Notre Dame's Alliance for Catholic Education (ACE), which trains educators to serve in Catholic schools in economically challenged communities across the United States.

"What would be different in America today, in our Church, in our communities, if Catholic schools never existed?"

Father Scully started his answer by focusing on the impact of a Catholic education on the most vulnerable children in American society.

"It's been shown when Catholic schools close in an urban neighborhood, crime increases, delinquency rises, urban decay sets in," Father Scully told the 600 people at the event. "Catholic schools represent islands of hope in the midst of lives often bereft of hope, generating untold social capital.

"Our graduates are more likely to be engaged in community service as adults. They're far less likely to be incarcerated, and they experience far higher lifetime earnings. Moreover, in the aggregate, Catholic schools are in fact more racially and socially plural than their public school counterparts. In many of our poorest urban communities, more than 90 percent of our students are minorities

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Christ Our Hope gifts reflect the commitment, 'we believe in the mission of the archdiocese'

UNITED CATHOLIC APPEAL Christ Our Hope

By Natalie Hoefler

Imagine a situation where parishes must each pay for the education and retirement of its priests. Where each parish must provide housing and food for the needy within its boundaries, placement for refugees, and professional development for its parish school teachers.

With the United Catholic Appeal: *Christ Our Hope* (UCA), parishes need not incur such financial burdens.

"The United Catholic Appeal allows all parishes to pull together their resources in order to have the greatest impact possible in central and southern Indiana," explains Jolinda Moore, archdiocesan director of

stewardship and development.

For Archbishop Joseph W. Tobin, that impact comes down to mission.

"In a certain sense, we are missionaries," he explains. "Not simply for financial [gifts], but for the commitment the financial contribution represents. We're putting our money where our mouth is. We believe in the mission of the archdiocese, and we want to encourage other people to share that belief.

"My hope is that participation in the campaign helps every Catholic to identify personally with the mission of the archdiocese. I am confident that, together, we can reach the new goal, but I also hope that the number of contributors to the UCA will continue to grow."

And to accomplish that, Moore says, it is important for Catholics in central and southern Indiana to realize that no gift to the

United Catholic Appeal is too small.

"We as Christians are called to give sacrificially, and that amount is going to vary from person to person," she explains. "I think what's most important is when a person decides what they're going to give, they think of what God has entrusted them with and decide what they feel he is calling them to give back."

For some, she says an extremely sacrificial gift might be \$10. For others a gift of sacrifice could be \$100, while for

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Archbishop Joseph W. Tobin

SCHOOLS

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and many of them are not Catholic.

“The truth of the matter is that Catholic schools are absolutely essential, sacred places serving civic purposes. Their existence and vitality are essential to the life and health of our nation.”

From an economic standpoint, Catholic schools also “save the public purse in our country more than \$21 billion a year,” Father Scully noted.

Then there is the impact that Catholic schools have on the Church in the United States.

“We know from our research that Catholic school graduates are more likely to pray regularly, attend church regularly, retain their Catholic faith as adults, and be more generous of their time to the Church and civil society.”

Combine the impact that Catholic schools have on the country and the Church, and the value of Catholic schools is overwhelming, Father Scully said.

“Nothing in American Catholicism—nothing—offers a more vivid testament of this mindset than our Catholic schools, which have served and continue to serve as indispensable instruments of human formation and really social transformation.”

It’s a legacy—“a living endowment” from preceding generations of religious communities, educators and family members—that must be honored and continued, Father Scully said.

“They built the schools where they grew in learning and character. The two went hand in hand—learning and character. The values transmitted in the school were the foundations of citizenship, mobility and a life of faith.”

That same foundation—“the Catholic school advantage”—is essential to making a difference in the lives of students today.

“You are providing thousands of children what we call ‘the Catholic school advantage,’” Father Scully noted. “It’s what research has demonstrated, time and time again, that the more disadvantaged the student, the greater the increase in achievement and attainment for the student enrolled in a Catholic school.

“The combination of a college- and heaven-focused community within a school culture of high expectations that inspires hard work and internal motivation is a game-changer for students.”

Father Scully’s message dovetailed with the archdiocese’s continued commitment to provide a Catholic education for children from all backgrounds.

The 20th annual Celebrating Catholic School Values event moved the archdiocese closer to its goal of raising \$5 million this year to help children receive a Catholic education, said Gina Fleming, the archdiocese’s superintendent of Catholic schools. Nearly \$3.5 million has been raised or pledged so far this year.

“With our high schools anticipating collections between tonight and Dec. 31 at over another \$1.5 million, we are extremely humbled and grateful to each of you for helping



Holy Cross Father Timothy Scully of the University of Notre Dame delivers an impassioned talk on the value of Catholic education on Oct. 26 in Indianapolis. (Photo by Rob Banayote)

us meet and likely exceed our goal of \$5 million,” Fleming told the audience.

The projected goal of \$5 million would add to the \$15 million that has already been raised in the first 19 years of the event—potentially adding up to \$20 million in 20 years.

“Ultimately, we wish to provide a quality Catholic education to every individual who desires it, regardless of ability to pay,” Fleming said, noting that all Catholic schools in the archdiocese provide some type of tuition assistance to families in need. “This year, nearly 35 percent of the [nearly 24,000] students we serve are receiving support through state vouchers—that’s 7,711 students.”

The nearly \$3.5 million already raised this year has come mostly through contributions to the Indiana Tax Credit Scholarship program. A Tax Credit Scholarship of at least \$500 per child, given for one year, allows an income-eligible student to receive an Indiana school voucher the following year and for up to 12 years of education in a Catholic school—a potential of \$60,000 in state voucher assistance.

During the event, Fleming also shared other impressive numbers, including that 94 percent of the archdiocese’s Catholic high school graduates pursue a college degree—and that high school students last year contributed more than 100,000 hours of service to their communities.

She also saluted three religious orders that “have made significant contributions to our archdiocesan schools and the families we serve”—the Sisters of Providence, the Sisters of St. Benedict, and the Sisters of St. Francis.

“The sisters have made a tremendous impact on the lives of millions,” Fleming noted, while also citing the influence of priests, deacons, religious brothers, parents and other supporters of Catholic schools.

The opportunity for a Catholic education is a lasting gift that should be available to all, said event chairman Robert McKinney.

“I don’t simply mean what a student learns in the classroom, but also the values, the experience and the relationships,” McKinney said. “The Catholic school experience provides assets which give the student the ability to build a great life.”

At the end of the celebration, Archbishop Joseph W. Tobin praised McKinney and the event’s development chairman Dan Mattingly for their efforts.

The archbishop also saluted the four people who were honored during the event for the way they represent the values of Catholic education. Tom Dale and Dave Gehrich received Career Achievement Awards, while Drs. Frank and Marianne Price were honored with the Community Service Award.

Archbishop Tobin also thanked Father Scully for his inspiration and for the growing relationship between the archdiocese and Notre Dame’s ACE initiative. Eight administrators in archdiocesan schools have participated in the ACE Remick Leadership program. And this year marks the first time that four ACE teachers are serving in Catholic schools in the archdiocese.

The partnership is scheduled to grow even tighter beginning in the fall of 2016, the archbishop told the audience. The plan is for the Mother Theodore Catholic Academies—five center-city schools in Indianapolis—to become Notre Dame ACE Academies.

The archbishop tied together his commitment to Catholic education and his bond to Notre Dame in a story that he shared at the end of the celebration.

He recalled his trip to Notre Dame on March 4 to attend the funeral of the university’s president emeritus, Holy Cross Father Theodore Hesburgh.

“I heard many stories about Father Ted, but the one that really touched me was when he made that decision—a courageous decision—to admit women to the University of Notre Dame,” the archbishop shared. “He explained it this way: ‘How am I one day going to face the mother of God and tell her that, at the university that was named after her, her daughters couldn’t come’?”

“Driving back, I thought, ‘How could I ever face Jesus Christ as the grateful product of Catholic education, of knowing what Catholic education can do, especially for underserved populations—how could I ever face Jesus and say, ‘I didn’t do everything that I could to ensure they’d have the same chance that I had to grow up in a community of faith?’” †

Spirit of caring, love of faith are evident in award winners

By John Shaughnessy

Before they received their awards, the four recipients all paid tribute to the many people who have inspired their lives.

All four especially focused on their parents, praising them for the sacrifices they made to provide them with the gift of a Catholic education.

That parental example of giving from the heart and giving of your best reflects the lives of the four people who were honored during the 2015 Celebrating Catholic School Values event on Oct. 26 at Union Station in Indianapolis.

As this year’s recipients of the Career Achievement Awards, Tom Dale and Dave Gehrich have lived that approach to life. So have Drs. Frank and Marianne Price, this year’s recipients of the Community Service Award.

After 35 years of coaching in the Catholic Youth Organization (CYO), it would have been understandable

if Tom Dale stayed on the sidelines as his grandchildren became involved in sports at St. Barnabas Parish in Indianapolis. Instead, Dale signed up this year to become the coordinator of the parish’s football program.

“I’m almost 60, but I wanted to make sure my grandchildren got the right experience,” he says. “Football is one of the sports I really believe in at the grade school and high school level. It builds a lot of character and teaches teamwork.”

This latest volunteer effort reflects the approach to life that guides the father of six and the grandfather of 12.

“There’s a Bible verse [Luke 12:48] that roughly says, ‘When much is given to you, you’re expected to give back.’ And I’ve learned that the more you give, the more you get back in the intangibles.”

Dale’s coaching career has earned him the highest honor the archdiocese’s CYO gives, the St. John Bosco Award.

The 1975 graduate of Roncalli High School in Indianapolis has also been a member of the board of directors of the Mother Theodore Catholic Academies for eight years. In that role, he has often raised scholarship funds for the students from those archdiocesan center-city Indianapolis schools, and made it possible for them to play CYO sports.

He has also served St. Barnabas as a member of the stewardship committee while leading a capital campaign that resulted in a new gym and classrooms for the parish.

Dale offers a simple reason for his commitment to serving children in his parish and in Catholic schools.

“Catholic schools formed me into the man I am today.”

A lesson in caring


Dave Gehrich had that same blessing in his life.

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The Criterion
 Phone Numbers
 Criterion office:..... 317-236-1570
 Advertising..... 317-236-1454
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1425
 Toll free: 1-800-382-9836, ext. 1425
 Price: \$22.00 per year, 75 cents per copy
 Postmaster
 Send address changes to *The Criterion*,
 1400 N Meridian St., Indianapolis, IN 46202-2367
 Web site: www.CriterionOnline.com
 E-mail: criterion@archindy.org
 Published weekly except the last week of December and the first week of January. Mailing address:
 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.
 Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org
 Periodical postage paid at Indianapolis, IN.
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 Postmaster:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367


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Catholic Community Foundation allows Catholics to help ‘for infinity’

By Natalie Hoefler

As Ruth Buening of St. Michael the Archangel Parish in Indianapolis took on the role of helping parish families plan funeral Masses, she began to notice something.

“I soon learned that most families had made little to no preparation for Mass planning or even what legacy they wanted to leave,” she said.

“That is what really spurred me to get my own planning in order so that my own loved ones would not have to guess as to what I wanted, as well as to relieve them of additional stress.”

So Buening helped establish two endowment funds through the archdiocese’s Catholic Community Foundation (CCF), one to assist archdiocesan seminarians and priests in attending the Pontifical North American College in Rome, and another that provides help to her parish, the Indianapolis Society of St. Vincent de Paul and Saint Meinrad Seminary and School of Theology in St. Meinrad.

Buening was one of approximately 120 people who attended in a Mass and dinner for CCF board members and others on Oct. 20 to celebrate and promote the works of the CCF, which allows members of the Church in central and southern Indiana to set up scholarships, trusts and endowments to assist their chosen Catholic school, parish, organization or ministry in the archdiocese.

“You can’t take [your money] with you, so you might as well make use of it to benefit other people,” said Buening. “[The benefits] go on for infinity.”

In his homily at SS. Peter and Paul Cathedral in Indianapolis before the dinner, Archbishop Joseph W. Tobin echoed that sentiment.

“The Gospel calls us to preparedness,” he said. “We never know what’s going to happen. We need to be ready for anything at any time. We do not know the time or the hour or the day when our Master will come.”

To make sure their favored cause is taken care of financially in the future, Catholics across central and southern Indiana have created more than 450 endowments and funds through the CCF, totaling more than \$165 million in the last 28 years. Between July 2014 and June 2015, 17 new endowments and funds were established, including the two that Buening created.

Ellen Brunner, director of the CCF, shared with the event participants the goals of her staff.

“We want to encourage gifts to existing funds and gifts to establish new funds, and to encourage legacy planning to support ministries throughout central and southern Indiana,” she explained.

Brunner outlined the many educational opportunities planned for the upcoming year to accomplish these goals. The plans include educational talks around the archdiocese, webinars,

online information and videos of people sharing their stories of how they utilized the foundation. All of the online resources are available by logging on to www.archindy.org/ccf.

Archbishop Tobin shared a joke to demonstrate the saying, “You can’t take it with you.”

He spoke of a man who told his wife that when he died, he wanted all his money buried with him.

At his funeral, the wife placed in the casket a check for all he was worth.

“And the woman told him, ‘Feel free to cash it whenever you want,’” the archbishop concluded.

He went on to speak of the good being done in the archdiocese—and the ongoing need for help.

“We’ve done great work in educating our seminarians and helping our retired priests,” he said. “I could tell you about the 170,000 [people] who are helped every year by Catholic Charities.

“[But] while God has blessed us and we’re able to do so much good because of generous people, the mission continues.


“Spread the word about the CCF, which helps us to be the hands, feet and voice of Jesus in central and southern Indiana.”

(For more information about the Catholic Community Foundation, its funds and endowments, forms of planned giving and how to utilize the foundation, log on to www.archindy.org/ccf. A copy of CCF’s annual report is also available on its website.) †



Above, Archbishop Joseph W. Tobin welcomes the congregation to Mass at SS. Peter and Paul Cathedral in Indianapolis prior to a Catholic Community Foundation meeting and dinner on Oct. 20. Concelebrating with the archbishop are Msgr. Frederick Easton, left, Msgr. William Stumpf, Father Patrick Beidelman, Dominican Father Raymond-Marie Bryce, Father Todd Riebe, Father Robert Robeson and Father John Hall. (Photos by Natalie Hoefler)


Left, Ruth Buening, a member of St. Michael the Archangel Parish in Indianapolis, proclaims the first reading during a Mass for CCF board members and others at SS. Peter and Paul Cathedral in Indianapolis on Oct. 20. Earlier this year, Buening donated funds to the foundation to create two new endowments.



“Dear young people, PLEASE don’t be observers of life...but IMMERSE yourself in the reality of LIFE as JESUS did.”
+Pope Francis

UNITED CATHOLIC APPEAL
Christ Our Hope

The United Catholic Appeal calls all of us — young and old — to be good Christian stewards of the blessings we have been given. This year’s Appeal supports the **Young Adult Ministry** with **\$250,000** to help with ministry programs like the Bishop’s Bash, Theology on Tap, and 40 Days for Life — and other programs that create a greater culture of vocation and Catholic identity in and through the lives of young adult Catholics.



During your personal prayer time or time of Eucharistic Adoration, please pray for the increased participation and success of the United Catholic Appeal.

Intention Weekend, November 7-8

www.archindy.org/UCA

AWARDS

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For the past 15 years, Gehrich has served God as a director of youth ministry, currently at St. Catherine of Siena Parish in Decatur County. He has also expanded the reach of his ministry beyond traditional expectations.

He uses humor and unusual props—including a shower curtain—when he speaks to teenagers about faith. He also connects with them “where they are.”

“I’m the vice president of a company, I travel a lot, I’m busy, but God has put me in a position to be there for young people. I know nothing about girls’ volleyball, but I go to their games. I go to their plays, their choir concerts. I’ve even been to a soil judging contest for Future Farmers of America. I text with them. I visit them at college.”

He has served the past 10 years as a chaplain/resource coach for the North Decatur High School football team, presenting motivational programs and leading prayers before and after games.

He also leads a weekly religious education program on Wednesday night that draws 200 young people from the small, rural parish.

“I try to let them know that, no matter, what, at least one person cares about them,” says Gehrich, a graduate of Holy Spirit School and Cathedral High School, both in Indianapolis. “Sometimes, they get so deeply dug into a hole they can’t get themselves out of it. I tell them, ‘You have been given everything you need by God to be an exceptional person.’ I try to get them to trust that.”

“When young people realize that God isn’t an imposing figure, it gives them a sense of freedom. When you give them the freedom to own their faith, they have an interest in owning it.”

Seeing through the eyes of faith

That emphasis on making faith a guiding force in life resonates with Drs. Frank and Marianne Price, recipients

of the Community Service Award.

“We’re each given talents to do different things, and you have to try to use those talents to help people,” Frank says.

Marianne also sees a spiritual connection to the couple’s efforts to preserve and restore the vision of people locally and globally.

“It’s healing,” she says. “Your gifts come from God, and you’re supposed to use your gifts to glorify God.”

Founder of the Price Vision Group, Frank is an eye surgeon who specializes in cornea transplants in private practice.

The couple also works together in the Cornea Research Foundation of America, a not for profit research and educational organization. Marianne is executive director of the foundation, while Frank is the chairman of the board.

The foundation has provided extensive training in cornea transplants for eye doctors from 30 countries. Continuing research and a growing database also focus on improving people’s ability to regain their sight.

“They have surgery, they can see again, and their lives open up again,” Marianne says. “They have the chance to see a sunset again or their grandchild for the first time.”

The Prices also view their lives as a payback for the Catholic education they received from grade school through college, including their years at the University of Notre Dame.

“In Catholic schools, they’re constantly reminding you that you’re part of something bigger than yourself,” Marianne says.

They’ve embraced that belief in leading their family of four children and four grandchildren. It has also led them to join Legatus, an organization for Catholic business leaders. And they have contributed financially to Catholic schools, colleges and their parish, St. Monica in Indianapolis, where Marianne is a lector.

“It’s all so integrated,” Frank says.

“Whether it’s with your kids, your work, your Church—you’re always trying to give back. Everything we do comes from the gifts of God.” †



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Editorial



St. Louis Archbishop Robert J. Carlson and the Rev. Matthew C. Harrison, president of The Lutheran Church-Missouri Synod, walk side by side on Jan. 22 during the March for Life in Washington. The religious leaders issued a statement on Oct. 5 raising concern about reports that Planned Parenthood was selling body parts of aborted babies for research. (CNS photo/Erik M. Lunsford, courtesy The Lutheran Church-Missouri Synod)

Keeping the momentum going in the pro-life movement

Need more proof the pro-life movement is making headway and changing hearts? Then look no further than the U.S. House of Representatives' vote last week to block funding for a year to affiliates of the Planned Parenthood Federation of America and redirect the money to community health centers.

As reported by Catholic News Service and other media outlets, Restoring Americans' Healthcare Freedom Reconciliation Act passed on Oct. 23 in a 240-189 vote along party lines.

The provision is part of a reconciliation bill—H.R. 3762—that voids some major provisions of the Obama administration's Affordable Care Law.

As reported in previous issues of *The Criterion*, calls for defunding Planned Parenthood and investigating the organization followed the release of several undercover videos this summer that show physicians and others associated with Planned Parenthood describing the harvesting of fetal tissue and body parts during abortions at their facilities.

Also discussed in the videos, produced by the Center for Medical Progress, are what researchers are paying for the tissue and parts.

Pro-life advocates were shocked by the videos, but were pleased last week to see the House take action to defund the organization.

"Planned Parenthood now commands about one-third of the total abortion 'market,'" said Carol Tobias, National Right to Life president. "For far too long, federal taxpayer dollars have been funneled to the nation's abortion giant, and it's time for that to stop. We applaud passage of the reconciliation bill, and we urge the U.S. Senate to act quickly."

The Senate cannot block the bill with a filibuster, but even if it were to pass, it will face a guaranteed veto by President Barack Obama. The president has been a vocal supporter of Planned Parenthood, going so far as in 2013 to be the first sitting president

to deliver an address during a national gathering of the organization.

According to its most recent annual report, Planned Parenthood received at least \$528 million annually from the federal government and state governments.

Other Church leaders agree last week's action was a step in the right direction.

The House vote "is an important step forward in ending the massive, unnecessary and immoral funding of Planned Parenthood," said Father Frank Pavone, national director of Priests for Life. "We in the pro-life movement have to continue to work this process with patience, perseverance and political wisdom, as long as it takes, to defund Planned Parenthood."

Patience, perseverance and political wisdom. We echo the words of Father Pavone as our Church takes steps to keep the momentum in building a culture of life.

Oct. 31 marks the end of Respect Life Month, but we know pro-life advocates will continue their efforts to share how our faith teaches us that God values all life—from conception to natural death.

Though some political leaders and others who support an ever-growing secularistic mindset will tell us to keep our practice of faith inside church walls, we as Catholic Christians understand we have a moral obligation to do all we can to build a culture of life. We know that defending all life, including unborn babies, can be done from science and natural law apart from faith.

Pope Francis promoted a culture of life during his recent visit to the United States when he addressed Congress: "Every life is sacred," he insisted, and we as brothers and sisters in Christ, are charged with the "responsibility to protect and defend human life at every stage of its development."

We need to remind our government and political leaders that we, as people of faith, live that tenet. We pray through God's grace and wisdom, more and more will.

—Mike Krokos

Be Our Guest/Mark Gasper

Reader: We cannot ban guns in a vain attempt to rid the world of evil

I am disheartened to read letters which, while heartfelt by the writers, are off-topic for *The Criterion*, are devoid of facts, and which do not engender a Catholic Christian viewpoint. The letter in the Oct. 23 edition is a prime example.

The author decries our God-given freedoms articulated in our Constitution and Bill of Rights, including the Second Amendment. I am not a gun owner, have never held a gun in my hands, am not a member of any lobbying or trade organization representing guns or owners or manufacturers.

The author in the letter argues that no one should own guns because there is no 21st-century need, and no "well-regulated militia" basis for ownership.

However, the author ignores the context of that phrase when used at the time our Constitution was written more than 200 years ago. According to Constitution.org: "The phrase 'well-regulated' was in common use long before 1789, and remained so for a century thereafter. It referred to the property of something being in proper working order. Something that was well-regulated was calibrated correctly, functioning as expected. Establishing government oversight of the people's arms was not only not the intent in using the phrase in the Second Amendment,

it was precisely to render the government powerless to do so that the founders wrote it."

As for deaths by gunfire, specifically homicides, a simple look at deaths per capita (that is, per 100,000 population) shows that in 2013, there were 3.55 homicides in the U.S.A. per capita (source: GunPolicy.org). In comparison, there were 10.345 auto fatalities in the U.S.A. per capita that same year (source: National Highway Traffic Safety Administration).

What does this mean? There were three times as many deaths by auto than by guns used in a homicide. Three times as many.

Is the author advocating the ban of all cars, trucks, vans and SUV's? Based on his contentions, if something is 300 percent more dangerous than a gun, then it should be.

Guns don't kill people. Cars don't kill people. People kill people, sometimes by accident and sometimes with intent. Evil exists, and all Catholic Christians should acknowledge this. The devil is real, evil is real—and we cannot ban guns or cars in a vain attempt to rid the world of evil.

Let's be civil and fact-based in our efforts to make our viewpoints known.

(Mark Gasper is a member of St. Mark the Evangelist Parish in Indianapolis.)

Be Our Guest/Paul Kachinski

Let us turn to prayer as we battle legacy of sexual revolution, reader says

This is in reply to the letter concerning "Gun violence in America" in the Oct. 23 issue of *The Criterion*.

Revolutions seeking utopia always end up in a "culture of death." Just think of the French Revolution and the Russian Revolution. Both ended with thousands upon thousands of innocent people dead. In the 1960's, the sexual revolution started, and like previous revolutions seeking a utopia without God, spawned a "culture of death." Every day in this country, about 3,000 souls are killed in the abortion mills. Since 1973, around 60 million babies have been slaughtered. (Yes! that is 60 million souls.)

Welcome to the legacy of the sexual revolution!

Gun violence, abortion, euthanasia, sexual trafficking, and perversions of all kinds ... these are the consequences of the sexual revolution. So the solution to gun violence is to "remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent" (Rev 5:2).

The American Revolution is the only revolution that did not result in a "culture of death." It did not result in a "culture of death" because our founders wanted us to be "... one nation, under God, indivisible, with liberty and justice for all." This is the work we did at first, this is the work that will begin to fix society, and this is the work we have abandoned to the sexual revolution.

Dec. 8 is the feast of the Immaculate Conception of the Blessed Virgin Mary. The Immaculate Conception is the patroness of our country. And additionally, Dec. 8 is the beginning of "The Year of Mercy" proclaimed by Pope Francis. "Who is she that comes forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in battle array" (Sg 6:10)? It is the beautiful, beloved Mary; Mary the tip of the spear, who at Fatima promised conversion of the world through the rosary. Archbishop Jerome E. Listeki of Milwaukee said, "So anytime we're faced with a crisis, we turn to prayer ... and the rosary." The crisis is the sexual revolution.

I was interviewed by *Criterion* reporter Natalie Hoefer for the Oct. 9 story "33-day Marian devotion aims to bring people closer to Jesus." Consecration to Jesus through the Blessed Virgin Mary is normally done on one of her feast days, and Dec. 8 is an important feast day this year. The 33-day preparation for consecration starts on Nov. 6, with consecration on the feast of the Immaculate Conception. The book *33 Days to Morning Glory* by Marians of the Immaculate Conception Father Michael Gaitley is a practical way to prepare for consecration. What a wonderful way to begin the "Year of Mercy." What a wonderful way to grow close to Jesus. What a wonderful way to "repent and do the works you did at first" (Rev 5:2).

St. John Paul II in "Splendor of Truth," (#120) gives us this to pray: "O Mary, Mother of Mercy, watch over all people, that the Cross of Christ may not be emptied of its power, that man may not stray from the path of the good and become blind to sin, but may put his hope ever more fully in God who is 'rich in mercy' (Eph 2:4). May he carry out the good works prepared by God beforehand (cf. Eph 2:10), and so live completely 'for the praise of his glory'" (Eph 1:12).

Let peace begin on Earth, and let it begin with me.

(Paul Kachinski is a member of St. Barnabas Parish in Indianapolis.)

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

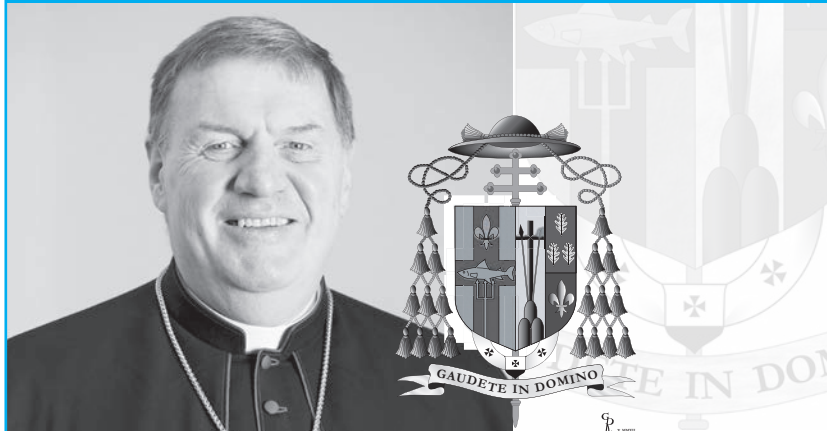
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Mary, queen of all saints, comfort to all souls

The month of October is a time of special devotion to the Blessed Virgin Mary. While this is an appropriate time of remembrance every year, I think it's especially appropriate this year, when we have dedicated the month of October to prayerful deliberation of the needs of today's families. Mary's total acceptance of God's will, her witness to family life, and her critical role as the first disciple of Jesus Christ make Mary a model of what the domestic Church (the Church of the home) should look like.

As October now comes to an end and we begin the month of November (often called "gratitude month"), the Church's liturgical calendar invites us to celebrate the saints in heaven (The Solemnity of All Saints on Nov. 1) and the poor souls in purgatory (The Commemoration of All the Faithful Departed on Nov. 2).

The transition from Mary's month to the month in which we give thanks for all God's gifts—beginning with the communion of saints—is a seamless one. After all, Mary is the queen of all the saints and a comfort to all the faithful departed, especially those who are still atoning for their sins.

All the saints, living and deceased, look to Mary to find their way to Jesus, her divine son. We look to this simple woman from Nazareth to learn how to live as Christ wants us to live, as saints, holy women and men who respond with courage and integrity to the demands of the Gospel. This is especially true whenever human dignity, family life or individual liberty are threatened.

Mary, the Mother of the Church, was an important figure in the deliberations of the Second Vatican Council. Vatican II's "Dogmatic Constitution on the Church," "*Lumen Gentium*," devotes an entire chapter to Mary, "sign of true hope and comfort for the pilgrim people of God."

Mary's role in the history of salvation (past), in the life of the Church today (present) and as a sign of the world to come (future) is fundamental to understanding what the Second Vatican Council sought to accomplish 50 years ago. It is also vitally important to understanding—and accepting—God's will in our daily lives today.

Mary lived in a tumultuous time of human history. Religious freedom was threatened. The poor, the sick and people who for various reasons found

themselves on the margins of society were routinely persecuted, abused or neglected. A devout Jew, Mary was surrounded by the hypocrisy, intolerance and self-aggrandizement of the political and religious leaders of her time, who failed to help their people see the truth.

What was Mary's response? Faithful acceptance of God's will, dedication to her family and service to others. Although the world around her was in chaos, Mary remained faithful.

As the recent Synod on the family made clear, one of the most important issues we face today is the devaluation of marriage and family life. In our attempts to help Catholics—and all people of good will—form their consciences and exercise their responsibilities as faithful citizens, we bishops emphasize the importance of the family. Based on marriage between a man and a woman, the family is the fundamental unit of society. Family is the social unit that safeguards and promotes the creation and nurturing of children.

We have no right to redefine marriage or to treat the family as though it were an arbitrary or changeable social structure. Supporting authentic family life should

be a priority for economic and social policy. As we bishops of Indiana wrote in our pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*, "Our society is only as strong, or as healthy, as our most basic social unit, the family."

Every one of us is responsible for protecting and nurturing strong families. We are all called to ensure that family life is not undermined, neglected or abused.

As we work to strengthen families, we would be wise to seek the intercession and assistance of Mary, the heart of the Holy Family. Mary knows the importance of marriage and family life, and she knows the challenges we face today.

Let's ask her to be our advocate and our inspiration as we encourage married couples to be as courageous and faithful as she was when she accepted God's will, and freely chose to become the Mother of our Lord and, by the gift of God's grace, our mother as well.

And let's pray for the intercession of all the saints in heaven for us pilgrims on our earthly journey, and for all the souls in purgatory who long to see the face of Jesus. †

María, reina de todos los santos, consuela nuestras almas

El mes de octubre es un momento de devoción especial para la Santa Virgen María. Si bien esta es una época de conmemoración especial todos los años, creo que este año resulta todavía más apropiada ya que hemos dedicado el mes de octubre para deliberar con recogimiento sobre las necesidades de las familias de hoy en día. La aceptación total de la voluntad de Dios por parte de María, su testimonio de vida familiar y su función fundamental como la primera discípula de Jesucristo la convierten en modelo de lo que debe ser la Iglesia doméstica (la Iglesia del hogar).

Conforme se acerca el final de octubre y comenzamos el mes de noviembre (a menudo denominado el mes del agradecimiento), el calendario litúrgico de la Iglesia nos invita a celebrar con los santos en el cielo (la Solemnidad de Todos los Santos, el 1 de noviembre) y las pobres ánimas del purgatorio (la celebración de todos los fieles difuntos, el 2 de noviembre).

La transición del mes de María al mes en el cual damos gracias por todos los obsequios de Dios, comenzando con la comunión de los santos, ocurre sin interrupciones. Después de todo, María es la reina de todos los santos y consuelo de los que se han ido, especialmente aquellos que todavía expían sus pecados.

Todos los santos, vivos y difuntos,

buscan en María el camino para hallar a Jesús, su hijo divino. Elevamos nuestra mirada a esta sencilla mujer de Nazaret para aprender a vivir como Cristo desea que lo hagamos, como santos, hombres y mujeres de Dios que responden con valor e integridad a las exigencias del Evangelio. Esto es especialmente cierto cuando la dignidad humana, la vida familiar o la libertad individual se ven amenazadas.

María, la Madre de la Iglesia fue una figura importante en las deliberaciones del Concilio Vaticano II. "La Constitución Dogmática de la Iglesia" del Concilio Vaticano II, "*Lumen Gentium*," dedica todo un capítulo a María como "signo de verdadera esperanza y consuelo para el pueblo peregrino de Dios."

La función de María en la historia de la salvación (el pasado), en la vida de la Iglesia hoy en día (el presente) y el signo del mundo venidero (el futuro) es fundamental para comprender lo que buscaba lograr el Concilio Vaticano II hace 50 años. También es vitalmente importante para comprender y aceptar la voluntad de Dios en nuestras vidas diarias hoy en día.

María vivió en una época tumultuosa de la historia humana en la que la libertad de credo estaba amenazada. Los pobres, los enfermos y las personas que, por distintos motivos se encontraban al margen de la sociedad, eran

habitualmente objeto de persecución, abuso o simplemente ignorados. María era una judía devota, rodeada de la hipocresía, la intolerancia y el autobombo de los líderes políticos y religiosos de su época que no ayudaban a su pueblo a ver la verdad.

¿Cuál fue la respuesta de María? La fiel aceptación de la voluntad de Dios, dedicación a su familia y el servicio a los demás. Aunque el mundo en torno a ella era un caos, María se mantuvo fiel.

Tal como puso en evidencia el reciente Sínodo sobre la vida familiar, uno de los principales problemas que enfrentamos hoy en día es la devaluación del matrimonio de la vida familiar. En nuestros intentos por ayudar a los católicos y a todos los pueblos de buena voluntad a crear conciencia y a ejercer sus responsabilidades como ciudadanos fieles, los obispos hacemos énfasis en la importancia de la familia. Esta se basa en el matrimonio entre un hombre y una mujer y constituye la célula fundamental de la sociedad. La familia es la unidad social que protege y promueve la creación y crianza de los hijos.

No tenemos derecho a redefinir el matrimonio ni a tratar a la familia como si fuera algo arbitrario o una estructura social modificable. El apoyo a la vida familiar auténtica debe ser una prioridad en las normas económicas y sociales. Tal como los obispos de Indiana lo

expresamos en nuestra carta pastoral publicada recientemente, titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*: "Nuestra sociedad es únicamente tan fuerte o saludable como su unidad social más elemental: la familia."

Cada uno de nosotros tiene la responsabilidad de proteger y fomentar familias fuertes. Todos estamos llamados a garantizar que la vida familiar no se debilite, no se ignore ni sufra maltratos.

A medida que nos esforzamos por fortalecer a las familias, también resulta prudente buscar la intercesión y la ayuda de María, el corazón de la Sagrada Familia. María conoce la importancia del matrimonio y de la vida familiar, así como también los retos que enfrentamos hoy en día.

Pidámosle que sea nuestra intercesora y nuestra inspiración mientras alentamos a los casados a que sean tan valientes y fieles como María cuando aceptó la voluntad de Dios y eligió libremente convertirse en la Madre de nuestro Señor y, por la gracia de Dios, también en nuestra madre.

Y oremos a todos los santos del cielo para que intercedan por nosotros, peregrinos en un recorrido terrenal, y por todas las almas del purgatorio que anhelan ver el rostro de Jesús. †

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 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.

Saint Mary-of-the-Woods College, 1 St. Mary of the Woods College, St. Mary-of-the-Woods. **Expanding Your Horizons in Science and Mathematics conference for girls and their parents, teachers and troop leaders**, girls grades 6-8, 9 a.m.-3 p.m., \$20. Information and registration: www.smwc.edu/eyh.

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 with 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 atylar_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.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Mozart's Requiem,"** Mass with orchestral and choral accompaniment, 7 p.m. Information: 317-636-4478 or info@holyroaryindy.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@bucchanangroup.org.

November 4

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Legacy Planning, basics of estate planning**, Joanna S. Feltz, J.D., director of Planned Giving with the Catholic Community Foundation, presenter, 6:30 p.m. refreshments, 6:45 p.m., presentation. Reservations: 317-236-1482 or mshepherd@archindy.org.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

November 5

Immaculate Heart of Mary Parish, gathering space, 5692 Central Ave., Indianapolis. **IHM Bereavement Ministry, "Photo Collage**

Journal," 7-8:30 p.m. Information: 317-257-2266.

November 6

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

Knights of Columbus Hall, 624 Delaware Road, Batesville. St. Nicholas Parish, **"Verso L'alto," young adult gathering, "Young Adult Saints,"** Colleen Swaim, presenter, 7-9 p.m. Information: versolatoteam@gmail.com.

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Solemn Requiem Mass in Extraordinary Form**, Father Jerry Byrd presiding, 8:30 a.m. followed by cemetery procession.

November 6-7

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas bazaar**, Christmas items, crafts, homemade goodies from Grandma's Kitchen, quilt raffle, 9 a.m.-4:30 p.m. Information: 812-988-2778 or mebrandon@nwcable.net.

November 7

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, 9 a.m.-3 p.m., Christmas cookies by the pound, bake shop, vendor booths, food and drinks, 9 a.m.-3 p.m. Information: 765-342-6379.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute.

7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Knights of Columbus Santo Rosario Council, 520 Stevens St., Indianapolis. **Indulgence Walk 2015**, Mass in the extraordinary form, 9 a.m., hour-long prayerful tour of historic Holy Cross and St. Joseph cemeteries. Information: 317-636-4478 or info@holyroaryindy.org.

St. Lawrence Parish, 6950 E. 46th St., Indianapolis. **Holiday craft fair**, 9 a.m.-2 p.m. Information: 317-546-4065.

St. John the Apostle Parish, 4607 W. St. Road 46, Bloomington. **40th Annual Holiday Craft Show**, 45 artisans, 9 a.m.-3 p.m. Information: 812-876-1974.

November 7-8

All Saints Parish, St. John the Baptist Campus, 25743 State Route

1, Dover. **Fall festival craft show and chicken dinner**, craft show, sandwich and soup lunch, Sat. 9 a.m.-4 p.m., craft show and chicken dinner, Sun. 11 a.m.-5 p.m. Information: 812-576-4302 or allsaintscatholic.net.

November 8

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

November 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Mass for deceased members of the Guild**, 11 a.m., meeting, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.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, "Re-Imagining Rural Education in East Africa,"** George Stour, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775.

November 10-December 15

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Divorce and Beyond**, six evenings 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586 or archindy.org/plfl/index.html.

November 11

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. **Servants of God Ministries, Night of Healing Praise**, led by Bill Richart, eucharistic adoration, confessions, music, prayers, 7 p.m., free will offering. Information: 812-623-2964.

November 12

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

St. Pius X Parish, church meeting room, 7200 Sarto Dr., Indianapolis. **"The Moral and Economic Argument for the Living Wage,"** Fran Quigley, I.U. law professor, presenter, 7 p.m., no charge. Information: 317-257-1085 or bhansberry@spxparish.org.

November 12-13

St. Michael-St. Gabriel Archangels School, 3352 W. 30th St., Indianapolis. **Musical, "Fiddler on the Roof,"** presented by the eighth-grade class, 7 p.m., \$4 per person or \$15 for four tickets. Information: 317-926-0516 or lcleary@indyarchangel.org.

November 12-15

St. Michael Church, 101 St. Michael Dr., Charlestown. **3-night drama mission**, Frank Runyeon, performer, 7 p.m. each evening, no charge. Information: 812-256-3200.

November 13

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. St. John the Evangelist and Our Lady of the Most Holy Rosary parishes, **Pro-Life film series**, 6:30-8:30 p.m., following the film there will be a panel discussion and a simple supper, no charge. Registration: 317-407-6881 or smdye1@gmail.com.

St. Louis de Montfort Parish hosting free Thanksgiving meal

St. Louis de Montfort Parish, 11441 Hague Road, in Fishers in the Lafayette Diocese, is hosting a free Thanksgiving dinner in Craig Will Hall on the parish campus from 11 a.m. to 2 p.m. on Nov. 26. All are invited.

The menu includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert.

Those who plan to attend are asked to RSVP by Nov. 19 by calling 317-517-4256 or e-mailing dlrconsulting13@gmail.com.

Royal Irish Rugby Society reunion set for Nov. 25 in Indianapolis

The Royal Irish Rugby Society is celebrating 25 years of teaching boys to become gentlemen through the sport of rugby.

All alumni players, parents, coaches, administrators and fans are welcome to attend a celebration at the Northside Knights of Columbus, 2100 E. 71st St., Indianapolis, at 6:30 p.m. on Nov. 25.

For more information, e-mail Julie Wood at rugbyalumni25@gmail.com or visit www.royalirishrugby.com.

Sisters of Providence to host Merton book study series beginning Nov. 3

Following Pope Francis' address to Congress, many people may have Googled the name Thomas Merton.

Who was he? What did he do? Why did the pope praise him during his address?

Those searching for more information on Father Merton, a Trappist monk, are invited to an upcoming book study series hosted by the Sisters of Providence of Saint Mary-of-the-Woods.

"A Retreat with Thomas Merton: Becoming Who We Are," will take place on Nov. 3, 10 and 17. Each session will be held from 9:30 a.m.-11 a.m. at the Providence Spirituality and Conference Center.

A copy of the book, *A Retreat with Thomas Merton: Becoming Who We Are*, by Anthony Padovano will be provided to participants.

The workshop will be conducted in discussion format and will be co-facilitated by Dr. Will Hine and Rev. Rebecca Zelensky, who is also a Providence associate.

Merton was a prolific writer, having written more than 70 books, which delved into spirituality, social justice and quiet pacifism.

Cost to attend the series is \$25.

For more information or to register, call 812-535-2952, email jfrost@spsmw.org or register online at events.sistersofprovidence.org.



Day of the Dead

A Day of the Dead shrine sits on Oct. 27 in the offices of the archdiocesan Metropolitan Tribunal in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The Day of the Dead, known in Spanish as *Día de los Muertos*, is a popular celebration of All Souls Day among Hispanic Catholics in which they honor and show their loved for their deceased friends and loved ones. The shrine was assembled by tribunal notary Swiden Torres. (Photo by Sean Gallagher)

'Real men' build giant rosary to honor Blessed Mother

By John Shaughnessy

When Tim Horty and Bill Logan reverently unravel the enormous rosary, it's natural to focus on its Paul Bunyan-esque dimensions.

After all, it extends 50 feet in length and weighs more than 100 pounds.

Still, the true measure of this rosary is found on a different level—in the impact it has had on the two men who created it, and the parish community that will benefit from it.

The first signs of that impact were on display on Oct. 16 when the huge rosary was unveiled during the annual fall festival at St. Mark the Evangelist Parish in Indianapolis. A beautiful autumn evening of hayrides, bonfires and roasted hot dogs was capped by the parish community coming together to hold and pray the giant rosary.

"The idea was to come up with something to honor Mary during October, the month of the rosary," says Father Todd Riebe, the pastor of St. Mark Parish. "We wanted to bring our families together, the old and young together, for this festival. It was a great atmosphere, and everyone was in awe of the beauty of the rosary."

A lot of people were also in awe of the story behind the making of the giant rosary—the story of two guys who decided to combine their love for their Catholic faith with their love for power tools and woodworking to do something special for their parish and the Blessed Mother.

One of the inspirations for the rosary project was a book that Horty's wife, Mary, thought would benefit him, *Real Men Pray the Rosary*, by David Calvillo.

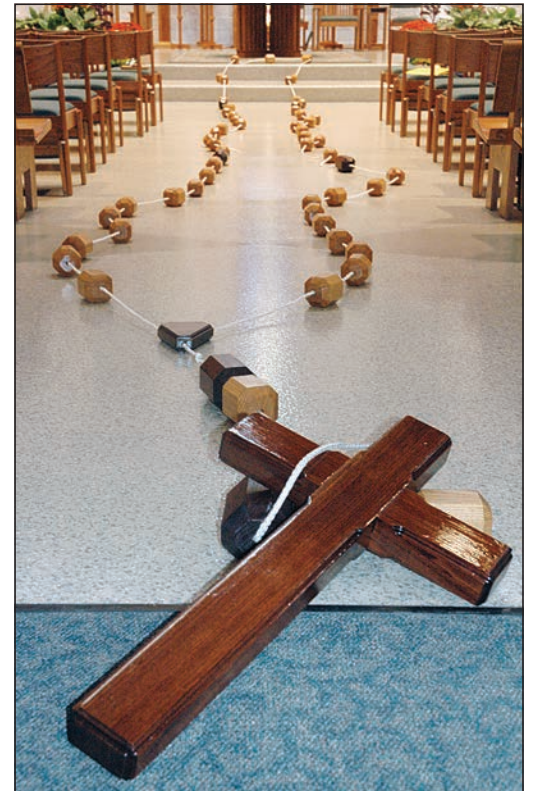
"After reading the book, I've learned the mysteries are the real heart and soul of the rosary," Horty says. "The author talks about the rosary in terms of 'body' and 'soul.' The beads of the rosary are the body, and the mysteries are the soul. Reciting the mysteries has added a whole new meaning to the rosary for me. They outline our entire Catholic faith."

Horty wanted to capture that combination of the body and the soul in the giant rosary. When he had the plan for creating it, he enlisted the help of Logan, his friend and woodworking mentor.

Ever since a tornado roared through the north side of Indianapolis in the early 1990s, Logan has been collecting the remnants of trees that have fallen during storms or been cleared for construction projects. So



Above, Tim Horty, left, and Bill Logan, join Father Todd Riebe in showcasing the giant rosary that they created for their parish, St. Mark the Evangelist of Indianapolis. The rosary was unveiled and used for the first time during the parish's recent fall festival. (Photos by John Shaughnessy)



Right, extending 50 feet in length and weighing more than 100 pounds, a giant rosary flows from the altar to the back of the church at St. Mark the Evangelist Parish in Indianapolis. Parishioners Tim Horty and Bill Logan combined their woodworking talents to make the rosary.

Logan had enough oak wood for the Hail Mary beads that Horty wanted to make, and enough walnut wood for the Our Fathers of the rosary.

For more than six months, they worked on the project together, sawing wood, planing the pieces, and meticulously making 22 cuts to shape each bead. A few members of the parish's men's club also helped with the sanding of the beads. As the festival neared, Logan put the finishes touches on the last piece of the rosary—the cross.

Still, there was one more touch that Father Riebe wanted to add to a hollowed part of the cross where the two beams intersect. There, the pastor added a relic from the first American-born saint, St. Elizabeth Seton.

"We had a blessing prayer for the rosary before we prayed it that night," Father Riebe says. "I love the idea that this is a tradition here."

So do Logan and Horty.

"My hope is that the rosary becomes an icon for kids at the parish who are making their first Communion, their

confirmation," Horty says. "My hope is we can display it some place, or lend it to other parishes for their sacred events. It was flattering to use our skills to create this rosary for the whole parish."

For Logan, the artistry of the giant rosary added another dimension to the numerous woodworking contributions he has made to St. Mark Parish through the years.

"It also brought Tim and me a little closer, and it brought Father and me a little closer," he says.

Horty experienced those bonds at a deeper level, too. He is also grateful—and humbled—by two other relationships that deepened while creating this rosary. When he prays the rosary now, he not only is drawn closer to Mary, he also focuses on her son in the words, "and blessed is the fruit of thy womb, Jesus."

"I have a whole new reverence for Mary," he says. "It also has made me realize that when you pray each Hail Mary of the rosary, you're not only praying to her, you're also praying to Jesus." †

Robert Bridges is named as new president of Cathedral High School

Special to *The Criterion*

Robert Bridges will become the sixth president of Cathedral High School in Indianapolis starting on July 1, 2016.

"We are most fortunate that Rob has enthusiastically embraced the opportunity to become Cathedral's next president and is eager to take Cathedral forward at this exciting time," said Matt Cohoat, chair of the Cathedral

board of directors, in announcing the selection on Oct. 22.

"Rob is an exceptional leader who brings passion for Catholic education, scholarship and an understanding of Holy Cross values to this leadership role."

A press release from the private, Catholic high school also shared this information about its new president:

"Bridges brings to the school deep experience in Catholic education, both as a teacher and as a leader. He began his career as a Peace Corps volunteer. Upon his return to the United States, he worked with prison schools, as well as inner-city schools through a Peace Corps Fellowship at Columbia University."

He has previously served as a teacher, a coach and a principal at both the elementary school level and the high school level in Michigan. He currently leads Muskegon Catholic Central, a Catholic school system in

Michigan from pre-kindergarten through 12th grade. He brings international experience, as well, having worked in Brazil at the American School in Rio de Janeiro.

"I am humbled and honored to be selected as the next president of Cathedral," Bridges says. "My family and I are excited to join a new Catholic community with strong traditions of high achievement and service to others. I am committed to ensuring Cathedral's continued viability and vibrancy for another generation of students in the Holy Cross tradition."



Robert Bridges

Bridges and his wife Marcia have four children.

He earned his bachelor's degree at St. Joseph's College in Rensselaer, Ind., and his master's degree in education from Columbia University in New

York. He is currently completing his doctorate in Catholic Educational Leadership at The Catholic University of America in Washington. †

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Jesus' disciples are called to lead without lecturing, pope says

VATICAN CITY (CNS)—As disciples, Christians are called to imitate Jesus' heart and lead others directly to him, without lecturing them, Pope Francis said.

Thousands gathered in St. Peter's Basilica on Oct. 25 for the closing Mass of the Synod of Bishops. The Mass concluded three weeks of intense discussion and debate on pastoral responses to the challenges facing families in the modern world.

Reflecting on the day's Gospel reading, which recalled Jesus' healing of Bartimaeus, a blind beggar from Jericho, Pope Francis said Christ is not content with giving the poor man alms, but preferred to "personally encounter him."

Jesus asking the beggar what he wanted may seem like a senseless question, the pope said, but it shows that Jesus "wants to hear our needs" and "talk with each of us about our lives, our real situations."

When Jesus' disciples address Bartimaeus, they use two expressions: "take heart" and "rise," the pope said.

"His disciples do nothing other than repeat Jesus' encouraging and liberating words, leading him directly to Jesus, without lecturing him," he said. "Jesus disciples are called to this, even today, especially today: to bring people into contact with the compassionate mercy that saves."

In moments of suffering and conflict, he said, the only response is to make Jesus' words "our own" and, most importantly, to "imitate his heart." Today, the pope said, "is a time of mercy."

However, Pope Francis also warned that the Gospel shows two temptations that face those who follow Jesus when confronted with people who are suffering. The first is the temptation of falling into a "spirituality of

illusion," shown in the indifference of those who ignored Bartimaeus' cry, "going on as if nothing were happening."

"If Bartimaeus was blind, they were deaf: his problem was not their problem," the pope said. "This can be a danger for us: in the face of constant problems, it is better to move on, instead of letting ourselves be bothered."

This "spirituality of illusion," he said, makes one capable of developing world views without accepting "what the Lord places before our eyes."

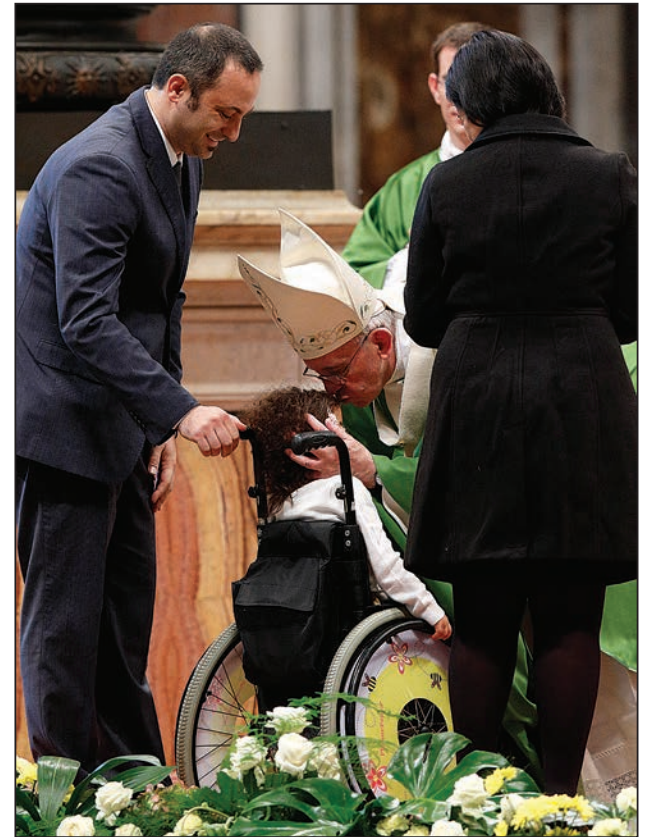
"A faith that does not know how to root itself in the life of the people remains arid and creates other deserts rather than oases," he said.

The second temptation the pope warned against was of falling into a "scheduled faith" where "everyone must respect our rhythm, and every problem is a bother." The pope said that like those who lost patience with the blind man and rebuked him for crying out to Jesus, there is the risk of excluding "whoever bothers us or is not of our stature."

"Jesus, on the other hand, wants to include above all those kept on the fringes who are crying out to him," he said. "They, like Bartimaeus, have faith, because awareness of the need for salvation is the best way of encountering Jesus."

Pope Francis thanked the synod participants for walking together on a path in search of ways "which the Gospel indicates for our times so that we can proclaim the mystery of family love."

"Never allowing ourselves to be tarnished by pessimism or sin, let us seek and look upon the glory of God, which shines forth in men and women," the pope said. †



Pope Francis kisses a child in a wheelchair during the closing Mass of the Synod of Bishops on the family in St. Peter's Basilica at the Vatican on Oct. 25. (CNS photo/Paul Haring)

SYNOD

continued from page 1

mention all that comes after discernment." The synod's final report, he said, proposes priests help divorced and remarried couples undergoing conversion and repentance so that they recognize whether or not they are worthy to receive the Eucharist. Such an examination of conscience, he said, is required of every Catholic each time they prepare to approach the altar.

As Pope Francis said at the beginning of the synod, Church doctrine on the meaning of marriage as a lifelong bond between one man and one woman open to having children was not up for debate. The final report strongly affirmed that teaching as God's plan for humanity, as a blessing for the Church and a benefit to society.

While insisting on God's love for homosexual persons and the obligation to respect their dignity, the report also insisted same-sex unions could not be recognized as marriages and denounced as "totally unacceptable" governments or international organizations making recognition of "marriage" between persons of the same sex a condition for financial assistance.

The report also spoke specifically of: the changing role of women in families, the Church and society; single people and their contributions to the family and the Church; the heroic witness of parents who love and care for children with disabilities;

the family as a sanctuary protecting the sacredness of human life from conception to natural death; and the particular strain on family life caused by poverty and by migration.

The Catholic Church recognizes a "natural" value in marriage corresponding to the good of the husband and wife, their unity, fidelity and desire for children. But the sacrament of marriage adds another dimension, the report said. "The irrevocable fidelity of God to his covenant is the foundation of the indissolubility of marriage. The complete and profound love of the spouses is not based only on their human capabilities: God sustains this covenant with the strength of his Spirit."

But human beings are subject to sin and failure, which is why synod members recommend the need for "accompaniment" by family members, pastors and other couples. "Being close to the family as a traveling companion means, for the Church, assuming wisely differentiated attitudes: sometimes it is necessary to stay by their side and listen in silence; other times it must indicate the path to follow; and at still other times, it is opportune to follow, support and encourage."

A draft of the report was presented to synod members on Oct. 22, and 51 bishops spoke the next morning about changes they would like to see in the final draft. Jesuit Father Federico Lombardi, Vatican spokesman, told reporters that several bishops mentioned specifically a need

to improve the text's references to "the relationship between conscience and the moral law."

The text refers to conscience in sections dealing with procreation and with marital situations the Church considers irregular, particularly the situation of divorced and civilly remarried Catholics.

First, though, synod members promised greater efforts to be with couples in crisis and praised divorced Catholics who, "even in difficult situations, do not undertake a new union, remaining faithful to the sacramental bond." Such Catholics, they noted, can and should "find in the Eucharist the nourishment that sustains them."

Those who have remarried without an annulment of their sacramental marriage must be welcomed and included in the parish community in every way possible, the report said. "They are baptized, they are brothers and sisters, the Holy Spirit gives them gifts and charisms for the good of all."

Quoting from St. John Paul's exhortation on the family, the report insists that pastors, "for the sake of truth," are called to careful discernment when assisting and counseling people who divorced and remarried. They must distinguish, for instance, between those who "have been unjustly abandoned, and those who through their own grave fault have destroyed a canonically valid marriage," in the words of St. John Paul.

Priests must "accompany interested people on the path of discernment in accordance with the teaching of the Church and the guidance of the bishop," the report said.

While the report makes no explicit mention of absolution and the return to Communion, it seems to leave some possibility for such a solution by quoting the *Catechism of the Catholic Church's* affirmation that "imputability and responsibility for an action can be diminished or even nullified" (#1735) because of different conditions. Just as the degree of guilt will differ, the report said, "also the consequences of the acts are not necessarily the same in all cases."

In several places, the text praises the teaching of "*Humanae Vitae*," the document of Blessed Paul VI on married love and the transmission of life. "Conjugal love between a man and a woman and the transmission of life are ordered one to the other," the report said.

"Responsible parenthood presupposes the formation of the conscience, which is 'the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths,'" said the report, quoting from the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World." "The more spouses try to listen to God and his commandments in their consciences, the freer their decision will be" from external pressures, the report said. †

Synod had difficult moments as it tried to proclaim truth, Pope Francis says

VATICAN CITY (CNS)—The first task of the Catholic Church "is not to hand down condemnations or anathemas, but to proclaim the mercy of God," Pope Francis told members of the Synod of Bishops on the family.

At the end of the synod's final working session on Oct. 24, Pope Francis was honest about the differences of opinion present among synod participants and about the tone of their discussions sometimes exceeding the bounds of charity. But he framed all those differences as an opportunity for learning.

"In the course of this synod, the different opinions that were expressed freely—and, unfortunately, sometimes with methods that were not completely charitable—certainly led to a rich and lively dialogue," the pope said.

The synod, he said, was a time of trying "to broaden horizons in order to overcome every hermeneutic of

conspiracy or closed-mindedness so as to defend and spread the freedom of the children of God [and] to transmit the beauty of Christian newness, which sometimes is covered by the rust of a language that is archaic or simply incomprehensible.

"For the Church," he said, "concluding the synod means to go back to really 'walking together' to bring to every part of the world—every diocese, every community and every situation—the light of the Gospel, the embrace of the Church and the support of the mercy of God."

The synod sessions, the pope said, were designed to have people speak openly about the needs of families and to face them "without fear and without hiding our heads in the sand."

The gathering, he said, was a time "to witness to all that the Gospel remains for the Church the living source of eternal newness against those who want to

'indoctrinate' it into dead stones to hurl at each other."

Without mentioning specific differences, such as deeply varied cultural approaches to homosexuality, Pope Francis said synod members learned that "what seems normal for a bishop on one continent can seem strange—almost a scandal—to a bishop from another."

The synod tried to find better ways to convince the world of the importance of the family based on the lifelong marriage of one man and one woman, he said, knowing that it should not be afraid to shake "anesthetized consciences or to dirty its hands animatedly and frankly discussing the family."

"The experience of the synod," the pope said, "has made us understand better that the true defenders of doctrine are not those who defend its letter, but its spirit; not ideas, but people; not formulas, but the free gift of God's love and

forgiveness. This is in no way to detract from the importance of formulas, laws and divine commandments, but rather to exalt the greatness of the true God, who does not treat us according to our merits or even according to our works, but solely according to the boundless generosity of his mercy."

Clearly, he said, the three-week synod did not resolve every problem facing families, or even every question of how the Church can best minister to them. But it did try "to enlighten them with the light of the Gospel and the 2,000-year tradition and history of the Church" formulated in ways people today can understand.

Without acting as if every form of modern family life was equally valid, but also without "demonizing others," he said, the synod wanted "to embrace fully and courageously the goodness and mercy of God, who surpasses our human calculations and wants nothing other than that 'all would be saved.'" †

‘You have saved my life in every possible way’: A single mom’s message of love to her unplanned child

(Editor’s note: As part of our ongoing coverage of Respect Life Month, we share this submitted letter written by Maria Hernandez to her then 2-year-old daughter Sara Cabrera. As an unwed, pregnant mother-to-be in 2007, Maria decided to keep her unborn child. Sara—now 8—Maria, her husband and their three other children are members of St. Ann Parish in Indianapolis, and they are also very active in the pro-life movement.)

Dear Sara Michelle:

I have tried to write this letter for a long time, but there is always something to do at home, and every time I sit down in front of the computer you are determined to drag me away from it.

I love being your best friend. I enjoy it every time that you impatiently request my attention. But sometimes I have to pay the price! It is impossible for me to make a phone call or to send an e-mail. Not to mention when I try to clean up a mess or do any other thing! You grab my hand with your beautiful bossy attitude, and you make me sit by you to watch cartoons or to help you color your books.

I have a few minutes today, so I am going to try to describe in a few lines all the love that I have in my heart for you, from the moment you came to my life until today.

Sometimes I wake up in the middle of the night just to watch you sleep. It feels like a second all the time that has gone by. It is hard to believe how big you are now. Sometimes I cannot believe how beautiful and perfect you are. I love your endless energy and your love for life. I am fascinated by your eagerness to learn new things.

When you do the little things that other kids do, it looks to me like works of art, every new word you say, every new song you sing, every new project

that you complete.

I am so impressed by the way you socialize and the way you communicate with everybody. You are so confident, so fearless! You want to know everyone, and you want to tell them everything about yourself. You don’t care much about cultural barriers or language differences. You only want to get close to people and have delightful conversations. I have so much to learn from you, my beloved Sara Michelle!

I never thought I would find this kind of happiness in my life. I never thought I would be so thankful for my life and yours. Being your mom has been the most extraordinary thing that has ever happened to me. I never thought that a human heart was capable of loving so much, so intensely. I never understood these supernatural levels of love and happiness until I experienced the miracle of motherhood.

Even in those moments when it gets really hard to walk this new path that we walk together, I want to tell you, my beautiful Sara Michelle, that I would not trade a single minute of my life with you, for all the riches in the world.

Nothing has brought to me more joy and blessings than these two years full of your kisses, your laughs, your beautiful questions, your jumps in my bed, your lullabies, and all the wonders that came along with you. Two years ago, you were this tiny, sleepy, hairy baby, and now you have become an extraordinary beautiful girl, so full of life!

Tell me, my dear Sara Michelle, how can you forgive your mommy when I have to discipline you sometimes? Why do you still love me when I have to leave you at daycare so many hours a day? How can you run to my arms every afternoon when I show up at the door to pick you up, and then you give me a kiss full of excitement and love? How much innocence, tenderness and generous love

you have in your 2-year-old precious little heart!

My beautiful little girl, I have something to confess today. When you were younger and tiny, and when I realized for the first time that you were inside me, I faced the darkest moment of my life. At that moment, it was really hard to understand how much I was going to love you one day. I felt very lonely and sad. I felt like my whole world was closing on me. I was mad at everyone, and I was terribly mad at myself.

I want you to know, my beautiful little girl, that in spite of all my mistakes and in spite of being away from God’s ways for so long, your life is not a mistake. You are not a mistake! You have always been in God’s perfect plan. And the plan he had for me, for my conversion, for my salvation and for my happiness.

You, my beautiful little one, have saved my life in every possible way. I honestly don’t know what would have become of me if you wouldn’t have come to show me what real love is. You helped me understand how big and pure is the love that God has for us, his children, regardless of our mistakes.

God used your beautiful existence to make me a new person, willing to give everything for you. Because of you, the darkness has disappeared from my life. Two years ago you became my light, my hope, my dreams, but most importantly, you have become my way back to God.

My beloved Sara Michelle, thanks to you I found an extraordinary meaning to my existence, and even though we are just starting this journey together, these two first years have been for me of great happiness.

If I could go back in time, and I had the chance to choose, I would choose to be your mom again, and nothing would make me happier than having you in my arms again, the way you were, so little



Maria Hernandez and her daughter, Sara Cabrera, wait to speak at the spring 40 Days for Life midpoint rally in front of the Planned Parenthood facility in Indianapolis on March 14. (Criterion file photo by Natalie Hoefler)

and so fragile.

Nothing would make me happier than being able to live these two years again, that I can describe like the most wonderful years of my whole life.

I love you with all my heart,

Mommy

‘Has salvado mi vida en toda forma posible’: El mensaje de amor de una mama soltera a su hija que no estaba planeada

(Nota del editor: Como parte de nuestra cobertura continua del Mes de Respeto por la Vida, compartimos esta carta presentada por escrito por Maria Hernández a su hija Sara Cabrera de 2 años de edad. Como madre soltera y embarazada en el 2007, María decidió tener su hija que estaba por nacer. Sara, que ahora tiene 8 años, Maria, su esposo y sus otros tres hijos son miembros de la parroquia de Santa Ana en Indianapolis, y también están muy activos en el movimiento pro-vida.)

Mi amada Sara Michelle:

Desde hace mucho he querido escribirte, pero siempre hay cosas que hacer en casa y siempre que me siento en la computadora te propones levantarme de ahí a como dé lugar.

Me encanta ser tu mejor amiga, disfruto cada segundo que requieres de mi atención. Pero a veces tengo que pagar el precio: me resulta casi imposible hacer una llamada o mandar un mail. ¿Y qué decir de intentar limpiar o hacer cualquier otra cosa? Vas por mí con ese tono autoritario que me encanta y haces que me sienta junto a ti a ver la televisión o a colorear tus libros.

Hoy tengo un poco de tiempo, así que hoy podría escribir en unas cuantas líneas todo lo que hay en mi corazón para ti, desde que llegaste a mi vida hasta el día de hoy.

A veces me levanto en la noche solamente a contemplarte. Me parece un suspiro este tiempo que ha pasado y en el que has crecido tanto. Me

parece increíble que seas tan perfecta y hermosa, que tengas tanta energía y tantas ganas de vivir. Me maravillan tus deseos de aprender.

Las cosas pequeñitas que hacen los otros niños, cuando tú las llevas a cabo me parecen obras de arte: cada palabra que estrenas, cada estrofa que cantas o tarareas, cada proyecto que te propones y logras.

Vivo admirada de tu manera de socializar y de comunicarte con todas las personas. Así como eres tú, tan segura de ti misma, sin miedo, te lanzas a conocer el mundo y a los vecinos y a los niños del parque y a las personas de la iglesia y al bebé que llora en el supermercado. Tú no entiendes de barreras culturales o lenguajes, tú sólo quieres acercarte a las personas y te haces entender a como dé lugar. ¡Cuántas cosas tengo que aprender de ti mi amada Michelle!

Nunca pensé que llegaría a ser tan feliz y a estar tan agradecida con la vida. Ser tu mamá ha sido lo más extraordinario que me ha podido suceder. Nunca pensé que el corazón fuera capaz de amar tanto y tan intensamente. Nunca hubiera entendido que existen niveles sobrenaturales de amor y de felicidad, y que es imposible vivirlos hasta que experimentas el milagro de la maternidad.

Aún en esos momentos difíciles en los que me cuesta tanto trabajo convencerte o entenderte, aún en medio de las turbulencias de este nuevo camino que andamos juntas, quiero decirte mi amada Michelle, que no cambio un

solo segundo de mi vida contigo por toda la riqueza del mundo y que nada me ha traído tanta dicha y bendiciones, que estos dos años llenos de tus besos, tus ocurrencias, tus travesuras, tus carcajadas, tus preguntas, tus brincos en la cama, tus canciones infantiles, y todo el paquete de maravillas que llegaron junto contigo; estos dos añitos en los que pasaste a ser una bebida diminuta y dormilona a una hermosa y extraordinaria niña llena de vida.

Dime mi amada Michelle: ¿Cómo es que puedes perdonar a tu mami que a veces tiene que regañarte? ¿Cómo es que no dejas de quererme cuando tengo que dejarte en la guardería tantas horas al día? ¿Cómo es que puedes correr a mis brazos todas las tardes cuando voy a recogerte y me regalas un beso tan lleno de emoción y de cariño? ¿Cuánta inocencia, ternura y cariño generoso hay en ese corazón de niña chiquita?

Mi niña bella, hoy tengo algo que confesarte. Cuando eras más pequeñita, casi microscópica, y me di cuenta por primera vez que estabas dentro de mí, me enfrenté a la prueba más dura de mi vida. En ese momento me costó mucho trabajo comprender el gran amor que llegaría a sentir por ti. Me sentí muy sola y muy triste. Mi mundo entero se vino abajo. Estaba muy enojada con todo y con todos a mi alrededor, pero principalmente conmigo misma.

Quiero que sepas mi niña hermosa, que a pesar de mis errores y a pesar de haberme alejado tanto y por tanto tiempo del camino de Dios, tu vida no es un error ¡Tú no eres un error! ¡Al

contrario! Tú has estado desde siempre en el plan perfecto que Dios tenía para mí, para mi conversión, para mi salvación y para mi felicidad.

Tú mi chiquita preciosa salvaste mi vida de todas las formas posibles. Sinceramente no sé qué habría sido de mí si no hubieras llegado a mostrarme lo que era el amor puro y perfecto, el más parecido al que tiene Dios por nosotros sus hijos, aunque a veces nos equivoquemos y nos hagamos tanto daño a nosotros mismo.

Dios se valió de tu hermosísima existencia para hacerme una persona nueva, dispuesta a darlo todo por ti. Gracias a ti se acabó la oscuridad en mí. Desde hace dos años eres mi rayito de luz, mi esperanza, mi ilusión, pero sobre todas las cosas, pequeñita hermosa, has sido mi camino de regreso a Dios.

Mi amada Michelle, concluyo con decirte que gracias a ti encontré un sentido extraordinario a mi existir y que aunque estamos comenzando juntas este recorrido por la vida, estos dos primeros años han sido para mí de inmensa alegría. Si pudiera volver el tiempo atrás y me dieran la oportunidad de elegir, volvería a ser tu mamá y nada me haría más feliz que volverte a tener en mis brazos: pequeñita, frágil e indefensa. Nada me haría más feliz que vivir de nuevo estos dos años que el día de hoy puedo calificar como los más maravillosos de toda mi vida.

Te amo con todo mi corazón.

Tu mami



Above, members of the St. Lawrence School Class of 1961 in Indianapolis gather around a street sign on the parish campus on Sept. 18. Through a school fundraiser auction, class member Betsy Kinne Smith, standing in front of the sign in yellow, won the right to name the sign. On behalf of the class of 1961, she named it for their classmate Lt. Gen. Timothy Maude, the highest ranking officer killed in the Sept. 11, 2001 terrorist attacks. (Photos by Natalie Hoefler)



Right, in Indianapolis on Sept. 18 on the campus of St. Lawrence Parish, Carol Webb unveils a new street sign named for her brother, Lt. Gen. Timothy Maude, a member of the St. Lawrence School Class of 1961. He was the highest ranking military officer killed in the Sept. 11, 2001, terrorist attacks. The sign was a tribute by his classmates, who won the right to name the street through a school fundraiser auction. Looking on are city of Lawrence mayor Dean Jessup, left, St. Lawrence pastor Father Thomas Schliessmann, and auction co-coordinator Kris Knych Ugo.

St. Lawrence Class of 1961 names parish street in honor of their classmate who was killed during 9/11 attacks on U.S.

By Natalie Hoefler

The street sign stood mysteriously shrouded in a gray plastic covering along the short drive on the campus of St. Lawrence Parish in Indianapolis.

A crowd gathered around, the majority of which were 1961 graduates of St. Lawrence School. Some came from as far away as Canada and Texas to see this street marker.

As the covering was pulled down, a cheer went up as the name on the sign was revealed: "LG Tim Maude Class of '61."

The sign, a gift of the St. Lawrence Class of 1961, honors their classmate, Army Lt. Gen. Timothy J. Maude, who was killed in the terrorist attack on the Pentagon on Sept. 11, 2001.

"He was just one of the sweetest guys in the school," said Maude's classmate

Betsy Kinne Smith, who won an auction bid to have the sign named for Maude on behalf of the Class of 1961. "He was so easy to get along with. He never argued with anyone. He always did what he was supposed to do."

The right to name the sign is auctioned off yearly as part of a fundraiser for the St. Lawrence Father Beechem Education Endowment Fund to support the parish school. Thus each year, the short drive located between two structures on the parish campus receives a new name.

"I didn't care if it was \$1,000—I wanted [the sign] this year," said Kinne Smith, who now lives in Georgia. "This is [the St. Lawrence Class of 1961's] 50th high school reunion year, so I wanted this to be the year for our class to have the sign for Tim.

"We have such a wonderful class, 1961.

We try to give to St. Lawrence whenever we can. When we have reunions, we gather money for the school."

Kinne Smith recalled learning the news of the death of Maude, the highest ranked officer to die in the Sept. 11 terrorist attacks.

"We [classmates] all e-mail each other," she said. "I shared [the news] with everyone by e-mail, and everybody was just devastated."

Bob Blagburn, another member of the St. Lawrence Class of 1961, remembered Maude as one who "always had a mission of what he wanted to do.

"But he was kind of quiet, well-mannered."

That description rings true with Carol Webb, Maude's sister who lives part of the year in Indianapolis.

"Mom used to say if she put a coat and hat on him, he'd wear it until she took it off," she said with a laugh. "He was a good kid. He was the kindest, most giving, most caring person. He put everyone ahead of himself."

Those qualities remained evident throughout his career in the U.S. Army.

"He took care of his soldiers," Webb said. "He always put them first."

Shortly after hearing of the attacks, she saw a newscast interview of a person who had rescued people from the burning Pentagon.

"He said he saw a man in uniform in his early 50s badly burned who said, 'No. Leave me and help the others,'" Webb recalled. "I know that had to be Tim."

Such sacrifices inspire Dean Jessup, mayor of Lawrence, an incorporated city within the boundaries of Indianapolis. He spoke at the sign unveiling.

"I'm happy to be here," he told *The Criterion* before the ceremony. "I'm a big fan of veterans. I appreciate everything they've done for us—we can't give back enough.

"And St. Lawrence does so much for this area of our city. One of my pet peeves before I took office was that this city needed a spiritual awakening. We've made big strides in that direction, and St. Lawrence has a big part in that."

After a blessing of the sign and people by Father Thomas Schliessmann, St. Lawrence's pastor, Mayor Jessup addressed the crowd.

"What a wonderful way to honor the sacrifice that Lt. Gen. Tim Maude made for us," he said. "The city of Lawrence is very blessed to have very patriotic people. In fact, the city of Lawrence has the fifth highest concentration of veterans in the United States.

"This is just another example of the sacrifices our people are willing to make for the nation we love so much and that God has blessed so richly." †

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Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2015 by Catholic News Service.

Finding sanctuary, a place of grace and peace in our lives

By Effie Caldarola

Julian of Norwich, a famous 14th-century mystic, lived sequestered permanently in a small “anchorage,” a walled-in area adjoining a church in Norwich, England. There, she experienced an intense life with Christ, but through a barred window that looked out on her little village, she provided counsel to pilgrims who stopped by to speak with her.

Julian found her sanctuary in being an anchoress, something not unusual in medieval times. But what could a 21st-century Catholic possibly have in common with this woman who lived a life so foreign to our experience? As it turns out, plenty. Because if we attempt to grow in our spiritual life, we, too, are called to find our sanctuary.

What is a sanctuary? In his book, *Sanctuary: Creating a Space for Grace in Your Life*, Terry Hershey explains that no matter how busy our lives become, we need a space where we can listen to God—a place where silence is honored, where truth is spoken, a space away from the “to do” list, the phone, the interruptions of others in our lives.

Before the Second Vatican Council, many Catholics assumed that a truly contemplative life was reserved for clergy and religious. After the council, however, there has been an enormous shift in our attitude toward prayer in the lives of the laity.

In the past several decades, Catholics have begun to realize that a deepening relationship with God demands that we spend time in silence, alone with God.

At the same time, we’ve found our lives becoming ever busier and noisier. Smartphones are everywhere, even in church. Information floods our lives. We feel we never really get away.

Most of us would agree that we need a place for sanctuary, but sometimes we find excuses.

In the movie, *The Way*, Martin Sheen walks the historic pilgrimage, called the Camino de Santiago, in France and Spain. Walking parts of this route has become popular. And you’ve probably been tempted to think, “If only I could experience something like that, I could find sanctuary.”

But most of us will never walk this famous pilgrimage. Perhaps we won’t even find the time, funds or space to make a retreat this year. But we don’t need to think of sanctuary as “getting away” from our physical location. In fact, like Julian of Norwich, we are called to find a sanctuary within the reality of our lives.

Sanctuary is basically a frame of mind, but to get there we need to establish a physical space dedicated to a regular practice. For some, like the author Hershey, a garden becomes a sanctuary. Some people find sanctuary in a daily prayer walk, while others dedicate space within their homes or frequent a church or a retreat space.

You might have a home office or a favorite chair or a



People pray on the Holy Stairs at the Pontifical Sanctuary of the Holy Stairs in Rome on March 10. When Catholics attempt to grow in their spiritual lives, they are frequently called to find a sanctuary. (CNS photo/Paul Haring)

quiet porch. To make it your sanctuary, you might find a lovely plant, a candle to light during your special time, an icon or painting that brings you peace. The important thing is that your sanctuary is uninterrupted for the time you desire.

Many people get up earlier in the morning, ahead of the rest of the family. Some parents find sanctuary when the kids are off to school or in a quiet noontime lunch walk away from work. The important thing is that we don’t yield to the “I don’t have time” excuse.

A sanctuary should not be demanding. Think of a place in your life where you most experienced calm, peace, acceptance, a spot where you most feel loved. Hershey recounts feeling the peace of his grandmother’s porch swing, where, near the end of her life, she would sit and sing hymns to him. He remembers that as a sanctuary.

God is yearning to love you, to spend time with you. Don’t let sanctuary become a place where you recount your failures or feel guilt because you’re not spending “enough” time. Sanctuary should be a place where we are enough, simply because we know that God is in love with us.

Pope Francis has done us all a great service by reminding

us that we are loved sinners, by reminding us that our faith is not a burden, but an invitation.

By establishing an intentional sanctuary in your life, you will discover that eventually your sanctuary grows beyond the physical spot you’ve chosen. You will find that your sanctuary extends to a state of mind.

On the busy subway ride home from work, you will find yourself in your sanctuary. Or in the midst of settling a dispute among your squabbling children, you’ll find yourself able to maintain peace because of your dedication to your sanctuary.

When you are faithful to a place of sanctuary in your life, you will find yourself becoming the “contemplative in action” that St. Ignatius of Loyola urged his early followers to be.

You may even find that like Julian of Norwich, others come to you for counsel because in you they sense the presence of sanctuary.

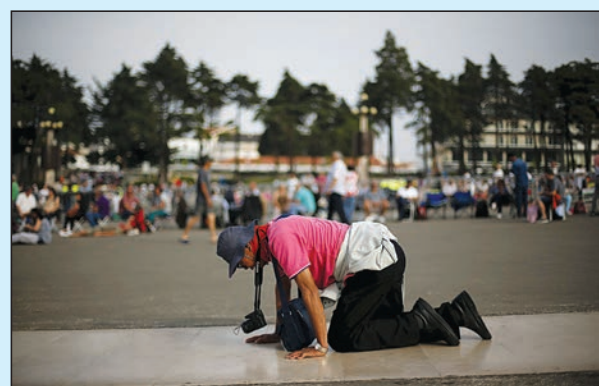
(Effie Caldarola is a freelance writer and columnist with Catholic News Service. She lives in Nebraska.) †

Sanctuary offers setting to find strength to cope with life’s challenges

By Father David O’Rourke, O.P.

Mention the word sanctuary outside of a church setting and most people, I suspect, will think that whatever you mean is far removed from ordinary life.

Yet each day the news coverage shows pictures of boats at sea, overloaded with panicked, terrified people, pleading for help. They beg for help just to make it safely to land of any kind, to any refuge, from the misery they fled, from the terror of the sea washing over them, from the fear of being turned away. For them, any place



A pilgrim walks on her knees at the Marian shrine of Fatima in central Portugal on May 12. Catholics frequently seek out sanctuaries, places where they find the strength to cope with the realities and demands of their lives.

(CNS photo/Rafael Marchante, Reuters)

of survival is a sanctuary.

I think this is true in my life as well. I have my sanctuaries, places where I find the strength to cope with the realities and demands of life. I go to them because they present an alternative to a world in which survival is tough.

Priests often are seen as one of the external resources people need to make it, and sometimes to survive. This is no problem. You buy into that expectation at ordination.

As the youngest in a large and take-charge family, I learned early on that when you are called to a public responsibility, your job is to make things work. People look to you for that and you do it.

But what do you do, what did I do, when what I had at hand was not adequate? I was forced to look in the only other place I knew—my own internal resources. Drawing on them, I could try to go to a quiet, personal place and try to work my way into the realities that seemed beyond me.

It was important to me to work at figuring out the troubling things in my life. If I couldn’t do that, then what use would I be to the people who looked to me to help them with the things that bother them in their lives?

Going into my sanctuary meant crossing a frontier, from the world where a pastor is public property to a land of private reflections. I go into my sanctuaries with a need to reflect. I do not travel light. I am lucky to have well-lived years to bring along with me, and friends with whom I experienced how good life is.

Again I walk through intimidating mountain heights

and passes, remembering where I learned, to my surprise, that I could handle dangers safely and alone. My sanctuary time is not an alternative to life. It is life.

I have chosen to build it in regular private moments where I read, write and do so to the sound of classical music, much of it Russian and Slavic. And in my sanctuary, I often feel closer to real life.

I do not go to places of refuge just to think. I actually talk. I talk about whatever is on my mind. And I talk with the only other person who is there: me.

And the “me” who is there is not an easy one to convince. He is a doubter who needs solid arguments. Party lines and smooth sales talks count for nothing in that sanctuary.

In that sanctuary, with no deadlines, I also have the luxury of whittling away useless words and mushy ideas until I arrive at a statement that sounds clear and rings true.

I am told that I write the way I talk. If I cannot say something that makes sense without apologies, then I start again.

I consider myself lucky to have found a humane and personal inner sanctuary. I see it as a sanctuary because I can live there at peace, often enough, with where I have been, where I am now, and with who and what I am now.

The word sanctuary fits this place quite well.

(Dominican Father O’Rourke is a senior fellow at the Santa Fe Institute in Berkeley, California.) †

From the Editor Emeritus/John F. Fink

Medieval Church: The crusades spread over two centuries

(Twelfth in a series of columns)

From the end of the 11th century through the 13th century, the Catholic Church



was involved with the crusades, which had the exalted purpose of liberating the sacred places of the Holy Land from the hands of Muslims. There were eight major crusades between 1095 and 1270.

Back in 2002, I wrote a series of eight columns about the Crusades. If you would like to receive them by e-mail, you can e-mail me at johnffink@sbcglobal.net. For this present series, beginning next week, I'll cover them in relation to other events during those centuries.

The idea of rescuing the Holy Land was inspired in 1009 when Fatimid Khalif Hakem destroyed the Church of the Holy Sepulchre and many other Christian buildings in Jerusalem. However, nothing was really done about it for 86 years because of all the other things that were going on

during the 11th century.

It's true that Pope Gregory VII, in the early years of his pontificate in 1073, made plans for a crusade (to be led by him personally), but the distraction of other controversies caused his dream to come to nothing.

Christians were further angered when the Seljuk Turks forbade pilgrimages to the Holy Land and defeated Byzantines at the Battle of Manzikert. Emperor Alexios I asked for aid from Pope Urban II. Urban thought that the East-West Schism of 1054 was still not irrevocable, so the crusade also had an ecumenical purpose.

In 1095, at the Council of Clermont, Pope Urban II proclaimed the first crusade. He had no problem attracting faithful Catholics. Once the crusades were proclaimed by the popes, they were preached as a holy undertaking. All classes of people took part, including kings (eventually), knights, soldiers, priests and religious, and peasants. Those participating believed that they had made a contract with God that assured them a place in heaven.

The first crusade was by far the most successful. Under the leadership of

Godfrey de Bouillon, a French knight, it conquered Jerusalem on July 15, 1099. The crusaders defeated the Jews and Muslims defending the city.

Godfrey de Bouillon then founded the Kingdom of Jerusalem, and crusaders began to rebuild churches, including the Church of the Holy Sepulchre. Many churches in the Holy Land today date from the time of this crusade. Until they were pushed out of Jerusalem in 1187, an estimated 120,000 Franks (people originally from Europe) ruled over 350,000 Muslims, Jews and native Eastern Christians.

Jerusalem was conquered by the crusaders two weeks before Pope Urban died, but the news didn't reach Rome until his successor, Pope Paschal II, was enthroned. Paschal was so thrilled with the news that he encouraged the crusading movement.

In 1105, he gave his blessing to a military expedition led by Bohemond I, thinking it was another crusade. Instead, it was a self-interested expedition against the Byzantine Empire that further widened the schism between the East and the West. That adventure is not included on the list of eight crusades between 1095 and 1270. †

Coming of Age/Karen Osborne

European refugee crisis calls for compassion, not racism or fear

I was shopping at the neighborhood corner store, just minding my own business, when the cashier started to talk with his customer about the refugee crisis in Europe.



Hundreds of thousands of refugees are streaming into Europe from war-torn Syria, Iraq and other Middle East and African countries. They are looking for an escape from ongoing conflicts

that have claimed countless lives and smashed entire cities to dust.

With nothing but the clothes on their backs, these refugees embark on an extremely dangerous voyage to find that most important of places: somewhere to belong.

That's not how some people see it, though. "They're all dirty," said the cashier. "They'll come to America, and take all of our jobs."

The customer snorted. "They're all terrorists. Muslims! Trash! They'll pollute Europe, and then they'll pollute the rest of the world! They need to go back to their holes!"

I felt I had to get involved. "What if it were you?" I asked them.

The two men looked back at me like I'd just told a room of One Direction fans that Harry Styles isn't cute.

"What if it were you? What if you'd lost everything you ever loved, and just walked endless miles, and crossed a dangerous sea in a tiny boat to find that people were calling you a terrorist and thought you were a monster?"

The two men had no idea what to say.

It's easy to look down at refugees and immigrants as if they are not like us. They don't have the same culture, don't speak the same language and look different.

But they are just like us.

They're high school students, teachers, fast-food servers. They own businesses and go to the movies. They listen to music and watch sports. They want to be better people. They want to hang out with their friends.

There is one difference: Their country exploded into blood, pain and sectarian violence, while ours hasn't experienced a real war on home soil since 1865.

Here goes history, once again repeating itself. We forget the "Whites Only" signs at neighborhood pools, and the "No Irish Need Apply" posted in storefronts at the turn of the 20th century. Now the signs say "No More Ragheads," and pundits say things about "all Muslims" and "all Mexicans."

It's the same old thing, turning fear of the unknown into racism and hate.

As the conversation in the corner store proved, I think we've lost a lot of empathy for our fellow human beings. The refugee

crisis is taxing for countries, yes, and it strains resources, but it seems callous to turn the search for safety and love into a criminal enterprise, even as Pope Francis is telling countries to open their doors.

What if it were you? I think teens can learn a lot by asking themselves that simple question.

What if it were you fleeing war? What if it were you being teased and bullied in the cafeteria?

What if it were you struggling over homework or standing in the corner at the school dance?

What would you want others to say and do?

Certainly you wouldn't want others to reject you or label you a "monster."

When dealing with refugees—or the refugees in your own school hallways—the only viable method involves empathy and compassion. It involves learning about people, helping others achieve their dreams, overcoming racial and societal biases, and destroying the little silos we've built for ourselves based on color, race and identity.

Because someday it might actually be you. I'd rather live in a world that knows that.

(Karen Osborne writes for *Catholic News Service*.) †

Looking Around/Fr. William Byron, S.J.

A papal handshake in Philadelphia loaded with meaning

Countless people tried to touch Pope Francis during his recent visit to the United States.



Many succeeded. But one inmate at the Curran-Fromhold Correctional Facility in Philadelphia made contact in a firm handshake that was caught in a photograph that made Page 1 of *The New York Times* on

the Monday morning when the pope returned to Rome.

If a picture is worth more than a thousand words, the photo of the pope's right sleeve and hand in the grip of the right hand attached to the heavily tattooed forearm of an unidentified inmate speaks volumes.

Reaching out to the poor, breaking away to the periphery, getting close enough to catch the "smell of the sheep"—all parts of the pope's message to American priests, bishops and faithful during his brief visit here—were caught in that one photograph.

He spent quality time with about 70 incarcerated men and women on a Sunday morning. They couldn't come to him; he went

out to them.

"I am here as a pastor, but above all as a brother, to share your situation and make it my own," he said. "I have come so that we can pray together and offer our God everything that causes us pain, but also everything that gives us hope, so that we can receive from him the power of the resurrection.

"Jesus comes to meet us," Pope Francis told the inmates, "so that he can restore our dignity as children of God. He wants to help us set out again, to resume our journey, to recover our hope, to restore our faith and trust. He wants us to keep walking along the paths of life, to realize that we have a mission, and that confinement is not the same thing as exclusion."

Pope Francis identified with the prisoners. "All of us have something we need to be cleansed of, or purified from. May the knowledge of that fact inspire us to live in solidarity, to support one another and seek the best for others."

It remains to be seen, of course, whether those now either inside or outside correctional facilities across the land will eventually come together in a form of solidarity that embodies freedom and productive partnerships worthy

of our human dignity.

It won't happen unless many other hands in other sleeves and other forearms, with or without the adornment of a tattoo, find each other and form productive partnerships.

That handshake also suggests to me that Pope Francis believed he was touching Jesus when he touched the unnamed inmate. "Lord, when did we see you ill or in prison and visit you?" (Mt 25:37). "'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me'" (Mt 25:40).

A handshake seen all over the world may prompt some to do what they can to prove that "confinement is not the same thing as exclusion," and get to work reforming the correctional system and helping former prisoners find their way back to productive lives.

I hope our pastors and our politicians will use their positions of influence to encourage progress along these lines.

(*Jesuit Father William Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.*) †

Faith and Family/

Sean Gallagher

Caring for the sick and dying is a 'two-way street'

It's natural for us to think that serving the sick and dying is a one-way



street. We fulfill their physical, emotional and spiritual needs, and they simply receive that care.

A broad and growing swath of our society has this care as its purpose.

It is carried out in our proliferating hospitals, nursing homes, rehabilitation facilities, imaging and testing centers, and medical practice offices.

But, if we are open to the possibility, people who are sick or dying have much to give us simply in the witness of how they bear their burdens. This is an important reality to make a part of our lives—and of society as a whole—as we live in a utilitarian culture where people's worth is measured according to their perceived productivity.

And this isn't just a matter of being nice to others. For the people who live on the margins of such a culture—unborn babies, young children, people with disabilities, the aged, sick and dying, especially among the poor—it can be a matter of life or death.

For Christians, seeing the good and the God-given dignity in the sick and dying is at the root of the Gospel. Christ gave great care and attention not just to ill people in general, but sometimes especially to those, such as lepers, who were marginalized because of their affliction.

In Matthew 25, Jesus actually identified himself with the sick, one of the "least ones" who were cared for by those who were subsequently welcomed into the kingdom of the Son of Man.

Christians throughout history have taken seriously Christ's word and example regarding the sick and dying. Many today do so in countless faith-based hospitals and other medical ministries here in Indiana and around the world.

In a mysterious paradox, Christ also touchingly lives in his followers when they are dying. After all, the mission of Christ's life on Earth came to a climax in his own tortuous passion and death, an experience that gave meaning to all human suffering.

I encountered such a holy death recently in the days leading up to the passing of my mother, Debbi Gallagher, on Oct. 17, after her long struggle with non-alcoholic cirrhosis of the liver.

The peace with which she accepted the inevitability of death truly showed forth Christ to her friends and loved ones. She also demonstrated the life of Christ in her last days in the love she showed to us in our final visits with her.

It was also a profound experience of faith for me to see the Christ-like care that my father, sister and wife gave to Mom in her final days. The blessings of caring for the sick and dying really do run on a two-way street.

Mom would be on my heart and mind a good bit no matter when she died. The fact that her death came close to the start of November, however, is especially meaningful for me. This is the month when the Church gives special attention to the faithful departed.

Celebrating All Saints Day and All Souls Day at the start of the month can inspire us to honor and seek to emulate the good example of the faithful who have died before us.

With the help of God's grace, I will try to do this with Mom, whom I believe now shines with the saints in glory. †

Feast of All Saints/Msgr. Owen F. Campion

Sunday Readings

Sunday, Nov. 1, 2015

- Revelation 7:2-4, 9-14
- 1 John 3:1-3
- Matthew 5:1-12

Today the Church celebrates the Feast of All Saints, liturgically replacing the observance of the Thirty-first Sunday in Ordinary Time.



Setting aside a Sunday in Ordinary Time signals that the Church regards the feast to be highly significant, in great measure because of the lesson the feast teaches. This is the case for today's celebration of

All Saints. The feast is ancient in Catholic history; traces of it appeared as early as the seventh century. It became popular among believers, and since 1484 it has been a holy day of obligation.

Of course, it honors the many men and women from all walks of life throughout the centuries, whose reputation for sanctity, often at great cost to them, earned them the Church's formal recognition in canonization.

The feast reminds us that many other saints, perhaps now unremembered, add luster to Christian tradition. Many, many saints are not canonized. They achieved eternal life. The lesson is that so can we if we earnestly follow the Lord.

The Book of Revelation provides the first reading. Probably no other volume in the New Testament has suffered as much from inexact, and even hysterical, attempts at analysis. About two centuries ago, for instance, an American Protestant preacher proclaimed wide and far that Revelation condemned the steam engine as a work of the devil.

Actually, the book is a marvelous testimony to the faith of its author, and of the Church that for so long has venerated this book as inspired. It looks to that blessed day, perhaps heavenly but maybe on Earth, when Christ will reign supreme. Then all will be good and right.

Today's reading affirms several beliefs always cherished by Christians. First, earthly death is not the end. For the holy, life continues in God's presence. Salvation

is open to anyone, regardless of nation, race or tongue. Salvation comes to people because of, and through, the Lamb, Jesus, the innocent lamb of sacrifice on Calvary, gloriously risen and reigning forever, surrounded by the angels.

The next reading is from John's First Epistle. This reading also insists that salvation is available to all, and Jesus is the Savior. Through what theologians call the Incarnation, we are the Lord's adopted brothers and sisters, heirs therefore of eternal life. Following Jesus is the key to realizing this wondrous status.

Matthew's Gospel is the source of the final reading. The two preceding readings told us that reflecting Jesus uncompromisingly in our own lives connects us with the Lord, and draws us into the divine plan for our eternal salvation.

In this Gospel passage, we find the actual blueprint for attaining this goal of salvation in Jesus. We must be merciful, humble, righteous, thirsty for justice, and clean of heart, and we must make peace with others. Some call these goals the "Ten Commandments of the New Testament." They precisely and clearly define Christian life.

Reflection

All Saints Day is a time to remember. On this day, the Church places before us that great multitude of the holy whose very lives testify to the fact that total devotion to Christ is possible. Such devotion characterized Paul and Mary Magdalen, Francis of Assisi and Teresa of Avila, Katherine Drexel and Junipero Serra.

The day is much, much more than a memorial. It is a call to us Catholics alive today. Granted, great pressures may confront us, some peculiar to our own circumstances, others from whatever is around us in the culture and the conventions of our time.

As did human beings everywhere and always, we must face temptations from the world, the flesh and the devil.

Temptations, however, can be resisted. Faith will sustain us, as faith sustained the martyrs.

Revelation and First John tell us that following Christ is worth any price. †

Daily Readings

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

Tuesday, November 3
St. Martin de Porres, religious
Romans 12:5-16b
Psalm 131:1cde, 2-3
Luke 14:15-24

Wednesday, November 4
St. Charles Borromeo, bishop
Romans 13:8-10
Psalm 112:1b-2, 4-5, 9
Luke 14:25-33

Thursday, November 5
Romans 14:7-12
Psalm 27:1bcde, 4, 13-14
Luke 15:1-10

Friday, November 6
Romans 15:14-21
Psalm 98:1-4
Luke 16:1-8

Saturday, November 7
Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, November 8
Thirty-second Sunday in Ordinary Time
1 Kings 17:10-16
Psalm 146:7-10
Hebrews 9:24-28
Mark 12:38-44
or Mark 12:41-44

Question Corner/Fr. Kenneth Doyle

Material possessions are secondary to faithful disciples who want to follow Jesus

My husband and I live relatively modestly by American standards, are conscious of the amount of resources



we use, and tithe 10 percent. However, I realize that even doing so we are still living in extreme luxury compared to most people in the world.

In the Gospel, Jesus talks of embracing poverty and leaving all possessions

behind to follow him. I feel guilty about having so much, but I also feel that if my husband and I gave up further luxuries (e.g., a computer or a car), it would limit our ability to maintain our jobs, keep contact with friends and family, engage in volunteer activities, go to church, etc.

So, is it possible to follow Jesus in America while living a somewhat "normal" American lifestyle? (Indiana)

The biblical passage to which you refer is found in all three of the synoptic Gospels (Matthew, Mark and Luke).

A rich young man approaches Jesus and asks what he needs to do to be saved. Jesus recites to him the commandments, and when the man says that he has indeed followed them, Jesus suggests that he take one further step: to sell all that he has and give the proceeds to the poor, and then come and follow Christ.

Endless commentary has been written about these words, and whether they were an invitation or a command. I believe that they were an invitation, and I would argue in particular from Matthew's version, which has Jesus saying, "If you wish to be perfect..." (Mt 19:21).

Also, when Zacchaeus the tax collector in Jericho was so taken by Christ that he pledged to give away "half" of his possessions and to repay fourfold anyone he had defrauded, Jesus was obviously pleased and said that salvation had come that day to Zacchaeus' house.

So I do not believe that every Christian is bound to live in abject poverty, although Christ encourages such a choice and many of his disciples over the centuries have made that choice.

But all Christians are bound to reflect continually on their lifestyle, and to examine whether they are doing as much

as they might for those who have been blessed with less.

This does not mean that you have to give up your job or your computer, or that you can abandon your responsibility to raise and educate your children. It has more to do with where your ultimate loyalty lies—and that should not be in material possessions. The Gospel of Luke says, "Where your treasure is, there also will your heart be" (Lk 12:34).

From the description of your current lifestyle, I believe that you and your husband are surely faithful disciples of Jesus.

I have tried in vain to find out whether Pope Francis has ever had the chance to visit in person with his only surviving sibling since he was elected pope. I have read that she—Maria Elena Bergoglio, his youngest sister—has not been well. Will Pope Francis ever get a chance to see her? (Hawaii)

I can find nothing to indicate that Maria Elena has visited Rome since her brother's election in March 2013. His only surviving sibling, 12 years younger than the pope, she has been hospitalized briefly a couple of times during the past two years with various ailments, which I do not believe were life-threatening.

When her brother was elected pope, he telephoned her immediately during his first free moments. She told an interviewer that she had not expected his election, and was actually rooting for someone else because she wanted her brother back home.

In late 2014, Maria Elena's son said in a Latin American blog that his uncle "Jorge" was continuing to telephone his family once or twice a week. He said that they had not yet traveled to Rome and preferred to wait instead until the pope was able to visit Argentina.

In September 2015, Monsignor Guillermo Karcher, an Argentinian priest who is on the Vatican staff, told the Buenos Aires Herald that the pope is expected to travel to Argentina in 2017. (Maria Elena had told the press that she wants "two minutes to hug him.")

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

My Journey to God



Life

By Barbara Dillahay

This life is just a stepping stone,
As blessed as it might be.
We cannot even imagine,
What our eyes will see,
When we are surrounded by His glory,
And in His presence we will stand.
To gaze upon His beauty,
And see His nail-scarred hands.

Barbara Dillahay is a member of Horizon Christian Fellowship Church in Indianapolis. In this April 1 photo, a sculpture depicts the nailing of Christ to the cross at The Shrine of Christ's Passion, an outdoor path with life-size sculptures of the Stations of the Cross in St. John, Ind. (Photo by Natalie Hoefler)

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.

ADERS, Beatrice Ludwina, 85, St. Meinrad, St. Meinrad, Oct. 9. Mother of Rose Fischer, Brenda Gilliland, Sandy Kays, Donna McGinness, Paula Peter, Gary, Larry and Terry Aders. Sister of Anna Mae Werne. Grandmother of 18. Great-grandmother of 22.

ANTIC, V. Joan, 82, St. Anne, New Castle, Oct. 11. Mother of Lisa Antic. Sister of Mary Jo Graves. Grandmother of two.

BANNING, Gerald Keith, 89, St. Michael, Brookville, Oct. 19. Father of Jana Fettig, Mickey O'Connor, Jill Taylor and Terry Banning. Brother of Faye Hofer and Joyce White. Grandfather of eight. Great-grandfather of 11.

DAVIS, James D., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 6. Father of Melinda Luis, Eric and Mark Davis. Brother of Mary Bering, Steve and Tom Davis. Grandfather of two.

DONALDSON, Thomas James, 67, Holy Spirit, Indianapolis, Oct. 11. Husband of Pamela Donaldson. Father of Tonya Patterson and Don Donaldson. Brother of MayAnn Donaldson. Grandfather of four.

DOSSMAN, James E., Sr., 85, St. Luke the Evangelist,

Indianapolis, Oct. 10. Father of Donna Bopp, Martha Matthews, Laura, James Jr. and Jeffrey Dossman. Grandfather of 10. Great-grandfather of four.

GALLAGHER, Deborah (Phillips), 72, St. Joseph, Shelbyville, Oct. 17. Wife of Thomas Gallagher. Mother of Kelly Gallagher-Kiley and Sean Gallagher. Grandmother of seven.

GALLO, James Albert, 56, Sacred Heart, Clinton, Oct. 4. Husband of Rebecca Gallo. Father of Kristy Cunningham, DeeDee Puckette, Nathan Brandham and Joseph Gallo. Grandfather of eight. Great-grandfather of three.

GEUDER, Eva, 97, St. Mary of the Immaculate Conception, Aurora, Oct. 19. Mother of Dan and Jon Geuder. Grandmother of one. Great-grandmother of three.

GREENWELL, Anna, 73, St. Mary, New Albany, Oct. 19.

KAISER, Corrine Marie, 95, St. Michael, Brookville, Oct. 19. Mother of Nina Brackney and Kay Trabel. Grandmother of 10. Great-grandmother of 11.

KESSINGER, Susan G., 75, St. Joseph, Shelbyville, Oct. 18. Stepmother of Brandt Kessinger. Sister of Pola Duncan, Sonia Gage and Elsa DePhillips. Grandmother of two.

KIDWELL, Margaret C., 74, St. Louis, Batesville, Oct. 10. Mother of Stacey and Jack Kidwell. Sister of Carol Firsich, Anthony and Thomas Johnson. Grandmother of four.

KOLT CZ, Cindy, 64, St. Agnes, Nashville, Oct. 3. Wife of Joseph Koltcz.

KOST, Kathryn M., 65, St. Joseph, Corydon, Oct. 21.

Walking for a cause



A boy, along with other visually impaired people, walks during a rally to mark International White Cane Day in Yangon, Myanmar, on Oct. 15. While they did not grab headlines, the topics of elderly and people with disabilities, openness to life and the plight of migrants and refugees were also on the agenda of the Synod of Bishops on the family. (CNS photo/Lynn Bo Bo, EPA)

Wife of Paul Kost. Sister of Mary Bandy, Norma Cherry, Patricia Gumm and Clifford Morrison.

MAYMON, Ann, 92, St. Mary, New Albany, Oct. 18. Mother of Carol Lenfert. Sister of Martha Pearson and Daniel Smith.

MOELLER, Leona M., 81, St. Louis, Batesville, Oct. 16. Mother of Carol Bergman, Cheryl Siebert, Gary Meyer and Scott Moeller. Sister of Rosemary Cook, Julia Pumphrey, Loretta, Louis and Omer Kinker. Grandmother of 10. Great-grandmother of eight.

REINERIO, Donald A., 89, Sacred Heart, Clinton,

Oct. 16. Husband of Betty Davis Reinerio. Father of Kathy Fillingim. Grandfather of four.

RENN, Genevieve (Bezy), 101, St. Mary-of-the-Knobs, Floyd County, Oct. 21. Mother of Clifford Ren. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of two.

RIEHLE, Elmer F., 98, St. Michael, Brookville, Oct. 19. Father of Renee Metcalf, Brent and Dane Riehle. Grandfather of nine. Great-grandfather of 12.

SCHEMBRA, Joseph A., 88, Good Shepherd, Indianapolis, Oct. 11. Husband of Mary Ann (Caito) Schembra. Father of Ann

Berkemeier and Larry Schembra. Brother of Angela Bagnoli. Grandfather of eight. Great-grandfather of 14.

SEEVERS, Ethel M., 85, St. Louis, Batesville, Oct. 20. Mother of Terri Dickey, Shari Simmermeyer, Sandra, David and Steven Seevers. Sister of Virginia Yargus. Grandmother of five. Great-grandmother of four.

SEIPEL, Phyllis Marilyn, 80, St. Joseph, Corydon, Oct. 19. Wife of Donald Seipel. Mother of Melissa McPhillips and Mark Seipel. Sister of Jane Gunther and Harold Mauck. Grandmother of two.

THORNTON, Lorraine, 88, St. Mary, New Albany, Oct. 8. Mother of Susie Ratliff, Diane Zoeller, Todd Jenkins, Andy and Eric Thornton. Sister of Roberta Czerwonka. Grandmother of 14. Great-grandmother of five.

ULLRICH, Nettie, 95, St. Mary of the Immaculate Conception, Aurora, Oct. 20. Mother of Bill, John, Kevin, Nick and Roger Ullrich. Grandmother of nine. Great-grandmother of 12. Great-great-grandmother of three.

VITALE, Joyce Ann, 78, St. Pius X, Indianapolis, Oct. 13. Mother of Fran Hein. Grandmother of two. †

Synod calls for greater promotion of women's role in Church

VATICAN CITY (CNS)—If the Catholic Church did more to recognize and promote women's responsibility within the Church, it could help their status in societies as well, said the Synod of Bishops on the family.

The Church should show "greater recognition of their responsibility in the Church: their participation in decision-making processes, their participation in the governance of some

institutions, their involvement in the formation of ordained ministers," said the final report of the synod, approved on Oct. 24.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, told reporters the next day that the document, after speaking about "the dignity of women and the way in which women are treated from country to country and within

the Church ... talked about the importance of the charisms" that women bring to families, society and the Church.

"So while nothing specifically was proposed in terms of where that would be in terms of Church structure, there is the call to continue to move forward on this," the archbishop said.

The position of women in the synod itself came up on Oct. 24 at a press briefing a few hours before the synod's full voting members—all men—began the process of approving the document. Brother Herve Janson, superior of the Little Brothers of Jesus, was asked how, as a person who is not ordained, he can vote at a synod and why the superior of a women's order could not.

"It's a question I raised as well, and I wondered whether or not I should accept," particularly because both religious brothers and religious sisters have consecrated their lives to the Lord, said Brother Herve. He was elected to the synod by the men's Union of Superiors General as one of their 10 voting delegates. Pope Francis appointed 30 women as observers or experts at the synod, but none had the right to vote.

In the section of the synod's final report dedicated to women, a section approved by a 251-9 vote, members wrote of the "determinant role of women in the lives of individuals, the family and society."

The condition of women in the world "is subject to great differences that derive mostly from socio-cultural factors," the report said. "The dignity of women must be defended and promoted."

In too many situations, in both developed and developing nations, the synod said, women are subject to discrimination and, at times, even "the gift of motherhood is penalized rather

than valued."

The synod report denounced the "phenomena of growing violence to which women are subjected in the family," as well as the exploitation of women and attempts to force women to have abortions or undergo sterilization.

The "emancipation of women" that has occurred over the last six or seven decades, they said, "requires a rethinking of the tasks of husband and wife in their reciprocity and common responsibility for family life."

In a separate section on men, the document urged husbands and fathers to recognize how important they are in families, especially in educating their children. But the final report also told them that as their wives spend more time working outside the home, they must learn to take more responsibility for their fair share of domestic chores.

In highlighting the importance of preparing seminarians and priests to accompany and minister to families, the synod report insisted that seminary training include time spent with families so that future priests know the real issues they face. "The presence of laypeople and families, particularly a feminine presence, in priestly formation promotes an appreciation of the variety and complementarity of the different vocations in the Church."

Synod members also mentioned the role of single people in the family and in the Church. Not only are many of them "dedicated to their family of origin, but they often are of great service to their circle of friends, the Church community and through their professional lives," the final report said. Too often they are overlooked or isolated, synod members said, but they enrich the lives of their families, societies and the Church. †

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Cancelled game, Providence lead to 'banquet' for homeless

By John Shaughnessy

The gourmet menu was supposed to be part of a special celebration of a unique moment in the 54-year history of Bishop Chatard High School in Indianapolis.

Instead, the roasted beef tenderloin, the hickory smoked salmon and the tempting desserts—just part of the menu—ended up being an unexpected feast for homeless people who usually don't get many opportunities in life to celebrate.

The dramatic change in plans unfolded on Oct. 16, the day that the Bishop Chatard Trojans football team was scheduled to play its first-ever, varsity home football game on the grounds of the archdiocese's North Deanery high school that opened in 1961.

As part of that scheduled landmark game against the team from Shortridge High School in Indianapolis, Bishop Chatard administrators had also planned a special reception—featuring the gourmet menu—inside its three-year-old, multi-sports stadium. Yet on the morning of the scheduled game, school officials received a phone call from Shortridge's

athletic director, saying its team had to forfeit the game.

As school officials worked quickly to spread the news that the game and all the festivities were canceled, there was also the concern of what to do with the catered food order.

"The food had already been prepared," recalls Margaret Ruffing, Bishop Chatard's director of development. "We knew we couldn't recoup any money, but we didn't want the food to be thrown away."

So Ruffing contacted Leo Stenz, a longtime friend and fellow member of St. Luke the Evangelist Parish in Indianapolis who coordinates a volunteer ministry for the homeless called Beggars for the Poor. Every Saturday morning, the ministry provides clothing and a modest meal for about 200 homeless people in downtown Indianapolis.

In talking with Ruffing, Stenz wondered if the caterer would be willing to hold onto the food and keep it refrigerated until he and his fellow volunteers could pick it up early Saturday morning.

Ruffing shared that request with

Matt Mills, owner of Mills Catering.

"Matt was so gracious," Ruffing says. "He said, 'I'll store it overnight, heat what needs to be heated up in the morning, and deliver it.'"

When he arrived at work early Saturday, Mills loaded up his catering truck with the beef tenderloin, the smoked salmon, the grilled chicken yakitori, the cheesecakes, the cut raw vegetables and the tiered fruit display. And because the temperature had dipped into the low 30s that morning, he quickly made four gallons of a soup filled with ham, orzo and white bean dip, hoping it would help take the chill away.

Then when Mills arrived downtown, he set up everything in grand style. For Stenz, it was a world removed from the first days of the ministry 28 years ago when bologna sandwiches were served to the homeless people.

"Not only was the food good, but it looked just like a banquet," Stenz says. "They had the whole nine yards. There were 200 people in line all around the parking lot. They come there for food, clothing and socialization. They were pleasantly surprised, and we were surprised. It was a nice gesture by Chatard. We've been doing this for 28 years, and we've never had food of this banquet level. It was all good."

Stenz also had kind words for everything that Mills did. The caterer said he was just happy to be part of the effort.

"I'm glad the food didn't go to waste, and I'm glad there are people who are able to do things like this for others. And I'm glad the school had the foresight to do something like this. It's good to help."

The response of the homeless people to receiving the gourmet meal also helped to ease the disappointment at Bishop Chatard



Members of the volunteer group Beggars for the Poor serve a gourmet meal to the homeless in downtown Indianapolis on Oct. 17. The 'banquet level' menu became available through the generosity of Bishop Chatard High School in Indianapolis. (Submitted photo)

of the historic football game being canceled, Ruffing says.

"It sure softened the blow. People had put a lot of hard work into the event for two to three weeks, and a lot of people were looking forward to it. Once they heard the food went to the homeless downtown, people responded really well about it. They were glad that somebody had been served by it, and it went for a good cause."

She believes God had a hand in everything, too, sharing a philosophy that helps guide the school:

"Trusting in God's providence, we will recognize his gifts." †



'They come there for food, clothing and socialization. They were pleasantly surprised, and we were surprised. It was a nice gesture by Chatard. We've been doing this for 28 years, and we've never had food of this banquet level. It was all good.'

—Leo Stenz, coordinator of Beggars for the Poor

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Located within 10 minutes of downtown Indianapolis, Marian University is one of the nation's preeminent Catholic institutions of higher learning, and ranks in the Top 25 of US News & World Report's list of Midwest Region colleges, as well as Money magazine's list of Top 10 schools in Indiana "For Your Money". Marian University was founded in 1937 by the Sisters of St. Francis, Oldenburg, Indiana, and the Franciscan Values that the Sisters ingrained into the university's culture are still prevalent today. The university has experienced tremendous growth in the past 10 years under the leadership of President Daniel J. Elsener, including the opening of the Marian University College of Osteopathic Medicine in 2013 – the state's first new medical school in 110 years. In 2012, Marian University's football team captured the NAIA national championship in just its sixth year of existence. Marian University is also home to the most successful collegiate cycling program in the nation, which currently holds 30 national titles.

Review of applications will begin immediately and continue until the position is filled. Applications require a current CV, statement on the role of theology in a Catholic University, a letter of application, three letters of recommendation, evidence of outstanding teaching, and sample publications. Review of applications will begin November 1, 2015. All applications should be submitted to hr@marian.edu.

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APPEAL

continued from page 1

some it could be a much higher amount.

“We feel the United Catholic Appeal will be successful if everyone in the archdiocese reflects on what true sacrificial giving feels like to them, and makes a gift,” says Moore.

“It’s like this quote from our [UCA] literature that says, ‘Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.’”

These points are all thoughts to consider during the upcoming UCA intention weekend on Nov. 7-8, which will again involve the in-pew approach in many parishes as it did last year.

“People are bombarded with information on a daily basis via e-mail, radio, television,” says Moore. “The in-pew approach allows people to have a moment just with them and the pastor within the church, to pause and really reflect on the gifts they’ve been given. I think that’s why the in-pew approach is so effective.”

The goal for this year’s United Catholic Appeal is \$6.2 million. The money will be distributed to various ministries and organizations throughout the archdiocese that provide help no single parish could independently offer.

To provide just a few examples of areas that benefit from UCA donations: \$1.8 million of this year’s goal is designated for clergy retirement; \$1.5 million will help educate seminarians; \$600,000 will be distributed among the Catholic Charities agencies that serve in all corners of the archdiocese; \$650,000 is budgeted for the Office of Catholic Schools; and \$200,000 will go toward the works of the Office of Pro-Life and Family Life.

“These are vital ministries,” explains Archbishop Tobin. “We’re not talking about a bloated bureaucracy or wasting of



‘We as Christians are called to give sacrificially, and that amount is going to vary from person to person. I think what’s most important is when a person decides what they’re going to give, they think of what God has entrusted them with and decide what they feel he is calling them to give back.’

—Jolinda Moore, archdiocesan director of stewardship and development

people’s generosity.

“I am convinced of the value of the UCA and am a member of the Miter Society [those who contribute \$1,500 or more].”

For a glimpse of even more ways in which the UCA donations help throughout central and southern Indiana, a series of “Ministry Minute” video clips are available by logging on to www.archindy.org/uca.

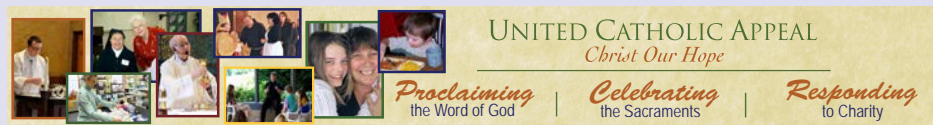
“All of the money raised from the United Catholic Appeal funds ministries, which means it changes people’s lives and allows us to give back to God what’s been entrusted to us,” Moore says.

Which brings the focus back to the mission of Catholics in central and southern Indiana.

“By our baptism, ... we’ve been given the mission to share [the Gospel] with people who don’t yet know what we know, or may have forgotten it,” says Archbishop Tobin.

“Our contribution of time, talent or treasure to the mission of the Church is not simply a token, but it’s something I really believe in because it’s a source of my identity in this world and in the next.”

(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.) †



What your appeal donation can do in central and southern Indiana

Below are examples of how different United Catholic Appeal: *Christ Our Hope* donation amounts can impact lives in central and southern Indiana.

- \$10 will pay for two packs of diapers for a young mother caring for her newborn.
- \$25 provides one day of Catholic education for a center-city student.
- \$50 pays for 200 meals for those in need.
- \$75 helps provide education and cultural immersion to a family in the Refugee Resettlement Program.
- \$100 helps provide a month of health benefits for retired priests.
- \$125 helps support the “Called by Name” program inviting young men and women to consider a call to vocations.
- \$150 helps defray the cost of attending a ministry program or camp for one youth.
- \$200 helps provide catechetical formation for a Catholic school educator so they can teach the faith.
- \$400 pays for the books for a seminarian for one semester.
- \$500 provides a year of parenting and nutrition classes for four single moms of newborns. †

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